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

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EDITORIAL.

BOOK REVIEWS.



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SUGGESTIONS.

VOL. I. JANUARY AND FEBRUARY, 1899. No. 6 and 7.

Music.

M. S. FIELDING.

THE psychological effects of music have long been recognized. In all recorded history it plays a prominent part. In Browning's poem "Saul" we have a study of the subject most admirably set forth. Abner tells David when he arrives:

"Since the King, O my friend! for thy countenance sent,
Neither drunken nor eaten have we; nor until from his tent
Thou return with the joyful assurance the King liveth yet,
Shall our lips with the honey be bright, with the water be wet.
For out of the black mid-tent's silence, a space of three days,
Not a sound hath escaped to thy servants, of prayer nor of praise,
To betoken that Saul and the spirit have ended their strife,
And that, faint in his triumph, the monarch sinks back upon life."

Then the young David entered with a heart throbbing with love and service to the great king, and strove to break the awful spell that had stricken him dumb. David tells us—

"And I first played the tune all our sheep know, as one after one,
So docile they come to the pen-door till folding be done."

This simple pastoral music was the very thing to soothe the troubled spirit, and to lead it back to Mother Nature. He continued in this strain till he had awakened some interest, and—

"Then I played the tune of our reapers, their wine song, when hand
Grasps at hand, eye lights eye in good friendship, and great hearts expand
And grow one in the sense of this world's life.—And then the last song
When the dead man is praised on his journey— 'Bear, bear him along
With his few faults shut up like dead flowerets! Are balm seeds not here
To console us? The land has none left such as he on the bier.'"

David with consummate skill plays on the emotions that are

common to all humanity, he sings of marriage, of the sympathetic relations of man to man, of their religious observances so impressive,—

"Then the chorus intoned

As the Levites go up to the altar in glory enthroned.

But I stopped here; for here in the darkness Saul groaned."

The spell was broken but not yet dissolved. David sings on, every word a suggestion of the fullness and beauty of life; of the faith that everything is ordered for the best—

"Oh, our manhood's prime vigor! No spirit feels waste,

Not a muscle is stopped in its playing nor sinew unbraced.

Oh, the wild joys of living! the leaping from rock up to rock,

The strong rending of boughs from the fir-tree, the cool, silver shock

Of the plunge in the pool's living water, the hunt of the bear,

And the sultriness showing the lion is couched in his lair.

And the meal, the rich dates yellowed over with gold dust divine,

And the locust-flesh steeped in the pitcher, the full draught of wine,

And the sleep in the dried river-channel where bulrushes tell

That the water was wont to go warbling so softly and well.

How good is man's life, the mere living! how fit to employ

All the heart and the soul and the senses forever in joy."

In Shakespeare's *Cymbeline* we read,—"I am advised to give her music o' mornings; they say it will penetrate."

Since every emotion is the correlation of a special physical state, it follows that emotion aroused by music must affect physical conditions, more or less, according to the susceptibility of the hearer. It has been often suggested that music might take a prominent part in therapeutics; but after experiment it has been found that the effects of music are only of momentary value, giving relief by a change of thought and feeling while it lasts; but these temporary modifications do not reach the cause of the malady, or effect the needed physical change in the diseased organs. Since temporary relief may be obtained, it would be worth while to make more exhaustive experiments in order to determine what kind of music would be most soothing and restful to the senses; and just when the proper moment would arrive to change the character of the strains to suit the need of the changed conditions of the patient.

Probably the auditory nerves become in a manner exhausted

by the continuance of one emotive feeling, just as the olfactory nerves become tired of an odor. We are all familiar with the fact that if we continue to smell a rose, or any other flower, for a length of time, we seem to exhaust its fragrance, and then we recognize the *plant flavor* of which we were not sensible before. If we hand the flower to some one else, the fragrance is there in all its pristine strength, showing that some change has occurred in the olfactory nerves, and not in the flavor itself.

Prof. H. C. Warren, of Princeton, speaking of recent experiments on this subject says—"When the organ of smell is fatigued for one class of odors, the remaining elements in the compound are sensed, and if the compound consists of but two elements they may readily be distinguished by this means." Nagel after careful experiments concludes that odor mixtures without exception follow the law of color mixtures. We know that the sequence of the color series corresponds to the tone series; so it is logical to infer that the effect produced on the nerves that control the organs of smell is similar to the effect produced on the nerves that control the organs of hearing.

Music is one of the most powerful physical agents which modify mental conditions. Let a street organ play a lively tune, and the children will naturally begin to dance on the sidewalk, in that perfectly happy spirit of abandon so delightful in childhood. If the music is changed to a pathetic strain they immediately stop, and stand expectantly quiet till the music is again changed. Perhaps a march is struck up. They move in regular steps to the time—half unconsciously perhaps, but acted upon by the character of the piece—in sympathetic response. We are scarcely aware to what an extent we are acted upon by physical impressions of all kinds. In the darkness the pulse beats less quickly than in the light. One is more inclined to sad thoughts in the darkness, and things things assume undue proportions at night, which are re-adjusted by the morning sun. The connection between those two facts has been pointed out, for sadness tends to retard the pulse and to relax the voluntary muscles.

Joyous, spirited music rouses to action and powerfully stimulates the locomotor nerves; while sad and pathetic strains act

on the emotions and are relaxing in effect. The young patriot Rouget De Lisle composed the "Marseillaise" in a fit of enthusiasm; so well did he express his own feelings in both words and music, that his fervor was communicated to others and spread like wild-fire in a few days all over France.

Music has been called the language of the soul—the language of mankind. And such it surely is, for no other language can be interpreted as it can be interpreted by every race and tongue. "The music of the spheres" is not a mere poetic phrase, for music is harmony, and what transcends the matchless harmony of the planets, each keeping time in its own orbit, and making its journey round the central sun without the variation of a fraction of a second in millions and millions of miles? Such perfection of movement of the planets through space suggests the grand reverberations and undulations of that great music to which they move. Each aggregation of molecules, or mass of matter has an inherent key-note; a sympathetic chord, which when made to vibrate gives out a certain tone. Scientific research has not exhausted the possibilities of musical tones. Experiments with vibratory forces seem to lead into new fields and pastures new. A brass globe may be made to rise in an exhausted receiver by sounding a musical tone which is the globe's key-note; thus overcoming gravity by the vibrations making void the magnetic earth currents.

If our limited sense of hearing were limitless, we would become aware of sounds that are all around us in nature, the forest would be a vast orchestra, so confusing in its complication of sounds that we could not bear it. Our limited sense is best fitted for our environment. We pry into the realm of the infinitely small creation with our microscopes; and bring the stars nearer with our telescopes. In the domain of sound we have so far succeeded as to practically annihilate distance by the telephone, but the realm that lies beyond the gamut of our normal hearing has never been invaded. O, infinite world of relation and co-relation, we stand in reverent awe and wonder as we perceive thy workings! We still are children in the great school of nature, trying to spell out the meaning of thy ways!

"Music is in all growing things;

And underneath the silken wings
Of smallest insect there is stirred
A pulse of air that must be heard;
Earth's silence lives, and throbs, and sings."

To the pure all things are pure.—SHELLEY.

A cheerful temper, joined with innocence, will make
beauty attractive, knowledge delightful, and wit good-natured.
—ADDISON.

The irrevocable Hand
That opes the year's fair gate, doth ope and shut
The portals of our earthly destinies:
We walk through blindfold, and the noiseless doors
Close after us, forever.—D. M. MULOCK.

How Are Diseases Cured?

S. F. MEACHAM, M. D.

We ask the above question that we may call attention to a much neglected principle and to point out its relation to how diseases really get well, and what influence we really have, or can have, over the process.

There are three points to consider in the above—

First.—The principle itself.

Second.—Its relation to the establishment of health.

Third.—Our influence over the process.

First. The fact to which we refer is not new. Almost every student of disease knows it and certainly every one who has even casually studied physiology is perfectly familiar with it. It is this: Every cell in the body is a separate entity, possessing all the essential powers of the entire organism to which it belongs. It lives in an ocean, which we will call the lymph ocean, or nutrient sea, and gathers the material upon which it must live from this ocean only, and into it casts its waste.

Each cell is a living something. It is potentially, at least, all that the entire organism is. The fact that by some process, there is a division of labor to be performed, one set of cells doing the contracting, another the reacting to stimuli, or being irritable, another reproducing the organic type, another transforming foods so as to serve as nourishment, etc., does not mean, as some seem to think, that these cells have lost all power to do anything else save this one thing.

Many do not even know that they ever had any other power. They had, and all are now *potentially able* to do everything that any of them can do, or that the organism, which is simply a co-operative commonwealth, can do.

Let us keep this in mind, as we study both disease and health. All potency is in the cell. I do not wish to be understood as meaning that we understand just what the real power of each organism is, but whatever it may be, we know of it as it manifests itself through the life processes of cells, or living protoplasm.

Let us remember always that we reach these cells only by crossing the lymph ocean surrounding each. The food for their lives is cast into this sea, and the cell must select and utilize it.

We have gotten into the habit of thinking of the body as consisting of organs and tissues and thus forgetting that each of these is composed of living cells, and that no organ or tissue has any power not contained, in part, in each of its cells, and that organic power or tissue power is combined cell power.

A perfect life in all the cells, and perfect co-operation between them, would mean perfect health, and any departure from either the co-operation or the life processes is a diseased state. Let us just notice *casually* some few of the ways this condition is produced.

First. Too small a sea around the cells, so that it cannot contain enough nourishment, nor dissolve enough waste. This limited size comes from too small a quantity of liquid drunk, more frequently than from anything else. Most people drink too little liquid.

Second. Limitation of the blood supply to any area by any means whatever. This will limit the size of the cell sea and alter its composition.

Third. Dumping a lot of waste and garbage into the lymph ocean, such as opium, alcohol, chloral, tobacco, the absorbed alkaloids from bowels, retained offal from cells, waste that should be removed, etc.

Fourth. Any influence, external or internal, that changes the lymph ocean at large, or around any group of cells, either quantitatively or qualitatively.

Disease, looked at from the above standpoint, becomes more definite and our object of treatment more definite, than when we think of the disease as affecting the entire organism or some organ or tissue.

Let us next see what relation the above conception has to the cure of diseased states and especially how it shows the almost inestimable value of suggestion and manipulation.

From ancient times, when regarded as an entity and something that could feel, hear, and understand, and consequentl

be frightened, or driven from the body by noises, charms, an appeal to the special God of the people concerned, etc., down to the present time, when the concept of disease as lack of adjustment to conditions and requirements, there has all along down the line been more or less vividly present, the idea that disease was *really a something*.

The last mentioned idea is plainly contrary to any such belief, but men have never yet been sufficiently rational to prohibit their holding beliefs mutually antagonistic, so in disease, modern minds claim it to be as above stated, a *lack of adjustment*, and still think of a *something*, and a *something to be gotten rid of*.

If disease is a *lack*, there is nothing to be gotten rid of, but something must be added. Many physicians still give medicines to *rid* the system of that *something* they think of as disease, and if the patient recovers, they speak of *having overcome* the difficulty. I have heard doctors and patients both argue for potent measures on the ground that, as disease was a force, force must be used to antagonize force.

Now, while freely admitting that potent measures are at times allowable, yes, necessary, I feel tolerably certain that it is not for the above reasons. Remember that disease is nothing added to the body, that the forces of disease are the forces that belong to the body acting out of harmony; yet they belong there and are not to be antagonized, or gotten rid of, but regulated.

In microbic diseases, drug diseases, etc., these added somethings, that we are in the habit of calling causes, are never parts of the body, they are first and last *foreign*. They offer the *conditions* of maladjustment, but if the body cells refuse to react to their presence, or accommodate themselves to the new surroundings, either making friends with the newcomer, or kindly showing him the door, or ignoring his presence entirely, there will no disease result.

Diphtheria microbes are in the throats and sputa of a heavy per cent of the children in the infected community, lung specialists expect to find tubercle germs in their sputa quite frequently; tobacco, coffee, whisky, etc., are often added to the

cell sea without any appreciable trouble for the above named reasons.

All these show that *the behavior of the cell* in the presence of a changed environment, constitutes the real disease, and that attention must, more frequently, be directed to the living something we call cell, not so exclusively to the dead environment, if we are to successfully cope with diseased states.

Let us also keep in mind that the life of the body is but the life of the cells; that while we think of the cells as separate units, there is but one life, not many; that mind is but life conscious of itself; and that we are at present compelled to think of body and mind as two things, not one. They appear to be two; there are two sets of phenomena, one physical, the other mental; and the assumption that *they are two* explains all known phenomena more satisfactorily to most minds than that they are one.

Now there is a law known as the law of correspondences, and like all laws, it is universal and inexorable in its field. So here we approach the explanation of what has always been a riddle to many minds; how it is that mental scientists, working from the assumption that all is mind, and the physicists, from the assumption that all is matter, work equally remarkable cures.

If this law of correspondence be kept in mind, it is easy. The first works on mind, and the law compels a physical change to correspond to the mental change wrought, while in the other case, the materialist changes the physical, as above explained, and the law brings about a corresponding mental change to balance it. So we can pay our money and take our choice.

Personally, I prefer to work from both sides; hence, I manipulate and drug from a physical standpoint, and suggest and educate from a mental one, feeling quite certain that I am acting rationally in both cases.

We do not know what mind is; we do not know what matter is, but they appear to be two and to mutually react upon each other. The life forces manifest themselves to us through that small, complex machine, the cell. The cell, from its physical

side, is a machine; so is the body; but from the standpoint of life, they are, potentially, a mental something.

Lastly, our influence over the getting well process—what is it? Is it rational to give drugs? Yes, they are added to the lymph ocean, changing its composition, and if they vibrate in harmony with the cell mechanism, they will mutually react upon each other, the cell mechanism will be modified, and a corresponding change of the life of the cell must ensue.

Many drugs used probably do not vibrate in such manner as to change the cell at all. They are simply in the vicinity of the cell but do not exist, so far as the cell action is concerned, just as thousands of things probably exist in the earth and air around each of us, but vibrate either too rapidly or not rapidly enough; so that, so far as we are concerned, they do not exist, they do not exist *for us, or to us.*

As to what drugs will act on cells and how they will act, is always a matter of experiment and observation. No man can, by knowing the composition of *a new drug*, predict how any species of cell life will be affected by it. He may say to himself, this drug is like such another one in composition, and will probably act like it, but this is but experiment one degree removed.

If the drug had no similarities in make up, we would know nothing of its effects, till tried. If, however, we could determine its rate of vibration and knew the vibrations of the various kinds of cells and were familiar with vibratile harmony, we could predict with certainty.

But how far we are from such knowledge! How far from a truly scientific use of our weapons! But imperfect as it is, our knowledge is of vast usefulness to man; but let drugging doctors, *who refuse to use anything else*, examine where they stand and stop criticising other methods.

Again, give plenty of water. Foods are absorbable only when properly diluted. They cannot be dissolved without it. The lymph ocean will dry up, save plenty of liquid is drunk. Plenty of liquid around each cell means that plenty of nourishment may be dissolved there, ready for cell use. *Too many drink too little liquid.*

With plenty of water, give plenty of food. Forced feeding and nourishment are essential in many cases. When any cell is well supplied with nourishment, it can withstand anything in the environment. Disease is largely a question of innutrition, though abundance be taken into the stomach.

Manipulation will bring blood, laden with nourishment, to the diseased cells and the lymph ocean will be correspondingly changed. No other one measure enables us to so perfectly determine where the blood shall be, or where the nerve current shall be, as manipulation. By stimulating or depressing nerve centers, by stimulating or relaxing muscles, thus influencing the resistance to blood flow, we have the situation largely in our own hands.

Lastly, suggestion. How does it do any good? I shall look at it from both the metaphysical and physiological side. As I have already said, *body and mind are to us*, two, with a perfect correspondence between them. Change either, and a change will follow in the other. By suggestion we educate thought life and a corresponding change will follow in the physical body.

Give to one, constantly, thoughts of disease and disease of body will result. Given a diseased body, and if we can give the right kind of thought life, a renovated and healthy bodily state will follow. Or if we do not like to be metaphysical we can utilize the two mind theory. This simply means that mind manifests itself through two mechanisms—a voluntary and an automatic mechanism.

The latter has perfect control of the body. It is co-operative headquarters, if you please. By suggestion we utilize this mechanism and through it, digestion, desire for food, circulation, and lastly, distribution of food, and this is all that can be accomplished by any process whatever.

Plenty of nourishment, well distributed, and the life forces through the nerves well distributed, means our limit of usefulness from the physiological side.

In conclusion, let us repeat that there is a law of perfect correspondence between physical and psychical, and that we can, if

we choose, work from both sides, thus increasing our usefulness to all those in distress.

QUINCY, ILL.

Home Influence.

KATE EVA WILSON.

In the loving warmth of the family circle are nourished and developed the germs of sympathy, affection and gentleness, until they bud and blossom, the brightest joys of our whole existence. Their heart seeks intercourse with heart, a communion which falls with freshening peace upon the soul

"As the gentle rain from heaven"

when the withering heats of business life have parched, and contact with the world's intense selfishness has wounded it.

Here is the sanctuary wherein you must seek rest and in which your affections, your sympathies and your pleasures must be protected; else in the constant repression of their development they will become blighted and leave you a mere calculating machine, with a pendulum for a heart, a mainspring for a soul. Within that magic circle we must look for the restoration of the vitality expended in our busy American life, or mind and body soon become impoverished and weak.

Here, too, the young mind, receiving its first impressions of life, is prepared to reason, and rendered proof against the storm of evil with which it must later come in contact. It is the great school which sends a host of noble men and women into the world, which is the brighter, happier and better for their coming.

Crystallomancy.

ERNEST BELTANO.

(CONCLUDED.)

SOME interesting facts and illustrations of crystal-gazing are recorded by Boissard, in which we have the usual elements, the mirror, incantations and child seer; and one of the instances is noteworthy as an example of clairvoyance, rather than of the spiritualistic flavor of the Dee stories.

A man having committed a murder is fleeing from his country. On his way he goes to a magician for news of his wife. Incantations are performed, a child is called, who, looking in a mirror, describes a room, a lady, and the details of the latter's dress. She is flattening something in the palm of her hand, meanwhile laughing and talking with a young man who sits near her.

The husband recognized his wife and the room she occupies, but not the young man. Seized with jealousy, he returns at the risk of his life to a village near home, whence he sends a message to his wife, desiring an interview. The lady arrives, much rejoiced at the unexpected meeting, and on being questioned, gives an account of the scene described which agrees in every particular, even as to the dress she was wearing at the time. The mysterious man turns out to be the husband's brother, for whom she was preparing a plaster which she flattened between her hands.

De l'Ancre gives a somewhat similar story also of a jealous husband, to whom a magician, reading in a glass, describes a scene which induces him to return home at once, to find that his wife had broken her arm, which had been set by a surgeon-monk, the sight of whom had caused so much unnecessary anxiety. Ben Jonson enumerates among the tricks of "the Alchemist," "taking in of shadows with a glass, told in red letters." In a note by Whalley, Ed. 1811, we read, "*i. e.*, says Mr. Upton, letters written in blood, and he thinks it an allusion to a

particular manner of divination with a glass mentioned by the Scholiast of Aristophanes in Nub. 760. I rather apprehend it an allusion to the fortune-tellers of our author's day, and that these shadows were visions, taken by a beryl, which is a kind of crystal they had used to look into."

A crystal at Nuremberg is often referred to by writers of the 17th century, in which a boy could read answers to any questions asked, and by which an important scientific difficulty (we are not told of what kind) was once decided. Unfortunately, its owner was seized with scruples as to its use, and finally broke it in pieces.

Among crystal-seers in England after Dee's time, was a Mr. Compton, of Somersetshire, said to be a physician of repute, who, wishing to give proof of occult skill to a patient, Mr. Hill, asked him to look in a mirror, which (without the usual preliminary incantation, etc.) he offered for his immediate inspection. Mr. Hill then beheld his wife, who was many miles distant, "in the habit which she then wore, working at her needle, in such a part of the room, in which, and about which she really was, as he found upon inquiry when he came home. Compton was an utter stranger to his wife."

To the same period belong several seers, mentioned by Lilly, none of whom present any special features of importance. He also gives us a description of a crystal used in his time by a Mr. Gilbert Wakering, "a beryl, of the largeness of a good big orange, set in silver, with a cross on the top, and another on the handle, and round about engraved three angels' names,—Raphael, Gabriel and Uriel."

A similar description is given by Aubrey, of "a beryl now now in the possession of Sir Edmund Harley, K. B., at Brampton Bryan, in Herefordshire." It was originally used by a minister in Norfolk with a call, "afterwards a miller had it, and they both did work great cures with it." Finally "it came into the hands of somebody in London, who did strange things with it, and was questioned for it, and it was taken away by authority."

The "call" seems to be the substitute for the earlier incantation. Examples are given by writers of the time; one

quoted by Percy is headed "An excellent way to get a Faerie," of which the conditions are :

"First get a broad square crystall or Venice glass, in length and breadth 3 inch. Then lay that crystall in the bloud of a white henne, 3 Wednesdays, or three Fridays."

And so on. Another, still more curious, quoted by Reginald Scot, is called "an operation . . . to have a spirit enclosed in a crystal stone or beryl glass." This was a work of time, demanding not only "new and fresh and clean array," but the repeating of seven psalms, several long prayers, sundry operations with fine bright long swords, five days' fasting, and other tedious performances.

Lilly tells us of one Mortlack who had a crystal and a call for Queen Mab. "He deluded many thereby." Once, on trying in the presence of a large company to no effect, he complained of adverse influence in the person of Lilly, who adds: "I at last showed him his error but left him as I found him, a pretending ignoramus."

Perhaps the latest historical example of mirror-gazing is that given by Saint-Simon, who tells us in his memoirs, of a magician who predicted to the Duke of Orleans the fate of the princes, through whose death he attained the position of Regent of France. The seer in this case was a girl, young and innocent, whose visions were perceived by means of a glass of water.

Some interesting examples of crystal gazing are mentioned by Mrs. De Morgan in her work *From Matter to Spirit*, in which she comments upon them as follows:

"Crystal-vision is a well attested fact, having its laws and conditions like other phenomena in this world of known and hidden causes, and a little careful observation may clear away some of the obscurity which has kept it as the property of witches and sorcerers. The Crystal seems to produce on the eye of the seer an effect exactly like what would ensue under the fingers of a powerful mesmerizer. The person who looks at it often becomes sleepy. Sometimes the eyes close. At other times tears flow."

In one instance quoted by Mrs. De Morgan, the percipient dwells upon the fact that the crystal vision is not interfered

with by the normal vision, that she could discontinue her observation, occupy herself with other things, and return to find the scene as she left it. In the experience of most investigators, on the contrary, absolute fixity of gaze is essential to the very existence of the picture, which remains only so long as they can continue without relaxation either of attention or vision.

The experiences of the percipients in the foregoing cases have sufficient resemblance to each other, and to some extent to those recorded in history, to justify a provisional classification.

In the first place we must treat the crystal-visions on the analogy of other hallucinations, assuming that the part played by the crystal is mainly to concentrate the gaze. This is evident from the variety of the means employed, already in part enumerated, and to which may be added many others which the imagination of the percipient may suggest, the crystal having maintained its position of preference, probably on the ground of convenience. A dark framed photograph, hanging on the same side of the room as that on which the light enters, has been suggested by some experimenters as being very effective. The reflecting balls, a favorite toy on a Christmas tree, reflect too much, and often too grotesquely, to be of much use, and the same may be said of the back of a watch. The Arabs and Hindoos sometimes use a cup of molasses, the Chinese the palm of the hand alone; olive oil, lampblack, and other liquids have all, as we have seen, their place among the methods of Crystal-seeing. The crystal of the seventeenth century seers seems to have usually been cut and mounted in a ring, but was occasionally used in its natural form. A glass or vase of water serves every purpose, but is obviously inconvenient to handle, especially if used in the dark. A good-sized magnifying glass placed on a dark background is also recommended, particularly for daylight experiments.

Assuming then that the crystal is used for the purpose of concentration, both mental and physical, we shall find that the visions follow the main lines of other hallucinations and may be:—

1. After images or recrudescient memories, often rising thus and thus only from the sub-conscious strata to which they had sunk.

2. Objectivations of ideas or images (a) Consciously or (b) unconsciously in the mind of the percipient.

3. Visions, possibly telepathic or clairvoyant, implying acquirement of knowledge by supernormal means.

As this paper aims merely at recording some cases of crystallo-mancy, as well as giving its history, and does not profess to be in any sense an inquiry into its physiological or psychical significance, it shall have achieved its purpose if it suggests to others to attempt a wider and more systematic investigation for themselves. While the subject is of intense interest, it is quite probable, on the other hand, that it is with only a very few persons that the attempt at vision will lead to results of any kind whatever. It is a very simple process, as this article has already shown. If darkness is desired, it is very easy to veil the crystal at any hour with a piece of black drapery, or to put it at the back of a deep, half-opened drawer, nothing further being essential than to guard against reflection of surrounding objects; and, happily, our enlightened age requires no stimulant of burning perfumes, or magic square, or muttered incantation.

There are three friendships which are advantageous, and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of observation; these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued; these are injurious.—CONFUCIUS.

The hearts of men are their books; events are their tutors; great actions are their eloquence.—MACAULAY.

The Insomnia Habit.

ITS TREATMENT BY NATURAL METHODS.

HERBERT A. PARKYN, M. D.

TO treat any disease intelligently or to regulate any disordered function of the body, it is necessary that one should thoroughly understand the conditions and phenomena found in the healthy human being. Therefore, before attempting to diagnose or treat the "insomnia habit," it would be advisable to give a few moments' study to the phenomena of natural sleep.

Each part of the body which is the seat of active change requires a period of rest. The alternation of work and rest is a necessary condition of their maintenance and of the healthy performance of their functions. These periods of alternation differ much in duration in different cases. In the case of the heart, the periods of rest and work each occupy about half a second; the muscles of respiration require on an average four or five times that period of rest. Although during active exertion of the voluntary muscles, periods of rest are taken very frequently, still, the expenditure being far in excess of the repair, it is necessary that a number of hours should be spent in rest; although the perfect rhythm as to time is not an essential, as in the case of the muscles of circulation and respiration.

It is self-evident that short conditions of consciousness and unconsciousness would be impossible in the case of the brain, so that rest to the brain must occur at longer intervals, and should be proportionately long to the periods of activity. This condition of rest to the brain is known to us as sleep; and the phenomenon is a perfect example of what occurs at varying intervals in every working portion of our bodies.

Sleep then may be said to be a normal condition of the body, occurring periodically, in which there is a greater or lesser degree of unconsciousness, due to inactivity of the nervous system, and more especially of the brain and spinal cord. It may

be regarded as the condition of rest of the nervous system, during which there is a renewal of the energy that has been expended in the hours of wakefulness. As a rule a man requires seven or eight hours' sleep, while a boy of fifteen should have nine or ten hours. A child five or six years old should spend half of the twenty-four hours of each day in sleeping. In order that the brain may not, at any time, be overworked, it is advisable to sleep at regular intervals.

It was the popular belief at one time that during natural sleep the brain was in a congested condition. Physiological research, however, has now clearly demonstrated that during natural sleep there is a marked diminution in the quantity of blood supplied to the brain.

This fact has been demonstrated in several ways,—one by exposing at a circumscribed spot the surface of the brain of living animals. Durham protected this exposed part by a watch crystal and was able to prove that the brain becomes visibly paler during sleep. It has also been shown that the optic disc becomes paler during sleep.

If the head of an infant be examined while he is awake, the brain may be seen to pulsate and the pulsation over the fontanels may be distinctly felt with the fingers, whereas if the same child be examined during sleep, the pulsations will scarcely be apparent to the eye and a marked reduction in the volume will be evident to the sense of touch.

The amount of blood supplied to any part of the healthy human body is regulated by the activity of that part. This is a wise provision of nature and in no organ of the body do we see this law exemplified better than in the brain. The more active the mind—the greater is the quantity of blood supplied to the brain. The converse is also true, for, in the same degree in which the blood leaves the brain is the activity of the mind decreased; so that during the interval preceding death from hemorrhage, one passes through a variety of mental conditions, commencing with slight dizziness or drowsiness and ending in coma. During natural sleep, therefore, blood is supplied to the brain for at least two distinct purposes.

1st. For the sake of nutrition to the organ itself.

2nd. To carry supplies of potential or active energy, which may be changed by the corpuscles of brain into manifestations of nerve force.

During sleep blood is required by the brain for nutrition only, and any increase above the demands of nutrition would not only be useless, but positively a detriment, by keeping the brain cells in a state of activity when they should be at rest.

All animals, including man, become drowsy after eating a hearty meal, owing to the activity of the stomach during digestion, which necessitates an increase of the blood supply to that organ at the expense of other parts. Through the force of gravity, one of the first places drawn upon for blood is the head; the conscious mind becomes inactive, and there is a corresponding diminution in the quantity of blood supplied to the head.

There are many things which may interfere with natural sleep and which, if not promptly attended to, may result in insomnia. No one, unless he has suffered from this condition, can conceive its horrors. There are few of us who have not stayed awake for several hours at least one night in our lives; but fancy this condition lasting all night, night after night, even for weeks, interrupted only by mere snatches of sleep. The suffering from insomnia is horrible, and if not relieved, unfits the sufferer for all social and business duties, and usually results in nervous prostration,—or still worse,—insanity.

Insomnia is frequently a serious condition, and one which gives much trouble to the average physician. It may be that the patient feels no inclination to sleep; or that the desire for rest is actually experienced, and may even be urgent, but there is a dread of going to sleep; or slumber is very restless and much disturbed; perhaps only uneasy dozes of short duration being obtained, from which the patient wakes up in a state of agitation or terror. In times past, forcible prevention of sleep was resorted to as a means of torture. It is true that under certain circumstances many individuals can do with very little sleep for a considerable period. The law of compensation is inexorable and sooner or later these individuals have to make up for the loss of sleep or suffer the consequences.

The treatment of insomnia resolves itself into a search for

the cause. It is the chief object of this article to point out that there is such a thing as the "insomnia habit," and to give a line of treatment which may successfully overcome this heretofore obstinate condition.

Before a case can be diagnosed as one of "insomnia habit" it is necessary to be certain that no pain or cerebral lesion exists, that the functions of nutrition and elimination are in perfect order, and that every apparent cause is removed. Should pain be present, the sleeplessness will generally be found to disappear with the relief of that condition. Too much attention cannot be given to the search for functional troubles. The insomnia of the nervous prostrate and other poorly nourished individuals has been found to disappear as soon as nutrition was sufficiently established. As a rule where there is poor nutrition there is poor elimination, and the waste products of the body, if retained, will often act as cerebral stimulants. Apparently healthy individuals often suffer from imperfect elimination, and many cases of insomnia have been relieved in this class of individuals the moment the waste products have found free exit.

Idleness during the day is a frequent cause for sleeplessness at night. Men on retiring from active business lives often suffer from sleeplessness. The law of compensation is no doubt accountable for this, for nature seems to demand so much work for so much sleep. Active employment for mind and body will generally relieve this form of insomnia.

Mental conditions, such as worry or grief, are frequently active causes of sleeplessness, for, by keeping the cells of the brain in action, too much blood is retained in the head to permit of sound sleep.

It has been said that we are all creatures of habit; but the only means by which a habit is formed is repetition. If day by day we go to bed or arise at certain hours, we soon begin to feel drowsy at the proper time every evening and will awake within a few minutes of the regular hour every morning, no alarm clock being necessary.

Habits of diet are formed in this way, and so, also, is the "insomnia habit." Careful inquiry of sufferers from the lat-

ter trouble will in almost every instance reveal the fact that at some previous period the patient was compelled to stay awake every night at a regular hour, until he firmly believed he could not sleep again, even after the exciting cause had been removed. The exciting cause in the first place may have been due to pain, environment, digestive disturbances, grief, worry or any other mental or physical disorder, which for a certain period, kept the mind active.

By taking into consideration the physiology of sleep the treatment of the "insomnia habit" is clearly indicated. Resort to any means which will draw the blood from the head regularly each night, and assist this by making the mind as inactive as possible. It is necessary to secure the intelligent co-operation of the patient, and to this end explain to him carefully the objects you wish to accomplish.

There are many ways by which the blood supply may be lessened. One of the simplest is to partake of a light supper just before going to bed. Tea, coffee and alcoholic stimulants had better be dispensed with entirely,—especially at or after the evening meal. Attention to the condition of the bedroom will often prove of much service. The apartment must be properly ventilated and the bed have a firm mattress and pillows, without too much bed covering.

Exercise is also an important agent, for the increased activity of the muscles necessitates freer circulation through them to remove the waste products formed there. Hot water applied to the lower extremities is valuable, but not nearly so effective as cold. In using this method the patient is instructed to prepare for bed, then, having rolled his night gown up under his arms, to sit in a bath of very cold water for not more than an instant, and then to spring into bed without drying. In a few moments the limbs begin to glow and sleep ensues. This method should be employed judiciously with weak patients or women, for with the latter it frequently starts menstruation before it is normally due.

Frequently a patient is instructed to put out his light, and then with closed eyes to stand beside his bed for five to twenty minutes; at the same time swaying his body and head around

or swinging his arms slowly back and forth by his sides, until he feels that it would be a relief to lie down. The patient should sleep with his head high.

A number of cases have been successfully treated by inducing the patient to break all his regular habits; getting him to eat and sleep at very irregular hours, and to keep this up for a week or two.

To control the mental activity it is invariably best to resort to suggestion. First get the patient to relax and to assume the suggestive condition. Then suggest very positively that he must sleep at a certain hour, and that, at that particular hour each night his mind will quiet down. Besides this, it is necessary to instruct the patient in the principles of self-control and particularly the control of the attention and means by which he may overcome worry, grief or any other conditions which may have produced the brain activity at night.

Get the patient to relax himself a number of times each day, especially after meals, and while in this condition to think seriously of the exact hour at which he intends to go to bed that evening, as well as the precise length of time he wishes to sleep. In this way the expectant attention is kept active. This is the same mental force which we all unconsciously employ to arouse ourselves, when necessary, at any desired hour.

The average length of time necessary to effect a cure under suggestive treatment is from one to three weeks, and the patient, besides receiving suggestive treatment daily, should be taught the use of auto-suggestion.

These few ideas may prove of some service to those who read them. The treatment should not be confined to any one method, for it is best to use the various ways mentioned in combination; with judgment in their selection. While the methods of treatment outlined are intended to overcome the "insomnia habit" alone, nevertheless most of them will be found to assist in the treatment of insomnia, no matter what the cause.

Narcotics of various sorts are almost universally recommended in insomnia, and of course will almost all produce sleep if taken in sufficient doses. However, the damage they do is

greater than the good. In times of mental distress the temptation to resort to them may be great, but their uses at such times is apt to lead to drug habits, with all their accompanying evils and dangers. Even the worst mental conditions can be overcome swiftly and surely by the use of directed suggestion; and the object of this paper is to point out the treatment of "insomnia habit" by natural methods.

Enthusiasm is that secret and harmonious spirit which hovers over the productions of genius, throwing the reader of a book, or the spectator of a statue, into the very ideal presence whence these works have really originated. A great work always leaves us in a state of musing.—ISAAC DISRAELI.

He that has light within his own clear breast,
May sit i' th' center and enjoy bright day:
But he that hides a dark soul, and foul thoughts,
Benighted walks under the mid-day sun:
Himself is his own dungeon.—MILTON.

Automatic Writing.

ASTRA.

IN taking up the subject of automatic writing and dealing with it from a scientific point, I have no wish to cast any odium upon the vast body of spiritualists who have made use of this method to communicate with the supposed spirits of departed relatives and friends. The investigator who sees in the supernormal action of the Planchette a something which he can explain on the basis of a dual mentality or personality, should never be too ready to raise a question of either fraud or imbecility on the part of those who believe the writing to be of supernatural origin; rather let the question raised be one of observation and correct interpretation. But supernormal phenomena, whatever their explanation may be, have no tendency to occur in the presence of persons specially qualified to observe them. It is no wonder, therefore, that the descriptions given of them have been of a character little likely to interest the world at large, while those who witnessed them, deeply impressed with what they saw, and rushing to some hasty conclusion, have been unable even to understand the essential need in such experiments of exactness, repetition and control.

Telepathy being an established fact, it will be well to use that phenomenon as a basic theory. In so doing we may press the theory farther than subsequent knowledge will justify, but it is only by endeavoring to ascertain how many phenomena, inexplicable by generally recognized laws of nature, may be explained by this new *vera causa* that we shall learn at what point other, as yet unknown, causes (if any) begin to intervene.

In the article on telepathy lately published in this magazine a survey was made from the telepathic standpoint of previously recorded phenomena—namely, the inquiry made into the nature of apparitions and other phantasms of living persons. We have seen reason to connect many of these with telep-

athy; and we are pressing that explanation as far as it will go, though without prejudice to any other explanation which certain apparitions may hereafter seem to require.

In this same way I now propose, as well as the limited space of this paper will permit, to consider how far the already recorded phenomena of automatic writing may be explained by telepathy, but without prejudice to any other yet unknown causes which may afterwards show claim to acceptance.

To begin with, let us take the simplest of all telepathic experiments, the "willing game," in which one child thinks of a thing and another seeks its hiding place. In this we find an automatic motion directed by the brain of another personality. The writing of numbers on bank notes, as done in certain public performances, is another example, though if there is any physical contact between the agent and the percipient it at once vitiates these as telepathic experiments; the result in this case might well be attributed to muscle-reading.

There is no action more automatic than handwriting. The business man dashes off his signature without a single thought as to its formation, and often in the abstraction of business matters, writes a letter, the contents of which he is scarcely conscious of when finished.

First, let us consider the rationale of automatic writing from the ordinary physiological point of view. It is simply the extension of the tricks of unconscious action, which, to some extent, are common to everyone, and which in nervous and excitable persons often attain an extraordinary degree of complexity. It is, of course, well known that in moments of vivid emotion the surplus nervous energy escapes in involuntary channels, which often bear some traceable connection with the habitual modes of thought or action of the person concerned. To take a typical case, an accomplished pianist, if stirred by some sudden emotion while seated at the piano, will sometimes play a long passage without any consciousness of having done so; and, moreover, the passage thus unwittingly selected will be one which is in vague general harmony with the new current of emotion. Now the act of writing being one of the commonest of the more complex acquired acts, we shall natu-

rally expect that many half-conscious or unconscious tricks will be connected with it.

And this is notoriously the case. Persons seated with pens or pencils in their hands around a table where discussion is going on will generally sketch or scrawl on the paper before them; while if that paper was suddenly withdrawn, and they were asked what words they had written thereon, most of them would be unable to reply. Students of language are, as might be expected, particularly liable to this trick; and many an old Greek word, oozing its way, so to speak, from some recess of memory, has been unconsciously scribbled on the edge of composition papers in the nervousness of examination. In this case it is the strong concentration of attention elsewhere which allows the writing faculty to manifest itself automatically—permits, that is to say, the unconscious cerebral action to discharge itself along the well worn track which leads to the formation of written words. And something of the same kind also takes place when the current of attention, instead of being concentrated in a narrow channel, is scattered and leaves the subconscious mind in possession of the field; the actions not being guided, or not wholly guided by conscious will. There are many varieties of this morbid automatism. We find this condition often in persons afflicted with slight melancholia. Such a person might write a word, say, "man," without any consciousness of writing at all; or he might write "man," where "boy" is intended and not perceive his error; or he might write "boy" for "man" although he perceives his error as he is in the act of committing it. Now, in both these classes of cases, in the graphic automatism of mental abstraction and the graphic automatism of cerebral disease, the passages written are usually very short; in the first place because the abstraction is transitory, in the second place because the writing impulse is feeble. The anxious classical honor man could not scribble down a whole ode of Pindar without becoming aware of what he was doing. And in the morbid cases there is nothing but a residual impetus, soon exhausted, or a painful effort of the imperfect will. Let us consider, however, whether there are any cases which indicate that the graphic impulse may be prolonged and

in a sense systematic. We find that precisely such cases are afforded by somnambulists, who not unfrequently write long compositions with much manual rapidity and accuracy. Sometimes these compositions are a kind of written dream, rambling and incoherent; sometimes they are on the level of waking thought; sometimes they seem to surpass it, as when the solution of a baffling problem is written out during sleep.

We see, then, that automatic writing is a phenomenon liable to be originated in various ways in the human organism. And we shall not, therefore, be surprised to find that certain human beings are very much more liable to its occurrence than their neighbors. For we are gradually learning (what was, of course, antecedently probable,) that the gamut of natural capacity is just as far reaching when we deal with things trifling and useless, as when we deal with the most important things. The differences in human faculty were noted first in matters important to human welfare; but they exist just as markedly in the obscurest corners of our constitution. We can set no limit beforehand to any of the veins of unexplored faculty which crop up at intervals from the subterranean realms of our being.

It will, therefore, by no means surprise us to learn that there are certain persons who occasionally feel an impulse to write automatically when they are merely sitting quiet with a pencil in their hands. This is not really much more odd than that there should be persons who occasionally feel an impulse to imagine a tune inwardly when they are merely sitting quiet with nothing to do. The imagined tune often externalizes itself, so to speak, in rhythmical movements of the head and body, involving a good deal of muscular action, of which the person is nearly or quite unconscious. The case of automatic writing, however, differs in this way from the dumbly imagined tune,—in that the written words, falling immediately under the writer's eye, tend to arrest his attention and to evoke a conscious train of thought,—an anticipation of what is coming next, which strongly tends to check the automatic flow. The little instrument called *Planchette* is mainly useful in precluding this kind of interruption. It is, of course, simply a piece of board

supported on three legs, one of which legs is a pencil, so that if a hand be placed flat on the board, and if that hand be moved as though tracing letters, the board will move accordingly, and the pencil will trace out in a rude fashion the letters which the hand's movements figures. Of course it is easy to write consciously with the Planchette, and, to be aware of each letter which the pencil is shaping. But the point is that if there is a tendency already existing to automatic writing, it is much easier to write automatically or unconsciously with the Planchette than without it. A slight tremor of the hand will set the Planchette running; and the scrawled characters are generally too rough and too confused to catch the operator's eye, and suggest conscious anticipations. The Ouija board, now so much in vogue among spiritualists, is very unreliable on account of the very distinct lettering which invariably catches the operator's eye and brings a conscious anticipation of words or portions of words.

Now suppose I am writing with a Planchette. Let us consider what theories are logically possible as to the source of what I write. The words I am writing may conceivably be:

1. Consciously written in the ordinary way, and chosen by my deliberate will.
2. Automatically written, and supplied by my own unconscious cerebration, as in dreams.
3. Automatically written, but supplied by some higher unconscious intelligence or faculty of my own, as in clairvoyance.
4. Automatically written, but supplied by telepathic impact from other minds.
5. Automatically written, and supplied by "spirits" or extra-human intelligence.

We are all agreed as to the first hypothesis. It is perfectly easy to write consciously with Planchette and to look as though you were writing unconsciously. The proof (to others than the actual writer) that the writing is automatic can only lie in the production of names and facts unknown to the writer. But it is easy for competent observers, under certain circumstances, to satisfy themselves that what they write, although con-

taining no facts new to them, has not passed through their consciousness. This will refer to cases where one person alone is writing, either with or without Planchette.

The simplest form of automatism is that in which the writer fixes his attention on a word and then without any conscious volitional effort, we find the word traced out by Planchette. Here we have thought taking form in action, and an intermediate step between writing which is wholly voluntary and writing which is wholly automatic. It seems probable that there might be a point where consciousness extended to the idea related with the movement, but not to the movement itself, at which there was still attention, but not voluntary muscular action. We have next to find an example wholly automatic, indicating if possible by its very substance that it has not consciously passed through the writer's mind. It is naturally not very easy to fix on written matter of which we can affirm both that it is such as the writer's unconscious cerebration might have produced, and that it is such that his conscious cerebration had no share in modifying. There are frequent cases in which the writer affirms that he is not aware of the letters he is writing until he is in the act of writing them or until they are written. In such cases the nervous process which causes the act of writing would seem to be unconscious; although the mental act required to produce the formation of a letter is so simple and rapid that it is hard to be sure that there was not a semi-consciousness of it almost immediately forgotten.

Sometimes, however, in the midst of writing of this kind the result of the involuntary movement of the pen is altogether puzzling to the writer—is something which he has to make out with difficulty as if it were the product of another brain—and in such cases we have to suppose that a rather complex process of unconscious cerebration has taken place. Mr. F. W. H. Myers, in his able papers read before the Society for Psychical Research, gives an instance where the replies of Planchette were given in anagrams, which gave the conscious mind quite a little difficulty in interpreting.

There is a strange fascination in experiments where the

writer receives an impression from the sub-conscious mind of another. It is to this form of experiment we look to demonstrate the truth of automatic writing, as in most cases there are written words giving information which was not in the possession of the writer. Mr. Myers cites a case of this kind. A chemical manufacturer, of Birmingham, asked a young lady, of whose complete ignorance of the facts of his business he felt sure, for the name of a waste product occurring on a large scale in his factory. He meant the answer to be "gypsum," but "chloride of calcium" was written, and this was also true; although, had he thought of this substance, he would have thought of it by its trade name of "muriate of lime." Again, he asked what was his firm's port of importation. He meant the answer to be "Gloucester," but "Wales" was written; and this again was true at the time, for he was just then importing through Cardiff. These answers startled him so disagreeably that he refused to make further experiments. The case is of unusual interest in the fact that it points out that no insuperable difficulty is presented by the fact that the answers, while substantially known to the inquirer, were not those on which his mind was consciously fixed. We can thus see how ideas latent in the mind may sometimes react telepathically in preference to ideas which the conscious attention is keeping uppermost. Our consciousness gives us very little clue to the real massing and proportion of the mental pictures within us.

The capricious pranks of Planchette may be easily attributed to this same cause. Sometimes when sentimental or sporting questions are asked, the secret apprehensions of the questioner externalize themselves before his (or her) astonished eyes and the pencil is thrown aside in indignation or disgust. Or sometimes people solemnly inquire "whether it is wicked to hold communion with Planchette?" Their own brain inspires and their fingers write some alarming monitory reply, and they then seriously inform one that "Planchette itself" (or Planchette herself," as some people phrase it), has pronounced the inquiry impious. One smiles at finding Philip sober thus appealing to Philip drunk—the waking man guiding his judgment by the capricious utterance of his own unconscious brain. But the

true lesson of such an incident is the foolishness of condemning or ignoring phenomena just because they look as if they were made for some foolish faith, the unwisdom of leaving strange facts to become the nucleus of a superstition instead of the groundwork of a science. Many and many a fine experiment has been ruined by the superstition that "whatever Planchette says must be true."

Professor Henry Sidgwick supplied a case where a friend reached a rather extraordinary stage of development in automatic writing. At first the writing came in an abrupt, jerky, irregular way, and he rarely knew what he had written till he looked at it. But after the first few trials, the flow of unconscious action became even and steady, like that of ordinary conscious handwriting; and then he generally—though not always—knew just before each word was written what it would be; so that when the statements made were entirely contrary to expectations—as was often the case—his surprise used to come just before the word was actually written. Such cases as this, however, are not exceptional, nor are they extreme, but they represent a degree of dual action to which but only about one person in a hundred could attain, and that by persistent effort. It must be admitted that this view is far from the accredited view as to the extent of the brain's unconscious action. A secondary self—one might say—is thus gradually postulated,—a latent capacity, at any rate, in an appreciable fraction of mankind, of developing or manifesting a second focus of cerebral energy which is apparently neither fugitive nor incidental merely—a dream or a delirium—but may possess, for a time at least, a kind of continuous individuality, a purposive activity of its own.

The discussion of automatism, even as thus far pursued, has suggested so many problems that it is not easy to say in what direction the general argument should incite us to attempt our next forward step. From one point of view the answer to this question would be easy. If like previous writers of this topic, I were to treat automatic writing from the spiritualistic point of view alone, as affording a greater or less degree of presumption of the communication with us of departed souls,

it would be my business to pass at once to an analysis of facts contained in messages which have been automatically written. Some of the facts thus found I should be able to refer to telepathy; to the influence of minds still in the flesh. And I should have to discuss whether any items of the messages were not so referable; whether they pointed to the influence or communication of a "departed soul."

All this will sooner or later have to be done in detail. But we should be anxious to defer rather than to hasten the moment of attempting it. And I say this from no aversion to the spiritualistic theory, a theory which, if it can be sustained, will obviously be more interesting, to say the least, than any other.

But in so complex a matter nothing but confusion can ensue if we attempt to decide on what I might call the advanced questions without some rather fuller knowledge of the preliminary questions than we have as yet gained. Let it be said at once that the extreme theory—the spiritualistic theory—of some of these communications is not to be dispelled with a breath. The evidence for it—though it is soon seen to be scantier than certain loose assertions would have us suppose—is, as we shall perceive, of a nature to perplex a candid inquirer. Stated nakedly, indeed, it might beget in a cautious mind nothing beyond perplexity. The canons by which it should be judged are as yet undetermined. If it is to be profitably approached, this must be after attempt shall have been made to frame such canons, or at least to turn some of the simpler cases over and over, and to try to bring them into some sort of relation with more familiar physiological or pathological facts.

Our chief want in life, is somebody who shall make us do what we can. This is the service of a friend. With him we are easily great. There is a sublime attraction in him to whatever virtue is in us. How he flings wide the doors of existence! What questions we ask of him! What an understanding we have! How few words are needed! It is the only real society.

—EMERSON.

Practical Suggestions to Mothers.

M. SCOTT CAMERON.

(CONTINUED.)

IF the young children have been trained in habits of kindness, early taught the lesson of helpfulness to others, and their true relation to the helpless and dumb creatures, there will be less trouble directing growing boy and girl at the perilous age in their lives. It is very generally accepted that children of seven years have formed habits of thought and character upon which their future is largely built. I think this is a grave mistake. Up to that time the child has been acted upon by impressions received from every source with which he comes into relation. While these have shaped his actions and colored his ideas to a large extent, they have merely furnished the little actor with material for carrying on his petty drama of life, from which, as yet, he is unable to draw helpful conclusions or logical deductions. The restless, wondering, questioning spirit has not yet begun to reflect much, but seizes upon whatever the moment brings for his consideration or amusement.

I should place the crucial period in a boy's or girl's life from the age of twelve to eighteen. Then the *individuality* seems to develop most strongly. Those subtle currents of being whose irresistible forces are rushing on toward full tide, either bring the bark to safe anchorage or wreck it on the rocks of circumstance. It is a perplexing question whether to give suggestions of the evils that menace, or to ignore them altogether, and build a cordon of protection around the young life. The magnificent mountain-pine is toughened by its contests with the storm-winds: though bent and tortured and twisted, it springs back in its stateliness to its natural uprightness, strengthened anew, the straightest tree in all the forest. There are sturdy oaks and clinging vines, and these have their counterparts in human lives and character. That which would strengthen the oak would kill the vine. God made them both, and we cannot judge them by the same standards. Each individual life must have its peculiar environ-

ment—its opportunity for expansion and growth (whether these be supplied by adversity or the opposite)—in order to express and develop the best possible in itself.

Mary H. Hunt, in a letter to *The New Voice*, speaks so forcibly on the subject of educational suggestion as applied to the liquor habit that we shall quote it, as it bears upon the subject in hand: "Fourteen years ago a certain state in the United States enacted a rather loose temperance education law, giving much latitude to school boards and teachers. In one city in that state the teachers said, 'We will teach this subject from the positive side, the ideal; we will not tell the children what they should not do, nor much about beer or any other alcoholic drink. We will fill their minds so full of good and beautiful things that there will be no room for the bad.' Nine-tenths of these children came from homes where beer is as common as water, and saloons abound.

"Last April 600 young men from the public schools of that city enlisted in our army. Although not in battle, they returned home to die in great numbers, in spite of the best medical skill and care. Investigation shows that these 600 young men, whom the schools had taught nothing of its true nature, landed in Santiago each with a bottle of whisky in his pocket. More than three glasses each was their daily habit. 'Poisoned with alcohol,' said the surgeon, 'they did not respond to the remedies, and had no recuperative power with which to throw off the malaria.' They had a legal right to a sound education in the public schools, in laws of hygiene, but they died victims of that fatal sophistry which, under the guise of teaching 'only the ideal,' does not teach all that the law demands and the exigencies call for. In the same regiment were two companies of young men from other sections of that state, where the temperance education law had been enforced in an honest, straightforward way, with endorsed, well graded text-books in the hands of the pupils above the primary, and with good oral instruction in the lower grades. These young men, abstainers almost to a man, on returning to their native climate, quickly threw off the malaria, and returned to useful private life." This is a startling proof of the efficacy of positive training in habits of tem-

perance, whether suggestions given to avoid other quicksands of life would be carried out with such faithfulness,—it would be hard to decide. The mysterious, the untried, has ever a fascination for the young. The average boy, not from any inherent viciousness, but often from curiosity to try the effects, will secretly acquire the habit of cigarette smoking. He becomes a victim to it after the narcotic, true to its nature, has created in him an appetite for more. The demoralizing began with the disposition to *hide* it from those who were interested in his welfare. No doubt he felt a mistaken sense of freedom in breaking away from the bonds of obedience to conscience in the matter, a stirring of the individuality to do as it pleases; but later he must realize that in doing so he merely forged new fetters for himself that were hard to break asunder.

Among girls at this age there is a tendency to develop self-consciousness. Self-consciousness is often a form of selfishness (someone has defined *love* in the same way). It may be either aggressive self-assertion, or painful timidity. The remedy for both forms may be found in creating interest in people and things outside of the narrow limits of the individual small affairs. A mother of two girls has often been perplexed when these fits of self-consciousness came upon them. Perhaps it manifested itself in discontent that other girls had more pleasures, finer clothes, etc. She had an understanding with the matron of the home for crippled children, and when the fits came on she sent the girls to visit the afflicted little ones. They invariably returned cured, for a time at least, and were full of plans for giving pleasure to the poor inmates of the home. The foundlings' home and hospital for children were also visited, the youngest girl was very much grieved because her mother could not adopt three foundlings,—one of them colored—which she had picked out. These facts are mentioned to show that it is necessary for the happiness of growing children to widen their sympathies as well as their perspective of life. Give them all of the sunshine possible, but draw them also into the shadow sometimes, that they may not lose the sweet lessons of sympathy and helpfulness. Teach them to feel that the pleasure of giving and administering to others, is infinitely greater than receiving and being ministered to.

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.

OWING to the many delays incident to a young publication, we have been late in getting out SUGGESTIONS; consequently we will combine January and February in one number, thus bringing it out on time. Hereafter the magazine will appear on the first of the month instead of the fifteenth. The combin-

ing of the two numbers will entail no loss to our subscribers, who will receive the actual number of copies for which they subscribed. It will merely extend the subscription one month.

AMONG the friends of SUGGESTIONS are many earnest workers in the field of psychical research, from whom we would like to receive a paper now and then for publication. As we stated once before, we do not care about opening our columns to the discussion of Spiritism; we are not yet ready for it. We believe that it is absolutely necessary that the phenomena of the mind be thoroughly studied before we begin investigations along the mystic borderland. The point where the supernormal ends and the supernatural begins must first be discovered; then the phenomena belonging to the mind may be separated from that of the spiritland. Psychology must furnish the guides to lead us toward the truth, so for the present we should be content to tread the way that will bring us over firm ground into the light.

Those of our readers who can send us some of their personal experiences in Telepathy, Automatic Writing, Clairvoyance or Crystal Vision, will favor us by so doing. We will welcome such narratives and are sure they will prove interesting to our readers, also. If it is desired, the name of the sender will be withheld from publication, but we would like to have the name as a guarantee of good faith.

Optimism.

A BROADER optimism is what the world needs. An enthusiasm that recognizes the irresistible working for good of that mysterious thing we call Power, Deity, Law. Men have come to acknowledge that right doing alone acts in harmony with this law; and any deviation from right doing is inexorably punished by suffering of one kind or another. Not by revengeful Deity demanding retribution for disobedience, but as an inevitable result of violation. It is rational to think that ultimately evil will be destroyed by natural law, when that is comprehended by the developed experience of the race. These

inadequate philosophies which embrace the happiness of only a few of the race are most certainly changing their front, and enlarging their tents to cover more ground, and shelter more heads.

There never was a time in the history of the world when men had more common ground to stand upon. The searchlight of reason is turned into all corners, and is revealing inconsistencies and errors in systems that have remained too long undiscovered. Mankind will work out their own salvation when they discern more clearly their relation to the order of things. They will make fewer deviations from the pathway of rectitude; and thus avoid the deep waters of bitterness.

Moral laws are included in the harmony of the universe, and are not things apart, but factors in the great vibration that includes the whole. In the physical realm all form, and color, and sound, with their infinite complexities, are governed by one simple and unchanging law—vibration. It is this that creates the marvelous variations of shape, and color, and sound, some scientists add odor. We see the result, but the secret of the combinations Nature keeps to herself. We cannot tell why one rose is red and another white; we may talk of absorption of color rays, but that does not let us into the secret quite. The whorl of the shell, no doubt is shaped by the tones of the sea. Our crude experiments show us that a certain tone invariably produces the same results. A spray of fine sand thrown into the air assumes shape when music is played; the tune, "Home, Sweet Home!" produces a landscape picture. Any one may make a simple experiment to prove that vibration creates shape—A violin bow drawn gently down the smooth side of a sheet of thick glass (placed on an inverted tumbler) on which fine sand is sprinkled, will cause the sand to assume geometrical shapes. So through all visible nature runs the law, and so through all esoteric nature runs the law also. By its perception men are progressing in knowledge; making improvements in the conditions of life; learning to spell out and use the great natural forces within their grasp; learning to live. We have only to glance back in order to appreciate the progressive order of things. Man battling in the primeval forests with the animal

creation; "crunching bones in a cave," scarcely holding his own against his brute brother; fighting for life against his brother man; has slowly emerged from the hideous brutality and blind passion to the present state.

All through the tragic history of human development man has advanced step by step by means of the inner light by which he has grown to a conception of greater power, supream privilege, larger life. Tho' still clogged with imperfections, he sees ahead the goal to which he moves—the ultimate good, and painfully climbs—

"The great world's altar stairs
That slope through darkness up to God."

The transformation has been wrought by man's realization of his relation to his fellow-man, and to the universe surrounding him. The mystery of the moon and stars, the changing seasons, sunrise and sunset, all the phenomena of nature recurring in regular sequence, led him to seek her laws, and establish harmony between himself and them. Advancing knowledge of natural law seems to have been the mainspring of his progress, and still is the force which presses him forward to the goal. Underlying all this complicated system some force seems to move onward. Manifested through inexorable law, it works with unswerving purpose towards the good.

Could we "reach a hand through time," and catch a glimpse of the stupendous results to which we move, we would see that the problem of universal perfection was through all stages incalculable, and as sure of solution as any problem in mathematics. Whether this power is personal or not does not concern us; it is Intelligence, Harmony, Perfection.

All deviation from the law, being inharmonious, must of necessity be overcome or destroyed. The same force that destroys the inharmonious elements serves to strengthen and increase the good. No individual or nation can long persist in ignoring the great ruling law. Only those who learn by experience to adapt themselves to it can remain; those who fail to do so are inevitably wiped out. The crushing of the iniquitous and semi-barbarous Spain is quite in keeping with the operation of the law. Not that retribution and revenge must be

dealt out, but that the lagging Spain must detach herself from the wheels of progress, and by her punishment and losses learn her true relation to other nations. She may reconstruct herself and arise again a new nation, shorn of her cruelties and pride, and take her place among the more progressive powers of the earth. Thus will evil be annihilated and the good preserved.

The optimist sees that it is to race perfection we are tending. In nature, "so careful of the type," there seems to be little concern for the individual. He must learn to understand perfectly his relations to her in order to preserve himself from disease and death. In moments of clear vision men sometimes see on the battlements of the future the banner inscribed with the message writ by the finger of God, in letters of flame that shall lead them up to greater heights. In all history groaning with bloody wars in which mankind have slain each other, and the strong have wrested from the weak their liberty, their possessions, and in which the people have painfully acquired their rights from tyrannous monarchs, there has been no such trumpet-note sounded like that with which Nicholas II. startled the world in his plea for the disarmament of the nations. He, of all others—an absolute monarch, in whose realm oppressions and cruelties have flourished and borne bitter fruit; he, of all others, has dared to show the wondering world the ideal to which they must sooner or later attain. On the blood-stained soil of Russia the white banner of Christ has been raised—the standard of the Prince of Peace. Oh! hasten the day when they will "beat their swords into plowshares and their spears into pruning hooks." Then shall the dream of the optimist be realized.

Great men stand like solitary towers in the city of God, and secret passages running deep beneath external nature give their thoughts intercourse with higher intelligences, which strengthens and consoles them, and of which the laborers on the surface do not even dream.—LONGFELLOW.

CHILDREN AS TEACHERS.

ANOTHER VIEW OF THE SUBJECT.

Editor Suggestions:

DEAR SIR:—The article, "Children as Teachers," by Chas. Johnson, published in late issue, has much pleasant theory but little that can be proven when examined in a practical manner. "Every baby is a thousand years old" may be easily said, but how can Dr. Johnson or any other man prove it? In above mentioned article he makes many strong assertions quite contrary to all practical observation and does not even attempt to prove one of them. Evidently the proof is somewhat dim even to himself, as we find toward the close of the article the following statement: "A child is the mystery of mysteries." The time is fast passing away when the thinking man cares to burden himself with simple belief, the will-o'-wisp evolved from hope or fear. What we want now is actual knowledge. During the past ages we have had probably a thousand religions with a thousand varying theories as regards life before birth or after death. The ideas set forth by some are beautiful. Others are hideous and some are sadly mixed, but as to any life before or after this, who can go beyond the range of his belief, and honestly say, "I know it and can prove it." Can you?

Possibly Thompson J. Hudson in his theory of the immortality of the subjective mind comes as near proving the existence of a future life, or life other than earthly life, as any one can, and yet even this falls short of actual proof. The spiritualists consider they have proof of other life by return of departed spirits, but I find that even the so-called departed spirits can tell very little about the general conditions of their present abode, and that little is sure to contradict what has been stated by some other spirit, in fact, the general spirit phenomena (minus the trickery), can be duplicated by the well cultivated subjective mind of one who, disbelieving in the ability of departed spirits to return, takes into careful consideration the scientific laws of psychology, the dual mind, suggestion, auto-

suggestion, telepathy, and the perfect subjective memory, and this too without the aid of guides, dark rooms, curtains or cabinets. The power of mind over mind and mind over matter can be proven to the most skeptical until it is not belief but knowledge. What we want is demonstrable truth and until we can obtain the same let us not conjure up something to fill up. The vacant space, as has been the habit through all history, but honestly say, I do not know.

Yours respectfully,
FLINT, MICH.

G. H. BRADT, M. D.

BOOK REVIEWS.

PSYCHOLOGY AND PSYCHIC CULTURE. By Reuben Post Halleck, M. A. This volume is a text-book for teachers and students of psychology. The author is an experimentalist, hence his conclusions are based largely on experience. The happy introduction of illustration and anecdote serves to make more interesting the dry facts of the science.

The book is very clearly written, concise and methodical in arrangement. It will do much to dispel the grotesque and rather nebulous ideas still prevalent about experimental psychology. The chapters on the application of psychological laws in the cultivation of mental powers are very valuable, as they show the way to utilizing these powers and thus effecting self-improvement. Published by the American Book Company, New York, Cincinnati, Chicago.

PESTALOZZI: HIS LIFE, WORK, AND INFLUENCE. By Herman Krusi, A. M. This book, written by the son of Pestalozzi's first associate, is most interesting to all who are concerned in educational work. The movement which led to the reorganization of schools and the establishment of intelligent methods of instruction in the last hundred years, is here traced to its legitimate source. The beautiful character of Pestalozzi is admirably drawn, and his life-work and its wide-spread influence are put before us with that clearness that comes from knowledge of the subject. The author, in his large and varied experience as an educator in Europe and the United States, has had ample proof of the value of the methods employed by Pestalozzi, and of the possibility of their general application. Published by American Book Company, New York, Cincinnati, Chicago.

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