

SUGGESTION

BY

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"THE VOICE—HOW TO TRAIN IT," "GET
WELL; KEEP WELL," ETC., ETC.



CHICAGO

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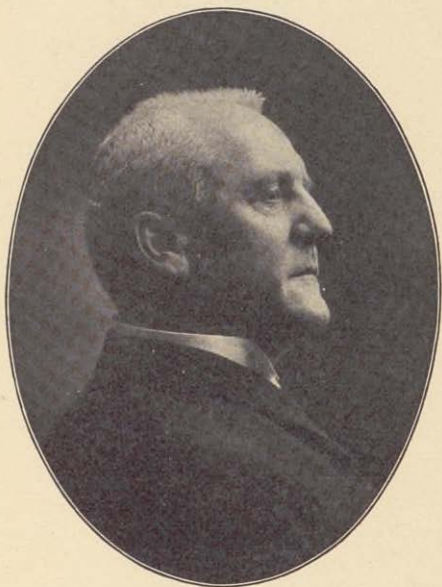
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Vigorously Yours.
Edward D. Harman.

PREFACE TO THE SERIES

THERE are two reasons why I have written these books: first, in response to thousands of my pupils throughout this country and Canada who desire the instruction in a more tangible form than simply through the medium of the voice; second, that the general public may have the result of thorough, honest, and unbiassed investigation extending throughout a period of thirty-five years

Having kept abreast of the times, I am fully aware of the conclusions other writers have reached, especially on spiritism; and am further conscious of the fact that, with few exceptions, I do not, in the main, agree with these. However, my decisions have in no way been influenced by any writer, not even by my friend, the late Dr. Thomson Jay Hudson, whom I first met in 1899. When our paths converged, we found we had been

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travelling on parallel lines for twenty-five years. Comparing notes, I was pleased to learn that we had arrived, practically, at the same conclusions; therefore, there may appear to be much of Hudson in my writings, and it could not well be otherwise, especially on spiritism. I felt highly honored to have so great an authority bear so corroborative testimony.

By consulting the topics treated it will be observed that I have covered a much wider field than those who have preceded me, having touched upon every phase of Psychic Phenomena. This I have done as briefly and concisely as possible and practicable, and while my decisions are positive, they are neither arrogant nor dogmatic.

E. B. W.

LOS ANGELES, CAL.

August 1, 1910.

THE following letter, which speaks for itself, is from the late Dr. Thomson Jay Hudson, the author of "The Law of Psychic Phenomena," etc.:

NO. 10 NINTH ST., S. E.,
WASHINGTON, D. C., May 2, 1900.

I consider Mr. Edward B. Warman the peer of any man in his line; in fact, I know of no one who covers so wide a field. His experiences in Mental Telegraphy are equal to any I have ever known; he is the most practical psychologist it has ever been my pleasure to meet; his explanation of Hypnotism removes all fear; his sifting of the grains of truth from the Christian Science doctrine leaves nothing to be desired; his exegesis of Spiritism is scientific and logical, acknowledging, as every thorough investigator must, the alleged phenomena, but denying, as every logician must, the alleged cause. His Suggestions to Mothers are simply invaluable.

I heartily commend him for his sound doctrines.

*Yours faithfully,
Thomson Jay Hudson.*

*“ Words are things, and a small drop of ink
Falling, like dew, upon a thought, produces
That which makes thousands, perhaps millions,
think.”*

INTRODUCTORY

THE following pages have been devoted to the Law of Suggestion, not only as a healing art but as regards its effect upon various phases of life.

Suggestive therapeutics is no longer in the experimental stage but has become an established fact. The Law of Suggestion correlates all systems of mental healing; and all healing by mental processes is dependent upon the law of suggestion consciously or unconsciously applied.

Reputations are ruined, hearts are broken, homes are blighted, health destroyed, oftentimes, by one little word, look, or act, which, in itself, may have been only suggestive. On the other hand, by the same law of suggestion, reputations have been saved, hearts made lighter, homes made brighter, and health restored.

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Not only are we governed in a greater or lesser degree by the suggestions of others, but in a marked degree by our auto-suggestions. It behooves us, then, to understand the workings of that law.

E. B. W.

PSYCHIC SCIENCE SERIES

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FAITH AN ESSENTIAL ELEMENT — PSYCHOTHERAPY — THE CHRIST HEALING — THOUGHT, AN ORIGIN OF DISEASE — ADVERSE SUGGESTIONS — CAST OUT FEAR — FEAR AND DEATH — SUGGESTIVE THERAPEUTICS — POWER OF THOUGHT IN AUTO-SUGGESTION — IMAGINATION AND SUGGESTION — IMAGINATION EXTRAORDINARY — CHANGE OF CLIMATE DID IT — SUGGESTIONS TO AND FOR MOTHERS — FOR CHILDREN BACKWARD IN STUDIES — SUGGESTION AS AN EDUCATOR — WHY REPEAT SUGGESTIONS — CAUTIONS TO MOTHERS — SUGGESTIONS TO THE DYING — METHOD FOR ABSENT TREATMENT — A REMARKABLE CASE OF SUGGESTION — A FEW EXPERIENCES IN HEALING.

FROM the dawn of creation to the present moment there has been no greater curative agency known to man than Suggestion; and at no time in the history of this nation has its power been so generally recognized as at the present.

The Emmanuel Church Movement, of which much has been written, is antedated by *the* Emmanuel Move-

ment which had its initiative in the teachings and practices of the lowly Nazarene; but it has taken the churches nearly two thousand years to recognize the fact that man has a body as well as a soul; to come to a realizing sense that somehow, somewhere, the teachings and practices of the healing art have been lost to the Church, while, in reality, the power exists to-day as it did in the days of Christ.

FAITH AN ESSENTIAL ELEMENT

Whether you are projecting your thought to help another, or giving suggestions to yourself (autosuggestions), faith is absolutely essential — faith on your part, faith on the part of the recipient.

Mental healing or mental aid of any kind depends upon mental attitude and conditions. As has been so well said by the late Dr. Hudson —

“Jesus of Nazareth was the first to define the condition necessary to successful mental healing. His whole career was demonstrative of the truth of His declaration. All the experimental researches of nineteen supervenient

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centuries have served to confirm and illustrate its truth. In that declaration He summed up the whole law of mental healing in that one word 'Faith.' That was the one mental condition on the part of the patient which He constantly insisted upon as essential to the exercise of His power. That it was essential was clearly evidenced by the fact that He could not succeed in healing the sick in His native city 'because of their unbelief.'

"Mental healing is not due to some agency extraneous to the patient himself. The words of Jesus emphatically negative the belief in any extraneous agency whatever. The word 'faith,' as before remarked, indicated the mental condition essential to success in healing. It is the energizing principle of the human soul, and without which it is powerless to heal the body. And when Jesus declared to his patients as He did with insistent iteration 'Thy faith has made thee whole,' it was a clear, positive, and emphatic statement of the one basic principle of suggestive therapeutics. It was equivalent to saying, nineteen hundred years in advance, just what modern experimental science has demonstrated to be true, namely, that the mental energy that heals the sick resides within the patient himself. All that the healer does or can do — all that Jesus did or pretended to do — was to induce in the mind of the patient the necessary mental condition to stimulate by appropriate acts and words the energizing principle of his soul — faith. No act or word of Jesus militates in the slightest degree against that one emphatic declaration. It was, in fact, a proclamation,

or formulation of the Supreme Law of Suggestive Therapeutics — the law under which he performed His wonderful works; the law that He taught to His disciples; the law under which His promise was made that those coming after Him should do 'even more wonderful works' than He had done; the one universal law under which all mental healing has been accomplished since the beginning of time."

The power of Suggestion is manifest in every instance of Christ's healing. I also think it is very evident that Christ worked in full accord with natural laws; in fact there is nothing supernatural. That which is called supernatural is merely super-usual or supernormal. The word *supernatural* is a contradiction. Everything in the universe is, in a sense, natural. The so-called supernatural is the natural not yet understood. It is often but the figment of a disordered, undisciplined, or undeveloped imagination.

The disciples worked upon the same basis as did Jesus. The only difference, evidently, between the Master and His disciples was in the larger recognition of a force (energy) which was possessed by both; an en-

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ergy that was active in the one, latent in the other.

PSYCHOTHERAPY

Psychotherapy — the healing art practised by Christ and His disciples — differed from that of the more modern movement in this regard. He knew no limitations, but “He healed all manner of people.” He, knowing full well that a physician’s diagnosis is not infallible nor his judgment faultless, did not ask for a physician’s certificate. All that was required, regardless of the nature of the disease, was, as has been said, faith, implicit faith in the inherent power. The gist of the whole matter lies in the law of suggestion which sets in motion the dynamic force of thought.

“Because the works of Christ were apparently a deviation from the known laws of nature,” said Dr. Hudson, “is no evidence whatever that they were beyond the pale of the law. Christ understood every impulse of the human soul. There was no

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phase of character that He did not read at a glance."

In the case of the man born blind I do not, for a moment, believe that any learned theologian would contend there was any efficacy in the ointment made of the clay and the spittle, nor in the water of the pool of Siloam in which he was told to wash. These were powerful conductors of suggestive force and psychological power.

There are thousands of cases on record from the time of Christ to the present day that give indisputable evidence that psychotherapy will absolutely cure that which medicine cannot even faze. Take, for instance, the Biblical record of the woman who "pressed through the throng and but touched the hem of His garment and was instantly cured after having suffered many things of many physicians for twelve years, and had spent all she had and was nothing better but rather grew worse." (This is the record given by Mark, but Luke, being a physician, gives a different account and thereby avoids the reflection on the medical profession.)

Same old story repeated over and over again in this our day — “spent all she had, was nothing better but rather grew worse.”

I believe in giving due credit to the medical profession for the progress it has made, and feel assured that the day is not far distant when it will progress to such an extent that drug medication will be a thing of the past and that its place will be filled, largely, by psychotherapy, for it must be admitted that no doctor knows with any degree of certainty the action of the drug or poison he administers. He simply prescribes as he was taught or as subsequent observation and experience dictate, and then awaits the effect. In the meantime the patient can thank his strong constitution for having survived the treatment.

Leading men in the medical profession are rapidly coming to the front and acknowledging the power of suggestion in psychotherapy. Dr. Frederick Van Eeden of Holland, the Dutch author, poet, and physician, widely known in this country, declares that he has given up the prac-

tice of medicine because the so-called science is rapidly becoming obsolete. To a large audience in New York City he said: "I gave up the practice of medicine years ago for the more effective treatment of suggestion. Many doctors who are practising medicine to-day rely more on suggestion than they do on drugs, but they do not like to admit it. When doctors of medicine cannot diagnose a case or do not know what to do for a patient they give him a placebo with careful instructions as to the manner of taking. Usually they tell him it is a most powerful drug. This is an admission that even in extreme cases physicians advocate suggestive therapeutics. A famous London physician told me that when he felt ill he used to take two rhubarb pills and put them on the table by the side of the bed when he retired. He declared that the effect was just the same as if he had taken them. This is but an example of what suggestion will do for the body."

It is usually claimed by orthodox medical men that psychotherapy does not avail in other than functional dis-

orders; therefore is not to be commended in organic diseases. This is where the Emmanuel Church workers were and are handicapped. On this subject I quote Dr. Sheldon Leavitt of Chicago.

"After a medical and surgical practice of more than twenty-five years, I affirm that ordinary methods cannot cure as many cases of organic disease as can psychotherapy, and that they are wholly unable to cope with nervous disorders by the strict use of customary remedies. Approved psychotherapy makes as free and intelligent use of ordinary hygienic measures as does medicine; they are common property."

Even Dr. Hugo Münsterberg, the Harvard psychologist and neuropathist, says: "We recognize that every so-called functional disease has its organic basis, also."

The doctor's knowledge of the human system is not to be underrated; it is, in fact, of inestimable value; but psychotherapy, the healing ministry of Christ, can be restored without injury to either the medical profession

or intelligent Christianity, and without detachment from either the doctor or the Church. While it is true that we have no right to withhold the curative medicine that poisons the protoplasm of the offending bacillus, antagonizes pathological conditions, arrests exaggerated tissue waste, or upbuilds impoverished cells; yet, that curative agency is not necessarily drugs.

I would not be understood as having any antipathy toward doctors; many of them are among my most intimate and valued friends. I think, as professional men, they are the most self-sacrificing on the face of the earth. Patient? Yes. "Patience on a monument," notwithstanding the fact that many of their patients are put *under* a monument. Cheerful? Yes, as they should be under the most trying circumstances; for instance, a lady patient said to her family doctor, "Oh, doctor, I shall never get relief until I am in my grave." Said the cheerful doctor: "All right, don't worry, I'm doing what I can for you."

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THE CHRIST HEALING

Elizabeth Stuart Phelps Ward
said:

"Christ was an 'irregular.' He defied all the prejudices and tyrannies of the old, established schools. He treated one who was ill not in the way that was agreeable or pleasing to the medical profession but in the way that was best for the patient. He realized that they suffered more from the abuses of the profession than from the effects of the disease. He discarded all drugs and nostrums, all the nauseating superstitions of His age, and lifted His patients to a plane of pure living and high thinking. He paid no attention to popular opinion if He believed that opinion to be wrong.

"The healing gift of the Nazarene was a force which the world had never met before. Its simplicity, its good sense, its astounding results overthrew the therapeutics of His time. The sick public went over *en masse* to the singular healer whose prescriptions demanded of His patients only two things — respect for themselves and faith in Him.

"The personal vitality of Jesus proved itself equal to every claim that He made so long as He lived and healed. No soul has ever visited this earth who so understood the piteous fate of physical misery which curses it. To this one kind of suffering He was superlatively responsive. He never forgot, never neglected, never failed. He never overlooked, never slighted, never showed a weak hour nor a cold

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imagination. He was always sorry, always tender, always strong.

"Jesus, the healer, had no specialty. He took all kinds of cases. It is not known that he ever failed. His practice appears to have extended over every variety of disease known to His disordered land. Out of the thirty-six so-called miracles, twenty-four of them were those of healing."

It may truly be said of Jesus of Nazareth that He was too human to be all divine; too divine to be all human. We may call Him man, or call Him God, or call Him God-in-Man, or man-from-God, the title is less important than the fact.

THOUGHT; AN ORIGIN OF DISEASE

Dr. Chas. Gilbert Davis, of Chicago, in his "Philosophy of Life," speaks in no uncertain tones on this subject:

"If a thought can in an instant of time dilate or contract the blood vessels, causing a rush of blood to or from any part; if it can increase or diminish the secretion of a gland; if it can hasten or retard the action of the heart; if it can turn the hair gray in a single night; if it can force tears from the eyes; if it can in an instant produce great bodily weakness; if it can produce insomnia; if, as has often occurred, it can bring instantaneous death — then is it not

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natural for us to conclude, without further argument, that it may bring about a more or less continuous derangement of the physical organism, which we call disease?

"On every hand we note instances where the action of the mind both produces and perpetuates disease. Indeed, I can truthfully say, after an observation of many years in the practice of medicine, that a majority of the cases of illness which come under the daily observation of the physician are largely due to the condition of the mind.

"It is not unusual for some one returning from the funeral of a loved one to be taken ill and in a few days follow that one to the grave. What causes this death? Depressing thought. A mother hears of some calamity having befallen her child. She goes into a collapse, fever follows, and she is near the gates of death. Was it not a thought that produced this illness? A man is seated at a banquet table, full of health and happiness and blessed with a good appetite. A message is brought to him that his family has been drowned in a flood. He turns pale, his appetite deserts him, and his strength is gone. Soon he is in a delirium and ill. All the functions of the body are deranged; a doctor is called and names his disease. But is it not true that this man's disease has been produced by what he thought?

"I have seen the most wonderful effects follow a fit of anger. After an outburst of passion the function of every gland in the body is impaired. Time and again I have observed acute illness in an infant where it was permitted to nurse immediately after the mother had been

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engaged in a quarrel, and on more than one such occasion I have seen death follow in a few hours.

"Such instances might be multiplied indefinitely, and every observant physician has a mental store of such cases.

"The standing army of the human body is the corpuscles of the blood—the red and the white. Upon these we depend to heal the wounds, build up new tissue, and attack the poisonous bacilli that may attempt to enter the system. Upon the healthful condition and number of these little soldiers depend our lives. Let their vitality or number be reduced and the invading bacilli scale the ramparts, swarm over the body, and, taking possession, destroy it.

"Thought produces disease or health because of its action on the corpuscles of the blood. These corpuscles are wonderfully influenced by the mind. An outraged conscience, hate, envy, anger, and fear crush the vitality out of them and leave the citadel of life exposed. But faith, hope, happiness, and love create them and send them swarming through the body till every fibre and tissue throbs with life. This is demonstrated by the microscope.

"Examine the blood of a man or woman living a life that constantly outrages a previously finely educated conscience, and you will find the corpuscular element far below par. Examine the blood of the fallen woman who has been reared and educated in the strict tenets of the Church, but who has drifted away into the haunts of sin, with a conscience night and day goading her to the brink of despair, and I defy you to tell me her blood is healthy."

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This is not mere theory with Dr. Davis. A few years ago, by means of trained nurses and assistants, he conducted a series of scientific experiments. In this connection he sent his assistants into the haunts of the vicious and the homes of the righteous.

Thus it may be seen that disease may be created and maintained by what we think, and disease may be averted, notwithstanding the presence of dangerous bacilli in the body. Hence the value of psychotherapy as a curative agency.

ADVERSE SUGGESTIONS

When you *have* been healed, whether by yourself or by another (I should say, through the aid of another), you should heed the injunction so wisely given — “See thou tell no man.” No recorded words that the Master ever uttered display a more profound knowledge of the underlying principles of mental healing than do these. One should always be on his guard to fortify himself against the adverse suggestions that come

from the ever-present sceptic. The world is full of doubting Thomases. It is well to keep your own counsel in the presence of such men.

In all self-help, in healing or in business, concentrate your mind with implicit faith on that which you desire rather than upon the condition that exists, if the condition that exists is not desirable. Mind being indivisible, you cannot hold it upon a diseased condition of the body and at the same time expect health. You cannot dwell upon failure in business and at the same time expect success. Remember they *can* who *think* they can.

Also bear in mind that the words *hope* and *expect* are not in reality synonymous. There are many who *hope* to receive, *desire* to receive, yet do not really *expect* to receive. True expectancy always implies faith; but not the faith that the woman used on the ash heap. As she was locking the rear door of her house she saw the mound of ashes in the back yard. She said, "I am told that if you have faith, even as a grain of mustard seed, you can remove a mountain. Well, I don't

believe it, but I'm willing to try it on the ash heap." In the morning when she opened the rear door, seeing the ash heap still there, she exclaimed, "Just as I expected."

The world to-day is full of illustrations of the efficacy of suggestion through *faith*. The physician who can arouse it and carry it along the lines of known scientific truth is capable of reaching the highest pinnacle of professional usefulness in the age in which he lives.

CAST OUT FEAR

The element of faith dispels every particle of fear. No disease can be cured by any means whatsoever until all fear is eliminated. Fear is negative. Fear invites, albeit in a negative manner. You may remember the fate of poor old Job — "The thing which I greatly feared is come upon me." Fear lessens the vital action, obstructs the functions of the glands, retards the secretion of the gastric juice, diminishes the vitality of the red and white corpuscles — the standing army of the body,—and so the invading host en-

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ters and takes possession and destroys the life. This is well expressed by R. R. Bowker, in the little poem—

FEAR AND DEATH

"The Spirit of the Plague entered the gate.
One watching asked, 'How many wilt thou
slay?'

'One thousand,' spake the Spirit, 'is my quest.'

"The Plague made end. The Spirit left the
gate.

The watcher cried, 'Ten thousand didst thou
slay!'

'Nay, one,' the Spirit said; 'Fear killed the
rest.'"

I would encourage you to treat fear as an enemy, that is, face it. Many years ago (1876) Kit Carson, Jr., impressed me very strongly with the physical element of courage, and in an interview with him I asked him to favor me with a written sentiment in addition to his autograph. On the back of a card he wrote, "True to friends and square with enemies." To this he signed his name. That sentiment was to me a very strong suggestion to be applied mentally and morally as well as physically. You

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cannot be square with any enemy unless you have courage, and courage never turns her back.

“Flee from fear, and still the faster
Fear comes on.
Turn, assert yourself the master;
Fear is gone.”

SUGGESTIVE THERAPEUTICS

The mind is always controllable by suggestion. A suggestion, however, is not necessarily verbal, but is something you can see, smell, hear, touch, or taste. The mind can be stuffed, starved, or poisoned as truly as the body. I have every reason to believe that there is not a disease known to man which cannot be remedied if the mind of the patient be prevented from retarding the recovery of health. Friends and sympathetic relatives also have, unintentionally of course, killed many persons by misdirected kindness and overanxiety.

Suggestive therapeutics is an established fact. It is rapidly taking its place as a remedial agent. Wherever we go, and in every case of sickness,

we witness the power of suggestion. Suggestive therapeutics, however, is not infallible, says Bernheim, although it gives good results in a very large number of cases. It may fail even when it is intelligently and persistently managed. The cause of the failure is inherent; sometimes in the disease, sometimes in the subject. One who uses suggestion never has need to deny the existence of disease, but he should assert positively and truthfully that the disease is amenable to cure, and that recovery will follow as the result of the treatment.

That there is inherent in all mankind a psychic power presiding over the functions, conditions, and sensations of the body, and that the power can be evoked and controlled at will under proper conditions, is no longer a matter of doubt to reasonable investigators. This inherent power, known as the subjective mind, runs the entire human machinery when the objective mind is either asleep or in abeyance; in fact, it runs the machinery of life all the time, but it runs better when not interfered with by adverse suggestions from the objective mind. It has

absolute control over all the functions—nutrition, waste, all secretions and excretions, the action of the heart in the circulation of the blood, the lungs in respiration, and over all cell life, cell changes, and development.

“I do not pretend,” says Bernheim, “that suggestion acts directly upon the diseased organ. Diseases are cured, when they can be cured, by their natural biological evolution. Ordinary therapeutic methods consist in putting the organism in a condition such that the *restitutio in integrum* may take place. We suppress the pain, we modify functions, we let the organ rest, we calm the fever, we retard the pulse, we induce sleep, we encourage secretion and excretion; and, acting thus, we permit nature (the healer), or, to speak in modern language, we permit the activity of the forces and the properties inherent in the biological elements, to accomplish their work.”

Every element of the organism has, so to speak, its centre of action bordering upon the brain. Sensibility, movement, nutrition, secretion, excretion, and calorification are governed,

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or at least influenced, by this central organism which presides over the complex mechanism of animal physiology.

Suggestion is of special value to physicians. I think Dr. Parkyn is quite right in declaring that "physicians study the anatomy and physiology of the brain, but they sadly neglect the study of its functions." The chief and greatest function of the brain is to receive, associate, and store away all impressions received through the senses, and to reproduce these impressions when necessary. Through the mind every organ of the body may be assisted, and it is through unconscious action of the mind upon the body that so many diseases are produced and so many cured.

A study of psychology and suggestion will enable a physician, when a patient first consults him, to ascertain the part imagination plays in the complaint. Imaginary or not, it is real to the patient. Every careful observer knows that the functions of the human body may be greatly disturbed, as noted by Dr. Davis, through mental influences, and that such disturbances,

if prolonged, result in fixed functional or nervous diseases, and that these functional derangements often terminate in organic disease and sometimes in death.

That mental activities are capable of producing chemical and anatomical changes in our bodies is a demonstrable fact. It is also true that, while properly directed thoughts are always conducive to conditions of health, perverted mental conditions as certainly produce functional and organic disease.

Alcoholism is now justly regarded as a perverted mental condition, of which the uncontrollable drink habit is the outward manifestation. The fact that alcoholism yields so readily to suggestive therapeutics is proof positive of its mental origin, and on this account its rational treatment can be accomplished only along the line of psychic methods.

"The Law of Suggestion," says Dr. Hudson, "correlates all systems of mental healing; and all healing by mental processes is dependent upon the law of suggestion, consciously or unconsciously applied."

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A *placebo* is a therapeutic suggestion which the *medical* profession has thoroughly understood and successfully practised for centuries.

An *amulet* is a therapeutic suggestion which the *superstitious* have effectively employed for ages.

Saintly relics are therapeutic suggestions which "*the Church*" has employed with wonderful success since the days of Constantine.

The *insensate* jargon of the "*Christian Scientist*" constitutes a therapeutic suggestion which has proved effective in thousands of cases. It is especially efficacious with those who are governed by their emotions and are untrained to habits of correct reasoning.

It will thus be seen, *first*, that an effective suggestion is not necessarily an *oral* suggestion; *second*, that it is not necessarily a statement of fact; *third*, that the power that effects the healing is resident within the patient himself, and is not dependent upon any extraneous force whatsoever.

Thus it will be seen that a therapeutic suggestion may be absolutely false, considered as a statement of fact, and

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yet be therapeutically effective. Were it not true, a *placebo* could never have been effective. Were it not true, Christian Science would never have had an existence.

POWER OF THOUGHT IN AUTO-SUGGESTION

Autosuggestion (self-suggestion) is as potent in its influence as suggestion by another. Even when reason is dethroned, the thought held by the subjective mind (the mind of the soul) having become the dominant idea, holds the power over the bodily functions. The following convincing illustration is vouched for by the *Lancet*, London, England:

"An English lady, disappointed in love in her younger years, became insane and lost all account of time. Believing she was still young and living in the same hour in which she was parted from her lover, taking no note of years, she stood daily before the window watching for his coming. In this mental condition she remained young.

"Some American travellers who saw her were asked to guess her age. They, unacquainted with her history, placed her age under twenty. She was at the time seventy-four, but she had not a wrinkle or gray hair;

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youth sat gently on cheek and brow. She was held by the thought of youth and love, and it retarded the marks of age."

Many persons have recently been cured at Lourdes, France; thousands have left their crutches at the shrine of saints and gone away rejoicing; multitudes have touched what they supposed to be a piece of the true cross, and were healed. The healing power was not in the inanimate objects, nor was there anything miraculous in the cures; in each case it was simply the result of autosuggestion, the belief in the curative powers of the things seen or touched.

IMAGINATION AND SUGGESTION

The imagination may be wrought upon by reading, as instanced by patent medicine advertisements, or by hearsay, or may be wholly creative. In each case it is the outgrowth of a mental condition; and the result is that the unreal becomes real, the ultimate result frequently proving fatal.

The fatal power of imagination was illustrated recently in the case of a Russian railway employee who was

by accident shut up in a refrigerator car.

He wrote on the wall, "I am becoming colder." Later, "I am slowly freezing." Still later, and the last, "I am half asleep; these may be my last words."

When they took him out he was dead; but it was found that the temperature of the car was 56 degrees. The apparatus was out of order. His autosuggestion, working on his imagination, killed him.

It does not always prove fatal but sometimes amusing, as in the case of the elderly couple spending their first night in a Pullman sleeper. Shortly after retiring, the following conversation took place:

Wife: "You must raise the window or I'll smother; it's very close and stuffy in here."

Husband: "If I raise the window I'll catch my death of cold."

Wife: "Well, I'll smother, I know I will, I can scarcely get my breath."

Husband: "All right, I'll raise it for your sake, no matter what may be the consequences to me."

As soon as the window was raised

the husband began sneezing, while the wife, taking a deep breath, exclaimed, "My! how refreshing."

Imagine their surprise when in the morning they discovered that it was a double window and only the inner one had been raised. The husband caught cold and the wife was refreshed by the same current of air — which existed only in their imagination.

IMAGINATION EXTRAORDINARY

The Philadelphia Press gives the following interesting and highly suggestive incident of the power of suggestion through imagination:

"On one occasion when Li Hung Chang, as premier, was having a bitter fight with some of the more conservative members of the Tsung Li Yamen, he received as a present a magnificent cake which he had reason to suspect contained poison. He put the cake aside and set to work to find out who was at the bottom of the plot. The crime was traced to three men, one of whom, at least, was absolutely guilty. Li had the trio brought to the yamen. When they arrived they were ushered into his presence and were received in his courtliest manner. The cake was produced with the remark that 'politeness forbids my tasting it until the three

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generous donors have had an opportunity to enjoy its excellence.'

"Li cut the cake, and one of his servitors handed it to the unwilling guests. Each took a piece and ate, or pretended to eat. One of them crumbled the pieces and let them fall upon the floor, but the two others ate calmly without manifesting any emotion.

"Within ten minutes the two men began to show symptoms of suffering. Li smiled benignantly and said to the man who had not eaten: 'Your wisdom is so great that I am compelled to preserve your head as a souvenir of transcendent genius.'

"The man was removed and promptly decapitated. To the two others the premier remarked: 'The cake you ate is not the one you sent, but one which I had my cook imitate. The poison from which you are suffering exists only in your imagination. I know of no better way to cure your present pain than by letting you share the same fate as your friend who has just left the room.'

"As they were led away, Li said to his retinue: 'It is a pity that men who can eat a deadly corrosive poison with an unmoved countenance should so misapply the talent wherewith Heaven has endowed them.'"

CHANGE OF CLIMATE DID IT

Some time ago the Virginia State line was changed so as to include a patch of territory heretofore belonging to North Carolina. A section of

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the land thus transferred included a tumble-down cabin, where dwelt an aged negro woman. An inquisitive neighbor, calling to see how the negress enjoyed the idea of becoming a Virginian in her old age, began by asking:

"How 's the rheumatism, auntie?"

"Bettah, praise de Lawd."

"And the neuralgia?"

"Done gone. Clean depahted."

"And the stiff knee?"

"Frisky as a li'l colt."

"Why, auntie, how on earth do you happen to be so much better all of a sudden?"

"Well, miss," replied the auntie, proudly, "Ah always done heah dat Virginny climate's a heap healthiah 'n de climate of No'th Ca'liny. Ah reckon dat sho' counts fo' ma change fo' de bettah."

SUGGESTION TO AND FOR MOTHERS

Children are wonderfully amenable to suggestion, good or bad. I have long contended and often proved that suggestion used intelligently by the mother is a most potent factor for

good, as thereby the most willful child may be made submissive, not by having the will destroyed, but by having it directed into proper channels. Through the same agency children may be cured of bad habits, undesirable traits, inattention to studies, etc.

The time to shape a character, the time when it is most susceptible to maternal influences, is during the natural—not hypnotic—sleep of the child.

“The night time of the body is the day time of the soul.” The sleepy-time of the child is the impressible time. Any mother who has the highest interest of her child at heart will make almost any sacrifice to use that maternal, soulful influence at that most opportune time by herself putting her children to bed instead of committing them to the care of another, especially that of a servant.

“The soul of a child and, in lesser degree, of the grown-up man,” says Dr. Frederick Van Eeden, “can be shaped by suggestive influence in any form; it can be bent, crooked, twisted, adulterated — morally and mentally — to an extent dependent on its degree

of plasticity, its inborn original force of resistance, and the power of suggestive forces at work."

The definition of suggestibility as given by Bernheim is "the aptitude of the mind to receive an idea, and the tendency to transform it into action."

The general opinion is that a person asleep is, for the time being, dead to the world; but a knowledge of the fact that the subjective mind never sleeps should make one careful of what he says in the presence of a sleeper. Natural sleep is not a condition of insensibility to external impressions, but rather a condition of inattention. The sleeper hears, but he does not heed at the time the suggestion is made. It is not difficult to introduce ideas to one's consciousness which shall make a permanent and deep impression through the subjective mind upon the objective, or waking, mind. Much depends upon the age and the disposition of the child. No one understands this better than the mother.

As a rule, the best way to approach the child is to say (as it is about to retire): "Mamma is going to talk to you to-night while you are asleep, and

you will hear and understand it all, but you will not awake." Some children will, of course, be quite curious to know why you are going to talk to them, what you are going to talk about, and why you don't talk to them when they are awake.

In some instances the mother may sit by the side of the bed and talk in a general way to the child ere it sleeps. While she talks in a quiet manner, the child, as a rule, soon becomes drowsy, and as it drops asleep the mother says: "This is mother talking to you. You will not awake. You will sleep quietly. You are now very quiet and restful. You can speak to me without awaking. Do you hear me talking to you now? Say, 'Yes.' You will not awake. Now I touch your lips with my fingers and you can speak. Say 'Yes, mamma, I hear you.'"

You should not expect the child to awake, but should it stir uneasily and open its eyes, the mother should not relinquish her attempt, but gently close the eyelids, at the same time suggesting again: "Nothing will disturb you; you will sleep quietly now, and hear what mamma says, because it is

all for your good, and you will be so pleased to do what mamma suggests."

It is well if you stroke the child's forehead gently, as this will have a quieting effect and accustom the sleeper to your presence. You should then proceed with your suggestions of those things that you desire to eliminate—disobedience, untidiness, idleness, untruthfulness, nail-biting, lack of application to studies or music, etc., whatever you feel the child most needs. Speak plainly but quietly, yet with sufficient positiveness to be impressive.

If you wish to exact a promise from the child you should say: "I want you to promise me that you will never again. Say, 'I promise you, mamma, that I never will.' " You should repeat this several times. I have always found it most effective to use the *first person, singular*, thus having the affirmation made by the child, instead of having the mother say, *you* will do this, or *you* will do that. To illustrate: "I'll do as mamma wants me to; I'll not do anything to hurt mamma; I'll make everybody happy by being good to everybody."

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These suggestions need not be confined entirely to bad habits, but to physical ailments and various bodily conditions. One of my pupils cured her little girl (a very small child) of enuresis. This was easily accomplished, even after guaranteed remedies and the family physician had utterly failed. Another mother cured her fourteen-year-old boy of a very bad case of stammering, cured him while he slept; and the boy does not know to this day how the cure was effected.

There are cases covering almost every phase of mental and physical conditions. I shall give one more and the means employed.

FOR CHILDREN BACKWARD IN STUDIES

My niece, thirteen years of age, brought me her card at the close of the school year, and I noticed that her marking was very low on one particular study. She informed me that she took no interest in the subject. Hence she made no effort in its preparation.

During the summer I would have

her take a nap in the afternoon, lying on the floor, as I read my paper. I told her I would talk to her while she slept. She said: "What are you going to talk to me about, uncle?" "Oh, something for your good." "But I won't hear you if I am asleep." "Yes, you will, and you will answer me, too, without awaking."

I began by saying, "You will sleep well and my talking will not disturb you. Do you hear me?" "Yes, sir," came faintly. "I noticed on your card that in one of your studies you had a very low marking. That will not occur again. You will take a great interest in that study; you will succeed in it; you will get a high percentage." "Yes, I hear you say [turning this now to *first* person, singular], 'I am going to study it, am going to like it, am going to succeed in it, and I'm going to surprise and please my teacher.'"

I repeated these suggestions over and over again, each time that the treatment was given, and for many days in succession. She slept well. When she awakened she had no recollection of what had been said. The

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impressions had been made and the subjective mind received them without any conscious effort of the objective mind; hence no objective recollection. Then you may ask, "What becomes of the suggestions made to the subjective mind?"

During the waking hours they rise above the threshold of consciousness, not as thoughts suggested by another, but as an inspiration, a desire, a determination, as emanating wholly from the subject.

In the case of my niece the thought found lodgment in very congenial soil and brought forth good results. At the close of the next school year she came home in great glee, saying, as she handed me the card: "See here, uncle! Here is my marking on that study I did not like, but I like it now. See, I have a very high per cent on it. Is n't it queer?" Of course, I thought it was.

SUGGESTION AS AN EDUCATOR

The value of suggestion in educational work is almost beyond belief. This applies not only to the child that

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is deficient in some particular study, as has been shown previously, or diffident to study in general, but also to adults fitting themselves for their life work. This is especially true of those entering or having entered professional life—the minister, doctor, lawyer, actor, musician, artist, etc. The natural talent may be greatly developed by proper treatment at the hands of an efficient suggestionist. In short, there is no occupation nor profession for which one has an aspiration that the necessary inspiration cannot be evoked, and the inherent power set in motion by the true suggestionist. Inspiration comes from the inner self.

WHY REPEAT SUGGESTIONS

The question has been asked time and again, “If the subjective mind is intuitive, and if it is ever ready and willing to assist, and if it has such power over the human machinery, why do you have to tell it what you want when it already knows? And after you tell it once, why do you repeat and repeat and repeat, when the

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memory of the subjective mind is perfect?

Of all those who believe in the power of prayer I would, in answer, ask this question: If God is, as all believers will admit, omniscient (all knowing), and if, as we are told, He is even more ready than are our parents to give good gifts unto His children, why does He, who knows our desires without our uttering them, why does He not grant them without our telling Him what we want? And having told Him once, why is it necessary to repeat and repeat and repeat?

The fault is wholly with us — just simply lack of faith. The repetition acts as an autosuggestion to us. All the doubts and fears and discouragements lie in the objective mind. If you can get rid of them by one petition you will never need a second. You did not get them all at once; you loaded up with them by degrees. Even when the things that have been are no more, you still will have need to keep in touch—the finite with the infinite—to prevent recurrences.

Therefore, every time the suggestion is made, it is for the purpose of

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strengthening your objective mind that it may not interfere with the subjective, or soul mind, in carrying out your desire.

In the same manner, when you pray audibly (by yourself, not to be heard by others), your faith is increased because of the spoken words acting as an autosuggestion. When in great distress, you "cry aloud" (not loudly), because the spoken heartfelt petition relieves the over-burdened soul and strengthens you.

Remember, God is ever ready to help, but He helps only those who help themselves; the subjective mind (the mind of the soul) is ever ready, but it depends upon the attitude of the objective.

CAUTION TO MOTHERS

Do not speak disparagingly either to or of a child, especially in the presence of another. To speak of a child's faults upon such an occasion is to impress them the more deeply upon the child. To tell him he is stupid is to make him the more so; to tell him he is a coward is to exaggerate the con-

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dition of fear within him; to tell him he is idle and good-for-nothing is to make him so; but to pick out the good points and to speak of them is to encourage him and make him forget the less desirable ones. The law of suggestion is absolute.

You may remember the story of the mother who, upon leaving home, and allowing her children to care for themselves during her absence, said to them, "Now, don't play with the fire, nor put beans in your noses, nor turn on the hose." When she returned she found that they had all played with the fire, had turned on the hose, and each of the children had a bean up its nose.

This was the result of suggestion thrown out by the mother; the contrariness of human nature asserting itself.

QUICK RESULTS

A good old Scotch lady in Cleveland said to me: "I have a son, a young man, who is at present home from college. He is unlike any other of my children. He has never made a confidante of me. I cannot go to his room

to talk to him when he is asleep. I cannot even approach him on the subject when he is awake. What can I do to bring about the desired results?"

I advised her to hold the thought (her desire) *on* him, *for* him, while the family were together in the evening, each employed as taste might dictate. She should be *apparently* occupied—reading, for instance—but, in fact, *really* occupied in holding the thought, with faith believing in its ultimate success.

She did as suggested. This was the thought she held: "I have never confided in mother [the thought held in the first person, singular]. I know I should. I will have a talk with her. Yes, I will."

This thought, held by the mother for her son, became a prayer, an earnest desire of the heart. She dwelt upon it when in his presence. The thought found lodgment in his subjective mind. It presented itself to his objective mind as an earnest desire on his part. He obeyed the promptings. Her prayer was answered. The mother love prevailed in the silence when it would have been ineffectual through

the spoken word. She reached the objective through the subjective. This was her first attempt at suggestion through thought transference. She was successful the first night. Think of it! Her first trial! Why? Because of the power of quiescent concentration that results from calm, unfaltering faith.

SUGGESTIONS TO THE DYING

Not only is this admissible but properly given under proper conditions may prove a blessing. The so-called sleep of the dying is analogous to that of the deepest hypnosis and is, therefore, susceptible to any suggestion, pro or con, inasmuch as the subjective mind is wholly withdrawn from the material side of life. The slightest whisper may act with great force for good or otherwise, for even a thought may be cognized by the one just on the borderland.

A physician should be on his guard as to his remarks in the presence of the dying. A few weeks ago I called to see an elderly lady—seventy-five years of age—of whom the doctor

had said: "It is only a question of time, as the death-rattle has already begun and she will probably choke to death." This was not a pleasant thought for either the mother or daughter of the dying woman to entertain; therefore, with the daughter's permission I addressed myself to the subjective mind of the dying mother with a countersuggestion to that made by the physician. Almost instantly the rattling ceased, the respiration became easier, and the end came quietly and peacefully, but not for more than twenty-four hours after the time expected, the prolongation being due to the fact that there was less expenditure of vital and nervous force as the result of the suggestion.

METHOD FOR ABSENT TREATMENT

It is not necessary that suggestion should be confined to small children nor to the sleep condition.

If you desire to aid one — mentally, morally, or physically — at home or at a distance, you may readily do so after you retire, or during any time that you can enter the silence.

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When the objective mind is asleep or is in abeyance, the subjective mind (which never sleeps) is the more active. Therefore, just before dropping asleep hold the thought of helpfulness on and for the one whom you wish to benefit. You frame the thought according to the individual, and the needs.

What takes place? Your messages are received by the non-sleeping mind (the subjective) of the one to whom they are sent. It is not as a message coming direct from you, but indirectly. The recipient will be impressd during his waking hours to follow an impulse coming from he knows not where; an impulse that will be wholly the result of your desire; an impulse to spur himself on to higher aims, greater ambition, and the acquisition of hope and courage in place of fear and discouragement; an impulse to lay hold of every hygienic measure for the restoration of health; in other words, whatever you desire for him he will desire for himself.

A word of caution. To secure the best results it is neither necessary nor wise to inform the person of your in-

tentions, unless you are assured that he or she is in full sympathy with your undertaking; otherwise you will be obliged to work against possible prejudice and preconceived ideas. I must admit that much of the so-called absent treatment resolves itself into self-treatment, as in thousands of cases no thought whatever is projected at the time of treatment.

It is true many were helped by merely thinking they were being treated at a certain time and by a certain person; so effective is the power of autosuggestion. Absent treatment is all right when properly and honestly used. It has been greatly ridiculed in consequence of its misuse. It has brought wealth to a few persons who have gulled their victims by charging them so much "per" for treatments which have never been given, except in type-written formulas that were previously prepared for all cases of a similar nature; the results, when such there are, being due to the autosuggestion of the subject, not to any specially directed effort of the healer. In thousands of cases the "healer" knew nothing of the condi-

tion of the patient, knew nothing of the patient, and did not come in touch with him at any time, but simply "touched" him for so much a month.

There is no doubt that a wonderful potency exists in projected thought-vibrations when emanating from a highly trained mind.

Suggestions for absent treatment are of many varieties—as many and various as are the desires or needs. If the suggestions are properly made in the proper spirit and with sufficient faith, *there is nothing within the bounds of reason that will not yield.* This applies to any habit—liquor, opium, morphine, tobacco—that has seemingly fastened itself upon the victim. Through this mental process (suggestion) you can secure such harmonious conditions, such confidence, as cannot be secured in any other way.

None should doubt the power of the mind in making mental impressions after the recent developments in New York. Four well-known scientists held their fingers on an inclosed photographic plate and while so doing concentrated the mind in-

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tently on a ball of surgeon's gauze lying upon the floor. When the plate was developed the object was plainly visible.

The amount of good that may be accomplished by projecting the right thought-waves is beyond the power of the human mind to comprehend.

A REMARKABLE CASE OF SUGGESTION

One of the most striking examples of the power and good results of suggestion has just been reported from Paris. A wild, vicious, criminal, hysterical creature has been changed into a good woman. A once abandoned girl of the gutters is now an excellent, devoted nurse in a Paris hospital. The change is due to the patient and untiring efforts of Dr. Auguste Voisin, of the Salpetriere Hospital. The wonderful change was brought about by suggestion preceded by hypnosis: suggestion whereby good ideas were conveyed to her subjective mind, which finally conquered the evil habits that had been acquired from bad surroundings and early misfortunes. It

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is the more remarkable when considering the fact that she was born of the lowest class of parents in the rag-picking quarter of Paris, where she saw little in her girlhood but wickedness and brutality. She was in a deplorable condition—"a criminal lunatic, filthy, with a life history of crime." At last, while in the hypnotic condition, she was taught to feel regret for her past life and to form resolutions for reform. She seemed as eager to do right after her transformation as she had been to do wrong before her better self was evoked. She now displays qualities as marked on the moral side as she did previously on the depraved side. This case should serve as a lesson to those who are prejudiced against hypnotism or suggestion. (See Vol. IV, Hypnotism.)

A FEW EXPERIENCES IN HEALING

During my own limited experience in treating, I have been especially impressed with the fact that results depend on mental attitude. I have taken similar cases; for

instance, deafness. In one case of six treatments there was scarcely any perceptible improvement; in others, a complete cure in fifteen minutes. What was the difference? In the former, the lady remarked at the close, "Well, I really did not think it could be done, because the doctor says I am of a contrary nature; that which helps others never has the same effect on me." Lack of faith.

In the other cases, they *expected* results, and had them in one sitting. Implicit faith.

I have thus noticed that results have been speedy or tardy in proportion to the faith. While I have been unusually successful, I have not been always successful. I would not shirk the responsibility of the so-called failures, but the logical conclusion compels me to say that it must rest entirely with the one being treated, provided that the one giving the treatments understands the law—the supreme law of psychotherapy.

As a lecturer and teacher, the treating I have done is merely incidental, as I confine myself almost wholly to those who enter my classes; but I have

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in this way treated thousands with marked success. The previous lessons are to the members of the class what the tilling of the soil is to the seed; better results are realized.

My first attempt at healing was very encouraging because of its complete success. It occurred long before the label of Psychotherapy was in use. It was in 1886—a case of epilepsy as diagnosed by the family physician—cured in fifteen minutes. The latent energizing principle of the soul was aroused, doubts and fears were removed, and as the clouds rolled away the young woman exclaimed, “I do not believe I shall ever have another spell,”—nor did she. Her faith did make and keep her whole.

Incredible as it may seem, I have cured cases of chronic rheumatism in one treatment of about fifteen minutes; one case in three minutes.

One case of a *doctor* with a stiff knee joint—not chronic—cured in one treatment of fifteen minutes, after which we walked ten miles up a canyon in Oregon.

One case,—the most remarkable,—a middle-aged woman, blind for twenty

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years, who during all that time had not seen so much as an outline of her children; after two treatments of one-half hour each she counted the number of people in the room, described the color of a dress, and left the room unaided. Sight was restored and retained until a serious accident befell her.

She had been told, by another method of treatment, that she was not blind except as she *thought* she was blind. This mode of treatment, she said, did not appeal to her common sense. I assured her that we would waste no time in denying the evidence of the senses. She was indeed blind; but in her special case there was no need of her remaining so. There was a power, not extraneous, not in me, but in herself—a God-given power. This power when awakened could and would overcome the physical defect. Faith I must have; *her* faith; mine was sufficient. Doubts and fears and worries cannot live in the same room with faith. I further assured her that the linking of her faith with my implicit faith in that inherent power would, when sufficiently ener-

gized, restore her sight. "And it was so."

I have cited but a few out of the many extreme cases that have come directly under my care. This I have done with no spirit of braggadocio, but as an encouragement to those who heal and to those who are in need of healing. Insomnia, constipation, nervousness, dyspepsia, the functioning of every organ and gland of the body; these, all these, as well as mental conditions, yield readily to the power of suggestion properly applied.

Recognizing, as I do, the necessity of having the objective mind in abeyance, receptive to the suggestions, I always place the subject under very light hypnosis when the condition cannot be otherwise obtained. During this time I make my suggestions as the case demands.

As a rule I do not consider the deep hypnotic sleep either necessary or desirable for suggestions. The difficulties lie largely in the objective mind; therefore, to pass the subject into a state of objective unconsciousness would be to address the subjective directly, and thus lose the opportunity

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to strengthen the objective, the seat of the difficulty. I even go so far as to suggest to the subjects that they do not cross the border-line separating the conscious from the unconscious, unless I wish to pass them into the clairvoyant condition.

Another point I wish to make clear. I do not think it necessary to know objectively the exact cause of the disease. Of course the cause must be removed ere the effect can be removed. The *subjective knows*, and if you yourself are sufficiently passive your subjective will direct your thought and words to fit the case.

Every treatment should be a mental, spiritual, and physical uplift. If your soul (Psyche) is not in the work, you would better drop the lesser part, therapy, of whatever form it may be; but the combination—psycho-therapy—is the greatest remedial agent the world has ever known.