

SUGGESTION.

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It is not the purpose here to discuss the relation of the conscious and subconscious minds, but rather the moral effects of suggestions given with the intention of making a change in the thought channels, and also unconscious suggestions.

It is becoming more and more an acknowledged fact that the human life is molded, not by environment in the old sense, but by such suggestions as are offered in the surroundings. These unconscious suggestions are constantly being pushed upon the mind, from baby-hood days to the grave. The babe is laying up memories in its subconscious mind that we know nothing of, and that may or may not be given to others, or even realized by the conscious mind, still these all have their effect upon forming character. The youth during his college days, gains knowledge not only from books and instructors, but he is receiving impressions on his subjective mind that can never be erased. Acts, words and sometimes it seems almost the thoughts of those around him are written indelibly upon this mysterious mind.

Parents and teachers do not realize the influence of suggestions given to the subconscious minds of children upon their future actions and character or there would be a reform in the manner of training children in the home and school.

The subjective mind of the child has not been trained to accept or reject what may be presented to it, and so is very susceptible to training by suggestions. This fact accounts for the

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belief which children have in whatever is told to them, and the ease with which they imitate their elders, also the certainty of their becoming the character which is constantly suggested to them. Hence we see the necessity of the child just starting to school, being under the control of the best teachers both mentally and morally, "men and women of beautiful character, of inflexible adherence to Christian principle and calm, sincere, strong, dead to all selfish interests and profoundly impressed with the gravity of the work they have taken in hand." A mother who knew that her daughter, who was very sober and serious for such a child, would never make friends if this trait of character continued, used every train of thought possible to change the child. She kept constantly before her mind the picture of a smiling, cheerful countenance, until the child did gradually change in to a more sunny character, and her mother was repaid for her continual effort.

On the other hand there is no more effective way of making a wicked man of a child than by repeatedly telling him what a naughty boy he is, and how impossible it is for him to do right. Also by telling before him how he torments his mother and teachers, and with misgivings his growth into manhood is watched. The lad soon begins to think it is useless to try to be better, and he becomes more reckless than ever. He may also be made a physical and moral coward by suggestions given him in childhood. Such little things as sympathizing too heartily when he is hurt, and making a

great fuss over the wound will make a child flinch from pain even after he is grown to manhood. Constantly watching for some symptom of sickness, or being exceedingly careful to protect from changes of weather, will do more to injure the child's future happiness than would colds, falls and bruises.

Children are more susceptible to suggestion than to commands. For instance, a child commanded to complete a given task by eleven will think that it must be a difficult piece of work to need such a command, and he will waste precious time thinking he cannot get it finished, and in all probability he will not. But let the same task be given with the request that the boy come back when the task is finished, about eleven, he will hurry through and not once think of its being difficult. Tell a child not to go to the brook, and immediately "brook" is suggested to his mind and he cannot keep away nor forget it. But if instead he is given something to do or play he will not think of the brook.

But a misguided child may be brought back to noble thoughts and aspirations by suggestive treatment and also by auto-suggestion, if his will is strong enough to make the auto-suggestion forceable. New channels of thought must be started, so that the old will be forgotten and neglected, and to do this it is often necessary to put the objective at rest or in a condition similar to sleep, and then the operator can form any channels he may desire.

"Life is ever dominated by the intuitive, the conscience, so called, that impulse from the higher realm which speaks through

the subjective to the objective," then how necessary it is that the impressions made on the mind of the child shall be such as shall influence him for good instead of evil.

Unless this subjective mind has been in touch with things pure, holy and righteous the life cannot be what it should. What an influence the words and actions of mother have on the child! The mind just forming will have channels of high thinking and refinement wrought, or coarse and low thoughts established just depending on the suggestions recorded upon its little mind. Changes worn deep by repeated suggestions may be discarded for a time for newer thoughts, but in all probability something will again bring them back to the old and will lift the soul from depths to which it may have fallen.

Habits of thought will be exposed in time of danger and disaster. If a person is conscientiously opposed to dancing and has often resisted temptation in his mind, when it is presented in material form he will not hesitate a moment before saying "no." The flood a few days ago showed who were in the habit of thinking they could not stand a crisis with out some stimulent, and they were the cowards, drinking to keep their spirits up, and leaving their business stock to the mercy of the waters. A woman who had always thought it of such importance that her house should always appear in good order, would not open her doors that she might be of some use when people were in such distress, simply because she had not yet finished her work. Such are the results of the habits of wrong thought. "As a man thinketh so is he."

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Is God in direct communion with the subjective mind? Why may he not be? The soul lies here and may at any time be free from this mortal body, so why cannot God now be inspiring us to higher living through this mysterious way if we but let him? Faith is the only requirement necessary to bring the soul into communion with God. "Faith without works is dead, So faith unfounded on rational conviction is dead also- and certainly unacceptable to the Almighty, from the stand point of the bible."

Susceptibility to the influence of God may be cultivated by auto-suggestion, but auto-suggestion is not the saving grace as Christian Scientists would have it. But it is the channel God has provided for the conveyance of sustaining grace, the vehicle for transmission of faith to the self that spiritually perceives, and intuitively apprehends with out recourse to logical procedures."

An example of the power of auto-suggestion to bring faith to the subliminal self is given in the biblical man who brought his son to Jesus to be healed, but showed his lack of belief by the form of his question, "If thou canst do anything, have compassion on us." His doubt was recognized by the saviour who replied, "If thou canst believe, all things are possible to him that believeth." The man repeated, "I beleive, help thou my unbelief", thus reassuring his belief merely by repeating the statement and calling on help from outside.

"God gave to objective man the powers of reason, inductive as well as deductive"

as well as deductive, for the purpose of enabling him to successfully to struggle with his physical environment. He gave him the power to know right from wrong. He gave him supreme control of the initial processes of reasoning, and thus made him responsible for the moral states of the soul." Sometimes the mind may accept thoughts that the reason knows are wrong, but there is not enough willpower to dispel them, then the objective mind must be put asleep and some one else take its place. Physicians use this means of cure more perhaps than any other class of people. And used by the right character of physician, suggestion can be made to do wonders.

Habits not desirable may be cured by suggestion, such as drunkenness, cigarette smoking, stammering, habitual falsehood and kleptomania. Thoughts of right doing for its own sake and thoughts of health forcibly impressed upon the mind, will have great influence, also the suggestion given again and again that it will be impossible to repeat such acts, will finally dispel the habit- providing of course, that the patient is really in earnest in his desire for a cure and will not combat the suggestions by auto-suggestions of an opposing character.

Insanity in the first stages may be cured by suggestions, because the channels are not yet worn so deep but that they may be changed. A certain woman thought that her sick son had been poisoned and became carried away by that one thought. After his death she became lost in the first stages of insanity, filled with the delusion

that some one was trying to poison her. She was hypnotized and the idea of the essentials of health and how to obtain them was repeatedly suggested. She quickly became better and was finally dismissed cured.

Sometimes medicines given would have very little effect were it not for the suggestions, which have been received at some time or other, and influenced the patient to have faith in the drug. Advanced physicians realize this and in giving the subscriptions will describe the effects the drug will have, thus preparing the patient to assist by auto-suggestion, for he will naturally go over in his mind each time he takes a dose the results which he expects.

An example of the suggestion accomplishing the whole result is as follows: A man was very ill and suffered so intensely that he could not sleep. The physician did not think it wise to give an injection of morphine, so gave one of pure water but telling the man that it was something that would cause sleep and rest. The result was that the man did go to sleep and gained the relief from his pain for a few hours.

The objective mind undoubtedly has control to a certain degree at least over the vital processes of life, and so through this channel the hypnotist may improve the health of the subject. It is known that by suggestion the heart may be made to beat faster or slower, the body may become cold or hot, at the will of the hypnotist. By his will or the will of the subject the blood may be made to flow abundantly to any given part of the body. By concentrated thought pain may be created, also by filling the mind with other things the

pain may be forgotten. So the physician diagnoses his case, finds where the seat of the trouble is, and knows that by a more abundant supply of blood and the nourishment it carries the organ will be able to perform its functions healthfully. So by repeated suggestive treatments, speaking especially of the afflicted part and also upon eating drinking and sleeping sufficiently the patient becomes cured without a drop of medicine.

If the hypnotizer is a person of liberal education, broad views, pronounced literary and scientific convictions, a sincere believer in his own suggestions, having tact, patience and erudition; he may do unlimited good to his patients, not only physically but mentally morally and spiritually.

The most common cause of the cell exhaustion and consequent impoverishment of the nerve force that explains nervous prostration is the intemperate exercise of the intellectual faculties and the excessive indulgence of the emotions and passions. Emotional unrest is a far more prolific cause than over-work dissociated from irritation and anxiety."

This explains the great number of nervous prostrations among the American people, We are so emotional, restless and always in such haste, worrying our lives away simply trying to hurry matters that take time and patience.

We spend too much time thinking of ourselves instead of others and our work. The patent medicine men take advantage of this and in their advertisements describe weakness common to man so vividly

that the reader soon imagins that he has that very desease, ^hweather he really has all the sytoms or not.

Henry Clay is an example that shows how, when one is deeply moved or thinking of something else, he will be entirely unconcious of himself. Clay was feeling almost too ill to sit up, but a question upon which he felt that he must speak was before the house, so he asked the person behind him to stop him at the end of ten minetes. He began his talk and at the end of ten minutes the man pulled Clay's coat-tails- no attention was paid - he pulled harder - still Clay talked. The man resorted to a pin - Clay seemed to be perfectly numb. The man gave up and settled back to listen. Clay continued for two hours giving one of his finest orations, but when he finished he sank back exhausted, unable to leave the room without aid.

His objective mind was in the background while his subjective mind was giving its best to the people. Artists, muscians, actors and witters do best if the subconcious mind is allowed free play while the concious is kept in abeyance.

Suggestions given to people following the above mentioned professions will help them wonderfully toward success. Given intelligently they will assure self-confidence, also inspirations which will be carried out without hesitation or fear.

Only a few years ago all that is today attributed to suggestion was claimed to be magnetism. Nothing that has been done in the line of cures has been accomplished except by mind. Although suggestion is recent it is accepted by all intellengent and advanced

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people as a means of advancement along all lines, even though it is a new science and there is much yet to be investigated.

Thus it is seen that suggestion is a large factor in the lines of all people, and may be used by the intelligent person to influence for good those with whom he associates, creating in them desires for higher thoughts and ideals, making many lives happier and nobler.