

# SUGGESTIONS

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

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## Some Headaches

THEIR CAUSES AND TREATMENT BY NATURAL METHODS.

HERBERT A. PARKYN, M. D.

ONE of the most common complaints from which the average American suffers is headache; and it will be the object of this article to point out the various forms of "reducible headaches" and to lay down some common sense rules for their treatment. In doing this I shall avoid as far as possible the use of technical terms, for I realize that many will read this article who are not physicians.

It is not my object, however, to instruct laymen how to treat their own or their friends' headaches; for to do this properly a knowledge of physiology, anatomy and pathology is required.

Some forms of severe brain diseases commence exactly like a simple headache, and a physician is required to make the diagnosis. However, if there are any ideas in the following lines which may assist physicians, or enable a layman to assist himself, or suffering humanity at large, I shall be satisfied.

The causes of headaches are very numerous. Some are produced by such troubles as injuries to or organic diseases of the brain; disease of the cranial bones or of the structures forming the scalp, lung disease, fevers and acute inflammations, uterine disorders, defects in the special senses, etc. We shall not touch on any of these at present, but shall confine ourselves to what I termed the reducible headaches. These may be divided into at least seven distinct classes, as follows:

1. Anæmic. 2. Neuralgic. 3. Congestive. 4. Pain Habit. 5. Suggested. 6. Exhaustive. 7. Chronic Sick Headache (Migraine).

I shall take these up in order and give the causes, symptoms and treatment of each—laying special stress upon the commonest one—sick headache.

For purposes of accurate diagnosis and to enable us to classify any given headache the following inquiries should always be made: Was it brought on by any obvious cause; what was the mode of onset; was it constant or felt only at intervals; where situated; general or unilateral; frontal, back of head or on top? Does it seem deep or superficial, and is it localized to a particular spot? Is it heavy, aching, dull, darting, shooting, throbbing or oppressive? Is it accompanied by a sense of fullness as though the head were going to burst, or with a feeling of great heat? Is its intensity variable or not? What is the effect of change of posture, especially on moving or hanging down the head; of muscular exercise; of coughing; of firm pressure on the whole head or any part of it; of light or sound; of taking foods or stimulants; or of pressure on the large arteries leading to the head? Is it accompanied or followed with soreness and tenderness, either over the scalp generally or over any particular spot?

Anæmic headaches often occur in men, but are more frequently met with in women. Sufferers from this complaint have but a small amount of blood in the body and as a rule appear poorly nourished. The general appearance of the patient is such as to make the diagnosis very simple. The pain may cover the whole head, but is most commonly situated in the forehead or top of the head. It is usually constant and of a dull gnawing character. This headache may be induced or aggravated by mental or muscular effort or after eating. It is generally constant, not intermittent, and no doubt many of the constant headaches met with are of this character. Anything which favors the flow of blood to the head usually relieves it; for instance, placing the patient in the recumbent position or lowering the head. Sometimes the pain is felt only for a part

of each day, generally the latter part, for it is at this time that the patient is fatigued. Other symptoms are despondency, depressed spirits, timidity, groundless fears of impending danger, dizziness, ringing in the ears and flashes of light before the eyes.

The patient frequently suffers from insomnia, although he may even feel drowsy during the day. Constipation and digestive troubles are almost always present; the tongue is heavily coated, the breath offensive, the heart's action is rapid and the pulse feeble. There is usually intolerance of light and sound.

The treatment of this class of headaches must be directed to the generating of good healthy blood. This, however, cannot be accomplished until the functional troubles of the stomach and bowels have been relieved;\* for it is only by the digestion and assimilation of good food that the circulation is built up. Lowering of the head and manipulation of the head and neck will draw the blood to the brain and thus often afford temporary relief. Suggestions should be used to overcome the functional troubles. Anæmic headache, if properly treated before the patient becomes too weak, may be relieved, although it takes a little time for permanent recovery.

Great care should be taken not to allow a patient suffering from anæmic headaches to have alcoholic stimulants or drugs such as cocaine or opium, for these only give temporary relief without removing the cause; and the patient, preferring constant ease to the pain, is very likely to form a serious drug habit. In such cases the patient in his weakened condition usually succumbs in a short time.

Neuralgic headaches are very common and unless they result from general anæmia may be rapidly relieved.

Neuralgia is said to be the cry of a nerve for nutrition. In anæmic individuals therefore we find much neuralgia in the head, since it is the first place to suffer when there is a limited blood supply. This is owing largely to the force of gravity.

Neuralgic headache, however, is found also in those who are apparently well nourished. In this case it is due to prolonged

\*See article on Functional Troubles in SUGGESTIONS for November, 1898.

exposure of parts of the head to colds or draughts, or to anything which obstructs the normal circulation of blood in the tissues, forehead or temples.

The parts affected in neuralgic headache are generally sensitive to the touch and the pain may be very severe, lasting until the proper circulation in the affected parts is re-established. The quickest way to accomplish this is to apply heat to the head. Lower the head and begin a gentle massage of the tissues affected. Often the heat of the hands of a second person is sufficient to cut short a neuralgic headache. If the patient is anæmic, treat him as instructed under that class. This is one of the classes of headaches which has so frequently been relieved by the "laying on of hands." The reason for the cure is very plain to the reader, but many a man practicing magnetism today has received his first belief in his magnetic powers by curing such headaches, without understanding the real cause of their disappearance. Suggestions through the sense of touch relieve this form of headache.

Congestive headache most commonly arises in middle-aged, full blooded men. Women and children rarely suffer from this complaint. It is generally the result of over-indulgence in food. It may commence after violent exercise, coughing, immoderate laughing, or in fact any condition which will cause an excessive flow of blood to the head. Many experience it after missing an accustomed meal. Exercise or prolonged mental efforts, excitement, worry, etc., are common causes of this type of headache.

The pain is throbbing and extends over the whole head. The veins are seen to be tortuous and filled with blood, while the arteries are hard and pulsating. Nausea is often present, and the least movement or attempt to lie down or stoop increases the pain.

The treatment indicated by these conditions is very plain, *i. e.*, do anything to reduce the amount of blood in the head. Make a careful search for functional troubles in the organs of nutrition and elimination, and if any are found employ directed suggestion at once to rectify the trouble. If overeating has

been the cause of the headache, stimulate the organs of elimination. If a meal has been missed, insist that the patient eat at once. Control worry or insomnia by suggestion. Apply cold to the head, try pressure on the large blood vessels going to the head and manipulate the neck to free the circulation to the brain. Manipulation of the lower extremities will also prove serviceable, since this draws the blood to the manipulated parts. Place the patient in the suggestive condition. The immediate relaxation of the muscles and the quieting down of the senses will soon produce a marked reduction in the circulation to the brain and natural sleep will ensue. The patient will arouse without a vestige of headache. If the patient is very full blooded and apt to overeat, advise less food and more daily exercise.

Suggested headaches—as the name indicates, are produced by suggestion alone, and are the result of a vivid recall to consciousness of past experiences which are associated with a severe headache.

This class of headaches is not nearly so rare as one would at first suppose, but it is almost exclusively confined to the highly suggestible or imaginative individuals.

The more self-control a man possesses, the less likely is he to be troubled with suggested headaches, for he is able to dismiss at once a thought, which if retained for awhile, would produce unpleasant results. The highly suggestible have less control of attention and are likely to dwell on an undesirable thought until it has produced its effects upon the body.

I know a young man who, while on a sea voyage in his fifth year, became seasick immediately after eating a plum tart. For years afterward the sight of a tart was sufficient to produce actual vomiting and headache. After being taught the use of self-control, he overcame his dislike so completely that today he never misses an opportunity to indulge in plum tarts. He assures me, however, that if he were to concentrate his attention for a few minutes on his first experience with them, he would become deathly sick.

I am familiar also with an elderly lady who is nauseated

instantly by the idea of tobacco smoke. When but three years of age she picked up a lighted pipe and took several puffs from it, the last one being drawn into the lungs, nearly strangling her. She became very sick, suffering from nausea and headache. From that day to this, a whiff of tobacco smoke will produce a condition identical with sick-headache; all the functions become deranged and there is the same condition of the stomach.

In other matters this woman exercises the greatest self-control, but she has never attempted to overcome her antipathy to tobacco, and for this reason she is at times a very unsatisfactory companion.

This individual dislikes tobacco, not alone for the effect it produces in her, but also for economic and religious reasons as well, and it is impossible to persuade her to admit for one moment that she doesn't mind it. She hates it and her conscience would prick her if she should attempt to reconcile herself to its existence.

Suggestion is the only treatment which will prevent the recurrence of suggested headaches.

Pain habit is the imaginary pain which is sometimes felt after the real cause which first suggested it has disappeared.

Before a diagnosis of pain habit can be made it is necessary to be certain that there is not a single functional trouble existing, and that there is no physical reason for the presence of a headache. Pain habits may exist in any part of the body, and are found in all classes of persons; though most frequently in those who are highly suggestible. The pain may be constant or may return at regular intervals, according to the nature of the original cause. I have seen a patient suffer the exact pain for which diseased organs had been removed and have known the headache of migraine to return at regular intervals, though every other symptom had disappeared.

Suggestion is the only reliable treatment for pain habit and it is an excellent means of diagnosing this trouble, for the pain of pain habit will always disappear under suggestive treatment.



It is sometimes necessary to keep up the treatment for several weeks in order to thoroughly remove the old belief.

Exhaustive headaches are generally found in poorly nourished, over-worked persons, chiefly women. If they recur frequently they are the signs of approaching physical bankruptcy—another name for which is nervous prostration.

Whenever the expenditure of energy has been greatly in excess of the amount generated, an exhaustive headache may develop. It is felt in the back of the head and neck and is of a dull but persistent nature. The muscles at the back of the neck and over the spine as a rule become quite sore.

The strongest may suffer from an exhaustive headache after an unusual mental or physical effort, but those who seek treatment for this class of headaches are invariably either sufferers from functional troubles or persons who have no idea of the means by which energy is generated and conserved.

The treatment for these headaches is self-evident. Rest is all that is required for the headache of the strong; but in the poorly nourished, or those suffering from functional troubles, prompt treatment is necessary. Lowering the head, manipulation and suggestion will relieve the acute symptoms and refresh the patient for the time by increasing the circulation to the brain; but nutrition from plenty of food is the prime factor in the relief of these headaches, and nothing known at the present time will stimulate the desire for food and promote digestion and assimilation like "directed suggestion." The patient should have absolute rest, and be satisfied each night that he has generated more energy than he expended during the day.

Sick headache is probably the most severe of the various classes of headaches we have under discussion. The affection, I am sorry to say, is a common one and is frequently called Migraine or Hemicrania (half the head). It may attack individuals who in other respects appear to the casual observer to be in perfect health. It has heretofore been regarded as a very troublesome and inconvenient derangement, although in itself it is not dangerous. It affects people in any station and at every period of

life. It is generally supposed to disappear as the sufferer grows older. However, it has been my experience that it is found at all ages, although it seems to grow less severe as the patient advances in years.

This disease does not appear to be dependent on any pathological changes, and in fact, from the success after success I have had in treating this malady I am led to conclude that it depends upon functional derangements alone. It is evidently due to some temporary—but widely extending derangement, influencing a number of different organs through the sympathetic nervous system.

I shall endeavor to point out some of the phenomena attendant upon this malady, and endeavor to show in what respects there is a departure from the normal and healthy action of the organs involved.

An attack of sick headache does not partake of the characteristics of a neuralgia, but its symptoms are those which we would expect to find if the organs of nutrition and elimination had temporarily ceased to perform their functions. Attacks may occur in which there is no pain in the head.

Sick headache seems to be closely allied to epilepsy; for they have many symptoms in common, and I firmly believe that severe cases of this malady frequently merge into epilepsy.

The attacks occur in irregular paroxysms, the intervals between them being free from pain or nervous disturbances. They may recur within a few days or may not appear again for several months, although the average is from two to four weeks. The frequency of the recurrence depends entirely upon the patient's physical condition.

As in epilepsy, close inquiry will generally reveal the fact that for a day or two previous to an attack, the patient experiences a feeling of fatigue without apparent cause, heaviness over the eyes and some irregularities of stomach and bowels.

The malady itself is usually ushered in by shivering, nausea, often vomiting, general muscular soreness, intolerance of light, noises in the ears and inability to do any mental work. There is also pain of a sharp, shooting character, very intense,

and located in the forehead, temple and back of the head, or of the whole left side. In fact the whole left side of the head usually feels sore to the touch. Sometimes, however, the pain is confined to the right side, or it may change from one side to the other during an attack. Sometimes the nausea and digestive troubles may not become marked until after the pain appears.

If the patient be closely watched it will be observed that the stomach, liver, bowels, kidneys and skin have almost suspended their functions, and that the attack lasts until some of the organs of elimination begin to act, in which case the attack usually subsides.

It appears probable to me that waste matters—not being properly eliminated each day, gradually accumulate in the circulation and by their deleterious action on the nerve cells of the brain give rise to the headache; and by interfering with the brain functions modify their actions, and almost inhibit the functions of a number of the organs of the body. The interference with the brain functions accounts for the loss of memory and concentration attending this condition, as well as the unpleasant effect of impressions through the senses.

The elimination of waste products may be prevented in at least three ways: 1. By mental conditions. 2. By overtaxing the organs of nutrition and elimination by eating too much food. 3. By taking insufficient fluids to supply the various secretions of the body, in their work of nutrition and elimination. The course of a sick headache directly proves these facts, for any food introduced into the stomach remains undigested or is at once rejected. In fact a sick-headache patient generally starves himself for a day or two, but during that time *he drinks* and when sufficient fluid has been taken to enable some one of the organs of elimination to perform its functions the whole trouble disappears. This may take a day or two and usually the kidneys are then the first to respond, although sometimes it is the skin or the bowels.

The treatment of sick headache is not one of a day or a week. The patient should be given suggestive treatments daily for at least a month or six weeks, or until every bodily function

is in perfect working order. The best time to treat a patient is after he has had an attack, so that he may be put in proper physical condition before another can occur.

Since the treatment during an attack is obviously different from that following the attack, I shall set forth the methods I have found most advantageous under both conditions.

The treatment during an attack should be directed to put the patient at ease as quickly as possible; and the best way to accomplish this is to start the organs of elimination working. Sometimes it is difficult, especially in a nervous patient, to get the attention for suggestive treatment, so I invariably commence by giving the patient a hot cup of tea and repeat it at short intervals. He should have at least three or four cups the first hour. Of course hot water will do as well, but I find that patients will take a cup of hot tea when they would look with repugnance on hot water, and milk is not likely to digest. Sick-headache patients should be allowed to follow their own inclination about food. It is useless to attempt to force the patient to eat and I have found that starving is the best plan to follow until elimination has commenced, after which the patient's appetite soon returns. If the patient shows signs of exhaustion, hot beef broth may be taken in place of tea, but I have found the latter the most serviceable. I was led to the use of tea by the results which many old sufferers from this complaint assured me they always received. They usually drink the tea made fresh each time and not allowed to draw for more than three minutes. It seems to keep them up, mitigate the severity of the headache, and control nausea from the first.

I know that tea is condemned in the most emphatic manner by many of the medical profession, but I cannot help thinking that the public forms a more correct estimate of the value of this beverage. I doubt whether it would be possible to persuade old women or old men, or even young men, as a class, to give it up. The majority of people do not believe that tea does half the harm attributed to it, and with this opinion I heartily agree. If, however, one were ailing and were to consult many of the best known members of the medical pro-

fession about his condition he would almost certainly be advised to give up tea drinking. Some practitioners express this opinion with amazing confidence and absolutism. They suggest taking milk, water, beer, wine, etc., as substitutes—substitutes for tea! The physician fairly argues that something or other must be wrong, and infers that one takes something he ought not to take, that this something must be at the root of the evil, and then concludes—but not with good reason, I think—that the particular obnoxious something is nothing less than tea. As a matter of fact the trouble in tea drinking is that one is apt to take too little in place of too much. The human system requires a large amount of fluids each day to carry on the bodily functions properly. The average dyspeptic does not take enough fluids and this is very often the cause of his trouble—not the drinking of tea. Now, when a physician tells a man to cease drinking tea he usually drinks less of other fluids, for nothing seems to take the place of his tea, and his second state is worse than the first; whereas, if he had increased the amount of tea he was drinking his functions might have worked perfectly. I know it is almost hopeless to attempt to alter the views of those whose minds are made up upon such matters as this, and, as regards the deleterious effects of tea, not a few medical minds will be found in this happy state. No one is to be allowed to say a good word for tea. Tea is held to be the almost universal cause of dyspepsia, and there is an end of the matter. But in spite of its condemnation, tea at this time is more largely drunk than ever. Very nearly one hundred million pounds of tea per annum are consumed in the United States alone, and if its influence is so bad as some assert it to be, it is wonderful how few people discover its deleterious qualities. Seldom, I think, does tea do the harm attributed to it. Anyway I shall continue to advocate its use in sick headache until I obtain something better to take its place. Two quarts a day are not too much.

If the patient does not care for tea any other beverage may be substituted, provided the patient will take it often enough

and in proper quantities. I prefer to have the patient sip at short intervals rather than drink too much at one time.

It is better to keep the patient quiet and in a darkened room until elimination has commenced. As soon as the patient has taken some fluid I quiet him into the suggestive condition, and then without any effort on his part, employ directed suggestion to control the pain and stimulate the dilatory organs; after which, the patient usually drops into a sound, natural sleep. This sleep may last from thirty minutes to several hours, and the patient on arousing invariably declares that he feels as well as ever and is hungry.

Sometimes it is necessary for the patient to attend to his daily duties although he may be suffering intensely. In this case I instruct him to fast but to take tea or any other fluid whenever opportunity offers, and I always endeavor to give him a short suggestive treatment, leaving out the sleep if his time is limited. Too much stress cannot be laid on the control which directed suggestion, if employed, will exercise in rectifying the functions.

When touching on suggested headache I pointed out that the functions of the organs of nutrition and elimination could be almost instantaneously deranged by a simple suggestion. It is this same force which I intelligently employ to restore the deranged functions in sick headache. If the patient is anæmic, warmth to the head, hands and feet often prove grateful, or the head may be lowered and gently manipulated. I would not advise this, however, with patients who are inclined to be hysterical or fussy.

As soon as an attack has subsided, the physician has an opportunity to make hay in the sunshine; and if the physical condition of the patient is good, he can assure him that regular daily treatment for a few weeks will positively free him from another attack. When the patient is badly run down the chances for immediate relief are not so good, but if the headache does recur while he is taking treatment it will be markedly lessened each time, disappearing entirely as improvement in general health advances.

The treatment of this complaint resolves itself into the treatment of functional troubles, for they are always just before and during the attack and nine times out of ten are chronic complaints of the patient.

My plan of treatment is to instruct the patient (whether plethoric or anæmic), in the requirements of health, and the natural laws which should be obeyed. These include the attitude of the mind, the requisites for perfect nutrition, the effects of over-eating, the necessity of eliminating the waste products as rapidly as they are formed, and how to accomplish this. In fact the patient receives a lesson in psychology and physiology, and is able to tell at once if any function is not working properly, and the steps to take to remove the trouble. Besides this I stimulate the various deranged functions each day by suggestive treatment until every organ is in perfect order.

The usual treatment for sick headache during the attack is to administer drugs to control the pain and cause the bowels, kidneys and skin to act. I have found, however, when this is done that the removal of waste matter is not so complete as when the natural stimulation of the organs takes place; that the patient is likely to have another attack within a short time; that instead of feeling quite well as soon as elimination begins he usually complains for several days. Drug treatments may remove the immediate distressing symptoms, but they will not remove the cause. Many physicians aim to control the headaches by restricting the patient to a few articles of diet. Now, while this mode of treatment may lessen the formation of waste products, it does not remove the cause of the non-elimination. It is evident that this mode of treatment begins at the wrong end, for it is natural to have waste products to eliminate and if the system does not obtain the food from which these waste products should be formed there is going to be trouble. Get the functions working by natural means and a man can eat any article of ordinary diet without subsequent trouble. I do not consider a man in perfect health until he is able to eat every

class of food. I caution him, though, about the quantity and quality and insist that meals be taken at regular hours.

To lay down a strict dietary is, however, useless—nay, it might be mischievous and do more harm than good. Many physicians make themselves conspicuous and their patients miserable by the absurd importance they attach to severe restrictions in diet.

The sufferer from sick headache will not profit anything by eating as if he were in a penitentiary, and exercising as though he were appointed to a permanent place on a perpetual treadmill; or by spending several months of the year at a summer resort. His beer, tea, wine and all things containing sugar may be denied him. He may be allowed only skimmed milk and lime water to drink; and so many slices of well baked toast without butter at breakfast. He may revel in the luxury of a biscuit for lunch, stimulated by the thought that at dinner he may actually have a small chop with bread pudding, made without sugar. He may obey instructions and walk so many measured miles each day, rise at a certain hour and go to bed at a time which most people consider the choicest for a little quiet reading or other harmless enjoyment. He may do all these things—and still be no better off. In fact he is likely to be much worse mentally and physically. Experience has demonstrated without a shadow of a doubt that patients who are hearty eaters between the attacks actually suffer less and have fewer attacks than those who are constantly experimenting with a limited diet. The fault lies, not in the food, but in the organs which have to deal with it. Man requires a mixed diet and simply living on a one-sided diet will not restore to health an organ which has refused to handle the other side. Many physicians make the mistake of catering to symptoms in place of ferreting out the cause, and in this way they develop dietary fiends among their patients. So prevalent is this evil that it has almost become a universal fad; and today we find banquets and dinners of restricted diets becoming fashionable. Our physicians, I am sorry to say have undoubtedly brought this state of affairs



about by giving minute dietary directions, which are as unpractical as they are meaningless and useless. So frequently a physician is apt to lay down a set of absolute rules for a patient's guidance, many of which rest upon no principle whatever, and are simply needless arbitrary enactments. If called upon to give scientific reasons for their arbitrary rules, many physicians would find themselves in [serious difficulty. Some of the precise directions I have known to be given to patients in various conditions of health are really very ridiculous. Even if a patient is uneducated or a little queer, it is not right to treat him as though he were utterly devoid of sense. No one can object to reasonable and necessary directions for diet, if they are based on a careful study of the requirements of healthy man, but it is nonsense to give minute directions in writing concerning the exact thickness of each slice of bread and the weight in drachms of the butter to be spread thereon; or to specify that toast shall be eaten while hot, and that the butter is not to be spread until the patient is ready to eat. Such absurd fussiness is certain to be condemned by all sensible patients, and if a patient allows himself to be particular about following to the letter such unnecessary technicalities, he is apt to become a fidgety detail crank and finally he will almost loathe his food. He is apt to lose in weight because in his fussiness he does not get food enough to sustain him. Such persons from having their minds constantly on themselves and their condition, frequently get into a low hypochondrical state, and in this condition they are open to the inroads of all forms of disease.

Suggestive treatment, in place of teaching a man the symptoms of his disease and how to cater them, instills into him thoughts of health—the truths of health—the necessities of health; yea, even health itself.

## Practical Suggestions to Mothers.

M. SCOTT CAMERON.

(CONCLUDED.)

I once lived neighbor to a man who took great interest in gardening; but it was gardening of a kind that is happily rare. He tried to improve on nature to such an extent that his garden was a monstrosity; a thing to avoid looking at—a perfect horror to the artistic eye. He clipped his hedges flat like a table, here and there embellished by an hour glass, a cone or a pagoda-like elevation, tortured into shape by his ruthless shears. Every shoot or sprig that nature persisted in sending out was promptly snipped off in conformity with the pattern. The flower beds were mosaics, fearfully and wonderfully made—a sort of geometrical progression that would have made a lover of the sweet old-fashioned garden weep. The grass was “a clean shave,” no straggling blade lifted its delicate shaft in the wind. His vines climbed around painted poles, and if a little tendril was found stealing out tentatively towards a friendly stem across the gravel pathway, it was mercilessly lopped off. His rose trees were crucified against the stone wall of the house side. Altogether that garden suggested torture, suppression and conventionality run mad. O, the sweet naturalness of the meadows beyond, where buttercup, daisy, sheep-sorrel and dandelion mingled with the grass, and hid the nest of the song-lark!

This man's gardening is an illustration of the way in which some well-meaning parents bring up their children; with this difference that they are surprised and disappointed at the result they have labored to bring about, whereas my neighbor saw the end in view, and was satisfied therewith.

There is no greater crime than the suppression of the individuality of children. The element of fear so demoralizing in

its effect under such conditions often ruins and defaces an otherwise beautiful character, for fear is always the mother of deceit. Ingersoll speaks of a child throwing up a little breast-work of defense in the shape of a lie against an angry parent. Think of it, parents, and ask yourselves if you should possess the moral courage to tell the truth, if by so doing you should bring upon yourselves physical punishment; and also ask yourselves if you may demand such heroism from a child. It is best to treat children with respect and politeness. In this way only they acquire self-respect. "I should not consider I had any more right to strike my daughter a blow than she would have to strike me. I could not so demoralize myself and her by such brutality," said a mother one day in discussing the advisability of following the precedent of the school-room by abandoning the practice of corporal punishment in the home. There are other ways of discipline; for most boys and girls brought up in respectable homes the worst punishment is the disapproval of a beloved mother or father.

The suppression of the individuality by constant bending the inclination of children to the will of their elders in unimportant matters is like nailing the rose-tree to the wall.

God never made two things exactly alike in all this wonderful world,—not even two blades of grass, or twin blossoms on the cherry-tree. Why then should we cramp into the narrow mould of a conventional pattern the expanding soul of boy or girl? They must learn by personal experience. They will make mistakes that bring the experience. "The philosophic mind" comes only with the years. The experience of others can only be partly laid hold of; the individual development must come to each soul in the way of environment and circumstance. Cervantes says, "Everyone is as God made him and oftentimes a great deal worse." As an offset to that we may add the saying of Confucius—"What the superior man seeks is in himself; what the small man seeks is in others."

After we have done our best for the children we may be surprised to discover that "unmapped country" within them, of whose existence we had not known, or whose boundaries we

can never know. Be assured it is there for a purpose, and like pain may have a sublime mission. Let us be charitable. To judge human character rightly, a man may sometimes have very small experience, provided he has a very large heart.

A few simple principles may be planted early in the hearts of children that will be potent in shaping the whole future. Habits of politeness for politeness' sake daily observed in the home, will not fail when "company comes." Earnestness and truthfulness in the smallest matters are essential to the growth of that integrity in dealing with the world, without which all other qualities, however brilliant, lose much of their usefulness and value.

Sympathy is the one thing that holds the affections of the young to us, or the old either for that matter. Let us use it in the right way to arouse the deeper consciousness in ourselves and others of that relation we all bear to humanity as a whole; that fellowship and helpfulness without which we are as a bark without a rudder on a tempestuous sea. Let us remember that—"Youth is to all the glad season of life, but often only by what it hopes, not by what it attains, or what it escapes."

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MODERN science looks upon the universe as a conglomeration of dead matter, out of which, by some unexplainable process, life may become developed in forms. The science of Paracelsus looks upon the whole of the universe as the manifestation of a universal principle of life, acting through the instrumentality of forms. Modern science seems to regard the forms as the source of life; the science of Paracelsus looks upon the forms as being the products of life. Forms are, so to say, condensed forces or crystalized space; but space itself is life, and there is no dead matter in the universe, for that which "dies" returns again into the matrix of Nature, to be reborn into other forms and to serve again as an instrument for the manifestation of life.—*Franz Hartmann, M. D.*

## Classification of Disease and its Relation to Treatment.

S. F. MEACHAM, M. D.

TO the ordinary mind, classification means the separation and grouping of distinct things. The different groups are different entities and between many of these groups there is no relation whatever. The conception of a universe of related occurrences, not a diverse, is held by the few only.

So classification may be either a good thing, or a bad one, owing to the conception of the process and aim held by the classifier. If he understands that he is simply arranging for convenience of study and that he does not know the real nature of the occurrences dealt with, that he does not know that they are distinct entities, and that everything points to them as different manifestations of one something, then classification is not only useful, but necessary. On the other hand, all attempts to construct a universe of separate entities, are failures, and all such conceptions in any department, are barriers to true progress.

While this is a *universe*, its manifestations are quite complex, and as the mind is so constituted that, to understand, it must deal with one thing at a time, must concentrate, so it is clearly impossible to concentrate on complex occurrences, even though there is a unity back of them, for the reason that we deal with the phenomena, not with the reality itself. The real is ever the invisible, the inscrutable.

So it becomes necessary to analyze that we may *view intensely* and that these intense perceptions may become knowledge in any broad sense, they must be arranged, classified. The processes of analysis and synthesis furnish the key that unlocks nature's methods of doing business, to all minds capable of keeping in view the idea that they are dealing with occur-

rences, not realities as entities; but to all others they are deluders and deceivers.

The history, not only of medicine, but of all science and art, teems with errors and wrecked hopes, traceable to the conception that they are, or were, dealing with a diverse, instead of a *uni*-verse.

Careful scrutiny will disclose the fact, that the above mistaken idea is responsible for more medical blunders than any other one thing conceivable. It has stood with almost impregnable front to the small army of real truth seekers, who have been forced to retreat, take flank movements, and even attack in the rear, to make any headway at all. Let us see how this has been.

The idea of disease as an entity inhabiting the body, leads people to desire to be rid of it and the attempt was made to frighten this something away, to get rid of it by vomiting, purging, sweating, etc. All energy being devoted to expel this very unwelcome something, disease. But when this conception was changed to that of a lack of harmony or adjustment, then our aim was changed, methods were changed, and conception changed.

Disease no longer being classed as a something, was not fought directly as before. The original idea being that of contending with a devil, an evil spirit, or some equally individuated existence, the idea of force of a superhuman, savage or powerful nature, varied with the supposed power of the entity to be routed.

Hence, our treatment has varied from prayers, charms, invocations, noises, blistering, bleeding, vomiting, purging, sweating, etc., all possessing that one element, *to get rid of a something*. If our present classification of diseases among the other natural manifestations of a unit, complex but one, and consisting of imperfect equilibration or balance; if diseased force is living force out of tune, then the above performances were all directed at shadows, at chimeras.

Why then be surprised at the heavy death rate of the past? But did they do no good? Were all their well-meant efforts

worse than in vain? Did they really do harm? In many cases they did great harm. When the patient was weak and imperfectly nourished and the attempt was made to drive the disease from the body by every channel of escape possible and this, too, by sheer force, the results were disastrous in the extreme. Unaided nature was preferable and more effective for good.

Yet all effort was not in vain. Some good was accomplished, not by ridding the system of disease, but by removing waste and debris that obstructed the harmonious action of organ and tissue. Obstructions out of the way, the body builder, *the life forces*, acted as body repairer and health was restored.

But woe unto the one too feeble to stand this forcible removal of waste. But direct good was also accomplished, but not as they imagined. All efforts of whatever type awakened faith that the results would be accomplished and the faith was a real potent force for good.

Any conception of mentality as without causal efficacy is a mistake of grave import. Its true classification is among the physical forces and in all probability the greatest of them all. When we think, and love, and desire, these are forces that affect the organism in accordance with their nature; thoughts of pleasure, aspiration, and love, being constructive in results, while anger, envy, hate, worry, etc., are destructive. Faith, too, is constructive, and all older methods awakened this, hence this additional reason for good results.

Our present classification of diseases among forces, rather than entities, and the bodily forces at that, is far in advance of all former conceptions. As a result, the rude battle, formerly waged, is being displaced by milder attempts to properly adjust the forces of life among themselves and to balance extrinsic forces affecting the organism. We are no longer fighting entities (if we keep to the above conceptions) but attempting to influence for the right, a delicate set of interacting forces.

Notwithstanding the above advance, from a theoretical standpoint, we are many of us yet floundering among classifications, as did our forefathers, just as though it were real things classified. We have the classification of functional and organic

diseases. Let us not forget that disease is a negation, a condition, not a thing. When talking of disease, we do not mean something that can be measured with a yard stick or weighed with scales, but of bodily activity. Disease, from any standpoint whatever, must belong to the plane of manifestation known as the body, as matter. We cannot think of forces, or spirits, being sick, but of being harmonious or otherwise.

So the above classification must concern matter all the time. Matter of an organic nature in action is what we really mean by function. Normal, or creative and conservative action of the organism is health; destructive, is disease. Hence, no destruction or displacement of organic tissue, no disease.

What, then, become of functional diseases? Can we not see that we are once more being misled by classification because we are supposed to classify things? In all cases, coarse lesions as well as fine, the real disease is the maladjustment of the life forces, not the organic changes that result therefrom; but, if we prefer to think of the organic change as the disease, then all disease would be organic and the classification imperfect.

If we would keep in mind, that classification is for convenience of study only, and that all that should be meant by the above is simply a difference of degree of organic change, without any regard to cause of same, then the grouping would be without harm not only, but very useful.

As we do not do so, we are led into attempting different management for organic and functional disease, claiming that measures curative in the one are worse than useless in the other. No hard and fast lines can thus be drawn between any of nature's departments or operations. All are at bottom related. While diverse, they in reality constitute one whole. What is to-day functional, may to-morrow be organic and no organic trouble is without functional accompaniments, and as we have already said, no functional trouble is entirely without organic base.

Let us analyze, discriminate, separate as minutely as possible, then so arrange or classify the dissociated parts as to form



syllables, words, and sentences fraught with meaning, but remember, *always*, that we are dealing with the manifestations of an unknown reality, a unity.

The classification of thoughts and desires among real effective forces is one of the greatest strides now being made by common minds and leads to the understanding of how they can be utilized for curative purposes. Suggestion, with this for a foundation, is secure, and education will continue to grow in importance as a therapeutic measure.

We are not dealing with a chimera but with real, active and powerful forces when we turn the thought stream, loaded with hope and cheer, into diseased organs and tissues. Hence the success of mental science and suggestion, and, aided by proper manipulation and well regulated use of drugs, is the fruitage of our later and better classification of disease.

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### Light and Love.

If light should strike through every darkened place,  
 How many a deed of darkness and of shame  
 Would cease, arrested by its gentle grace,  
 And striving virtue rise unscathed by blame!  
 The prisoner in his cell new hopes would frame,  
 The miner catch the metal's lurking trace,  
 The sage would grasp the ills that harm our race,  
 And unknown heroes leap to sudden fame.

If love but one short hour had perfect sway,  
 How many a rankling sore its touch would heal,  
 How many a misconception pass away,  
 And hearts long hardened learn at last to feel:  
 What sympathies would wake, what feuds decay  
 If perfect love might reign but one short day.

## Crystal Gazing.

THE ART REVIVED IN CHICAGO.

Crystal gazing, supposed to be one of the lost arts of the old-time necromancers, dead with the days of ancient Egypt, is being practiced today in Chicago, and there is a coterie of young society "buds" who peer into the future by means of mirrors and tumblers of water, besides other people who go at it in a more serious manner.

Miss Mave Carrig, a young litterateur and artist of Irish extraction, but just now a resident of Chicago, is one of the few individuals to whom the power of divining the future in this manner came naturally—she knows not precisely how. Miss Carrig's favorite method of crystal gazing is by means of a glass of water.

"The first time I realized that I was able to read the future by means of a simple tumbler of water," says Miss Carrig, "I was sitting at the dinner table of a friend, listening to her anxiously expressed wonderings as to what had become of the son of whom she had lost sight for some years, and idly, carelessly gazing into the glass of water which stood at the side of my plate. Almost before I knew what was happening that narrow glass seemed to expand and widen in a wonderful manner; then flashes of vividly colored light played through it, and the pictures began to appear.

"First I saw the son of my friend, whom I had never met, and I assured myself that I was right in believing it to be the young man in question by describing him to his mother, and even giving minute details of his hair, facial appearance, and so on until she was fully convinced of his identity, although he was in a foreign land many thousands of miles from the place to which he was supposed to have gone. Then I told her of his circumstances, financial and otherwise; of the serious illness

through which he had just passed, and of a number of remarkable events which would presently happen to him, and which really did happen, in every detail, as was actually proved by his own letters. Previous to this time I had never dreamed of crystal-gazing, but after this experience I took to looking in my glass of water at meal-times occasionally, and I have never yet done so without being rewarded in some manner."

Another of the remarkable experiences with crystal-gazing which have made Miss Carrig at once the wonder and delight of her friends came one day as she leaned, a little tired with painting, against the back of the easel-chair in her own studio. A carafe of water stood on a small table near, and as Miss Carrig's eyes fell carelessly upon it she noticed that it expanded and palpitated in the manner of the dinner-glass which had framed her initial experiences in this line.

"At the moment of laying down my brush," she declares, "I was thinking, casually, of a friend of whom I am very fond, and of whom I had heard nothing for a long time. A moment later I saw this friend pictured in the water before me, leaning back in his chair, as though physically weak and in great despair, and heard him give vent to an impatient exclamation. Opposite to him, on the other side of the fireplace, which I remembered sufficiently to recognize when I saw it with my ordinary eyes for the first time many months later, was a man whom I had never seen. His face seemed fairly photographed on my brain, and with such clearness and precision that I instantly recognized him, upon the occasion of our seemingly accidental meeting at a railway station some months later. Through this vision, or whatever you please to call it, I was subsequently able to save my friend from some serious unpleasantness of too personal and peculiar a character to relate, and I also came to his rescue, at another time, when he was very near to death.

"Upon this latter occasion I was in my own room, trying to read, and vainly endeavoring to shake off the indefinable impression rather than actual sensation of physical illness and mental anxiety which distressed and oppressed me. Raising

my eyes from my book they encountered a tumbler of water which stood near me, and the fleeting vision which I saw so interested me that I took the tumbler into my hands and gazed steadily into it. My friend, very ill of a disease which I correctly divined to be pneumonia, lay upon a bed in a country quite different from the one in which I had supposed him to be then living. I knew that he was very ill, supposed to be dying, in fact, and that he was mentally calling for me, although too ill to utter a single word aloud. Then the vision faded and I could see no more. But the name of the place and of the hotel in which he was staying remained clearly impressed upon my mind, and I at once sat down, although somewhat timid and diffident, as one always is when trusting to intelligences of this order, and not only communicated with his friends, who were as totally unconscious of his whereabouts and condition as I had been previous to my glance into the tumbler, but also wrote to him myself, telling him that I was sorry to be unable to come to him, as I believed that he wished me to do, but sympathizing with him on account of his sufferings.

"By return mail came back a letter from the physician who was attending him, corroborating my account of the occurrence in every particular, and telling me that my friend, before growing too weak to whisper, had continually asked for me and repeated my name. Subsequently I learned, from his own lips, how minutely truthful and exact my vision was."

The girlish members of the little group of occult students first mentioned, however, meet at the house of one of the coterie and indulge in a little supper, which may, perhaps, account for the remarkable and astonishing character of some of the visions seen. Then each member of the group takes a tumbler of water into her hands, breathes into it strongly three times—the object of this holding and breathing being to "magnetize," or "vitalize" the water, and directs her gaze steadily toward the bottom of the tumbler. The precise nature of some of the visions encountered all these young women agree in refusing to disclose, but of so personal and surprising a character have some of them been as to all but disrupt the long-time

friendship existing among the fair crystal-gazers and to cause a period of excitement designated by the young brother of one of the fair seers as a "grand old row." The subsequent engagement, marriage, and after-wedding removal of one of their number each separate girl claims the honor of seeing in the glass of water, and the unexpected sudden death of the mother of another comrade is also mentioned as having been disclosed to several of the pretty gazers at once.

Among some of the students of the crystal-gazers' art in Chicago it is said that the tumbler of water should only be held while the breathing process is gone through with, and that the person whose past, present, or future is to be disclosed should vitalize or magnetize the innocuous fluid. Others, again, insist that the tumbler, mirror, or lens should be encircled by the hands the entire time of using, and that the mirror should also be swathed in folds of black velvet.—*Chicago Inter-Ocean*.

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### Silence.

In silence mighty things are wrought—  
 Silently builded, thought on thought,  
     Truth's temple greets the sky;  
 And like a citadel with towers,  
 The soul with her subservient powers  
     Is strengthened silently.

—*Lynch*.

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Few things are impracticable in themselves; and it is for the want of application, rather than means, that men fail of success.

## The Education of the Future.

M. J. MURPHY.

ALL subjects of vital interest to man may be assembled under the heading of Life and Education. Man himself is the subject of supreme interest and what is most interesting to him is of interest because of its relation to life; education itself being but the growth of life. Our estimate of the worth of everything is by its power to uplift men and women and endow them with true spiritual freedom. Education in all its phases—religion, art, and science—is measured by this standard and the branch is glorified or condemned in accordance with its valuation thereby.

Life is the great, grand mystery. It is the foundation of all thought and in its problems the mind of the philosopher is ever absorbed, while the works of statesman, priest, scientist and litterateur are subservient to its interest. We find life in a sort of trinity everywhere, a trinity of form and essence. In the social order it is the individual, the home and the community; in the metaphysical order it is goodness, truth and beauty. We always find life stretching out toward this trinity, this simplicity of form and essence.

Life's great object is to increase the power of life, to make it richer, to make it wider, to make it more like unto God. In this work education is life's servant, and is faithful or betrays its trust by performing the task allotted to it wisely or carelessly. To my mind the older education was an ignorant servant. It meant to perform its task wisely and did as well as it knew. Through countless ages it filled the minds of its wards with great stores of knowledge and facts. It sought, to teach them everything and all things; but it never taught them how to use the great fund of information it imparted. It was a system formulated in ancient days when the only books in use were

those made of papyrus or vellum in which the learning of the master was penned in a laborious manner by the scribe or monk. These works, priceless, not merely on account of the material, but because of the great labor in making them, and rare in the fact that many could not be written, were out of the reach even of the wealthy. Hence the necessity for the student eagerly storing his mind with all the information that could be obtained.

The new education also stores the mind with facts and knowledge, but with an entirely different purpose in view. It cares but little about the amount of information which the student acquires and has always on the tip of his tongue, for all knowledge is accessible in encyclopædias and other books today. The time of papyrus, vellum, horn plates and tablets is long past. Paper and type have made it possible for people of moderate means to stock their book-shelves with volumes that place the learning of centuries at the child's disposal. The public library is with us for those who cannot afford to buy.

The stores of learning in the pupil's mind need not be crowded in; all that is necessary is to place a sufficient fund of information there to act as a comparative measure, whereby the child is enabled later on to reason on premises and arrive at logical conclusions.

The chief object is the stimulation of the mind into self-activity. We do not care so much for what the boy has learned at school as for what the school has equipped him to do. Education is not accomplishing its highest purpose in merely displaying the endowments of man; its greatest end is rousing up and enabling man to unfold himself, to stretch out all the tendrils of his being so they may cling to truth. It is only in as much as the teacher accomplishes this that the teacher is a true educator, and because this has not been done, schools and school systems have failed. No school has any just claim to the name of school unless it sends forth students eager to learn, active, stung with the madness to urge upward and onward, to stretch forth the mind, to strengthen the conscience, that they may become more in harmony with God and with all the things God has made.

What a grave responsibility rests upon the teacher! The qualifying of the boy for the battle of life will be the object of the new teacher, and with this object in view he will recognize the importance, not of the amount of matter to be stuffed into the child's brain but of what he has enabled the child to do. It is the rebirth, the uplifting, the intensifying of his nature in its higher aspects. This cannot be done by books. It must be done by the living man. Whatever influence man exercises on another, it is by virtue of his personality; it is this that makes the teacher the school. The mighty men who have educated the world still educate us. They are the grand few who devote themselves to the propagation of culture, for culture is propagated and not developed. It is the living germ that deposits the living germ. The culture of an age is not necessarily handed down to the next age. It is the live men of each generation that propagate culture. How few they are! It is rare to find a great statesman, poet, orator or scientist, but it is far rarer to find a great teacher. It is because great teachers are rare, it is because when they are found they are blessings above our power to appreciate.

The formation of the child's character is in the hands of the teacher and he must instil into its mind the principles which form the pillars of society. He must teach obedience. The welfare of every community, all society, depends on the obedience of its members to formulated laws and rules. Most young people seem to think it a mark of superiority to ignore restrictions and regulations. They are wont to look upon obedience as childish, and a regard for the rules of society as an indication of weakness. As a matter of fact, however, it is disobedience that is childish, and license the unmistakable mark of an inferior nature. The gypsy vagrant disregards social laws and the untrained little child has not learned the necessity of obedience; but every life you would care to pattern after is willingly held subject to law and order.

The older one grows and the more important his position becomes in the social or business world, the more necessary he finds it to give implicit obedience to certain regulations. Let



the child be taught, then, that obedience is the characteristic of the higher disciplined nature rather than of the lower and untrained.

Let him be taught to do right because it is right. This is the highest motive that can influence ethical conduct; a motive that is too high for most adults to-day and therefore scarcely serviceable as the basis of a very effective appeal to children. The lowest motive that can be used to influence conduct is *fear* in any form; but because it seems temporarily effective, it is very often used. The expectation of prizes or "rewards of merit" is nearly as bad. The essential evil in the use of fear or any other motive that responds only to some external coercion or inducement is, that as soon as the external influence is removed, right conduct becomes irregular or altogether ceases. The only effective and abiding cause of conduct is within the individual. It may be that fear or cupidity must be appealed to at times, sufficiently at least to set the child in the right path, but the higher motives should be used to keep him there.

The highest motives to which the child will respond should be used in forming character; then use the advantage thus gained to create high ideals, which shall become standards of conduct. The proper cultivation of the motives is of the highest importance in the building up of moral character. It is by no means enough that we shall be taught to *know* right from wrong; such knowledge does not of itself prompt to right doing. We must also intensely *feel* about it—feel the imperative of conscience especially.

Character is not fully established until right conduct has become *habitual*; will finds it easy to work along lines of least resistance. The teacher, then, must use every effort to convert right action into habit in his pupils.

The earlier years of the child are best passed in a place where it will receive a wholesome number of impressions. The number of impressions allowed a child should be determined by its physical condition. A robust, healthy child is capable of receiving an almost unlimited number, while the delicate infant should be kept very much quieter. As soon as possible the ob-

ervation should be directed and then the reasoning faculties developed. Voluntary attention should be trained. The success in life of most people will depend on the amount of voluntary attention with which they are equipped. It means almost everything.

When the capabilities of the pupil are discerned and thoroughly developed, he should be taught the value of a fixed purpose. A man with a purpose is a power. No matter what his station he will be a success. He will sweep along past the life-wrecks of misdirected genius and finally reach the goal. The mistaken idea that genius cannot be bound has caused more disasters than lack of talent. The man of genius too often scorns the grind of every day life and serves his own inclination about work. Procrastination becomes habitual and with it comes a dislike for work. The royal crown of success never rested upon the head of a laggard. The plodder who has labored along with his definite purpose ever before his eyes, reaches at length the heights of success from which he may look down upon his, perhaps more talented, rival.

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### Contentment.

He that holds fast the golden mean,  
 And lives contentedly between  
     The little and the great,  
 Feels not the wants that pinch the poor,  
 Nor plagues that haunt the rich man's door,  
     Embittering all his state.

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Kindness is the golden chain by which society is bound together.—*Goethe*.

Mankind are always happier for having been happy. So that if you make them happy now, you make them happy twenty years hence by the memory of it.—*Sidney Smith*.

## The Way We Break Down.

The most rapid and effectual way is to snap in two, go off suddenly in that method which is fashionable at present. Many leading statesmen have accomplished it; men who are stalwart in build; who look as if they had a long lease of life. They are for the most part abstemious, and obey most of the rules of health, but signally fail in a very important one. There are many instances of great men, statesmen, business men, and literary men who have fallen dead after a hearty evening meal. The meal is all right, but the vigorous use of the brain after eating is simply suicidal. The blood needed to perform the function of digestion and nutrition is violently driven to the brain, the heart is shocked, the brain congested, and the man falls dead. After-dinner speeches should be classed among penitentiary offenses.

Worry is another way. The constant pressure of unhappy thought disturbs the whole machinery of the body and wears it into shreds. Will nobody start a laughing school and let us learn to laugh till we cry, and set in motion the clogged wheels that are rusting for lack of momentum? Then we shall subside to a fixed cheerfulness, go at a regular pace, and be equally indifferent to the sun and the rain. Horace Greeley wore out his nerves in sympathy for every reform that came within his notice—Negro freedom, Polish freedom, all sorts of social and political schemes and plans; he never rested. Then he broke down.

Stimulants and narcotics are responsible for the destruction of able men, but of late narcotics have done most mischief. Pope was a victim of coffee, Byron of gin, Coleridge, DeQuincy and Erskine of opium. Louis Napoleon died from a dose of chloral, Charles Lamb was taken off by brandy. The temptation to become a drunkard is noticeably becoming less and less, owing to change in the social conditions, but the tempta-

tion to use sedatives—tobacco, etc.—is said to be increasing. The habit is not so much one of indulgence, as it is a whip to stimulate the brain to an excessive amount of work without suffering collapse. Used in this way, the outcome is nervous prostration, sometimes ending in insanity. Literary workers who use stimulants of this kind, from the character of their occupation become the most hopeless victims to the habit. The fate of Rossetti is a sad instance. DeQuincey was so weazened and mean looking that he despised his own body. Genius is not incompatible with good muscle and wholesome blood.

A third method is unnatural methods of work. Whittier lived to a green old age, and his later poems are neither feeble nor inferior. Bancroft tells us,—“For years it was my custom to rise at seven, breakfast at 7:30, and write from eight till one when I lunched or dined. The afternoon was devoted to recreation or exercise. Usually I would get in an hour’s writing before six o’clock tea or dinner, and four hours afterwards, making ten hours a day.” This is an unusual amount of work; the average writer takes in six hours. It taxes the strongest nerves to keep up a continuous flow of thought five to seven hours a day. Generally better work can be done in five hours than in ten. The insanity of unrest is in the air, and the dissatisfaction with moderate achievement spurs on to greater effort. Every one is anxious to shine, to be famous. What matters it? He will soon be forgotten. The question is whether he can do some work so good that it shall enter into men’s lives and make the world happier. A noble book is more immortal than a wise man. But even to write one immortal book is a rare, a very rare opportunity, even when the power is present. It is enough that honest ambition speaks purely, truly, gently, firmly and leaves the rest to fate. “Four hours a day and a good stomach are better than ten and a sick brain.”

“We do far too much business—I mean that we devote too many hours to it. We make it the object of life to do business; to buy, sell, calculate. It should be merely a secondary matter. We could do all the business of our stores, banks, etc., as a general rule, which is now strung over ten to eighteen

hours, in from five hours to eight. If the people understood that the stores would be open from 8 to 12, and from 2 till 6, they would do as much trading as now, with as little inconvenience. One-third of the time is used up by merchants in showing goods to those who desire only to see, and not to buy. Hence each community is all day and all the evening engaged in driving business, seeking customers, thinking of profit and loss. The interest of all parties would be quite as safe if business were confined to a part of the day and the rest given to cheerful relaxation and social or individual recuperation. Is our present arrangement of a full day's business and all social enjoyments crowded into the night, permanent? Evidently it is a custom that bears mightily toward the increase of our national breaking down into sleeplessness."

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Thought is the first faculty of man; to express it, one of his first desires; to spread it, his dearest privilege.

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The one avenue to truth and wisdom is love. Here, then, is the foundation—that all growth comes from moral obedience.—*Emerson.*

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A healthy soul stands united with the Just and the True. as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object between them and the sun, and whoso journeys toward the sun, journeys toward that person. He is thus the medium of the highest influence to all who are not on the same level. Thus men of character are the conscience of the society to which they belong.—*Emerson.*

## Dreams.

- ASTRA.

—Thou land of dreams!

A world thou art of mysterious gleams,  
Of startling voices and sounds of strife,  
A world of the dead in their hues of life.

What is a dream?—what is the word, and what the thing? Etymologically the word has a scant history. In the English language and its Teutonic relatives it is a simple and radical one. One or two attempts at classical derivation may be noticed, but none can give any satisfactory root.

It will be enough for us to exhibit a few forms from which the affinities of our word *dream* may be understood, and from which it may be concluded that a settlement of ethnological precedence carries with it, in this case, a decision of philological priority. Dream is an Anglo-Saxon noun, in Saxon *Dream*, and in both languages having a primary meaning of melody, joy or gladness. The Dutch form is *Droom*, and in German *Traum*. Dismissing the word with these few examples, we may in a single sentence epitomize all the current definitions of the thing. For all men are so well agreed upon this matter, that it is rather their expressions vary, than that their ideas are dissimilar. We shall find enough contrariety of opinion by and by; but it will not be now and here. Every lexicographer, from the time of Suidas, has consented that an ordinary dream is the intellectual activity of a sleeping person which leaves its traces in the waking condition.

Dreaming would seem to be an abnormal operation of the mind; the result of a want of thoroughness—of that absolute unconsciousness which is the characteristic of ideal repose; of a certain preponderance of particular faculties, a certain default of symmetry in antecedent mental activity; or again, of physiological functions of the bodily organisms, hindered, disturbed

or overdone. The causes of dreaming are thus shown to be as numerous as the several faculties of the mind, the feelings of the soul, the functions of the body, and the several accidents to which any of these are liable; nay, infinitely more numerous, being as multitudinous as the combinations of which these are capable.

Dreams are accustomed to take shape and character, as we have said, from a limitless variety of circumstances; yet, freakish as they appear, they are not altogether the children of accident and inconsequence. Even when the connection cannot readily be traced, or cannot be traced at all, there is reason to infer from our experience of other members of the family, that a connection does exist between the dream and the then or former state of the body, or condition of the mind, or both, such as, if it were ascertained, would give intelligibility to the form and complexion of the dream. In short, the two principal sources, or—seeing that final causes have an ugly habit of hiding themselves away out of sight—as we should rather say, the influences that modify our dreams are (1) our present bodily sensations, and especially the internal state of the physical system; and (2) our previous waking thoughts, dispositions and prevalent states of mind.

Under the influence of the first, a hard bed or an uncomfortable position will cause a dream of fractured bones, or become suggestive of the torture rack or the wheel. The throat, let us say, is tightly compressed by a too affectionate button, and the dream will very likely be of a struggle with a burglar, or of an elite lynching party in the far west and subsequent perpendicular suffocation. A very hearty supper lies heavy on the conscience and the digestion, and the dream assumes the shape of nightmare; fiends and furies squat cross-legged upon you, just below the diaphragm, like the seven little tailors many times multiplied; or the ghost of the defunct Jumbo dances a hornpipe upon your much-enduring stomach. A mustard plaster suggests the delightful sensation of being flayed alive; a slight scalp-wound and a bandaged head call up the touching associations of a tomahawk; and a bottle of hot water

at the feet will make the dreamer believe that he is walking arm in arm with Satan, who uses him conjointly with his spear—

"To support uneasy steps  
Over the burning marle,"

which Milton assigns him for a promenade.

A sudden noise, if it does not positively awaken the sleeper to the extent of allowing him to understand the real cause, will, to the partially aroused sensorium, resemble the report of a gun, and at once his martial ardor places him before Santiago, where he can "seek the bubble reputation in the cannon's mouth," or with a well timed shot send the Spanish fleet to a watery grave.

This strange proclivity of the dreamer to exaggerate and misinterpret sensations or impressions compels me to doubt the efficacy of suggestion during sleep. There is a possibility that the suggested thoughts will be acted upon automatically when they are thus administered. It is quite as probable that they will be distorted in the sleeper's mind and wreak more harm than they will do good.

It is not by any means without precedent that the earliest symptoms of unsuspected disease may be afforded by the kindly hints of dreams, which are modified by the greater susceptibility of the system to internal impressions. This providential phenomenon is the result of concentration and exclusion, just as we see the senses of hearing and touch eminently developed in the blind—a fact of which we take advantage when we close our eyes whilst listening to some heart-moving or heart-composing melody.

(To be continued.)

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Life is the best thing we can possibly make of it. It is dull and dismal and heavy if a man lose his temper; it is glowing with promise and satisfaction if he is not ashamed of his emotions.—*George William Curtis.*



# SUGGESTIONS

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## EDITORIAL.

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THE theoretical ignorance of numerous so-called "mental scientists" is the greatest barrier to the progress of psychology. Were they to keep their false conclusions to themselves, the harm done would be comparatively slight, but in order to ap-

pear learned to a certain mystery-loving portion of the public, they assume a very learned air and give out as facts, theories which are daily disproved by the psychologist. What a tower of strength hypnotism has been to these pseudo psychics! They know nothing about the condition and as they have read more than their class in such matters, they very sensibly conclude that nobody else knows anything about it. It is a very poor play that does not possess a heavy villain; the greater the villain the stronger the play. In the drama of the psychic sciences poor old hypnotism has to play the heavy villain and his part is a most ungrateful one. Not a single redeeming feature is allowed it. The very quintessence of diablerie, it is a tremendous foil to the more reputable clairvoyance, clairaudience and telepathy.

Hypnosis, or rather the somnambule condition which is known by that name, is thoroughly harmless in every respect. It is a condition more to be pitied than condemned, as the person who is amenable to that state is more or less lacking in alertness of reason. In the state itself there is nothing to fear.

Sensational writers, well aware of the disrepute in which hypnotism is held by the masses, have at various times endeavored to create an interest in their works by building upon some hypnotic theme. The most intense situation in "The Bells," a tragic drama very often presented by Henry Irving, is the courtroom scene, in which the confession of the crime is extorted from the murderer by a hypnotist. As every expert knows, such a result is an impossibility. Du Maurier's *Trilby* has been discussed too often by psychologists who have demonstrated how nonsensical was the idea on which the entire story is constructed. In the novels of Marie Corelli the heart of the mystery hunter has been delighted by the wild flights of imagination indulged in by the writer, who separates soul from body at will through the wonderful agency of hypnosis.

The latest and worst of all these books is a paper covered monstrosity entitled "The Double Man," by F. B. Dowd. It is a tale, the interest of which rests upon three characters, a young lady of irreproachable character, her lover, who after

the fashion of Marie Corelli's characters separates his spirit from his body at will, and a very wicked physician, who assisted by his hypnotic power, commits a heinous crime upon the aforesaid young lady. The revengeful ghost of this amiable young lady and the disembodied spirit of her lover, after the death of the doctor and his victim, take a celestial excursion in pursuit of the hypnotist's ghost, which is made quite miserable in planet after planet. The awful punishments meted out to this poor being make one feel really sorry for him.

The imaginative power displayed by F. B. Dowd would be admirable had it been used in a worthier cause, but, alas! some of the chapters in "The Double Man" make the novels of Zola read like Sunday School books. They are positively filthy. We are surprised that the Temple Publishing Company should be guilty of putting its imprint on such a work. Its principal publication, *The Temple*, has always been an expositor of the highest ideals connected with the theme of eternal life and the evolutional life of the soul after death, the noblest themes that tax the interest of man. *The Temple* has indeed fallen.

There are many original ideas scattered throughout the book, but the author's style is not very commendable. The everlasting mixing up of the singular and plural in the second person singular, as in "See thou do it not! You do not know these things as I do," and "Oh, sir, you fill my soul with anguish—Thou dost spit upon the Father in your thought," are neither very good grammar, nor are they in good taste.

Taking "The Double Man" as a whole, its publication is to be deprecated. It is misleading in its psychical features, of a bad literary style and decidedly unwholesome. We hope it will be the last of its kind. Books that will instruct, amuse in a wholesome manner, and elevate by placing the ideal before our eyes, are always welcome, but such a work as that written by F. B. Dowd, is neither good for body nor soul.

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RUDYARD KIPLING'S latest poem "The White Man's Burden" in which he bids America go on with its work of subju-

gating and civilizing the Filipinos after the approved fashion of England in India, seems to be stirring up all the poets on both sides of the water. There have appeared several very clever variants of Kipling's theme, but that written by Henry Labouchere, and published in his *London Truth*, is by far the brightest we have seen. While it is not our purpose to touch upon politics, still we believe in giving to the readers of *SUGGESTIONS* a clever bit, like the following:

THE BROWN MAN'S BURDEN.

Pile on the brown man's burden,  
To gratify your greed;  
Go clear away the "niggers"  
Who progress would impede;  
Be very stern, for truly,  
'Tis useless to be mild  
With new-caught, sullen peoples,  
Half devil and half child.

Pile on the brown man's burden,  
And if ye raise his hate,  
Meet his old-fashioned reasons  
With Maxims up to date.  
With shells and dum-dum bullets  
A hundred times make plain,  
The brown man's loss must ever  
Imply the white man's gain.

Pile on the brown man's burden,  
Compel him to be free;  
Let all your manifestoes  
Reek with philanthropy;  
And if with heathen folly  
He dares your will dispute,  
Then in the name of freedom,  
Don't hesitate to shoot.

Pile on the brown man's burden,  
And if his cry be sore,  
That surely need not irk you—  
You've driven slaves before.  
Seize on his ports and pastures,  
The fields his people tread;

Go make from them your living,  
And mark them with his dead.

Pile on the brown man's burden,  
Nor do not deem it hard  
If you should earn the rancor  
Of those ye yearn to guard.  
The screaming of your eagle  
Will drown the victim's sob—  
Go on through fire and slaughter;  
There's dollars in the job.

Pile on the brown man's burden,  
And through the world proclaim  
That ye are freedom's agents—  
There's no more paying game.  
And should your own past history  
Straight in your teeth be thrown,  
Retort that independence  
Is good for whites alone.

Pile on the brown man's burden,  
With equity have done;  
Weak, antiquated scruples  
Their squeamish course have run.  
And though 'tis freedom's banner  
You're waving in the van,  
Reserve for home consumption  
The sacred "rights of man."

And if by chance ye falter,  
Or lag along the course,  
If, as the blood flows freely,  
Ye feel some slight remorse,  
Hie ye to Rudyard Kipling,  
Imperialism's prop,  
And bid him, for our comfort,  
Turn on his jingo stop.

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Thought is a force; but, because it has not been understood as such in the past, it has been sadly abused and misused. We help to form our neighbor's character by the thoughts.

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