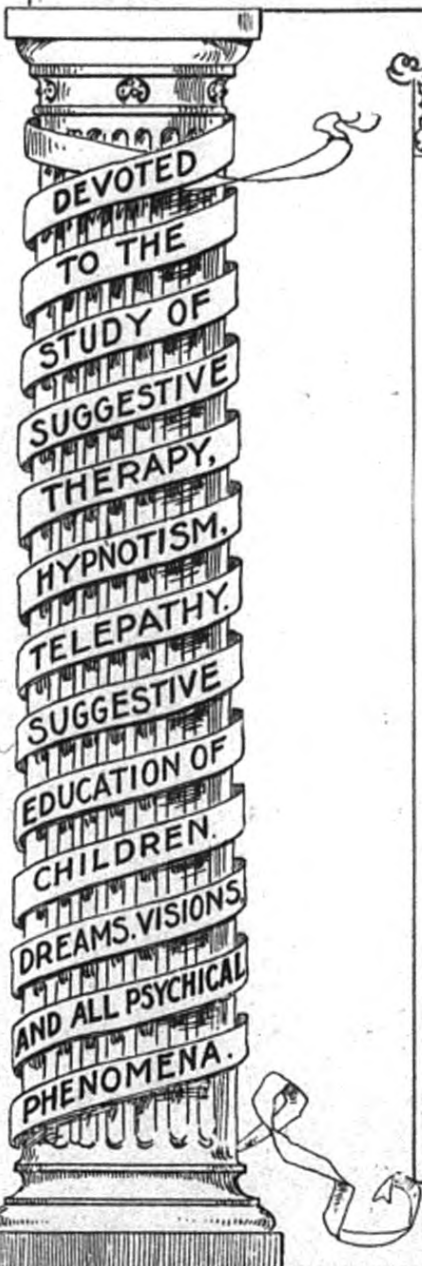


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JUL 25 1898

SUGGESTIONS

A MONTHLY MAGAZINE.

Vol. I. OCTOBER, 1898. No. 3.



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HERBERT A. PARKYN, M.D. M.J. MURPHY. EDITORS.
PUBLISHED AT THE CHICAGO SCHOOL OF PSYCHOLOGY.
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SUGGESTIONS.

VOL. I.

OCTOBER.

No. 3.

Suggestion an Infallible Cure for Nervous Prostration.

HERBERT A. PARKYN, M. D.

HAVE you ever noticed, when spending a holiday at the sea-side or some summer resort, that the number of married women registered as guests is always absurdly in excess of the number of married men?

Perhaps, this fact has forced itself upon your consciousness before; but I don't believe that many have investigated, or even given more than a passing thought to the cause of this discrepancy. If you have not, and are unfavorably affected when your emotions are aroused, I advise you to avoid such investigation, for, from the beginning it will reveal some of the terrible tragedies which are unceasingly, though unconsciously, being enacted daily in every civilized town and city on the face of the globe.

Many of these tragedies are the result of circumstances of such a nature as would thoroughly arouse the sympathy and charity in the hardest hearts, could they be followed in their development.

In order to thoroughly appreciate these tragedies, it would be necessary to watch them in their actual development; for even the best representations on the dramatic stage convey no hint of the circumstances and situations, as they actually occur; neither has the pen been wielded which has made more than a faint attempt to describe them.

A search for the existence of this curious phenomenon will reveal the fact that it is always in evidence.

In attempting to investigate the cause of this phenomenon the following questions are among the first which present themselves.

How many of the women at these summer resorts are

widows supported by the money obtained from the insurance on their husbands' lives—lives spent and ended in a constant struggle to provide luxuries for wife and children? How many of these widows are supported by money left to them by husbands whose early death can be traced to the strain and worry encountered while attending to the business from which the money was saved? Where are the absent husbands of the women who are not widows? Should not the husband take a vacation with his wife and children? What state of health is likely to be developed in men, who, year in, year out, are obliged to stick to business uninterruptedly, in the vain hope of reaching a position sometime, when they may take a holiday, with sufficient money on hand to make things enjoyable and interesting? How many of the men who confine themselves wholly to the business of making a fortune, live more than a few years to enjoy it? How many of these unattended women look forward longingly and impatiently each year to the time when their summer outing begins; so that during that period of the year, at least, they may receive and enjoy the many little attentions denied at home? Is such a woman married to a man who has become a mental and physical wreck through the absorption of his energies by business and whose mind is so deeply engrossed that the little attentions which he formerly lavished on his wife, are wholly neglected?

It is my firm belief that before many years have elapsed, thorough instruction in anatomy, physiology, psychology, hygiene, the laws of nature and their recognized requirements, will not only be made compulsory, but will become the most important branches in the education of every child. Crass ignorance of these studies in general, and of the requirements and the operation of the law of compensation in particular, produces ninety-nine out of every hundred ailments from which the human race suffers.

This being a fact, it is evident that an intelligent application of the knowledge of these subjects would almost annihilate disease, and bring about and maintain a condition of perfect health.

The general ignorance of a few simple and fundamental

rules of health, which may be learned in a short time, is responsible for most of the diseases in existence.

It is the constant although unconscious violation of these simple rules of health which is making physical and mental wrecks of a large number of our young business men, before they attain the age of forty; and is hurrying many of them to their graves before they reach the age of fifty.

Every issue of our daily papers contains accounts of suicides of men, who, although surrounded by every material want, kill themselves rather than continue to live without health.

Many of these suicides are worth millions of dollars in money; but are bankrupts in physical health. During the years of excitement spent in the accumulating of gold, they have expended more energy each day than they have generated; hence the collapse. The law of compensation had been violated; and it is inexorable. Owing to the intense concentration of the attention, night and day, on business affairs, or to ignorance of the early symptoms of failing health, a victim of this kind is not conscious of the constant dwindling away of his vital force; the loss of which means the loss of life itself.

Women are great sufferers from nervous prostration, and as a rule there is little sympathy extended to them under these conditions. The majority of them are unjustly relegated to the class known as hypochondriacs. In women the symptoms of nervous prostration are identical with those found in men, although the causes which produce it may be different.

Anything which will produce this complaint in men will also develop it in women, but the latter fall victims to this disease from such causes as prolonged nursing, sedentary living, care of children, overwork, worry, grief, etc.

Every spring brings forth its harvest of nervous prostrates from the society women of our large cities. The whole winter having been spent in a whirl of pleasure, night and day, spring invariably finds their vital force exhausted.

So gradually may the reduction of the vital force be carried on that many years frequently pass before its loss is actually noticed. Frequently the loss remains unobserved until

some special mental or physical effort is attempted; at which time the attempt may be a failure, or if successful, may afterwards result in the complete prostration of the individual.

Sometimes the loss of vital force is not recognized, or if recognized, is not properly checked until nervous prostration lays its iron hand on its victim, often for life—a punishment for the persistent violation of the law of compensation.

From the moment the expenditure of a man's vital force is in excess of the amount generated, he is open to the inroads of diseases of every description. Although, occasionally, such a patient, by good luck alone, reaches the advanced condition of genuine nervous prostration, without contracting any serious diseases, still, in the vast majority of these victims, some disease or other generally makes its appearance before the state of complete nervous prostration is reached.

If during the treatment of a disease in one of these patients the loss of vital force is checked, the disease will rapidly disappear and the patient may afterward enjoy better health than at any time previous to his sickness.

This marked improvement in health after disease may often be noticed in patients who have passed safely through an attack of typhoid fever. However, should the loss of vital force in a patient suffering from disease remain unchecked, the disease generally proves fatal, or should the patient not immediately succumb, he is left a victim to nervous prostration with all its attendant horrors,—horrors to escape from which men frequently take their own lives, notwithstanding the fact that it is the belief not only of their own religion but of almost every other religion on the face of the globe, that such an act has a detrimental influence in determining the relative status a man's soul shall merit in the future life.

While the sufferings of a patient with a severe attack of nervous prostration may sometimes be equaled by other troubles, still I doubt if they are ever excelled in severity.

The early symptoms of this disease are the symptoms which accompany loss of vital force.

In an article * in the August number of this magazine, it

*Therapeutic Suggestion: What is it?

was pointed out that the blood is the healing agent which conveys vital force to all parts of the body; that lack of blood means lack of vital force and that the amount of blood in the body depends upon the amount of food digested and assimilated.

The vital force in a man may be greatly lowered in several ways—for example: by direct loss of pure blood from hemorrhage; by any mental or physical condition which will interfere with the appetite or with the digestion and assimilation of food; by expending an amount of energy in excess of the amount generated; and by anything which prevents the free access of good air to the lungs.

Mental worry, emotion, excesses of all kinds, diseases, alcohol, tobacco, insomnia, fear, anxiety, etc., are all causes of loss of vital force.

If an opportunity were afforded us to watch the development and progress of nervous prostration in a patient, we might first discover that for some reason the patient was not eating as heartily as usual; or possibly that some slight stomach trouble existed. These symptoms might be preceded or immediately followed by an attack of constipation. Unless checked at this stage the disease progresses and the patient begins to feel tired all the time, and is inclined to shun all work requiring effort. Biliousness may show itself at this juncture and hemorrhoids also frequently develop unless the constipation is relieved.

In the female, menstruation is sometimes found to disappear completely about this stage, or, if present, it may be irregular or scanty and almost without exception is accompanied by pain.

The next change noticed would probably be marked dryness of the skin which grows loose from the loss of adipose tissue.

The pulse generally grows more rapid as the disease progresses although there are exceptions to this rule, for in some cases the number of the pulse beats is found greatly below normal, and in others, the heart may beat with normal regularity till severe prostration develops.

The colorless cheeks and chronically cold hands and feet of the patient should next attract attention. The presence of this symptom, accompanied by a marked reduction in the calibre of the blood vessels, indicates a reduction in the amount of blood in the body.

With the marked lessening of the amount of blood in the

body some interesting facts may be gathered from the resulting symptoms. The force of gravity will be found to be an active agent in the progress of this disease throughout its whole course, and its influence becomes very apparent in a depleted patient.

Being the highest portion of the body, the head is the first extremity to feel the effects of any marked loss of blood.

In forcing blood to the head, the heart has always to overcome the resistance of gravity, hence, when there is loss of blood the symptoms first develop in the head.

No organ of the body can perform its functions properly when the amount of blood supplied to it is insufficient, and we find, when the blood supply to the brain is not up to the normal standard, that brain functions are interfered with to a degree corresponding to the reduction in the circulation.

Since the amount of blood normally supplied to the brain is lessened in nervous prostration, we find that the memory fails and the ability to concentrate the attention disappears. The reasoning power becomes weakened and the steadiest mind commences to vacillate. Fears and hallucinations of every description may fill the mind of a patient at this stage, and every impression he receives is likely to be greatly distorted or misconstrued. Melancholia with a constant fear of impending danger is often present. In fact, the brain seems to lose even the power to control its functions, and the mind becomes active day and night. If the patient does not obtain relief at this stage, insanity may soon follow unless death from exhaustion kindly intervenes.

The reduction of the nutrition to the brain lessens the activity of all the cerebral centers also, and digestion becomes markedly impaired, thereby weakening the organ itself upon which the supply of vital force depends.

From the general condition of malnutrition present in nervous prostration, the tissues of the whole body become weakened, and commonly the following symptoms are found: prolapsus uteri, neuralgia in various parts of the body, troubles with the senses of hearing and sight, rheumatism, constant desire to sleep or insomnia, intense headaches, etc.

The ordinary treatment of nervous prostration consists in ordering the patient to take perfect rest for not less than a year, at some quiet resort; observing certain diet restrictions. Besides, medicines may also be prescribed. There are fifty different drugs

recommended for this trouble, the majority of which are used to control the symptoms instead of the cause of the symptoms.

It is rarely that a patient is cured by ordinary treatments, even if the means of carrying them out are at hand. Nervous prostration has always been considered one of the most difficult troubles the physician is called upon to treat, but the gratifying results obtained from a series of exhaustive experiments of directed suggestion have forced us to believe that at last we have discovered a swift and certain cure for this terrible complaint. By stimulating directly the circulation to the brain, and using directed suggestion to arouse the remnant of vital force, we soon get the stomach and bowels working perfectly, and once digestion and assimilation are established it is simply a matter of time until complete repair of mind and body takes place.

During suggestive treatment the patient is always at ease, and the hope which invariably arises after one or two treatments, becomes a powerful stimulant to promote health. By suggestion, every function of the body may be regulated without a drop of medicine; the patient soon begins to sleep soundly every night.

In the past eighteen months we have not seen a case of nervous prostration which has not been cured in a few weeks when suggestion was properly used. Appended is a report of sixteen consecutive cases successfully treated at the Chicago School of Psychology within a short time, and without a failure.

Name	Age	Time disease existed	Increase in wt. in pounds	Length of treatment	Result
K. D. W.	46	20 years	12 pounds	1 month	cured
L. M.	23	8 "	14 "	1 "	"
C. T.	30	2 "	9 "	3 weeks	"
F. B. T.	51	3 "	12 "	6 "	"
W. M.	47	5 "	6 "	1 month	"
Miss M. B.	34	2 "	12 "	1 "	"
" M. C.	23	3 "	8 "	1 "	"
" W. N.	33	4 "	8 "	1 "	"
" H.	30	1 year	14 "	2 months	"
Mrs. S.	24	2 years	7 "	1 month	"
" G.	43	3 "	10 "	2 months	"
" W.	43	6 "	18 "	1 month	"
" J. C. N.	57	2 "	7 "	1 "	"
D. R. G.*	37	4 "	23 "	1 "	"
C. S.	44	5 "	15 "	2 months	"
P. T. C.	55	18 "	8 "	1 month	"

*Gained 12 lbs. first week of treatment.

Suggestive Education of Children.

BY M. S. FIELDING.



HERE is an old receipt for cooking hare which naively begins with the injunction—"First catch your hare." It will scarcely be disputed that this is excellent advice, when we consider what stewed hare *minus* the hare would taste like to any of us who are not gifted with the faculty of "making believe" like the Marchioness in *The Old Curiosity Shop*.

We hear a great deal about suggestion in its relation to the training of children; but what about suggestion in its relation to the training of parents? They are in too many cases as ill prepared for the work before them as the cook would be without the hare; not having the necessary knowledge themselves, how can they train others?

Parents are in a large degree responsible for the undesirable and unlovely traits displayed by their offspring. These characteristics are more often the result of over-indulgence, and failure to exact obedience than anything else. The old rigor of puritanical discipline has given way to a loose and easy "peace-at-any-price method," that is even more hurtful than the former—which had the merit, at least of teaching the child self-control. Between these two extremes lies the true method that neither represses the individuality of the child, nor leaves him without the moral support of a reasonable and intelligent training.

The old saying that "children should be seen; not heard," is out of date; they have as good a right to be seen and heard as their elders, at the proper time and place. The repression of the delightful spontaneity of childhood is a thing of the past almost. We have gone off at a tangent to the other extreme; still the respect for parents and elders (which so many deplore as departed), is still given where it is legitimately earned. A lady called on a friend sometime ago. Soon the little son of the hostess—a boy of five years entered the parlor. His hands were liberally besmeared with crumbs and molasses. The young hopeful made his way at

once to an elegant velvet chair by the window, when the following dramatic performance ensued :

"Tommy, come down off that chair" (mildly).

"O, mamma, I want to see out ze window."

"Tommy," I say, "come down at once, you are soiling the cushions with your dirty fingers" (less mildly).

"Fingers aint dirty, it is only 'lasses and byead" (whiningly), "I see ze iceman" (joyfully).

"Tommy, you must go to the bath-room and wash your hands, then you can come back like a nice little man and look out," said the mother coaxingly.

"Won't! want to sit here and see ze iceman."

"Tommy, you naughty boy, I shall have to take you myself."

"No you won't, you old mamma; I want to see ze iceman, he have two horses."

The mother really ashamed and almost in tears, made a dart for the boy, who kicked with all his might, and struck at her with both hands. She finally conveyed him, struggling, from the room, and returned breathless and pale.

"What would you do with such a boy?" she asked her caller.

"If I may be frank with you, I would simply teach him obedience," said her friend.

"But he never has obeyed me, and I am almost worn out trying to manage him. He is so full of life and spirits. I find it impossible to control him when he gets ugly; and yet, he is as loving and sweet as can be when he is good."

"No doubt," said the caller, "but with the privilege of an old friend, I must say you have been unjust to him in permitting him to question your authority, and set your commands as if they were of no importance."

"I don't like to be too hard on him; he is only a baby yet, and his father is inclined to be too severe with him."

It was useless to continue, as the mother could not be made to understand that the fault lay in her own training of the boy; and the visitor took her departure with a heavy heart, feeling

sorry for both mother and child, and deploring the unnecessary discord in the home of her friend.

This is not an overdrawn picture, and it is a sample of a much too common condition of things.

Who is to blame, parent or child?

There is much wisdom in the saying that only he who knows how to obey is fitted to command.

It is not difficult to teach a child obedience if it is taught early and kindly. Later comes the important work of teaching the young mind to make its own decisions.

Patiently present both sides of a question, and in nine cases out of ten an intelligent child will choose the right side.

Every parent realizes that as the boys and girls grow up, each year makes them more independent in thought and action. It is well to keep "hands off," making wise suggestions, and leaving the decisions of matters that affect the children largely to themselves. Let them learn to stand alone; help with advice and sympathy rather than lay down rules and regulations.

This is true development in its best sense, because it is self-development, and leads to self-respect.

Some time ago I heard of a father who severely punished his boy whom he caught smoking a cigarette. The father is an inveterate smoker himself, although he admits it is a useless and expensive habit.

He wished to save his son from becoming a slave to tobacco, and was astonished when the boy began to follow the example set him all the years of his life. Surely there is great injustice in this case. What right has that father to expect his boy to do differently, with the constant suggestion to smoke before him?

As an accessory before the fact the father is the more guilty of the two; but nobody will undertake to punish him, unless the boy does by following his example. We need not expect our children to be better than we are ourselves, or to have higher ideals than those we constantly set before them. We have the advantage in age and experience, and should warn them of the pitfalls that lie in the pathway of life, and save them if possible from our own shortcomings and mistakes. We need not expect perfect truthfulness from the children if we deliberately deceive

them in small matters; are we not then teaching them deception? Yes, and they are not slow to learn whatever we may teach. Childhood imitates the good and the bad; scarcely knowing good from bad, unless wisely directed.

A mother—herself a devout Catholic—was shocked to hear her boy of six repeat an expression he had heard his father use. The father is not ordinarily given to profanity, but an unsuccessful wrestle with a collar-button or some such trifle will call forth an expletive beginning with a D.

One day the priest was making a call and master Jack was entertaining him with a report of his baby sister's doings. Imagine the consternation of the mother when Jack informed the visitor that "Mamma said baby would be better when she got over the colic, but she's a d——sight worsen."

It is needless to say the boy's father felt humiliated when he heard of it; he will doubtless be more careful in future—at least when Jack is around.

We are accustomed to speak of the mother as the teacher of the children. Let us also press the father into the service.

It is true the average father has barely time to get acquainted with his children, his business demands so much of his time, and he claims the right to be undisturbed during the few hours he spends at home.

But is he free from responsibility, even with such limited opportunity? Surely not. It is as much his duty to help develop the character of his children by precept and example, as it is his duty to provide their helplessness with food and shelter. A man gives his horse and his dog food and shelter. An immortal soul needs something more. Who so responsible, so interested, as a father should be in the welfare of his children?

He will be repaid who keeps alive his interest in the freshness of child life, and by his clearer vision makes straight paths for young feet.

There is nothing more lovely in life than this camaraderie between a father and his boys. I have seen it beautifully exemplified in one family where the father devotes an hour each evening to his four boys, helping them with lessons or listening in perfect sympathy to the things that most interest them, from foot ball to

the intricacies of kite-making, giving his attention with equal fairness to Greek translation or the beginning of the multiplication table.

No danger of these boys going far astray. The father is in touch with them at every point; he is their friend, confidant, adviser, comrade; their unfailing source of helpfulness in every need—physical and spiritual. Sympathy is the great need of every child. Where it is freely given, there is growth, expansion of the moral and mental faculties. Without it, there is corresponding arrest of development of these faculties.

Ingersol says, "A needless tear on the cheek of a child is a blot on our civilization."

The judicious training of children is the problem of the day. No other is so far-reaching in its effects.

Carlyle said, "The history of the world is the biography of great men." We are helping or hindering in the progress of the race by our manner of dealing with the children.

Suggestion is a powerful agent for good in wise hands.

In studying somnambulism, there will be found much food for reflection and discussion, and we cannot afford to let pass unnoticed anything which may throw some light on a state of hypnosis so generally abused, misunderstood and misrepresented by amateur investigators and showmen; a condition to which only a small percentage of patients is susceptible, but which provokes at least ninety-nine per cent. of the discussions that invariably arise when hypnotism is mentioned; a condition, the simplicity and the unerring truths of which are so apparent and so demonstrable to the unprejudiced and scientific investigator, that when brought face to face with the colossal and universal ignorance extant regarding it, he invariably tires of arguing against undemonstrable assertions and thereafter may possibly assume an air of "tolerant impatience," or, in the fulness of his heart, may extend, in silence, "pity without words."

Visualizing.

S. F. MEACHAM.



WHAT do we mean by visualizing? Can its study give us any useful information? Is there anything practical in it? How can we learn and utilize it?

The above questions must be answered satisfactorily regarding every question now coming before this eminently practical age, especially to all the better and more intelligent classes, and to them only do we come with questions of this kind.

It is well that these demands are made, as they tend to protect society from a certain class of well-meaning people, who will not deign to come down from their abode in the clouds, where they habitually dwell among the mists that are intellectually unwholesome to us common people not accustomed to so rare an atmosphere, but who have been buffeted around by the stern and inexorable realities of an every day life, made up of rougher, but, we think, more useful business interests *of earth*, who demand rightly that a subject must not only be interesting *as a dream*, but that it may be woven into our every day lives as a bright thread among the dull, or they will not be attracted to it kindly.

We do not decry dreams or dreamers as such, but on the other hand, when they tend to border the darker experiences of life with tinsel and gold; to paint the future with pencils of light; to give to the ordinary *carrier pigeons* of life wings of silver and voices of song, we welcome and bless them as we do everything elevating and inspiring, even as the nobler sentiments of all kinds, including poetry and song.

But after all, we must turn from our sentiments to that ever present question of a living among the struggling masses of men and women. What we need more than anything else is not a cultivation of sentiment *as such*, but a thorough grounding in all matters tending to broaden and deepen thought, and to stimulate independence, self-reliance and self-knowledge, with its accompaniment, self-control.

Now, can a knowledge of visualizing do any of these things?

It is to show that it can do so and how it can be made to do so, that we shall drop a few lines.

Visualizing, as it is ordinarily known, is seeing faces in the dark where there are none. But a better definition is seeing our own ideas as external existences. We may hear them, as well, so that visualizing, or seeing, is too narrow a word, but, keeping this fact in mind, that we mean either seeing or hearing our now ideas as though they were externals, we shall still use the term.

As this is being written for popular reading, I am not going into any minute details or scientific speculations, but must simply hint at the class of mental action to which it belongs; to say that the phenomena are not the mysterious occurrences they are supposed, but are common, every day affairs, save that in the guise we are at present speaking of them, they are neglected, and as no attention is paid to the matter, we do not know that the power really exists to some degree, along some line, in us all.

In all ordinary perception of external objects, we do the same thing. Let us see. We commonly speak of the impressions from an apple, for instance, as affecting the mind, and most people really think that this is true, but it is not. The apple *does* act on the nerve of sight, but no wave or any other impulse from the apple gets inside the nervous system. The apple affects the nerve of sight, which is unconscious, absolutely, and the latter affects the conscious nerve centres. So with taste, smell and all other impressions from absolutely all external objects whatever.

The external object affects an external, unconscious nervous mechanism and never directly the conscious centres. What really awakens consciousness are the impulses from this external unconscious machinery, one or many times removed from the real outside object of contemplation, but as we learn by experience that some external something is really connected with our sensations of the above types, we look upon them as the *prime* causes of those sensations, and *so believe them external*.

Now, while these impulses are causes, they are *secondary, not primary*, causes in the sense of immediately awakening thought. The prime or immediate cause, as we have said, is the acting nerves which are always internal and we look for the cause outside, for the above-named reasons. The only difference between

this and visualizing is that some object must be outside in perception, *at the time*, while there may be none actually present in visualizing, but all the sensations used in the latter have been experienced in actual perception at some time, though the combination may be different in every respect.

We cannot create from within any absolutely new sensation. Every sensation imagined must be, or must have been, an actual sensation as a perception. The combination forming the image seen may be simply a memory, or an impossible combination, or an ideal one to be striven for and made actual, or be simply for pleasure and amusement only.

Now, if by visualizing, we were to mean the power of simply *seeing faces* in the dark, the power would belong to the few only; but when we mean, as we always should, *either seeing or hearing*, as external, what is really within, then we all possess the power to a greater or less degree. What we possess we can cultivate. A knowledge of what we possess means a knowledge of what we are, which is power to govern ourselves, and this latter is the true key to personal advancement and power.

The class of information that we all need more than any other at present, is a knowledge of ourselves. As visualizing is rendering our inner selves objective, visible and audible, we can thereby learn the true nature of our real selves better than by introspection, or self-examination, *of any other kind*.

Let me show you how one may render this practical and interesting. I have studied this for several years and am able, as a physician, to utilize it in this manner. The special type of visualizing easiest for me is persons. I have many times examined a case *carelessly* and after going to the office have called up the case and have seen in the image what had escaped my consciousness when *examining* the case. I say, *escaped my consciousness*, purposely, for the condition did impress itself on the brain, but was not attended to and was not consciously known, but, when in the quiet of the office, with nothing to *scatter attention*, I called up the case, those unnoticed details came into view.

One case will illustrate my meaning—I had a case of infantile trouble that was bothering me quite a little in my early practice. I was at a loss to know just what to do or what was

the matter. The patient seemed to be in perpetual motion and while with the case I never *consciously noticed anything peculiar about the movements*. One evening while thinking of the case, I saw it quite distinctly. I do not mean that I *remembered* how it looked and its position in bed, etc., but that I had a distinct image of the child, color, size, bed on which it lay, everything pertaining to it, and I noticed that the image child moved only one hand and foot and its head, the other hand and foot remaining quiet. (The vigor of movement of body with the hand and foot tended to detract attention from the quiet side).

After watching the image with its one-sided movement, I wondered whether or not this was really true and as it was among my first attempts to see faces, I tried to think it of no importance but finally went to see the case, only to find it true. Of course I *should have seen this consciously*, but I did not and there was a good consultant who did not either. The fact remains, however, that my automatic brain was impressed by it, and the impressions became conscious in the image.

This is only one of many similar occurrences, not all professional, but along many lines. I am convinced that this practice will show any one that we see many things that we do not know that we see at the time, and hear many things that we do not know that we hear at the time, as we can call them up later in the quiet of home surroundings. It will convince any one, also, that our memories are not the treacherous things we believe them to be, for much that cannot be recalled at one time, will come up in a vision at another.

Again, this power grows with practice. Crystal gazing is but one phase of this same thing. Looking into the crystal only helps to concentrate attention, to prevent mind wandering, which will prevent any visualizing whatever. This cultivation of the powers of concentration is one great advantage to be derived from the cultivation of this power. It will do us good also as it will cultivate the power of *concentrating desire* upon one thing at a time. This is essential. None need attempt anything along this line, while desire spreads her wings over the entire land and skies, for no success will come, save to singleness of heart, singleness of purpose, and later singleness of love—all being different aspects and degrees of the same thing.

Now, let us see what knowledge of selves we can gain by this process. In order to make it definite I shall at first be personal. *My* image world is a world of sights only. It is free from all sound. I can see the figures life-like and beautiful in their actual proportions; can see them move; can even, when they are persons, make the lips move, but no sound of any character ever comes to me.

I call up the image of the village school I attended when a child; I can see it with its surroundings clearly; can see one of the first teachers to whom I ever went, walking up and down the board walk in front of the house. I can see him perfectly, crippled hand and all; can see the school bell he swung, and the children I knew so well scampering into the house. The bell is just as distinct as any other portion, but neither the voices of the children nor the ringing bell can I hear.

All I can do as to sound is to feel certain that I should know these sounds could I hear them. I can, at will, call up the image of any friend, but I only know that I would recognize the step or the voice could I but hear them. Others whom I know can hear but not see. Their image world is one of darkness, but of sound and song. Others can both see and hear.

The other senses have their images also, but they are of less importance for us at present and their examination would lead us too far astray.

Now, how can we cultivate this power? To begin with, darkness is an aid as it shuts out many objects that might otherwise distract attention from the object in hand; besides, the quiet usually present at night is an aid for the above reasons. Close the eyes and wait for images to appear. Do not *at first* try to call them up; simply wait. Why not try to call them up? Simply because you do not *at first* know what type will come, you do not know the direction in which to look, so wait till you are better acquainted with your mind and its products, then there will be plenty of time to take hold of the reins and guide. We will thus save much time.

When images do come, they come with a message telling the dominant characteristics, the leading sense and where the heart and desire are and have been in the past of mental growth. Is it

faces, forms, landscapes, figures, written characters, such as books, words, only, or abstract relations and the words standing for same? Is it voices, music written or vocal, or any other type of sounds whatever? Whichever it may be, it says plainly, "Here your heart is; here your strong point is; here you can advance rapidly, with pride and pleasure."

Now try to call up some other type of image that does not come of itself and see whether you can do so. If not, here is your weakness. Cultivation will enable you to call up, *at will, any type of image that will come up at all.* One can, by practice, see with the eyes open as well as shut, or in daylight, or in any crowd whatever. I know this to be true in my own experience. Herein lies one of the main features of cultivation of this power. It gives self-control and self-knowledge, the two things most needed.

We are told that scientific study blunts this faculty. It does blunt the power of *calling up details of form, feature and color*, but cultivates the power of *seeing abstract relations* and words standing for same. This, however, is simply from lack of practice in using details. It need not be so, and will not, when the full importance of this power is better known. We will not always be so exclusive with our abstractions as now, but will know that real, individual existence in a present world is needing a portion of our time and attention. *We will speculate less and live more.*

I have spoken of visualizing as cultivating attention. It does so because it appeals so powerfully to *interest* and through this to *desire*. Let one learn that he can fill the common, every day air with things of beauty not only, but of practical and possible things to be created and used by men and he will be in a better condition to investigate, think, desire, concentrate; hence, to advance more than ever before; whatever appeals to our senses comes with a vividness that mere memory cannot give. In visualizing, our senses are, beyond doubt, stimulated more or less.

One other reason why this subject is of such great importance is that, when cultivating this power, we are fitting ourselves to use auto-suggestion to a better advantage in self-help of all kinds; for this, too, depends altogether on power of concentration.

Let us then try to become better acquainted with our own

minds, for in them are many unexplored regions, many unknown powers for weal and woe. We are just in sight of a land of promise, and peace; prosperity and health are the rewards of all who struggle on through present mists, into the fuller light just breaking.

All teachers should be familiar with this subject, as it furnishes a key to the hearts and minds of their pupils, hence to their more rapid development in all lines.

Parents should know it, as it shows the heart's fond loves and the pregnable points where stubborn and self-willed ones can be easily lead.

The methods of determining the dominant sense in children cannot be touched upon in this paper, but I would call the attention of all teachers and parents to the same, as the knowledge can be easily gained.

To unduly magnify and enjoy the common little things of life is the felicitous illusion of superior minds. To pine for distant, extraordinary things is the wretched illusion of inferior minds. The greatest minds of all see everything as it is, and value it at its true worth, and stand firmly poised and self-sufficing.—W. R. ALGER.

Telepathy.

ASTRA.

(CONTINUED).



ANY of the famous psychologists have been trying for some time past to develop clairvoyant faculties in hypnotic subjects, and with reasonable success. Most of the results of these experiments should more properly be classed with telepathy, as the subject is usually unable to describe any impression not emanating from the mind of the hypnotist. In one case of this kind the operator vainly endeavored to send the mind of the subject to places utterly unknown to him. The attempt was a failure. When he brought his own mind upon scenes and persons familiar to him, they were accurately described by the subject. A letter in the pigeon-hole of a desk was described and its contents given in a general way. The chief cause of failure to go beyond telepathy rests in the fact that a hypnotic subject voluntarily depends on the operator for impressions or suggestions, thus losing his own individuality. Self-induced subjectivity or trance is the only condition in which clairvoyance can be successfully accomplished.

The most important of all the phenomena occurring when the Agent is in an abnormal state are the apparitions perceived at or about the time of the Agent's death. It is absolutely necessary to use here the vague phrase, "at or about the time of death," in order to cover the whole process of dissolution; for, in fact, some of these appearances would seem to have been witnessed at some little interval before death, others at the moment of apparent death and others again at some short time after apparent death had supervened. It is obvious that when the interval between death and the apparition exceeds a certain length, we are brought face to face with problems, and possibly with phenomena of a quite different kind from those we have been discussing. These phenomena and these problems lie outside the scope of this magazine and cannot, therefore, be treated upon. We shall merely discuss the cases in which there is approximate coincidence between the death and the apparition, and

these cases are quite numerous. In many of these cases, as of those where the excited or dying person is the Percipient, the evidence seems to point rather to the vivification of a general *rapport* already existing between the parties, than to any special transference of the emotion or thought of the moment, and the impression produced on the Percipient's mind is either that of the sensible presence of the Agent, or is a strong idea of him, without any distinct reference to what is passing in his mind.

In the Reports of the Proceedings of the Society for Psychological Research, we find the following narrative, written by Captain G. F. Russell Colt, of Gartsherrie, Coatbridge, N. B. :

"I was at home for my holidays, and residing with my father and mother, not here, but at another old family place in Mid-Lothian, built by an ancestor in Mary Queen of Scots' time, called Inveresk House. My bedroom was a curious old room, long and narrow, with a window at one end of the room and a door at the other. My bed was on the right of the window, looking towards the door. I had a very dear brother (my eldest brother), Oliver, lieutenant in the 7th Royal Fusiliers. He was about nineteen years old, and had at that time been some months before Sebastopol. I corresponded frequently with him, and once when he wrote in low spirits, not being well, I said in answer that he was to cheer up, but that if anything did happen to him, he must let me know by appearing to me in my room, where we had often as boys together sat at night and indulged in a surreptitious pipe and chat. This letter, (I found subsequently) he received as he was starting to receive the sacrament from a clergyman who has since related the fact to me. Having done this, he went to the entrenchments and never returned, as in a few hours afterwards, the storming of the Redan commenced. He, on the captain of his company falling, took his place and led his men bravely on. He had just led them within the walls, though already wounded in several places, when a bullet struck him in the right temple and he fell amongst heaps of others, where he was found in a sort of kneeling posture (being propped up by other dead bodies) thirty-six hours afterwards. His death took place, or rather he *fell*, though he may not have died immediately, on the 8th of September, 1855.

"That night I awoke suddenly, and saw facing the window of my room, by my bedside, surrounded by a light sort of phosphorescent mist as it were, my brother kneeling. I tried to speak, but could not. I buried my head in the bedclothes, not at all afraid (because we had all been brought up not to believe in ghosts or apparitions), but simply to collect my ideas, because I had not been thinking or dreaming of him, and indeed I had forgotten all about what I had written to him a fortnight before. I decided that it must be fancy, and the moonlight play-

ing on a towel, or something out of place. But on looking up, there he was again, looking lovingly, imploringly, and sadly at me. I tried again to speak, but found myself tongue-tied. I could not utter a sound. I sprang out of bed, glanced through the window, and saw that there was no moon, but it was very dark and raining hard, by the sound against the panes. I turned, and still saw poor Oliver. I shut my eyes, walked through it and reached the door of the room. As I turned the handle, before leaving the room, I looked once more back. The apparition turned round his head slowly and again looked anxiously and lovingly at me, and I saw then for the first time a wound on the right temple with a red stream from it. His face was of a waxy pale tint, but transparent-looking, and so was the reddish mark. But it is almost impossible to describe his appearance. I only know I shall never forget it. I left the room and went into a friend's room and lay on the sofa the rest of the night. I told him why. I told others in the house, but when I told my father he ordered me not to repeat such nonsense, and especially not to let my mother know. On the Monday following he received a note from Sir Andrew Milne to say that the Redan was stormed, but no particulars. I told my friend to let me know if he saw the name among the killed and wounded before I did. About a fortnight later he came to my bedroom in his mother's house in Athole Crescent, in Edinburgh, with a very grave face. I said, 'I suppose it is to tell me the sad news I expect?' and he said, 'Yes.' Both the colonel of the regiment and one or two officers who saw the body confirmed the fact that the appearance was much according to my description, and the death wound was exactly where I had seen it. But none could say whether he actually died at the moment. His appearance, if so, must have been some hours after death, as he appeared to me a few minutes after two in the morning. Months later his small prayer-book and the letter I had written to him were returned to Inveresk, found in the inner breast pocket of the tunic which he wore at his death. I have them now."

Mr. Colt's narrative was corroborated by a letter from his sister and he mentioned the names of several persons whose evidence would support it.

(TO BE CONTINUED).

Suggestions in Dentistry.

HERBERT A. PARKYN, M. D.

(CONCLUDED).

DR. J. H. Woolley: I think the subject under discussion is an exceedingly interesting one. We know little about it, but it seems to me that a great many of us are using hypnotic suggestion in our practice unconsciously. I speak of suggestion of many kinds which is possibly akin to hypnosis or hypnotic suggestion. For instance, the president of this society, Dr. Perry, has many followers, who like to put their hand in his and shake it. He seems to have something about him that is suggestive of human sympathy. A great many people exert an unconscious influence over others to a certain degree. Let us take a few people that have gathered together. At first, there seems to be an antagonism, yet in a little while an agreeable feeling manifests itself, and they become intimate with one another. As has been clearly shown by the author of this paper, it is not so much impressing the idea on the patient that he is going to be hypnotized, but it is the new condition that is being brought about that is going to change the current of thought from the idea of pain, by the passing of the thought to another subject. I would like to give a little experience that will make clearer to you, what seems to me was an unconscious suggestive power that I had, that helped me in my practice. In the first few years of my practice, in my operating room, I was nervous. I did not have confidence in myself. I feared to inflict pain. I feared that I could not handle an instrument as successfully as I should. I disciplined myself to perfect composure, to repose. I tried to have everything around me in my operating room in an orderly manner and everything clean, and the idea was to have it, as it were, the holy of holies, and then when I approached my patient, not to say that this operation is going to be very painful, but I gave the patient the impression that the operation could be lessened, as far as pain was concerned, by the handling of the instruments; that the instrument itself by rough usage on the part of

the operator could cause pain I tried to explain the manner of using the instrument to the patient, and that while the instrument might cause more or less pain, possibly there was no pain in the tooth itself. By degrees there was an influence exerted over patients that put them in a condition of mind so that they had absolute confidence in me; and by operating carefully and getting their attention off the operation at the time, they seemed to pass into a quiet, restful state, and after the operation was over many of them exclaimed, "Why, that operation was not so severe as I had supposed." It seems to me, therefore, that we are all using, unknowingly to ourselves, suggestion.

I recollect an incident which set me thinking. It was an actual occurrence in my office, and I could not understand it. It was marvelous to me. I was operating on a lady who was of a highly sensitive organization, and she seemed to be suffering intense pain when I was preparing the cavity, previous to filling it. I stopped for a moment and gave her to understand that she should rest, and let the operation pass out of her thoughts. When I got behind the chair to fill the tooth, although I was not ready to proceed, I had a feeling in my heart, and I said to myself with great energy, I wish there was something to relieve that without anæsthesia. She did not discover my feeling, but when I expressed that wish she ceased the motion of her feet, and I operated on her eventually without any pain. I could not account for the philosophy of suggestion in that case. I do not know anything about it, but it set me thinking. I think we can use suggestion toward our patients in many ways that they are unconscious of, and I have no doubt that there are many practitioners who do that.

In some way, dentists divert the thoughts of their patients, and the patients have no idea that we are going to place them under the influence of suggestion or in a somnambulistic state. There is a way of approaching a patient without his knowing what we are doing, and I hope Dr. Parkyn, if he has time, will elaborate this phase of the subject in his closing remarks. If I tell my patients that suggestion is a boon to humanity and a boon to them, I am afraid of driving them away. If my patients want to be relieved of pain, I am going to relieve them the best way I can.

Dr. E. MacWhinney : I am like Dr. Bentley ; I do not know anything about hypnotism. I have tried somewhat to look into it, and, with Dr. Clifford, I am quite at sea. There are a few things that I do know regarding suggestion. These I know from experience. I may say, in the first place, that after the patient has once been taught the art of inducing the hypnotic condition he or she is easy to work upon. I recall a patient that has been coming to me for eight years, and within the last two years she has been under the treatment of Dr. Parkyn, who has treated her by means of suggestive therapeutics. She suffered so that she was a difficult patient to work upon, and all these years I have dreaded the time when it became necessary for her to come and see me. Her teeth were unusually sensitive. She suffered intensely at each sitting, so that it was absolutely impossible for me to do perfect work. I have spent hours in thinking what I could do for her to help her out of her trying ordeal. I have exhausted myself in working on her teeth, and she would be so completely exhausted at the end of a sitting that she would have to remain in bed two or three days thereafter. When she came to me, after being under Dr. Parkyn's care, she said, "The next time I come to you to have dental work done you must hypnotize me." I said, "All right." I had been studying hypnotism a little, but hardly knew how to go about it.

She came into my office, although she had not seen Dr. Parkyn for two or three months prior to this time, and believe me, gentlemen, she sat in my operating chair, fixed her eyes on the electric reflector above and immediately subdued herself, so that she was absolutely quiet and peaceful. Her whole nervous system was at rest. I worked for her without her manifesting the least sign of pain, and yet she would talk to me and I to her. After I got through I said, "This time you will not have to go to bed ; there will be no after effects, and you will feel as though you had a restful time instead of a period of high nervous tension." So from that time I have not had any trouble with this lady. I believe she would go into an active somnambulistic state without any assistance from any one.

I have had the pleasure of seeing my fellow practitioners operate with the use of suggestion, and some of them go about it in a way that does not seem to me to do much good. About six months ago I was in a brother practitioner's office and my attention was called to what he was doing and the manner in which he was making suggestions to the patient. They were anything but suggestions. The perspiration was running off his nose and chin and he was shaking all over. He was determined to force suggestions into the patient. For years I believe I have aided my patients in the following ways: In the first place I have no display of anything in my office. My instruments are all covered up. I take the instrument I want to use, and after I am through with it my assistant takes it away. I have but two or three instruments in sight at a time. I also try to have as little machinery and noise as possible.

Another thing I have noticed is this, that when a patient goes to have a tooth extracted, some of my fellow practitioners say to him, "It will hurt a little, just nerve yourself up to it. It will only be for a minute." The patient then takes hold of the arms of the chair, stiffens himself up in the most rigid way, and the process of extraction hurts him terribly. I do not extract teeth in that way. Whenever a patient sits in my operating chair, plants his heels down and holds himself in a rigid way, I tell him, or her, as the case may be, to wait a minute until he gets over his nervous excitement. I tell my patients that there is nothing to be very nervous about. I tell them that when the nervous system is put in such a state of tension the nerves act like telegraph wires; they concentrate on everything I am doing, and the whole nerve force is directed in that direction, telegraphing the sense of touch and the sense of pain to the brain. I urge my patients to relax their muscles as much as possible and feel at ease, and when they do this they do not scream with pain. I think those of you, who, perhaps, have gotten some of my old patients, have been told that they do not suffer much in my hands. I have never told a patient that I was going to hypnotize him, for I cannot, but I can suggest these things, and personally I find it of great advantage to myself. Since I have been a dentist

I have always had one dentist to look after my mouth. I have a great deal of confidence in his ability.

When I first went to him I suffered a good deal; I used to perspire freely during a dental operation. At his suggestion, I began to practice suggestion on myself. This I have done, and I am now able to sit in a chair with my muscular system perfectly relaxed and suffer very little pain. He talks to me. I try to fix my mind on something different from what he is doing. Perhaps I fix my mind on a book I have just read. I do not suffer the tenth part of the pain that I did a few years ago when the same dentist worked for me. You may call it suggestion or hypnotism, but I call it the power to control and relax one's self.

Dr. Don M. Gallie: If I understood Dr. Parkyn correctly, he spoke of hypnotism and Christian Science as being entirely different. I would like to ask him if there is not some relation between suggestive therapeutics and Christian Science. And in this connection I wish to speak of an intelligent lady patient of mine. Six years ago she was extremely nervous and sensitive, so much so that it was almost impossible to do good dental work for her. Since then she has become a convert to Christian Science and she is a firm, honest and sincere believer in it. She comes to me about once in six months to have work done. At her last visit to my office I had a bad cavity to fill, the decay having encroached upon the pulp. I worked around in that cavity very freely and she did not seem to suffer a particle.

After I had completed the filling she told me that she was a believer in Christian Science. I asked her why she did not make any demonstration of suffering during the operation, and she replied that she was determined to remain quiet while in the operating chair, and her belief was sufficiently strong to apply it to a dental operation, and she declared that she did not suffer a particle of pain. She claims that she treats all the ills that human flesh is heir to and is raising her children according to the laws laid down by Christian Science.

Dr. C. E. Bentley: Is it true that pain is not a condition *per se*, but the mental perception of an injury? I would like Dr. Parkyn to answer this question in his final remarks.

Dr. H. H. Wilson: I understand from the doctor's paper

that he never puts a person in a hypnotic state or offers hypnotic suggestion without his consent. If that is true, I want to know if we are practicing hypnotic therapeutics when we are simply telling our patients that an operation is not going to hurt them, and that they must be calm. Again, is it proper to induce this condition without first obtaining the consent of the patient?

Dr. A. H. Murdow : I am not a hypnotist or suggestionist, but I want to thank Dr. Parkyn for his able paper. I have thought a great deal upon this subject. I cannot agree with some of the remarks that have been made. I agree more with the essayist. I do not believe there is anybody but who can receive or is susceptible to suggestion. I do not believe there is any one but who can suggest. I would like to see a person incapable of receiving suggestion, or a person who cannot suggest. We know that there are men in business every day who make their fortunes by suggestions. Suggestion is abroad in the land, and there is no patient whom we cannot influence to a degree. This is an indisputable fact.

Dr. George B. Perry : I want to express appreciation in behalf of the Odontographic Society to Dr. Parkyn for giving us such an interesting paper. Speaking as a dental practitioner, it seems to me the influence one has over his patients is well worthy of consideration. The condition of relaxation, both to the operator and patient, is very essential. While the operator keeps himself in that condition, apparently, he may still have a firm hold on himself, but a quiet manner of controlling his patient. It is as necessary, in my opinion, in many cases for the dentist to hypnotize himself as it is to hypnotize the patient. If an operator has had an unusually hard day in working upon nervous patients, his condition is clearly shown in his personality, and if he has not his personality under control, the patient is sensitive to and affected by it.

One of the most important factors in auto- or psycho-suggestion, or suggestive therapeutics, is that of temperament. Temperament seems to be the fundamental principle in the success of the dentist's practice. The more nervous a person is the more readily he takes suggestion ; and while we may feel that we have a patient under our care, upon whom we cannot operate, yet by

quiet, firm suggestion, we may get him under control more readily than it would otherwise seem possible.

When in the Auditorium building, I had a patient who was known as a Christ Scientist. The distinction between a Christ Scientist and a Christian Scientist, according to her explanation, being, that a Christian Scientist does not believe that pain exists; that it is a negative condition. On the other hand, a Christ Scientist admits the possibility of pain, but he can control it by effort on his part. This patient came to my office accompanied by her husband, who is a lecturer on this subject. She is a teacher of this doctrine. He was also the editor of a paper, the name of which I have forgotten. She had a left lower second molar which was elongated from pericementitis and very painful. Being on the same floor with them, I was familiar with her name and occupation, and I thought it an excellent opportunity for me to test how far her faith would go in connection with the work I was to do for her. I used a pair of ordinary pliers on the tooth, pressing down fairly hard and immediately she winced. She said she felt a little uncomfortable. Her husband, standing in front of the chair, suggested that the tooth did not feel uncomfortable, and there was no sensation there. She opened her mouth and I repeated it with the same result. Her husband said to her, "What are you moving about for? There is no sensation there, why do you move?" But she said she felt uncomfortable, although there was no pain. I said, "What other name do you call it?" I then asked her what she wanted done. She said she came to have me look at her tooth and to treat it, as she had been so busy with hopeless cases, given up by physicians, she had not had time to attend to herself. I then said, "There is a possibility of pathological conditions getting beyond your control." "Oh, no; not at all," she replied. "How about this case? What do you expect me to do?" She said, "You might give me a little relief." I replied, "If I do it will not be according to your ideas. The tooth needs treatment at once if you do not expect to lose it." During the conversation I elicited from her the statement that she filled her own teeth. This was a new idea with me. I said, "Will you kindly tell me how you perform this operation and by what means?" She replied, "I simply will

that the tooth be filled." I said, "With food?" She answered, "Not at all." I said to her, "Let me ask you a practical question. Did you fill the tooth to be filled with the same constructive material with which the tooth was composed? If so, will you kindly point out a tooth filled in this manner?" She put her finger on a left upper second molar. The tooth was filled as far as it could be, on account of occlusion with calculus. I said, "It may be rather strange to you, but you will pardon me if I say that it is in a filthy, abnormal condition, and decidedly unnatural, and the only treatment for that tooth is to remove the deposit." I took a mouth mirror and showed her how it could be broken away from the tooth structure and the clear natural lines of the tooth shown. Her husband went so far in speaking of the reconstructive tissue in the body as to say there was as much of it in the body now as at any time. I asked him whether he realized what was meant by that statement, and said to him, "Do you reason on the basis that if a man lost his leg, the reconstructive tissue of the body would grow another one just the same?" I advised him not to waste much time over this, as he would not be successful.

Dr. Parkyn, in speaking of the tests of the condition of suggestive therapeutics, referred to the use of a pin. He did not speak of disinfection. I remember one man who would hypnotize himself, then run a needle through his tongue. He did it several times. He would take a knitting needle and let any one in the audience handle it. It is a dangerous thing to use a needle in such a manner as that. A steel pin is best used in such demonstrations, but whatever is used should be thoroughly disinfected.

People speak of the condition of hypnosis as varying from a light sleep to catalepsy. I have assisted during surgical operations that have been performed under what is called hypnotism, with little or no sensation of pain to the patient.

I agree with the other speakers, that Dr. Parkyn has very much simplified our understanding of suggestion. He has given it to us in a clearer and more tangible manner than I have heard before, and it appeals to me as practical, if one feels like using it in his practice.

I want to express the necessity for dentists being *en rapport*

with their patients. If this is done, I am sure suggestions would be followed by beneficial results.

A member: I would like to know how the case of the Christ Scientist eventually turned out.

Dr. Perry: She came in four times to have the tooth treated. The last time she came in with her husband, the inflammation of the tooth had subsided considerably, and it had gotten back into position so that it occluded quite naturally. Just as she was getting out of the chair, she looked up at me in an energetic sort of a way and said, "I do not think I will come to you again. I can handle the tooth now myself." I bade her good morning, but collected my fee.

Dr. Parkyn, in closing the discussion, said: I desire to thank the members of the society for the kind way in which they have received my paper this evening, and I shall endeavor to reply to the questions that have been asked.

To obtain a thorough knowledge of suggestion one should first study theoretical and practical psychology.

When this has been accomplished the explanations of vexing questions and perplexing phenomena, and the application of suggestion will be found very simple and satisfactory.

Suggestion is built on common sense principles from the bottom to the top. There is nothing mysterious or uncanny about it. There is nothing about it that cannot be satisfactorily explained; in fact, we might go so far as to call it an exact science.

You will find that the "suggestive state" is the result of certain conditions which are easily brought into activity in every one when the operator understands the physiology as well as the psychology of the condition.

One gentleman described the difficulty experienced in handling a patient who insisted on contracting his muscles when in the chair, and the marked difference produced when he persuaded the patient to relax.

The explanation for the change is simple. With the general contraction of the muscles comes a great increase in the amount of blood in the head. In this state sensation in the head is increased, as well as any pain resulting from inflammation. Add to

these conditions a patient's concentrated attention and fear of pain, and the hypersensitive condition is accounted for.

In such a condition a patient is "*en rapport*" with his sensation and is not amenable to suggestions of anæsthesia until complete muscular relaxation is procured.

There are two methods of inducing anæsthesia. First, by producing a condition of concentration. Secondly, by diverting the attention to impressions received through the other senses. The first method is best adapted to those who are not physical cowards "at heart." The second may be used in every case, but it is most happy in its effects upon hypersensitives, for when properly used it greatly reduces their suffering and nervousness.

Anæsthesia does not depend upon deep suggestibility, but upon a certain preconceived interpretation of pain, coupled either with an ability to concentrate the attention or with great lack of voluntary attention on the part of the patient.

One is in a state of suggestibility, or receptivity, the instant the eyes are closed, and suggestions have exaggerated effects, the exaggeration being limited by the auto-suggestion of the subject.

I may stand one man on his feet with his eyes closed and tell him I am drawing him backward, and he falls backward, although the very tone of the positive suggestions I gave would arouse the antagonism of another. Such a man is generally accustomed to obey, not to command; his head work is generally done by another and he has little determination or originality.

Again, take the greatest skeptic you can find, all the better if he is domineering and full of argument; give him a few simple, practical examples of the effect of the mind upon the functions, such as the mention or sight of a delicacy upon the saliva, and the effect of a bad odor or sight upon digestion, etc. When you have pointed the facts out, you have started him to thinking seriously. Ask him to stand with his eyes closed and to concentrate his attention upon the sensation of falling backward, and if he is honest he will surely bend or stumble backward. You thus employ his auto-suggestion to accomplish the result and this is really the most intelligent and powerful way of giving suggestions.

Your suggestion was exaggerated by his concentrated thought, producing unconscious action in the muscles of his back

and legs. He was therefore actually in what is generally called the "hypnotic state," or "hypnosis."

To get the patient into a condition of receptivity or subjectivity it is necessary to get the senses inactive, and the most rapid means by which to accomplish this is to obtain concentrated thought, to reduce the blood supply to the brain, and to inhibit the senses.

It is a well known and demonstrable fact that the more active the mind the greater is the quantity of blood supplied to the brain. The converse is also true, for to the same degree in which the blood leaves the brain is the activity of the mind decreased.

In delirium the brain is badly congested, the head is hot and the blood vessels are engorged. In this condition the senses become for a time extremely acute and the activity of the subjective mind is also seen in the ravings of the patient, frequently bringing forth from the recesses of memory some long forgotten, trivial incidents of childhood, or even whole passages in a foreign language, not understood by the patient, but which he must have heard at least once.

An old treatment for such a patient was bleeding. If you could watch such a patient bleeding to death you would see him pass through a variety of mental conditions; beginning with a return to his normal state of mind, dizziness, fainting and coma would soon follow.

During natural sleep the conscious mind becomes inactive, and there is a corresponding diminution in the quantity of blood supplied to the brain.

When the mental and physical conditions of the receptive patient are understood, the induction of the suggestive condition becomes a simple operation, and the methods usually employed to induce the condition, such as gazing into the patient's eyes, the use of bright objects, etc., etc., are seen to be unscientific and absurd. They are the last evidences of the practical work of Braid and Mesmer clinging to our present *modus operandi*, although the same mental conditions are induced at the present time.

Mesmer and Braid recognized only the somnambolic condition, and, not understanding the psychology of the condition or

that it was induced by suggestion, thought the patient actually slept.

A committee of physicians appointed to investigate Mesmer's claims reported that the patients in whom he could induce the "trance" were imaginative and hysterical. Charcot, who also recognized only this "somnambulic state," made the same statement, and my own experience has satisfied me that somnambulists are all of the same type. They make the most unsatisfactory patients in the long run, although it is among this class that miracles by faith healing, etc., are performed. The conditions of which such a patient is relieved are really only present because he is so suggestible. Children, before they reason properly, make good somnambulists; but as education and reason increase, they become less suggestible.

Show me a somnambulist and I will show you a man who cannot reason properly, and who is as a rule uneducated; or if educated, one who is unable to apply his knowledge practically. A condition of deep suggestibility is a symptom and is neither necessary nor desirable, where actual troubles are to be relieved.

I am in sympathy with the doctor who said he would not care to have the word hypnotism mentioned in his office. The word is meaningless, has a lot of mud clinging to it—in fact, is like a dog with a bad name, and I should advise that it be dropped entirely.

Suggestions can be used without the knowledge of the patient or the use of the word hypnotism.

The best results from suggestion are obtained from the educated and reasoning classes, by teaching the patient the value and means of employing auto-suggestion.

I would point out, in reply to Dr. Wilson's questions, that hypnotism is nothing but suggestion; and one may suggest to a patient who has his eyes either open or shut; but the strength of the suggestion will depend upon the degree of concentrated thought given to it and the auto-suggestion of the patient.

On account of the ignorance and prejudice extant, regarding "hypnotism," it would not be advisable to suggest such a thing to your patient, nor to use any methods which might thereafter be questioned. However, all this can be avoided by adopting

the methods I described, for they can be used without the patient knowing that the power of suggestion is assisting himself and his dentist, and that this force is being intentionally and intelligently directed.

In reply to Dr. Gallie's question, I must say that it is unquestionably this same force, suggestion, which works the cures by Christian Science, or mental healing of any kind. In fact, some of the most brilliant cures made by our so-called regular schools of medicine have been due to this same force, although the credit has been placed elsewhere.

I have studied Christian Science thoroughly and find it teeming over with suggestions from beginning to end.

Replying to Dr. Bentley, I will say that I am of the opinion that pain is due to the perception of an injury.

Pain is a degree of sensation, but its degree of severity depends greatly on individual interpretation. There is no scale by which we can measure pain, for no two in a dozen would interpret a given sensation in the same way.

Normally, one is not cognizant of the chemical actions continually taking place in the tissues of the body because he is accustomed to these sensations from birth, and they feel as natural as the clothes on his back, but when from injury the natural course of events is interrupted he becomes conscious of the interruption, and the ensuing sensation may be interpreted as pain.

The smallest roadside pool has its water from Heaven and its gleam from the sun, and can hold the stars in its bosom as well as the great ocean. Even so the humblest man or woman can live splendidly.—WILLIAM C. GANNETT.

Crystallomancy.

ERNEST BELTANE.

(CONTINUED).



HIS incident evidently stimulated Lane into further investigation. Subsequent experiments produced other interesting results, and he gives a description of the proceedings in detail.

To summon his two Genii, the magician wrote invocations upon paper, to which was added a verse from the Koran "to open the boy's eyes in a supernatural manner * * * * * to make his sight pierce into what is to us the invisible world." These were thrown into a chafing dish containing live charcoal, frankincense, coriander seed and benzoin.

A boy of eight or nine years of age had been chosen at random from a number who happened to be passing in the street, and the magician, taking hold of his right hand, drew in the palm of it a magic square, that is to say, one square inscribed within another, and, in the space between them, certain Arabic numerals; then, pouring ink in the center, bade the boy look into it attentively. At first, he could see only the face of the magician, but proceeding with his inspection, while the other continued to drop written invocations into the chafing dish, he at length described a man sweeping with a broom, then a scene in which flags and soldiers appeared, and finally Lane asked that Lord Nelson should be called for. The boy described a man in European clothes of dark blue, who had lost his left arm, but added, on looking more intently, "No, it is placed to his breast." Lord Nelson generally had an empty sleeve attached to the breast of his coat, but as it was the *right* arm he had lost, Lane adds, "Without saying that I suspected the boy had made a mistake, I asked the magician whether the objects appeared in the ink as if actually before the eyes, or as if in a glass, which makes the right appear left. He answered that they appeared as if in a mirror. This rendered the boy's description faultless.

In a paper contributed by Miss X. and read before the Society for Psychical Research, the writer states that various methods of divination by reflections on glass or water were used among the ancient Greeks. 1. Hydromancy. This was practised chiefly

at Patræ, a city on the east coast of Achaia, where there was a temple devoted to Demeter. Before the temple was a fountain in which were delivered oracles, very famous for the truth of their predictions. These were not given upon every account, but concerned only the events of diseases. The manner of consulting was this: they let down a mirror by a small cord into the fountain, so that the lower edge might just touch the surface of the water, but not be covered by it; this done, they offered incense and prayers to the goddess, then looked upon the mirror, and from the various figures and images represented in it, made conjectures concerning the patient. 2. Lecanomancy, divination by a bowl containing water or a mixture of oil and wine. The Scholiast upon Lycophron believes this method to have been practised by Ulysses, and to have given occasion to the stories of his consultation with the ghost of Tiresias. 3. Catoptromancy, in which mirrors were used without water. Sometimes it was performed in a vessel of water, the middle part of which was called *gaster*, and then the term called Gastromancy (4), in which glass vessels were used filled with clear water, and surrounded by torches. A demon was invoked, and a boy appointed to observe whatever appearances arose by the demon's action upon the water. 5. Onychomancy, "performed by the nails of an unpolluted boy, covered with oil and soot, which they turned to the sun, the reflection of whose rays were believed to represent by certain images the things they had a mind to be satisfied about."* 6. Crystallomancy, "performed by polished and enchanted crystals, in which future events were signified by certain marks and figures."

There still exists in India a method of divination with mirrors (called Unjoun—black lamps), very similar to the Greek Hydromancy, in which a child, gazing into a mirror, sees the image of the sick person, whose recovery is in question. Indian magicians have also another process, which resembles that practised in Egypt. Incense, made after elaborate and careful rules, is burnt, and the remains collected, which, after being moistened with castor-oil, are poured into the hands of a child, who sees visions of spirits and demons.

*Potter's *Antiquities of Greece*. Vol. I. cxviii.

The Secret of the Mystic.

CARRIE M. HAWLEY.

T was a beautiful night in old India. At the head of a by-path, or lane, stood two persons conversing. One was an old man with spiritualized face, attired in the garb of a mystic; the other was a youth whose dress and manners showed that he had come from some other country.

The old man was looking earnestly at the boy and saying to him: "Comest thou to me, O Youth, to learn the secrets of the Orient to use them for selfish purposes? Or, has the Great Buddha charmed thy soul and drawn it to His own? Desirest thou to be great, to receive the homage of earth? Or, seekest thou knowledge more fully to understand the Perfect One and to do His will?"

"Master," said the boy, "my soul loathes falsehood. I do not wish to deceive you. I will not conceal from you my thoughts or purposes. Master, I am very rich, but I want greater riches. I also long for fame. To gain these I must have power. I want to be able to make men obey every desire of my heart. I want to be the richest and greatest man in the world, and I know that my longings can be satisfied if you will but tell me your secrets."

"Alas! my son, these cannot be given to thee."

"Think not, O Master, that I am asking you to give them to me without recompense. Half my property shall be yours when you have taught me how to use the hidden forces in nature."

"My son, my heart goes out to thee both in love and pity. Thou hast not tried to deceive me, as many do. I love thee for thine honesty, for honesty is one of the brightest and rarest jewels in the world. But there are two canker worms in thy soul. Until these are destroyed, I cannot teach thee what thou wouldst know. Come not to me again until thy wealth seems as valueless as the sand on the seashore."

The lad departed with a heavy heart. On his long journey

into the heart of India, his mind had been constantly full of the marvelous things he would do when his knowledge of an adept should be united to his wealth. He had learned nothing. He was dejected and heart-sick.

After a tedious journey of several days, he came in sight of his possessions. Hope and joy revived in his heart as he caught sight of his palatial home. But there was an unusual commotion there. What could it mean?

Jumping from his horse, without speaking a word, he rushed into the house. There he saw unfamiliar faces. An old priest tenderly approached him and told him that Death had just taken his beautiful widowed mother.

"She cannot be dead," exclaimed the youth. "Why have you not sent for all the great physicians of the country? They will yet save her, for I will give them a kingdom to do so. She shall not die."

Sad were the faces of the on-lookers.

"My boy," said the good priest, "the best medical men for miles around have been here, but they could not save your mother's life. Despite her pleading to see once more her 'beautiful boy,' the Death Angel bore her away to his own abode."

Day after day passed and still the boy sat in solitude beside his mother's couch as though she were still there. He paid no attention to his affairs. He ate nothing and slept but little.

At last a cry of anguish broke from his heart. He knelt down beside the couch and cried out in bitterness, "What are my gold and lands worth to me now? Since they have failed to save my beloved mother, I care no more for them than for the sands of the sea."

Suddenly the magi seemed to stand before him and his face was tender and sympathetic. But before the lad could speak, the vision disappeared. It aroused him, however, from his stupor and he at once resolved to go again to the mystic and say to him, "I care no more for riches. If you will teach me your secrets I will use them unselfishly." In his inmost heart he thought how he would learn to defy and conquer Death, and by so doing save all the sons of earth from the anguish through which he had passed. Then, of course, he would be called great and good, and his name would be famous over all the world.

Again the mystic and the youth met in the by-path. The boy's face beamed with gladness as he clasped the old man's hand and said, "Master, I have killed the canker worm gold, and now I have come again to have you teach me."

With his thin hand upon the boy's head the old man looked pitifully into the sweet upturned face. "My son," said he, "is it to become great thyself or to make others great that thou asketh now to know my secrets?"

"Holy Father," said the animated youth, "I would be great myself, but I am going to bless the world through my strength. Surely it can't be wrong to wish to have the world recognize my wonderful powers and give me due respect for them, so long as I live in poverty and continually do good to others."

"Did not our blessed Buddha teach us to renounce all thought of self, if we would lead true lives? My son, thou hast yet to learn that he who is greatest is least. Go back again among thine own people and when thou hast learned to care neither for riches nor for gold, return again to me."

With a heavy heart the youth departed. The second journey home seemed longer and sadder than the first. He had no one now to whom he could go for help and counsel. Everything looked dark to him.

But as he came upon his own possessions their wealth and beauty thrilled his soul as never before. His spirits revived and he said to himself: "Why should I be dejected when all this is mine? Behold its splendor! Think of its value! Take to your castle home a beautiful wife and share with her your treasures. Let the halls echo with music and the sound of happy voices. Build a miniature world there and shut out the outer world with high walls, so thick that no sound of grief or sadness can penetrate them. Hold carnivals and high revels there. Think of nothing but pleasure. Make it such an enchanting spot that kings and emperors shall envy you. Show the world that perfect bliss may be attained outside of Nirvana."

Having been accustomed from childhood to go to his fond mother with every plan, whether trifling or important, so full was his brain with these new thoughts, as soon as he entered the house he rushed into her apartments. The curtains were drawn

down. The room was vacant. Then the thought of his mother's death flashed over him. So overcome was he by this realization that he fell on his face on the floor.

Sweet Sleep was near, and with pitying love took the lad in her soothing embrace. She gave him a few hours of his old home life again, and let him listen as in days gone by to the stories told him by his dear mother. Once more he heard how his good father through great service to his king, was rewarded with rare jewels; how these jewels increased in value year by year, and after the king's death fabulous sums were paid for them by the son of the monarch; how it made him so rich he scarcely knew what to do with his money, so that he kept buying estates until he owned great possessions. His generosity and kindness were so much talked about that people living hundreds of miles away, left their homes to find new ones on his land. The praise and adoration of the people around him at last affected his mind. He grew so vain and ambitious that he thought he ought to wear a ruler's crown. But instead of becoming a monarch he became a maniac, and on his own land a private mad-house was built in which he was confined for ten years, when Death released him.

Again the boy saw his broken-hearted mother and heard her declare that no one but her son should ever look into her face again. Not even her servants should be permitted to come into her presence. But from this time the joys of tenants and of every one on the great estate seemed to be multiplied. Frequent holidays were given, and the amusements and delights furnished for these occasions seemed without limit. There was no strife or contention among the people, for the generosity and love bestowed upon them by their land-holders made their own hearts kind, so that forbearance became a common virtue.

No one but the lad, however, realized that this marvelous state of affairs was due wholly to the study and thought bestowed upon it by his mother. As no one ever saw her she was half forgotten. Again came to him her words, "My son, you must lose your life if you would find it."

The lad awoke. A blush of shame covered his face as he thought of his plans when he came into his mother's chamber. He felt her presence and he thought he heard her say: "My son,

you must lose your life if you would find it." Peace fell upon him; the first peace he had known for many years. He saw a new life before him.

Once more the youth started forth to find the mystic. This time he was met on his way by the good master. The satisfied known look on the old man's face gave the boy confidence and he ran into his arms and embraced him.

"Now, my beloved son," said the old man, "the keys to the kingdom of Nirvana are thine. Thou hast renounced everything to obtain them. It is not I, however, but the Great Buddha who gives them to thee. I could not tell thee that they were in His keeping, for then thou wouldst have sought Him solely to procure them. Go forth now into the world, journey through life in the soul garb of simplicity and humility. Let your staff be that of love and unselfish devotion, and all things shall be yours."

The mind of a human organism can by an effort of the will, properly directed, produce measurable changes in the chemistry of the secretions and excretions, in the vaso-motor blood supply to areas and organs, and in the temperature of selected areas of the body, and so on. All of this goes to prove that the mind has a direct effect upon the functioning of the cells which compose an organ, and that if we learn how properly to train and use the mind we can produce definite effects upon any physiological function.—PROFESSOR ELMER BATES

SUGGESTIONS

PUBLISHED AT

THE CHICAGO SCHOOL OF PSYCHOLOGY,

4020 Drexel Boulevard, Chicago, Ill.

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

HERBERT A. PARKYN, M. D. } Editors.
M. J. MURPHY, }

Suggestions will be issued on the first of each month.

Annual Subscriptions for the United States, Canada and Mexico, \$1.00; single copy, 10 cents. Foreign countries in the Postal Union, 5s.; single copy, 7d. Payable in advance.

Remittances should be made by draft or check, bankable in Chicago, or by postal or express money order. Other remittances at sender's risk.

Change of Address.—The address of subscribers will be changed as often as desired. Both the old and new address must be given. One month's notice is required.

Manuscripts should be typewritten on one side of the paper only, in correct literary style, and must be accompanied by postage for return, if found unavailable.

Complaints.—Subscribers who fail to receive the magazine, should immediately notify this office.

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Communications intended for the Editorial Department should be addressed "Editor, Suggestions, 4020 Drexel Boulevard, Chicago, Ill." Those intended for the business departments should be addressed to "Suggestions, 4020 Drexel Boulevard, Chicago, Ill."

The Editors of Suggestions do not assume responsibility for opinions expressed by contributors.

EDITORIAL.

THE ESOTERIC DOCTRINE OF INDIA.

"The Tree of Life," says the Indian parable, "is rooted in the heavens, and sends its branches downwards towards the earth."

So the Esoteric Doctrine of India, descending from a vast antiquity, as a revelation from the early divine races, has borne numberless branches age after age, which fill the whole East,

from Ceylon to Siberia, from Japan to the Volga. Hundreds of sacred books, thousands of schools, millions of followers, are the branches of that tree of Immortality; yet there is a single Esoteric Doctrine within them all; a spiritual, moral, and psychical teaching of the utmost value to mankind, and to our age.

The literature of the subject is both deficient and redundant. Of some books, there are a dozen translations, of others equally important, there are only mistranslations, or even no translations. They form a labyrinth, through which none but specialists can find their way, and the specialists are for the most part servants of the letter, not masters of the spirit.

Mr. Charles Johnston, a member of the Royal Asiatic Society, who was formerly a member of the Indian administration, has now undertaken to supply a chart of the labyrinth, in a series of Correspondence Lectures; his aim is threefold: first, to show exactly what the Esoteric Doctrine of India really is, with the most authentic proofs; then to show what a powerful light that doctrine throws on the dark places of other religions, and especially Christianity, as many of the Gospel parables are found in the most ancient Indian books, with their occult interpretation, and thirdly, and most important, to show the value of this doctrine in daily life, spiritual, psychic, and intellectual.

Mr. Johnston has already published a number of Translations from the Sanskrit, and his name is well known to the readers of the Asiatic Quarterly, the Calcutta Review, and other authoritative organs dealing with oriental subjects. Mr. Johnston writes constantly for Indian readers on Indian themes,—the most searching test of competence and knowledge. His lectures will come under four heads: First, the Vedanta, or the Metaphysics of the Doctrine; second, the Upanishads, the Mystical Teaching; third, the Yoga Philosophy, and the Theory of Occult Powers; fourth, Esoteric Buddhism, and the Ethical Bearing of the Secret Doctrine.

Readers of SUGGESTIONS who are interested in this study, will do well to address Mr. Johnston at Flushing, N. Y.

BOOK REVIEWS.

"THAT LAST WAIF; OR SOCIAL QUARANTINE." Horace Fletcher. The famous author of "Menticulture" has begun a magnificent crusade in publishing this, his latest book. Taking up the cause of the waifs of our great cities, he makes an eloquent appeal for a national kindergarten system, whereby the infant denizens of the slums may be rescued from their present demoralizing surroundings. Ideas, such as Mr. Fletcher advances, are of vital importance. To quarantine these waifs against evil suggestions and bring them into an atmosphere of good thought means a diminution of crime and idleness. The kindergarten has already made its influence felt in this direction, but the work is scarce begun.

In the city of Chicago alone, it is estimated that nearly four hundred children are without homes and are surrounded by influences which will eventually make criminals of most of them. To reclaim these and send them into the world good citizens, is the main object of the "Social Quarantine." Mr. Fletcher goes further than the waifs. He gives excellent advice on the use of suggestions in child-training, and points out the terrible effects of it when wrongly used. Mental science was never employed in a nobler cause than in character building, and for this reason, "The Last Waif" is timely, indeed.

It is well to add that the entire profits from the sale of this book are to be used in the establishment of Character-Building and Habit-Forming Schools or institutions to meet the needs of all Apprentice Citizens, and for the advocacy of the creation of a department of the Federal Government to promote and guard Citizen-Training, especially during the period of tenderest and strongest impressions. The Kindergarten Literature Co., Woman's Temple, Chicago, Ill.



TELEPATHY AND THE SUBLIMINAL SELF; by R. Osgood Mason, A. M., M. D., is as the title-page announces "An account of recent investigations regarding Hypnotism, Automatism,

Dreams, Phantasms and related Phenomena." It is a handy compilation of the most interesting and well-authenticated phenomena from reliable sources—a resume of the collected material endorsed by the Society for Psychical Research, and of the experiences of individuals well to the front in occult matters. The author presents the subjects in an agreeable form, and the work is singularly free from prejudice and dogma. Published by Henry Holt and Co., New York.



THE LIVING CHRIST. By Paul Tyner. The author advances the startling idea that Christ still lives in flesh and blood body—the same in which he arose from the sepulchre. He fails to give any proof except a clairvoyant vision in which he beheld Him clothed in the flesh. Apart from this idea which runs through the book, and is the central thought, there are many questions ably discussed—social problems chiefly. He touches on the unnecessary death of the body when natural laws shall be more fully understood. Instead of the supply of waste tissue that has been discussed by others as the means of prolonging life, he makes the larger claim that when men become master of themselves, they will be able to control material conditions, and lay down and take up the body at will. Temple Pub. Co., Denver, Colorado.



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