SUGGESTIONS

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

CONTENTS.

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VOL. I. NOVEMBER. No. 4.

Children as Teachers.

CHARLES JOHNSTON.

"Thou, whose exterior semblance doth belie
Thy soul's immensity;
Thou best philosopher, who yet dost keep
Thy heritage, thou eye among the blind,
That, deaf and silent, read'st the eternal deep,
Haunted forever by the eternal mind,—
Mighty prophet! Seer blest!
On whom those truths do rest
Which we are toiling all our lives to find;
Thou, over whom thy immortality
Broods like the day, a master o'er a slave,
A presence which is not to be put by;
Thou little child, yet glorious in thy might
Of heaven-born freedom."

When we talk of teaching children, of forming their minds and hearts by suggestions taken from the experience of our own lives, we are often forgetful of the greatest truth which underlies all life.

We think of the children as new beings, as fresh, unmolded potencies, as young and tender plants, which we can bend this way and that; and, doubtless, if we are filled with a spirit of gentleness, tolerant kindness, and, above all, bright good-nature, our attitude towards children will help and strengthen the growth of their unfolding natures.

But in thinking of children as new, fresh lives to be molded by us, we are making the greatest mistake possible. "Be not deceived by curls and dimples," said Emerson; "the baby is a thousand years old." And, indeed, every baby is a thousand

years old, or even thousands of thousands. And I do not allude to the heredity of the child's body, which is the latest growth of our ancient humanity, itself the outcome of ages of life gone by before man was man, though these long ages of life all play their part in the nature of every child and resist, stubbornly or gently, all our efforts to mold it to our will; I allude rather to the heredity of the child's own soul, which is very full of age, and has, indeed, passed through infinite experiences before taking to itself a new body in its present birth.

The child, born to-day, does not come, as the song has it, "out of the no-where into the here"; it comes, rather, from sons of past life in this world of ours through all its ages, and in other worlds before this world of ours was yet woven out of the shining star-dust. The baby that seems to know so little, to grasp so feebly at the things of life, has really had a mighty history. He has passed through the life of the old lands, has seen the wars of the Middle Ages waged round him, in a body of flesh and blood, which he laid aside to enter this new body after a period of rest and refreshment in the paradise of peace. Before the Middle Ages, he lived through the Dark Ages, as history calls them, which were yet so bright with the life of saintship and faith; before the Dark Ages, that same child now crooning to itself one of the old, everlasting songs of man, lived through the magnificence of Rome, the glory of Greece, the power of Persia, the mystery of Egypt; and before that, in still older lands, in Chaldea, in India, mother of nations, that same child lived and struggled, sorrowed and rejoiced, loved and died. And in older lands, whose ruins now crown the hills like great challenging enigmas, in the oldest lands of the world, in Kopan, Palenque, Peru, or where the desert sands of Gobi drift over cities long buried, whose very names tradition has long forgotten to whisper through the dim halls of time—in old lands like these, and in days that are long since dead, that child lived a human life, full of joys and sorrows, and there sowed the seed of future life, some of which is to bear fruit to-day.

And there were yet older lands, now long since sunk beneath the oceans, or hidden under the ice-sheets of the poles; there, too, the child lived and saw the sunlight. And beyond that there

are other vistas, dim, misty, vaporous, as mankind descended from angelic worlds and drew about him the first shining garments of mortality; long eons of hardly human life, where all was the innocence of Eden; there, too, the child of to-day has had a part.

And so the baby comes to this world again, heir to an infinite past, the heritage of his own soul; and, knowing this, we shall be less inclined to mold and change that nature with its rich store of potencies for good, its heavy burden of tendencies for evil, which the child itself must live out, watching the seeds sown long ago come to their fruition, their ripeness, their maturity; reaping the harvest of good deeds done; triumphing over weaknesses; conquering deep-rooted evils; rising above once darling sins.

We shall pause before trying to mold and shape a destiny, which Time himself has been molding and shaping through long ages, and which has its roots still firmly fastened in a golden past of the eternal, before Time was. We shall know that wiser heads than ours would be needed to guide and guard that life with its infinite potencies; that even the wisdom of archangels would fall short of that high task, which is guided indeed by the child's immortal spirit, the brooding divinity, in its turn enlightened by the Highest.

And wisely abstaining from a too officious interference in a work which has been going forward from the everlasting, we shall rather think it our one duty to let the genius of the child develop itself, unfold its destiny, as a tree unfolds its leaves in spring time, and gradually open to its fullness, like a rose in the sunshine; and, watching the new-old life thus opening, we shall come to understand that the child has far more to teach us than we have to teach the child.

And first of these lessons is that very lesson of our infinite past, for few children, indeed, are born into the world, who have not clinging about them some memories, dim or vivid, of days gone by; and, if we will, we can learn from their lips, which have not yet kissed the idols of earth we worship, many a secret of the vanished years.

They come laden with memories, and we, in our blind wis-

dom, try instead to crowd in on them our own superstitions, our sordid aims, our mean hopes, our false sciences. They come with a gleam of glory round them, some shining memory of the paradise of peace they have just left; and we, instead, teach them our own false doctrines, our religions of envy, hatred and all uncharitableness. They come with some of the innocence of the earliest human races, who lived when our planet wore another face, in dim, long vanished lands; and we hasten to wipe out these fair memories with our own low aims and ideals, till we have made of these new-born souls, beings as vain, as sordid, as earthly, as we are ourselves.

And, instead of bringing to perfection those flowers of the soul whose seeds were sown so long ago, instead of lightening that burden of evil which every soul brings with it—else it would not return to birth at all—we steep the new life in our own atmosphere of folly and darkness, so that it adds new burdens and ever heavier veils of illusions, which will darken, not lighten its future path.

If we allowed the children to be the teachers, we should long since have come into the clearest understanding of this great secret of re-birth; we should realize the long ranks of life that lie behind each of these children, and each one of ourselves; if we allowed the children to be the teachers, we should long ago have reached a certainty as to the oldest history of our planet, the earliest races of all, before sex-life had begun, for it is to this dim, mysterious past that every child-life reverts; if we allowed the children to be the teachers, we should long since have learned the secret of that paradise of peace between birth and birth, which is the provision of Divinity for weary and life-worn souls.

This and much more might we learn, if we allowed the children to be the teachers and to "suggest" to us the wordless truths they know; and this we shall do in years to come, when a little of the sordidness of this, our age, is worn away.

And let it not be supposed that these lives of ours are too mean and insigificant for these high and celestial destinies. There are no mean lives among men, and none insignificant; but all are full of endless potencies for weal, endless potencies for woe. Can not the eye of the meanest, the most insignificant, take in

the whole blue dome of the sky, the broad beauty of the green earth, the radiant mystery of the sunlight, the starry immensity of night? Can not every soul that seems most poor and insignificant, feel something of the mystery of the twin angels of our world, of love and death? Will not every life, however mean and insignificant, be brought face to face with the eternal enigma, after a few days, a few weeks, a few months, a few years? Does not every meanest and narrowest heart of man contain within it that glowing spot of light, that has gleamed since the eternities, that dim "I am" which shall one day become one with the infinite light?

Therefore, no souls are mean, none are insignificant; but all are attuned to high destinies, fitted for abounding joys, tempered through bitter sorrows, and this very seeming of meanness, of the insignificance of our lives, is itself but the cunning vail of destiny beneath which our divinity, in silence, in secrecy, is weaving its perfect web, whose warp is infinite time, whose woof is boundless space.

That ancient divinity which moves so silently in our hearts, and from whose shadow we have created all the gods of our religions, has been for ages working out its perfect plan; shall toil at it yet for ages, before it be completed. And it is not among the wise and prudent of our worldly life, the men whose minds are full of the subtleties of sciences which are to-day, and to-morrow are forgotten; it is not in the ideals of those who have been stained and sullied by our sordid life, that we shall look for a sense of our divinity, but in the heart of a little child.

There, before the waves of our earth-life have passed over it, the child's soul lies as a placid mirror, wherein the infinities are reflected, and we can read them there awhile, before the tyranny of the new earth-life asserts itself insistently over the new-born soul. That is where we should turn for our teaching; and be less ready to crowd out the child's inspirations by fancies, and prejudices of our own. Every new-born child is a message from heaven to earth; it carries with it the recent memory of that great peace which shall enwrap us all in death, enfolding us in the wings of infinite repose. It carries with it a message of the past days of our innocence, whither we are now so labori-

ously returning, after a thousand ages wallowing in the mire. A child is the mystery of mysteries, for a child is but the new garment of an infinite human soul.

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God, who is our home.

CHARLES JOHNSTON.

Culture is the suggestion from certain best thoughts, that a man has a range of affinities; through which he can modulate the violence of any master-tones that have a droning preponderance in his scale, and succor him against himself. Culture redresses his balance, puts him among his equals and superiors, revives the delicious sense of sympathy and warns him of the dangers of solitude and repulsion.—*Emerson.*

Suggestive Paragraphs on Suggestion.

S. F. MEACHAM, M. D.

SUGGESTION is the intrusion into the mind of an idea, that interferes more or less with the ordinary stream of consciousness, and controls to a greater or less degree the automatic mechanism.

By suggestion I do not mean every impression on any of the senses, whether conscious or not. By suggestion I do not mean simply ordinary association. Suggestion should not be spread out to cover all the methods used to teach others. Suggestion should not be made synonymous with all methods by which we learn.

Any or all of the above make the term so broad and comprehensive as to rob it of all definiteness and hence usefulness as a therapeutic agent. However correct these uses may be in ordinary language, they do not suit therapeutists. Therapeutists must either mean something definite by the term or it will cease to be used as meaning something important and useful.

The above definition has four propositions:

1st. That a suggestion is an idea.

2d. That the suggested idea is an intruder.

3d. That it interferes with ordinary consciousness.

4th. That it exerts some control over the automatic mechanism.

First, does suggestion deal only with ideas? If so, the term must not be held to apply to consciousness only. We must keep in mind the subconscious part of our mentality and know that it also thinks and handles what we are forced to call ideas for want of a better term. So the word "idea" will still be used, but to mean the material handled by both our conscious and subconscious minds.

Remember that our subconscious natures reason, elaborate, conclude; hence the material used for these purposes may justly

be called ideas. In the majority of cases the idea is conscious and the subconscious portion of ourselves is influenced by this, *at the time*, dominant idea.

We do not need to believe the idea true, either in itself or its implications, in order that the subconscious portions of ourselves, which I shall hereafter call our automatic mechanism or mind,* for our automatic minds obey commands, react to the dominant impulse, and do not argue.

While the above is true, the co-operation of the consciousness is desirable, as it adds forcefulness and continuity. If the idea is not consciously accepted, it is *likely* to be dismissed from the mind, so that the impulse to the automatic nature will be transient only. If the idea is accepted, it will live in the conscionsness as a continuous force, always acting on the automatic mind; hence the continuity and the desirability of conscious co-operation on the part of the subject.

We have reasons for believing that an idea, accepted and believed in, will live, *as an active force*, in the conscious or voluntary mechanism, long after it has passed out of our conscious lives. Hence, the lasting effect of waking suggestion, as this implies co-operation.

Second, what do we mean by the word "intruder"? Must a suggested idea be an intruder in the ordinary sense of the word? An intruder is unwelcome. Must a suggestion be unwelcome? The word "intrusion" means coming unbidden, unexpected, by force, as we say, and is at the same time unwelcome. A suggestion may be both these.

Pleasurable feelings and ideas are alone health-giving. Unwelcome ideas or suggestions will not be conducive to health. While a suggestion may be both unexpected and unwelcome, therapeutic suggestion must be simply unexpected; must simply have forced itself upon the attention.

Let me illustrate what I mean. I am sitting in my private room, writing, not wishing any interruption, when suddenly some one opens the door and walks in unbidden. He is at first an intruder, as no one was desired. I look at him and find him to be a particularly objectionable person. He is still an intruder in

* See Mechanism of Our Two Minds, SUGGESTIONS for September, 1898.

both senses. But if, when I look, he is an especially dear friend, he will not be unwelcome, but will, so far as my work is concerned, be an intruder. The work will be at least interfered with, perhaps interrupted.

A suggestion, then, need not be unwelcome, but as it cannot, according to our definition, be a part of the ordinary associated stream of thought, it must force itself before the attention and thus interfere with the associated stream, hence, will, in this sense, be an intruder.

We prepare a patient for suggestion, usually, by requesting him to close his eyes, relax his muscles, and to occupy his mind with some indifferent occupation like taking long breaths, or with some equally indifferent thought, thus narrowing the associated stream of thought to as great a degree as possible, thus lessening resistance to the intruding idea. The above shows why so-called passivity is essential.

If, after the above preparation, there lives in the mind an active prejudice, a strong emotion, or powerful feeling, suggestion will be reduced to a minimum; the intruder will meet with opposition that may be insurmountable.

Third, the intruder interferes with the associated stream of thought. This is self-evident. If it were a part of that stream, it would be expected or at least accepted unquestioningly, as are other elements of the stream. It is not. A contest ensues. The intruder must succeed, or suggestion will be a minor element, its influence but slight. To be effective it must be dominant.

Any portion of the associated stream may be examined, criticised, questioned, etc., but its presence in the mind is no surprise, its right there not questioned. This is not true of the suggested idea while in the conscious field. Remember that the intruder steps over into the automatic or sub-conscious field, ere it becomes truly effective.

An idea can always be forced into the conscious field. It may not get peaceable possession. It may not be able to stem the tide of conscious opposition. It may be unable to gain possession of the automatic reins. This is always its aim, always essential where cure of disease or reformation is the *aim*.

In the fourth proposition, we should not forget that if your

aim is body-building or body-healing, that the automatic mechanism must be reached, but that if the aim is to correct the thinking, to purify the aims in life, the conscious realm is the field of work.

A knowledge of anatomy and physiology and diseased conditions is useful in the former work, in fact, essential to the best work; but psychology and mental science of all kinds are essentials in the latter. The work of physicians in the past has been directed almost wholly to the curing of physical ills, hence the importance of a knowledge of the mechanism that controls all bodily work whatever.

In the near future it will be recognized that moral defects are as much diseases as any other, that they can be cured wherever the voluntary or conscious mechanism can be influenced to do right thinking long enough; for right thinking means right believing, right feeling, and, finally, right acting. The necessary result must be a better brain and a better body and better health, and greater happiness.

Auto-suggestion is the voluntary mind talking to the automatic mind. "Says I to myself" is, then, not only scientifically correct, but the foundation of auto-suggestion.

We have been told that auto-suggestion is as strong as suggestion from an operator, and a superficial view would seem to sanction this belief. In fact, there are few cases that we can control or not, just as they see fit. I mean that they can obey all our requests, such as staring at an object, looking into our eyes, relaxing the muscles and yet by mere force of auto-suggestion remain awake. They can, with equal ease, go to sleep.

In discussing this question we must not lose track of the fact that the nerves from all the special senses, as well as from the entire body, go first to the automatic brain. The nerves to the voluntary brain have, ere they arrive there, passed through the automatic brain. Hence, suggestions reach the automatic mind first, and carry with them the power of sensation. Auto-suggestion, on the other hand, has only the power of ideation.

Let anyone attempt to control some vivid sensation, as a pain or some interesting scene, by force of ideation or will or auto-suggestion. He may succeed; he will probably fail. The ex-

periment will enable him to pass more intelligently on auto-suggestion and suggestion from without.

I have not forgotten saying that, in suggestion, the idea was in most cases conscious, and that this conscious idea acted on the automatic brain and mind. I *did not say*, however, that the suggestion did not at the same time act directly on the automatic brain, for it does, and this direct influence is in all such cases reinforced, backed up, by the force of consciousness descending from the volitional mind.

Auto-suggestion, to be a successful opponent, must come with sufficient inhibitory power to control sensation, for remember, that direct suggestion carries with it the power of sensation. The degree of concentration determines largely the power of both types of suggestion. The few have sufficient concentration to utilize auto-suggestion in acute, painful affections; the many have not. It is far more useful in chronic cases where the element of pain is not so marked. The operator can aid in concentration, hence the co-operation is more useful in acute cases where pain is present.

The ordinary cases of distant treatment by appointment, mean, mostly at least, auto-suggestion on the part of the patient. They illustrate mainly the effect of expectant attention. If, however, telepathy is true—and the evidence is now almost beyond dispute—it is unsafe to dogmatize, to affirm for or against. There may be some influence exerted under special conditions, but if so, we know nothing about it when it occurs, nor the conditions favorable. The method so far serves two purposes: 1st, to allow careful observers to study expectant attention, and, 2nd, to fill the purses of the credulous and the dishonest, either of which will use it—the one because he believes it, the other for the pay. Let us, in all cases of doubt, not dogmatize, but study; not affirm nor deny, but experiment and watch.

Is suggestive sleep, ordinary sleep? Some say, yes; others, with equal facilities for observation, say no. Here, as everywhere else, where the element of doubt enters, let us "make haste slowly." In ordinary sleep the sleeper does not, so far as we know, consciously know anything. *He is impressed* by surroundings, as *they at times* enter into and color his dreams, but he can-

not recall any extrinsic occurrence whatever. In a suggestive sleep, the majority do know everything said to them by the operator at least. They do not remember other matters, so far as ability to recall is concerned.

Those who seem to forget what the operator says and does, can be made to recall it by urging and command. This does not prove, as some seem to think, that they could have done so without the urging. We must not forget that thoughts are real forces and that talking to a person stimulates thought, and that all senses go to the automatic brain, where memories of the above kinds are stored, and hence the stimulating effect of command or talk of any kind cannot be ignored and the claim made that they are the same without as with this stimulant. Let us not be in a hurry to conclude, but make advancement in knowledge our sole aim.

Some go so far as to claim that the subject under suggestive control is simply co-operating; that he can wake up whenever he pleases. This may be true or false, just owing to what we mean. The above parties claim the subject is never unconscious. There is two of the subject. Which one is not conscious? Something about the subject hears, understands, reasons and obeys, but when the subject, on waking, says that *he does not know* and *cannot remember*, we have no right to dispute him, and the fact that he does recall what occurred when I assure him that he can do so, does not prove that he could do so without that assurance.

The *assurance* is *something*, and something that must not be ignored. It stimulates the auditory nerve and through this the automatic and voluntary minds. Thought is a real force, so that, as the assurance wakens thought, or at least nerve action, this force is something *added*, or *awakened*, by me. To claim that he could have done without this added force, what he did do with it, is to claim what I have no right to do.

So there is something about the subject that wakens him if I try to force him to do what is contrary to both his voluntary and automatic minds, but I have no right to claim from this that he can waken whether the automatic or sub-conscious mind is interfered with or not; that he can waken whenever he pleases, as we sometimes say. We must keep the the two natures in mind. The

subject acts under ordinary circumstances and when the deeper or sub-conscious nature is not touched adversely, as though he could not waken; he affirms that he could not. We have no right to dispute him. We cannot know what any other person *can do*, apart from what they actually perform. We know what they *must be able to do* to fill out our *theory of them*, *their capacity*, and *conditions;* but are these correct?

Our theories of him *may be correct*, but we do not at present know. Let us not affirm, but study. Fixed theories and positive affirmations are in the way, *if incorrect*. Let us assume any working hypothesis that seems useful and probably true, but not erect it as a barrier in our own way. This is just what many of us are constantly doing, while affirming the above and many other things that we do not at present know.

QUINCY, Ill.

Some of your griefs you have cured,
And the sharpest you still have survived;
But what torments of pain you endured
From evils that never arrived!

—*From the French.*

A certain inarticulate self-consciousness dwells dimly in us; which only our works can render articulate and decisively discernable.

Our works are the mirror wherein the spirit first sees its natural lineaments.—*Thomas Carlyle.*

Crystallomancy.

ERNEST BELTANE.

(CONTINUED.)

THE history of crystal or cup divination, as already stated, takes us away into the earliest ages. The art of divination has been ascribed to various sources. Æschylus, in *Prometheus Vinctus*, refers it to Prometheus; Cicero, to the Assyrians and Etrurians; Zoroaster, to Ahriman; Varro, to the Persian Magi, and a very large class of authors, from the Christian Fathers downwards, to the devil.

The famous cup of Giamschid, "in which could be seen the whole world and all the things which were doing in it," has been immortalized in Persian poetry, and to its existence was ascribed all the prosperity of the ancient monarch of Persia. Solomon's wisdom was ascribed by the Orientals to the possession of such a vessel, and that used by Alexander the Great was very likely of similar mystic properties. The Cup of Joseph, "in which my Lord drinketh and whereby indeed he divineth," was evidently used for such magical purposes, and the tradition seems the more probable, inasmuch as cups having special properties figure largely in the earliest Egyptian sculptures, having a further symbolic reference to Egypt as the Cup of the Nile, and also to cycles or periods of time. The sculpture on the walls of the Hall of Divination at Nimroud, represents the King as drinking or divining in the presence of the gods of Assyria.

The question as to the use and meaning of the Urim and Thummim is one upon which all scholars and theologians, rabbinical and Christian, have hesitated in all ages to produce a decided opinion. The earliest and best accredited traditions assert that the sacred gems, worn upon the breast of the High Priest, symbolized light, and were doubtless of some colorless stone, probably diamond or rock crystal, in which light was embodied in clearest purity.

We have already spoken of the practice of mirror gazing among the ancient Greeks, and but little change seems to have

occurred in the course of ages, from what we learn from Pausanias, who, traveling through Greece in the second century, visited Patræ, in Achaia, and witnessed the practice of catoptromancy by means of a mirror suspended over water, with the usual incantations and burning of incense.

The instances of divination by mirror or crystal gazing, which occur among the Romans, are so closely allied in kind and in method to those of Egypt and Greece as to scarcely need special mention. Varro tells a story of a child who was consulted as to the war of Mithridates, and children, we are told, were consulted by Fabius. It is also said that a child foresaw by reading in a mirror the issue of the contest between Severus and Tullius Crispinus, and revealed the prophecy to Didius Julianus, by whom the oracle was consulted.

We learn from Pliny that in the arts of divination the Britons excelled even the Persians themselves, but we have no means of discovering whether any form of mirror or crystal gazing was known to them. The druids of Ireland and Scotland, however, were conversant with the use of the crystal, particularly in Ireland, where it was employed for the purpose of divination long after the introduction of Christianity. The Specularii, or those who inquired into the future with the aid of a mirror, had a large following in the middle ages, and are mentioned in the councils of a synod convened by St. Patrick and two others about A. D. 450. John of Salisbury, Bishop of Chartres, A. D., 1177—1181, has left us a list of procedures against the Specularii, who were looked upon as heretics, and fell under the ban of the church. Causubon tells a story of a Latin Christian who was frequently mortified by seeing the opposite faction victorious in the games. He accordingly sought out Hilarion, a monk of great piety, who put into his hand a vase of water, in which he saw horses and chariots, and became aware that they were under magical spells. Hilarion dissipated the enchantment with the sign of the cross, and his client departed, giving thanks to God. St. Thomas Aguinas says the peculiar gift of seeing visions possessed by children is not to be ascribed to any virtue of innocence or power of nature, but is the work of the devil; nevertheless, in spite of St. Thomas and John Salisbury, and a special condemnation from

the Faculty of Theology in Paris, 1398, the Specularii continued to flourish, and the art of mirror gazing lingered on till the sixteenth century, when it received a new impetus, and soon reached its highest development, not in the hands of obscure charlatan or nameless heretic, but under the auspices of a court physician or a university professor.

The time was at hand in which men began to think for themselves, alike in literature, politics and religion; when, just as a nobleman dared also to be a poet, a statesman to question a priest, or a country gentleman to inquire into the divine right of kings, so despite terrors of the inquisition on one hand, or the prosecutions of civil law on the other, men of learning, repute, and acknowledged position began to inquire into the hidden secrets of natural magic.

At the time of the struggle between Francis I. and Charles V. we are told that the action of the French was influenced by a magician, who, by means of the reflections in a mirror, discovered to the Parisians the progress of events at Milan. A little later, we find Catherine de Medici consulting a magician, who shows her by means of a mirror how long her sons would occupy the throne. The seer on this occasion was, very likely, Jean Fernel, court physician to Henry II, who has recorded that he saw figures in a mirror, which express their meaning in gesture so significant that even his assistants understood them.

Johann Rist, an accomplished mathematician and scholar, tells of a crystal made by Wisbro in Augsburg, in which were seen men and animals.

Aubrey, writing in 1696, refers to the earlier practice of mirror or crystal reading in Italy. The Earl of Denbigh, he says, when ambassador at Venice, "did find one who did show him there in a glass, things past and to come;" and Sir Marmaduke Langdale, when in Italy, went to a magician, who showed him in a glass a vision of himself kneeling before a crucifix, at which, he, being a devout Protestant, was very much shocked, but the prophecy was fulfilled when he later became a Roman Catholic. "He told Mr. Thomas Henshaw this himself."

Bodin, a lawyer of some eminence in Toulouse (d. 1596), and author of works on demonology, gives a story of a fellow townsman, who used to divine by the finger nail of a boy.

It is interesting to note how universally the theory of devil-possession was held in regard to the above, and even writers holding widely different views such as Naude, 1600-53, physician and librarian to the Queen of Sweden and author of *Apologie pour les Grands Hommes accuses de la Magie;* Cornelius Agrippa, and his pupil, Wier, the physician to the Duke of Clives for 30 years and a person of high medical reputation on one hand, and their opponents, Bodin and Del Rio on the other, all maintained the hypothesis, though they made use of it for different ends. Pomponatius, Fernel, De l'Ancre and his colleague, Espaignol, also recognized a supernatural cause for the phenomena.

(*To be continued.*)

Beautiful world!
Bursting around me,
Manifold million-hued
Wonders confound me!
From earth, sea, and starry sky,
Meadow and mountain,
Eagerly gushes
Life's magical fountain.

Bright world!
Though witlings may blame thee,
Wonderful excellence
Only could frame thee!

—*John Stuart Blackie.*

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent.

—*Ella Wheeler Wilcox.*

Functional Disorders and Their Treatment by Suggestion.

HERBERT A. PARKYN, M. D.

A PHYSIOLOGICAL function is that mode of action or operation which is proper to any organ. In a human being are found a variety of functions which may be divided into three classes:

1. Functions of Nutrition, divisible into functions of absorption and metamorphosis, and comprising all those functions by which an organism is enabled to live, grow, and maintain its existence as an individual.

2. Functions of Reproduction, comprising all those functions whereby the perpetuation of the species is secured.

3. Functions of Relation or Correlation, comprising all those functions (such as sensation and bodily motion) whereby the outer world is brought into relation with the organism, and the organism, in turn, is enabled to act upon the outer world.

Since the very existence of a human being is dependent upon nutrition, it is obvious that the second and third classes just named are greatly dependent upon the first class. In fact, excepting traumatic causes, it is found that nearly every disordered function of these two last named classes is produced or aggravated, directly or indirectly, by disorders of the functions of organs controlling nutrition. The organs of nutrition, again, may be controlled by the third class through the influence of the mind.

It will be the object of this paper to show that thoughts, through the medium of the brain, affect the organs of nutrition; that, since the brain is unable to operate without nutrition, the thoughts of an individual depend somewhat upon nutrition; and that the thoughts of an individual may be so directed as to influence the organs of nutrition when the functions of these organs are not being properly carried on.

The cause of almost every human disease may be directly

traced to troubles of the organs of nutrition. These troubles invariably commence in functional disorders, which, if not relieved, lead to organic changes in the affected organs—permanent injury to their functions resulting. No known treatment will restore an organ to its normal condition after structural changes have taken place; it is, therefore, important that the functional troubles in an organ should be recognized and corrected before structural changes develop.

All normal functions should be performed unconsciously or carry pleasure with them as their psychical accompaniment. Therefore, should an individual become conscious of the operation of a function, which normally should be carried on unconsciously; or, should the action of a function which is normally associated with a sense of pleasure, become unpleasant, it is a warning that some functional derangement is present, and that measures should be taken at once to rectify the difficulty. Every function has its purpose, and when there is derangement of one function, it follows that other functions or organs become affected.

How many persons are there who can truthfully say they have no functional troubles? Thousands of individuals go for years complaining a little, now of one thing, again of another. They do not attach much importance to these little symptoms because they do not at once interfere with their duties. Sooner or later, however, serious troubles follow. The trouble may not develop for years, but it will sometime, and death before middle life generally results.

The organs of nutrition, the stomach, bowels, etc., are under the control of the sympathetic nervous system, and are connected by it, so that trouble in one of these organs is generally felt in the others.

The brain, through the spinal cord, has a great deal of control over the sympathetic nervous system, and we find that grief or worry interfere with digestion and assimilation. Should these conditions of grief and worry continue for an extended period, dyspepsia and constipation may result, and in this way nutrition may be greatly lowered.

Fright will sometimes almost instantaneously produce diar-

rhœa, or it may cause the face to blanch. Instances are not lacking where such a mental condition has caused death.

Nervousness, produced by a continual mental strain, may result in various forms of functional disorders, produce insomnia, loss of appetite, etc. Loss of appetite means ingestion of less food and, in consequence, interference with normal nutrition.

Functional disorders are also produced through improper eating and drinking, by neglect of hygiene, exposure to weather, etc.

I have had patients come to me with functional disorders, which they believed to be inherited, because their mothers or grandmothers had suffered similarly. The trouble complained of may have been dyspepsia, constipation, headache, painful menstruation, rheumatism, nervousness, insomnia, etc.—all functional troubles. Invariably I have had no trouble in removing them. The fact that these symptoms were removed proved that the trouble was not hereditary, and in every instance I have been able to trace the cause to habits of thought, or incorrect habits of living, and diet—sometimes both. Habits are sometimes handed down for generations, and the habits of eating and drinking may generally be traced to the mother's side, since she is the one who prepares the food. The members of families who are continually suffering from functional disorders generally die off before middle life. It is this fact which leads the members of such families to declare that they inherit an early death. They are invariably found to be suffering from malnutrition in some of its varied subtle forms. I notice that with the removal of the functional disorders all aches and pains leave them, and they grow strong and stout.

Every day operations are performed in our city for the removal of the whole or part of some of the internal organs of the body which have become diseased. What produced this condition of these organs? Does the operation remove the cause which produced the condition of disease in these organs? In every case the cause may be traced to the organs which generate and distribute nutrition; yet I have treated dozens of these sufferers after their operations, and invariably found that the prime cause —the functional disorders, had never been corrected. There are cases, however, where by good luck the patients pick up after

their operations, and the reasons for this are given in an article in the August number of this magazine.*

Painful menstruation, unless due to obstruction, is a functional trouble, and we find it is only a symptom of other functional troubles, which have to be removed before it will disappear. Unless the causes which produce it are removed, the patient will have more serious troubles later in life. I refer to such troubles as lacerations and a difficult time at an early menopause. Obstructed dysmenorrhea, due to displacements, is often produced by lack of nutrition to the uterine supports. With improved nutrition I have seen even this symptom disappear.

The imperfect nutrition which follows disordered functions of the organs of nutrition affects the functions of the brain. The centres situated in the brain suffer. Memory, concentration, and reason are weakened, and in this state melancholia, delusions, manias, etc., frequently arise, and are not removed till proper nutrition is re-established.

A patient is not in perfect health while he has even a solitary functional disorder. Many patients say they never suffer from dyspepsia, but close questioning often reveals the fact that it is because they avoid certain articles of ordinary diet.

To correct a functional disorder one should possess a thorough knowledge of hygiene, physiology, and psychology. Every functional disorder may be relieved by purely natural means. I don't consider a patient well so long as he requires even a drop of medicine to regulate a function.

I pointed out that the organs can be controlled adversely by certain lines of thought. By understanding the suggestability and personality of a patient, it is possible in every instance to produce by suggestion thoughts that will stimulate a disordered function, and with proper hygienic measures this mode of treatment is sufficient in every case.

From many years of constant experimenting with suggestive therapeutics, a system of suggestive treatment has been evolved, whereby any function of the body may with certainty be stimulated. This system of functional stimulation has been reduced to an exact science; there is no guess work. Having found a

* Therapeutic Suggestion. What is it?

function of the body requiring stimulation, we are able to bring about the desired result. We have experimented with an organ at a time, until we are now enabled to obtain a ready response from all of them.

The rapidity with which any function returns to its normal activity depends not only upon the organ affected, but upon the amount of trouble there. From some organs we are able to get an immediate response and positive evidence that stimulation did commence at once; whereas, in others it may take a few days for the change to become evident. In every instance, however, a few days will suffice to prove that the suggestive treatment has had its effect.

Many functional troubles are being daily relieved by christian science. The Christian Scientists are curing cases which our physicians have been unable to relieve, and are performing these cures unconsciously and ignorantly by bringing about lines of thought which relieve the functional troubles. Some they are able to cure; others they are not able to cure. The reason for this is that a line of thought which will stimulate an organ in one person, may not in the least affect another, or because the trouble lies in the neglect of hygiene.

The suggestionist with a knowledge of physiology, on the other hand, understanding the cause of the trouble, is able to place the proper line of thought or knowledge in the mind of every patient, and thus produce the desired result in every case.

We find that the great force called thought has scientific relations, correlations, and transmutations; that its vibrations project themselves in waves through the ether, regardless of distance and other sensuous limitations; that they strike unisons in other minds and make them vibrant; that they relate themselves to like and are repelled by the unlike; that their silent though forceful impact makes a distinct impression; in fact, that they are substantial entities, in comparison with which gold, silver and iron are but as evanescent as the morning dew.

—*Henry Wood.*

Telepathy.

ASTRA.

(CONTINUED).

THERE are so many interesting cases of impressions being received from dying persons, that quite an interesting volume of "creepy" stories might be compiled with but little labor. Well authenticated and numerous, these incidents cannot easily be explained on the ground of co-incidence. Those of us who have listened to blood-curdling tales, handed down from one story-teller to another, with no corroboration, can scarcely realize the startling effect of a mass of indubitable evidence, such as has been brought forth in the support of the reality of these phenomena. The point in the evidence that impresses us is not its exciting or terrific quality, but its overwhelming quantity—overwhelming, we mean, to any possibility of further doubting this class of phenomena.

An English lady sent the following story to the Society for Psychical Research some years ago, and the literary committee of that society published it in the Report of the organization's proceedings.

"My mother married at a very early age, without the consent of her parents. My grandmother vowed that she would never see her daughter again. A few months after her marriage my mother was awakened about two a. m. by a loud knocking at the door. To her great surprise, my father did not wake. The knocking was resumed; my mother spoke to my father, but, as he still slept, she got up, opened the window and looked out, when, to her amazement, she saw her mother in full court dress, standing on the step and looking up at her. My mother called to her, but my grandmother, frowning and shaking her head, disappeared. At this moment my father woke, and my mother told him what had happened. He went to the window, but saw nothing. My mother was sure that my grandmother, even at that ate hour, had come to forgive her, and entreated my father to

let her in. He went down and opened the door, but nobody was there. He assured my mother that she had been dreaming, and she at last believed that it was so. The next morning the servants were questioned, but they had heard nothing, and the matter was dismissed from the minds of my parents till the evening, when they heard that my grandmother had been in court dress at a ball the night before—I think at Kensington Palace, but of this I am not sure—that, feeling unwell, she had returned home, and after about an hour's illness, had died at two a. m. She had not mentioned my mother's name during her short illness."

It will be observed that in this case the impression from the dying mother, although fully realized only in wakefulness, made itself felt in the first instance during sleep.

In the year 1830, a transport, carrying some two hundred English soldiers, left Bermuda for Halifax, and was lost at sea with all on board. Two young officers of the regiment to which the detachment belonged, Lieuts. Creigh and Liston, had, in a half-jesting way, made a sort of promise that whoever died first, should come back, if he could, and let the other know whether there was another world. This conversation was overheard by the narrator, Dr. Colchester, as it took place in his presence, perhaps a year before the events happened, though not remembered till afterwards. Liston embarked in charge of the detachment, and had been gone about a fortnight, when Creigh, who had one night left the mess early and retired to bed, and was beginning to close his eyes, saw his door open and Liston enter. Forgetting his absence, and thinking he had come to pull him out of bed (for practical joking was then more common in the army than it is now), he cried, "No, no, Liston, don't, old fellow! I'm tired! Be off." But the vision came nearer to the bed, and Creigh then saw that Liston looked as if very ill (for it was bright moonlight), and that his hair seemed wet and hung down over his face like that of a drowned man. The apparition moved its head mournfully; and when Creigh in surprise sat up, rubbed his eyes, and looked again, it was gone. Still Creigh had no idea that he had been looking upon a spectre, and, believing that he had seen Liston in flesh and blood, he went to sleep. In the morning he related the occurrence, when he recollected, but not till then, Lis-

ton's absence from the island on duty. In this case, it is impossible to say whether the transport foundered at the precise moment the vision occurred or not. It would be well to draw attention to the fact that a large proportion of these appearances at death seem to have been preceded by some such compact as that which existed between Liston and Creigh.

(*To be continued*).

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

Man cannot go out beyond himself, for the universe is contained within the circumference of his being. In him potentially exist celestial harmonies and hellish flames, heavenly ecstasies, and demoniacal orgies. He has the equipnent to play saint or sinner, devil or angel.—*Henry Wood.*

A Story of the Sea.

M. S. FIELDING.

ON the New England coast, in a little sheltered bay, nestled the old town of B——, a busy seaport from which lumber was shipped extensively.

It was a still morning in May. The seagulls were wheeling shoreward with the instinctive certainty which presaged a storm. There was that ominous tone in the murmur of the sea, which can be detected by the practiced ear only; a tone full of warning, like the low growl of an angry animal about to spring.

The fishermen were drawing their boats, which lay idle, further upon the beach, aud casting anxious glances seaward for those of their companions who were far out on the bay.

There was that stillness in the air which seems to suggest that Nature is waiting for something; gathering her forces for a sudden move that is to set the elements tilt against each other. Soon the wind came up like an aggressive warrior, and with fury lashed the smooth waters into foam. The waves beat upon the beach, and sent angry breakers dashing against the grim sentinels of rock which stood unmoved as guardians of the land.

In a neat gable-roofed cottage overlooking the bay, old Captain Stewart, with his wife and only daughter, a girl of nineteen, were anxiously regarding the storm from the sitting-room windows.

"I wonder if the Siren put out to sea this morning," said the captain, sweeping the bay with his glass. "I'm afraid she would hardly weather that gale; there's been nothing like it since 'forty-two on these shores."

Mrs. Stewart turned away, praying dumbly that her boy might be protected. The sea had already claimed her two other brave sons, and Hugh, the youngest of the boys, was captain of the Siren, a fine little schooner that plied between the mainland and the adjacent islands.

There is something pathetic in that strange fascination the sea exerts over its followers. In many a home, made almost deso-

late by its ravages, the last and only survivor will go to its treacherous bosom like a victim to his doom, obeying a mysterious call that may not be unheeded.

The captain laid down his glass, only to take it up again and resume his anxious watch across the bay. Meanwhile his daughter, Margaret, leaned against the window, her eyes fixed on the surf in a dreamy gaze that had neither restlessness nor terror in it; she looked like one oblivious to the danger that threatened precious lives upon the pitiless deep. Margaret was one of those rare characters who are always calm in the face of danger, showing much reserve strength and mental balance, ready to do the needful thing in an emergency. She was subject to fits of abstraction which seemed strangely unaccountable in one so full of buoyant life.

From her childhood Margaret had seen visions that others did not see. Her good mother had repeatedly punished her for relating what she saw, thinking her daughter was acquiring an alarming habit of untruthfulness. Soon the child, with instinctive self-protection, ceased to speak of her visions to anyone but her brother Hugh.

"What do you see, Maggie?" he would ask, when he saw her in that strange tense condition, with her eyes fixed on vacancy. Then would follow some revelation that later would be verified.

There existed between the brother and sister a strong bond of sympathy. Many a time she had warned him of impending danger in his boyishly reckless undertakings, until he began dimly to believe in that mysterious gift of Maggie's, which seemed to be exercised chiefly for his benefit. It was tacitly understood between them that no third person was to know of it, and the two kept their secret.

Margaret's lover—John Story—was also a sailor. His ship was expected home in a few days from sunny France, and was to touch at some points on the coast of New Brunswick before arriving at B——.

On the morning of the storm when the Siren had left the shores of Prince Edwards Isle behind, and was flying at full speed, the young captain was on deck giving orders to the crew. In passing the companion-way he glanced down through the

glass roof into his cabin, when lo! to his utter amazement, he saw his sister's supple form seated at the table writing. She raised her head and looked steadily around her; there was no mistaking those brown eyes and familiar features.

Hugh stepped forward to speak to the man at the wheel, and then quickly proceeded to the cabin; but no one was to be seen. He steadied himself a moment in an effort to account for the hallucination, as he thought it must have been; but mystery of mysteries! there on the table lay the sheet of paper, the ink still wet, with this message written in the well known hand of Margaret:

"Steer nor'-nor'west, for God's sake; John Story's ship in distress!"—MARGARET.

Hugh stood gazing at the paper, utterly dumbfounded. Then calling the mate, he told him the strange story.

"If it were not for the paper I should say you were dreaming," said the mate; "as it is, I think it is a trick; one of the men may have played a practical joke on you; I will get to the bottom of it, as you will soon see."

After careful investigation it was found that none of the men had been absent from his duty, and the ship was searched from stem to stern in the vain hope of a possible clue to the mystery. Then the men were called individually, and each one told to write the words of the mysterious message; but none of the handwriting bore the least resemblance to the fine caligraphy of Margaret.

"I shall obey that summons," said the captain. "Change her course, Kirk," and in a few minutes the Siren was heading for Newfoundland.

On the second day, much to the astonishment of the mate, who was on the lookout, they sighted an icebound ship lying off the coast at a distance from land too great for signals.

It was the season for icebergs, and the intense cold was keenly felt by the crew of the Siren, coming as they did from more genial waters. Soon they lowered boats, however, and cut a way to the distressed ship, which proved to be that in command of John Story. The ship had been icebound over a week, and provisions were running low. Their case seemed serious, as few vessels sought the unfriendly shore at that time, and the chances were that they might perish before aid would come that way.

When Hugh clasped the hand of John Story, a feeling of thankfulness possessed them both that was too deep for words.

When they sat together in the cabin of the Siren after dinner, Hugh, quietly and with a feeling of awe, related the strange occurrence that had led to the relief of the distressed vessel.

John sat silently wondering at the story. It is said that seamen are all superstitious, and what wonder, when their home is on the breast of the vast mysterious sea, which has many and terrible secrets to keep.

To John this was clearly an amazing demonstration of the power of love to overcome material conditions. He had heard the well worn sayings that "Love is stronger than death;" "Love laughs at bolts and bars;" but this transcended anything ever said or sung. Love had, by some mysterious means, become aware of his danger, and on the wing of the tempest had sent him relief.

The two men sat silently, feeling that words were needless. John humbly in his heart prayed that he might be worthy of the inestimable gift of Margaret's regard, aud his eyes were full of tears.

At B—the bodies of some fishermen had been washed ashore on the silver beach the morning after the storm. The sea lay in shining splendor, sun-kissed, making musical ripples in its ebb and flow, in pitiless mockery of the agonized cry of the widows and orphans of its victims, who would never again go forth to wrest from its treacherous bosom the means of their scanty livelihood.

Wherever human hearts beat; no matter what the circumstances in life be, *there* are all the elements of tragedy and comedy. Nowhere else is there so much of tragedy as among the fisher folk. The fish are sometimes all too dearly bought.

"Wives and mithers maist despairin'
Ca' them lives o' men."

When Margaret roused herself from her dreamy watch by the window, she turned to her mother with a beaming face, saying: "Mother, I have seen a vision; Hugh is safe, and will be home by the end of the week. You may think I am dreaming, but wait and see."

The old captain came in from the beach where he had kept watch since dawn, feeling that no news was sometimes good news, and philosophically awaited results.

When Hugh did return a few days later, it seemed as if the sea had for once given up the dead to life again, and his mother clasped him to her heart in deep thankfulness.

In a few days John Story came to port, and the memory of the reunion in the gable-roofed cottage was one never to be forgotten. Hugh left it to John to tell the story of his danger and deliverance, and no one was more surprised than Margaret herself.

"I did not know I had gone to the Siren," said she, "but I did know Hugh was not in the region of the storm. I saw the ice-bound ship, and wished Hugh might see it, but was not aware it was your ship. But my soul knew," said she smiling, "for I was absent from the body."

Let us build altars to the Beautiful Necessity. If we thought men were free in the sense, that, in a single exception one fantastical will could prevail over the law of things, it were all one as if a child's hand could pull down the sun. If, in the least particular, one could derange the order of nature, who would accept the gift of life?—*Emerson.*

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy and respectable, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common—this is to be my symphony.—*W. H. Channing.*

Such as are thy habitual thoughts, such also will be the character of thy mind, for the soul is dyed by the thoughts.—*Marcus Aurelius Antonius.*

Insomnia.

M. SCOTT CAMERON.

WHEN Burns, suffering from a severe attack of toothache, humorously suggested that "deil o' a' diseases" as the worst possible calamity that could befall Scotland's foes, he evidently knew nothing of the tortures of insomnia. While insomnia, itself, is a condition or habit of mind rather than a disease, it is invariably followed by other diseases which wait on low vitality. However, it is with the psychological side of the habit I am dealing, in the hope of arousing some sympathy for the victims of this very common complaint, and pointing the way to its absolute cure.

I know of nothing more closely akin to the visions of Dante than the visions of insomnia in its advanced stage; indeed, one might write above the doorway of his bedroom, "All hope (of sleep) abandon ye who enter here," for no sooner is the head on the pillow and the lights turned out than the procession of grotesque forms and faces begins; or, it may be the visions are of transcendent beauty, gorgeous flowers of no known species, smiling landscapes, or great expanses of ocean lit up by the purple and gold of sunset. This visualizing, or thought picturing, is doubtless due to an abnormal activity of the imagination, uncontrolled and uncontrollable, while it lasts, by will or reason.

After a prolonged period of mental strain, insomnia took possession of me, and neither exercise nor drugs would woo back sleep to my tired eyelids. The old remedy of counting sheep was tried; the effect was to more thoroughly banish sleep than ever. At this period visualizing began. I saw my flock of sheep distinctly, and the gap in the fence through which I marshaled them one by one; but Number 39 (oh, he was a Mephistophelian fellow with a black streak across his nose) invariably turned tail and came back through the fence, all the others, true to their sheeply instinct, following. I began all over again, but never managed to keep Number 39 on the right side of the fence.

When this performance was repeated until I was thoroughly exhausted, and an intense desire to sleep would call forth the exclamation, "Oh! I want to sleep, sleep," a voice would take up the word "sleep" and ring every change on it I had ever heard. My Mentor, as I called the voice, would with the impishness of the irrepressible Puck, say, mockingly, "O, sleep, sleep; yes, sleep." Then would follow long quotations from Shakespeare, rendered with perfect accuracy, such as I never could command in the day time; even the long and impressive soliloquy from "King Henry Fourth," which, though familiar, had never been committed in the usual way.

> "How many thousands of my poorest subjects
> Are at this hour asleep? O, sleep! O, gentle sleep!
> Nature's soft nurse; how have I frighted thee,
> That thou no more wilt weigh my eyelids down
> And steep my senses in forgetfulness?
> Why rather, sleep! liest thou in smoky cribs,
> Upon uneasy pallets stretching thee,
> And hushed with buzzing night-flies to thy slumber,
> Than in the perfumed chambers of the great,
> Under the canopies of costly state,
> And lulled with sound of sweetest melody?
> O, thou dull god! why liest thou with the vile
> In loathsome beds, and leav'st the kingly couch
> A watch-case, or a common 'larum bell?
> Wilt thou upon the high and giddy mast
> Seal up the ship-boy's eyes, and rock his brains
> In cradle of the rude, imperious surge
> And in the visitation of the winds,
> Who take the ruffian billows by the top,
> Curling their monstrous heads and hanging them
> With deafening clamor in the slippery clouds,
> That with the hurly, death itself awakes?
> Canst thou, O, partial sleep! give thy repose
> To the wet sea-boy in an hour so rude,
> And in the calmest and most stillest night,
> With all appliances and means to boot,
> Deny it to a king? Then happy low, lie down!
> Uneasy lies the head that wears a crown!"

Then my Mentor would change his mood and essay the humorous, or the silly, still ringing the changes on the word "sleep."

"Go to sleep my little pickaninny,
Mamma's little Alabama coon," etc.,

would be sung in true minstrel style, to be quickly followed by a vision of Little Boy Blue "under the haycock fast asleep." Meanwhile I lay quietly, an unwilling listener and watcher, under a spell as profound as that which the Ancient Mariner cast upon the Wedding Guest.

So distinct was the dual personality that I vainly appealed to that other mysterious self for mercy, but it showed me none. My subjected self seemed bent on torturing my objective self to the limit of endurance. I was on the border-land of insanity, living a double existence; by night in the realm of hallucination and visions; by day depleted, low spirited, nervous and dull mentally. The marvelously keen activity of the brain at night was followed by a correspondingly sluggish condition during the day. A friend gave me a small pillow filled with odorous pine needles, thinking the narcotic balminess would summon

"Sleep that knits up the raveled sleeve of care;
The death of each day's life, sore labor's bath;
Balm of hurt minds; great nature's second course;
Chief nourisher in life's feast."

Another gave me a stick of sulphur to hold in my hand, with the assurance that it was a talisman that never failed to induce sleep; but no! I had built me a chamber of brass from which there was no escape. I entered at night a "house of Usher" that had for its inhabitants the forms of things unseen in the objective world. The rest is soon told. I heard of suggestive therapeutics, and like the drowning man catching at a straw, hoped that I might find relief in this form of treatment, since no other would help me. I was not disappointed; after the first treatment by a specialist I slept several hours; after the second, I slept all night. In one week my insomnia disappeared. My sheep had wandered far a-field. The gate to that land of illusions was forever closed; and silent was my Mentor. No one but myself can ever know how much I owe to suggestion.

Dreams and Dreaming.

B. F. UNDERWOOD.

DREAMING is commonly regarded, and correctly no doubt, as the activity of the mind in complete sleep, which leaves sometimes distinct traces in the waking consciousness—at other times indistinct traces, or none at all. The phenomena of subconsciousness indicate that the mind is always, even in the most profound sleep, more or less active. Only when the results of the thinking process come into the conscious mind do we take note of the mental activity.

Although Zeno recommended examination of dreams as a means of acquiring knowledge of the true self, and many philosophers have attached the greatest importance to dreams, yet they are probably in most cases, as Dryden says, "a medley of disjointed things." But they sometimes furnish evidence of intellectual capacity which surprises the waking self. Spurgeon relates that once when he had been unable to prepare a sermon for the following Sunday, he arose in his sleep on Saturday night and prepared the notes of a discourse which was not inferior to those sermons which he thought out and prepared in his normal conscious condition. The work was done without that consciousness which was suspended when he went to sleep, and resumed when he awoke. When the notes were completed, he returned to bed and his repose was continued until his usual hour of waking. He was surprised to see the notes when he went to his study, all prepared and ready for use. Evidently his mind had been in active operation during the night, though the activity was not perceptibly connected with the memories of his conscious state. This case and others of a similar character which are authenticated, point not only to mental but to muscular activity as well, and to a precision of movement which is surprising, considering that the eyes are usually closed under these circumstances.

Condillac, while engaged in writing one of his works, com-

pleted in his dreams a train of thought where he had left off on retiring for the night; and Coleridge, as is well known, wrote from memory one of the pieces that he had composed in his sleep. He commenced the writing as soon as he awoke in the morning, continuing till he was interrupted by a visitor, with whom he conversed for a while on business matters; but he could never recall the thread of the story, and "Kubla Kahn" remains a fragment.

We have the testimony of mathematicians, who while asleep dreamed the correct solution of problems which had baffled them while awake, and of authors, who in dreams were directed to authorities which they had vainly sought to find when regularly engaged in their work. Dr. Gregory states that ideas and phraseology occnrred to him in dreams, which were so apt that he made use of them in giving lectures before his college classes; and Sir Thomas Browne composed comedies in his dreams which amused him greatly when he awoke. Samuel Johnson relates that he once in a dream had a contest of wit with some other person, and that he was mortified by imagining his antagonist had the better of him. Goethe often recorded during the night ideas which had occurred to him during sleep on the preceding night. Helen Hunt, when she sent her last poem for publication, wrote to her editor: "I can hardly say that I wrote this poem, for I awoke with it on my lips." James Grant, an electrician of New Haven, Conn., relates that in a dream he located a break in the insulated cables which the electric experts had tried in vain to discover. He dreamed that the difficulty was where it was thought not likely to be found, and he was laughed at for the suggestion when he offered it. But the examination was made and the break was found at the exact point designated in his dream.

The dreamer often sees beautiful pictures, hears melodious strains of music, and feels the presence of departed or distant friends as vividly as if the external organs were in active exercise. Taste and smell are in like manner excited in sleep.

These and a multitude of similar facts prove that the activity of the organs of sense is not necessary to excite those impressions which were originally received through the senses, and they show, too, that what is originally perceived is not the external object,

but the effect which the object has produced upon the mind—a symbolic representation of the external thing. Thus, when the avenues of the body are closed, the impressions may be as vivid as when the senses are alive to the outward world.

What is still more wonderful, if possible, is that the imagination may during this time indulge in flights of fancy, the reasoning powers may be exerted in solving the most abstruse problems, or memory may be exercised in recalling from the dim past some long-forgotten incident.

There is a large amount of testimony, including statements by persons whose intelligence and veracity are beyond question, which would seem to show that the mind, during natural sleep and hypnotic trance, possesses clairvoyant powers of seeing what is occurring at a distance. The most careful investigators of psychic phenomena assert this as a fact experimentally proved, thus confirming the testimony in support of the claim of thousands who have had the experience but who have never systematically investigated the subject. . . . .

Is there in a man, as Mr. F. W. H. Myers suggests, a larger and more comprehensive consciousness, in which all the apparently different personalities unite, and to which what we define as the subconscious is as much a part of the conscious mind as are the thought and experiences of the ordinary waking state? This view, if now only a speculation, may yet come to be recognized as an important fact in the psychology of the future. Be this as it may, all who have given careful attention to the subject will agree with Dr. Edward Von Hartman when he says: "What we possess to-day in the way of history and among contemporaries suffices to convince me that the human organism contains more faculties than exact science has discovered and analyzed."

SUGGESTIONS

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

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EDITORIAL.

It is with feelings of genuine delight that we welcome the fact that *The Arena* is still to continue its existence. It is hardly necessary to comment on the high standard it has always maintained since its inception, and its fearless advocacy of all reform movements. Its resuscitation is quite in keeping with the spirit of the age, which demands larger liberties for the people as a whole, against the monopoly of privileges by the few. "Equality

of Opportunity" has been its bugle-note; long may it continue to sound this reveille! *The Arena*, like all reformatory and independent magazines, has been aggressive in its tendencies, sparing not, but cutting deep with the keen blade of analysis, and laying bare the deformities and rottenness of the systems under attack; and this has been done in a spirit of fairness, and with no other motive than the preservation and extension of the liberties of the people. The value and influence of *The Arena* can scarcely be over-estimated. Its absolute independence, its comprehensive grasp of the problems of reform, its fearless denunciation of the selfishness of monopolists and their systems and trusts, its literary merit of the first quality, have placed it in the front rank of American publications. It is whispered that a conspiracy was formed for the purpose of discontinuing the magazine, or materially changing its front; we rejoice that such ignoble efforts have perished in the attempt. We hail *The Arena* in its renewed vigor and strength. The new editor, Mr. Paul Tyner, editor of *The Temple*, Denver, is well known as a reformer and thinker—a man who has the courage of his convictions; under his guidance *The Arena* will continue its high calling. As heretofore, *The Arena* will be published in Boston, where Mr. Tyner will make his home. We heartily congratulate him and wish him unmeasured success.

* * *

Dr. Johnston's article in this issue on "The Children as Teachers" contains much of the beautiful old platonic philosophy of the re-incarnation of the soul. It is couched in language so poetic and musical that one lays it down with a feeling of stepping from a higher elevation to common soil. It is also pregnant with the thought that the children are injured by too much interference on the part of their elders, and that they should be allowed to grow up and expand like flowers rather than be bent and twisted to our narrow standards and conceptions.

Thus far we agree with Mr. Johnston and even grant him much poetic license in the handling of his subject, but the whole

mass of evidence is against his theory that children come into the world laden with heavenly memories, which they would divulge if left to themselves. The untutored savage "sees God in clouds and hears Him in the wind," but he is none the less a savage, and his lack of culture keeps him so. The overwhelming part that environment plays in the development of the mind and character of children has been recognized by the best students of child life, and hence a system of child culture has been evolved which is in use in the kindergartens, and also to some extent in the homes. The excellent results obtained from kindergarten training point the way to the highest development of both body and mind. The waif mission, now afoot, has for its object the gathering into the fold every neglected little one in the city, in the firm assurance that the training given them will lessen the number of criminals who spring from that class. The movement is economic as well as humane. If keeping "hands off" were all that was necessary we should have some shining examples among the hundreds of waifs on Chicago streets who have neither home nor parents to interfere with them; they might say with Topsy, they were never born, but "jest growed in Kentuck." We must have the training, and the bosom-babe is not too young to begin it.

With this issue of the magazine we are pleased to announce the acquisition of Mrs. Mary S. Fielding as associate editor of SUGGESTIONS. The many productions from her able pen which have appeared from time to time in the principal magazines devoted to the science of mind, have established her reputation so firmly on a high plane that we feel it quite unnecessary to refer to it in these columns. We are sure that the readers of SUGGESTIONS will feel as well pleased that Mrs. Fielding is in the editorial chair, as do the publishers.

BOOK REVIEWS.

CLAIRVOYANCE. Reviewed by M. S. Fielding. Clairvoyance, by J. C. J. Grumbine, is by far the best work we have seen on the subject. In a series of lessons he explains the laws which govern this so-called power of clear-seeing, and gives full and adequate instruction for its development.

To those who have known that condition of concentration where the soul seems poised between two worlds the book appeals most strongly.

Clairvoyance is the consciousness of the realm of subjectivity, a turning of the searchlight of the soul upon itself; a revealing of the marvelous powers of spirit; a stepping across the limit line of the senses into the field of illumination; a view from the Pisgah height of materiality of the promised land of spiritual unfoldment.

This power is possessed by all in greater or lesser degree, and may be developed by concentration and centralization. It has been called the sixth sense, but is not a physical or organic sense. It belongs purely to spirit. A recognition of this inherent power that links us with the invisible forces serves to emphasize the fact of our dependence upon and relation to all creation. Truly we are caught in the meshes of the universe and cannot escape therefrom.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound; the hypothesis he sets forth admirably fits the facts of revelation. Those who are interested in the psychic realm will find much help and guidance in developing this inherent power.

APPLIED PHYSIOLOGY. By Frank Overton, M. D. This book will most effectually meet the requirements of teachers and pupils of advanced grades for a text book up to date on physiology. It contains several features of much importance hitherto

conspicuously absent from the ordinary text book, among which the chapter on "Repair of Injuries" is in evidence. The book, while imparting information seldom found outside of a medical work, is simply and forcefully expressed, the least possible amount of technical phraseology being employed.

Nowhere have we seen a more complete application of the researches of modern biology. The chapter on "Influences Which Affect the Mind" is specially valuable, showing the psychological effects of will, concentration, habits, heredity, etc.

We hail it as a valuable addition to the "powers that make for righteousness." Published by the American Book Company; New York, Cincinnati, Chicago.

THE LEGEND BEAUTIFUL.

'Twas thus the Dervish spake: "Upon our right
There stands, unseen, an angel with a pen,
Who notes down each good deed of ours, and then
Seals it with kisses in the Master's sight.
Upon our left a sister-angel sweet
Keeps daily record of each evil act;
But, great in love, folds not the mournful sheet
Till deepest midnight, when, if conscience-racked,
We lift to Allah our repentant hands,
She smiles and blots the record where she stands;
But if we ask not pardon for our sin,
She seals it with a tear and hands it in."

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SUGGESTIONS, 4020 Drexel Boulevard, Chicago.

No. 1. November, 1898.

CLINICAL SUPPLEMENT

TO

SUGGESTIONS.

The object of this monthly supplement will be more for the purpose of showing what is being done daily in the way of curing diseases by suggestion, than to explain the exact treatment employed in each case. Occasionally, we prescribe medicines; but the cases reported in this supplement will be those which have been treated without so much as a drop of medicine. We do not consider it advisable for those who have not taken a thorough course in suggestive therapeutics and diagnosis, to treat diseases; and at least one of these supplements will be devoted to pointing out mistakes which have been made by persons with a little knowledge of suggestion, who have attempted to treat patients. Since the suggestive treatment which would cure one patient would injure another, and lest some one without a thorough knowledge of suggestion and diagnosis should attempt to follow the treatment we would apply to one case, to a case not warranting similar treatment, we deem it inadvisable to lay down the minute treatment of the cases reported here.

Among the subscribers to SUGGESTIONS are many physicians and others who have a knowledge of suggestive therapeutics, and they will understand the treatment of the cases mentioned. As the work of the Chicago School of Psychology is wholly different from that of any other school in existence in its theories, practice, its methods of diagnosis and treatment, it is

not unlikely that if the technique of our treatment of different diseases were set forth, we should be not only misunderstood, but we would also receive much unfavorable criticism.

We shall therefore give the history and symptoms of cases treated, bringing out at length points of special interest, showing the results, and simply giving an outline of the treatment employed. All the cases cited in these reports will be genuine ones, taken from the clinical reports of this school, and given to our readers to show what can be done with suggestion when it is intelligently used. Heretofore the scope of suggestive therapeutics has been limited to the treatment of imaginary diseases in suggestible people, and occasionally to the relief of a functional trouble produced by mental conditions; whereas, now, we are successfully using it as the chief factor in curing all mental and physical diseases, in all classes of patients. Some who think they understand the limits of suggestive therapeutics may smile at this statement, but we have simply to point to the cures of all descriptions which are being made daily by the Christian Scientists and similar healers; the cures made by these people are the result of suggestion and suggestion alone, and to prove this statement this supplement is published; the only difference being, that while the Christian Scientist and other mental healers do not understand the force they are using, and are as likely to do their patients harm as good, the student of suggestion is enabled to use this force intelligently and successfully in every case. Some of the cures reported will seem almost beyond belief; nevertheless, they are all genuine, and if any of our readers have the curiosity to require the proofs, they will be readily accommodated.

Miss N. D., age 23, had suffered from painful and irregular menstruation since her thirteenth year. Sometimes the periods were seven or eight weeks apart, and had even extended to three months. When menstruation did commence, the pain was so severe and she was so sick, that it was always necessary for her to remain in bed for a day or two, at least. Menstruation only lasted one or two days. She also suffered from constant headaches, which dated as far back as she could remember, much dizziness, dyspepsia during menstrual period, palpitation of heart, and feeble pulse. The patient came for treatment by the advice of a friend. She said that arrangements had already been made

with her family physician for an operation to dilate the mouth of the uterus, but she wished to try if suggestive treatment would obviate the necessity for the operation. The patient took kindly to suggestive treatment, and commenced at once to improve in health and strength, nutrition increased from the first, and the headaches left her at once. Seventeen days after treatment began the patient commenced to menstruate; the period (which was but a week later than normal) lasted nearly five days, and was entirely painless; the patient was not confined to bed. The next month the menstrual period commenced at the normal time, lasted five days, and was painless. Nearly a year has elapsed since this patient was first treated, and she is the picture of health. Menstruation has continued regular and painless, and she has not lost a day from work.

T. M., male, aged 23, complained of dyspepsia, constipation, which had lasted four years, defective memory and self-consciousness. The patient said he became exhausted very easily and had suffered more than a year from insomnia. The pulse was irregular and beat only fifty-eight times to the minute (the normal being about seventy-two). The patient was very nervous, bashful and emaciated. Nutrition is required for the proper performance of the brain functions, and this patient suffered loss of both mental and physical control from lack of nutrition. Our first endeavors were to build up his physical health, knowing that as it improved he would gain more control of the mental conditions, and be better prepared to receive the suggestions given to overcome his habits of thought. In three weeks' treatment this patient gained thirteen pounds, his weight increasing from 139 to 152 pounds. At the end of the month the patient was dismissed, cured of every symptom, including self-consciousness. On leaving, he said he was in better health than he had ever been, and that he then felt as he had always imagined he would like to feel. The constipation and dyspepsia in this case disappeared after the second treatment and have not returned in the three months that have elapsed since his dismissal.

Miss N. I., age 30, music teacher, had suffered from nervous prostration for nearly a year. Had been advised to take a year's rest, but was no better at the end of that time. When she came here for treatment she was complaining of all her old symptoms including besides exhaustion and insomnia, constipa-

tion, dyspepsia, melancholia, inability to control attention, neuralgia, etc. After five days' treatment this patient's stomach and bowels were in splendid condition for the first time in years, and from that time nutrition commenced and the patient was dismissed in six weeks—an entirely different woman. In that time the pulse had dropped from ninety to normal, her weight had increased five pounds, melancholia and every symptom she had complained of had left her, and she was able to return to her occupation. This patient had taken a large anount of tonics, laxatives and stimulants, but without the desired effect. What she needed was nutrition—to be had only from good food. She was a frail and melancholy little person. We commenced from the first to stimulate her mental condition, and she always left here after treatment feeling happy and hungry. After a few days' suggestive stimulation of mind and stomach she was able to eat and digest heartily, and, of course, an improvement in her nutrition naturally followed, and every function regulated itself. One year of this patient's life had simply been thrown away, to say nothing of the suffering endured because her physician did not understand the effect upon the mind of a few properly directed suggestions.