

THE  
DUAL  
MIND



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# THE DUAL MIND

BY  
H. L. PAGE

*"'Tis the mind that makes the body rich."  
Shakespeare.*



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## PREFACE

I DESIRE to take this opportunity to express my indebtedness to T. J. Hudson, whose remarkable book, "The Law of Psychic Phenomena," has been a model throughout this volume.

I have drawn largely from the material found in "Suggestive Therapeutics," a book written by Bernheim, whose works are regarded the world over as being standard.

There are many others, but I hope I may cover the entire field by saying that I claim absolutely no credit for this work save that which is due to an earnest desire to place in the hands of those who heretofore have been unable to investigate to their own satisfaction a subject whose influence has reached the remotest corners of the world.

H. L. P.



# THE DUAL MIND

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## CHAPTER I

### INTRODUCTION

**H**UMAN knowledge, pitifully narrow and small, is to-day grappling with a problem which promises in its results to vastly expand the powers of mankind, although at present but dimly understood. Hypnotism is no longer the plaything of charlatans but a science, recognized as such by the highest authorities and deemed of such importance that the greatest universities of Europe and America have founded chairs for its study.

Mental suggestion in medicine takes its place to-day as one of the greatest weapons in the armory of the physician. In Paris a great hospital is conducted solely along the lines of hypnotic treatment, and the most eminent doctors of the civilized world willingly adopt and countenance methods which a couple of generations ago would have branded them as impostors.

The purpose of this book is to give a broad, general view of hypnotism with its allied sciences: what it is, what it can accomplish, and what its study may mean to the average man and woman.

The most extraordinary and preposterous claims have been put forward for the new science by men who

wish to fatten off the credulity and needs of their fellows. They have unblushingly asserted that the study of hypnotism (under their direction, of course) would bring their dupes boundless health, wealth, and fame.

It is hardly necessary to say that neither hypnotism nor any other science can fulfil such absurd claims. Nor is it necessary to put forward such pretensions to demonstrate the wonderful possibilities which lie in this little understood subject, or the immense benefits which the human race may hope to reap from its study.

In the first instance let us take disease and physical ailments in all their forms. In all ages, under one form or another the power of mental suggestion has been demonstrated. For centuries the shrine at Lourdes in France has been the goal of hundreds of thousands of sick pilgrims, and the piles of crutches which are exhibited there to-day are by no means fraudulent. Innumerable cures were actually accomplished at the sacred spot as they have been in many similar places in India and other countries where the religion of the people is held with uncompromising fervor. Similarly in America to-day many people have been relieved by Christian Science, Dowieism, and other like creeds.

Behind them all lies one simple, fundamental fact. All their accomplishments have rested solely on mental suggestion or hypnotism. In no case does the creed or dogma matter. It may be Brahminism, Shintoism, Catholicism, or any other "ism;" only one thing is necessary. The patient must have implicit faith in the efficacy of the remedy. In other words, the mind must dominate the body.

How far the power of mental suggestion may go has not been definitely determined. It is certain that it can accomplish almost miracles in the case of nervous diseases, such as paralysis and those far more subtle ailments which are roughly classified as neuroticism, or in simpler English, nerves. It also has proved of incalculable value in the treatment of consumption, and even has arrested the progress of such insidious and dreadful plagues as cancer and tumors.

This much has been proved and proved beyond all reasonable doubt. Hypnotism can alleviate human suffering to an extent undreamed of hitherto in all the science of medicine.

But there is another and perhaps more important realm in which the new science promises to reap a rich harvest. Countless men and women are whole in body but possess some taint in their mind which forever holds them back in the race of life. There is a weakness there, a rotten plank which perpetually gives way under strain. It is something intangible, indefinable, something which marks man from man and is the answer to the eternal question of why certain men succeed while others, apparently as well equipped, fail. Hypnotism promises to bring health to that part of man's wonderful organism which no drug can ever reach.

When we say that a man is weak in nine cases out of ten we mean that he has no self-control. He is under the domination of his emotions and is swayed hither and thither, losing ground always in the race which is not to the strong but to the direct. In the storms of life he drifts rudderless, and although every

other part of the ship may be sound it will invariably be wrecked.

There is in man two minds, two selves: the conscious ego and the sub-conscious ego. It is this sub-conscious self which hypnotism calls into being, and which dominates and remedies the defects which may exist in the conscious mind.

The mists of quackery and charlatanism are clearing away, and in the light of better, sounder knowledge the world is learning that many of the things which it scoffed at in the dead past are real and vital. No matter what may be an individual's personal opinion as to the limitations or power of hypnotism and its kindred branches, he cannot altogether ignore it. It is one of the great problems of to-day, and every intelligent man must take an interest in its development and possible meaning.

It is a difficult matter to give a broad and comprehensive view of so broad a subject in the circumscribed limits of a single volume. In this instance the difficulty has been enhanced by the fact that the subject was one which opens the road to wide realms of speculation, while the definite truths ascertained are comparatively few. However, there is no intention of putting forward this book as an exhaustive study of hypnotism and psychic science. The object has been rather to show along general lines what has been accomplished and the possibilities that the future holds.

There can be no question that the study of mental science is the most important of all the branches of human knowledge on which a man may exercise his

brain. Geology, astronomy, chemistry and all material sciences are merely stepping-stones to this, the primal and greatest of all. The efforts of all the scientists and savants of the world have been for all ages directed in one direction. They have sought in one way or another to fathom the great problem of man's nature, to find the possibilities and limitations of his mind. Through chemistry we may learn how his body is formed and what its functions are, astronomy and geology may teach us the age of our race and throw a light upon the creation of our earth, but neither they nor their kindred sciences can give us any information as to the mind which controls the chemical body and dominates the earthly sphere.

The wisest men of all nations and of all times have guessed, theorized, and exhausted themselves futilely, in the hope of solving, even partially, this greatest of all problems. We are yet far from any certain knowledge; but there is to be seen in the darkness a bright light and that light comes from the study of hypnotism. This science, so old and yet so new, has taught us much already and promises to teach much more in the future. It is old for it has been vaguely recognized for many centuries, but it is new for it is only within the past hundred years that any attempt has been made to study it scientifically and systematically. Up to within the past fifty years, indeed, hypnotism has been looked upon rather askance by men of science. To-day the greatest savants of the world are devoting their attention to it, and they do not hesitate to subscribe their names to the statement that in hypnotism, and in it

alone, is their hope of obtaining definite knowledge concerning the workings of that mystic force, the mind.

The first great fact that hypnotism revealed to the world was the duality of the mind. This discovery is of an importance which can not easily be overestimated. It has always been recognized, although never understood. All religions, pagan or deistic, have taught since the earliest times that man has a dual nature. They have called it spiritual and physical or by some other term; but hypnotism has absolutely established that this duality is primarily due to the existence of a conscious and sub-conscious mind.

The old prejudice against hypnotism, although rapidly dying out in the face of advancing education, still exists to a considerable extent. However, the time is approaching when no man or woman who aspires to be considered educated, or even intelligent, can neglect paying some attention to the science. It means much to them personally, for through this study they may come to that knowledge of themselves which is the first essential to success, and the first requisite to mental and physical development. This book will not have failed if it will induce some at least of its readers to consider seriously a subject which is of so vast importance to mankind.

“Man’s best study is man,” said Pope, and the poet spoke with the inspiration of genius. The man who best understands himself first, and then his fellows is the one to whom the world offers its fairest prizes and life its greatest compensations. Some men are fortunate enough to be naturally so strongly psychic that they



intuitively understand human nature as expressed in their associates and companions, but there is no bar to any one from cultivating this power to at least some extent.

Every thinking man and woman is profoundly impressed at some time or other in their lives by psychic experiences. It might be almost said that no person reaches mature years without having his life materially influenced by the unseen forces which are all around us, little recognized or understood. Hypnotism offers a theory of the unseen world which does not conflict with any known facts. It opens up a wonderful field for advancement, and promises the richest rewards for those who learn its secrets.

Hypnotism gives the only explanation, satisfactory to the intelligence, of the problem of those titanic figures, such as Napoleon and Caesar, who have from time to time strode with giant steps across the history of the world. It is true that that explanation is neither conclusive nor embrative of all the facts, but it has thrown the first plain light on the powers and careers of these extraordinary men.

Psychic science has many broad branches and subdivisions. They will be indicated generally in this volume, but each has its own separate and extensive literature, and the student who wishes to pursue an individual subject further will find a wide field of interesting and profitable reading.

## CHAPTER II

### THE SUBJECTIVE MIND

THE phenomenon of the subjective mind is of such vast importance that it must be thoroughly studied and understood by the student of hypnotism who hopes to achieve any mastery of his subject.

Man has, or appears to have, two minds, each endowed with separate and distinct attributes and each capable, under certain conditions, of operating independently. These dual minds are respectively objective and subjective in their nature and are referred to by these titles.

The subjective mind appears to be a distinct and separate entity in distinction to the objective mind which is merely a function of the physical brain. The former possesses independent powers and has a mental organization of its own. It appears to be capable of maintaining an existence independent of the body and is, in other words, the soul of man. The objective mind, on the other hand, possesses no powers or attributes apart from the physical body and is incapable of acting independently. In short the one possesses dynamic force apart from the body while the other does not.

The line of demarcation between the two is clearly defined and their functions are essentially unlike. In general terms the differences between the two minds may be stated as follows:

The objective mind takes cognizance of the objective world and its media of observation are the five senses of the physical body. It is the natural outgrowth of man's physical necessities and his guide in his perpetual struggle with his material environment. The highest function of the objective mind is its ability to reason.

The subjective mind takes cognizance of its environment through means independent of the physical senses. It perceives through what we commonly term intuition. It is the seat of the emotions and the storehouse of memory. Under certain conditions it can be made to leave the body and travel to distant lands, practically annihilating distance and bringing back intelligence of an exact and truthful character. This phenomenon has been observed too often and tested too well to permit of any doubt as to its correctness. The subjective mind has also the power to penetrate the minds of others and read the minutest particulars of their thoughts. This is done without the aid of the ordinary objective means of communication, such as speaking or writing.

In the normal condition of a man's life the objective mind controls him and governs most of his actions. The science of hypnotism deals in reality with the reversing of this normal condition. That it to say, it endeavors to put the objective mind in abeyance and call into the full exercise of its functions the subjective mind.

The subjective mind to a large extent receives its character and education from the objective mind. It possesses power of memory of its own and when called into control will perform the offices pertaining to the

physical body which it has been habituated to through the exercise of the objective mind. For this reason it presents as marked points of difference in varying individuals as are shown by their objective or primary selves. A man does not become as the gods, knowing the difference between good and evil, simply because his objective mind is laid to sleep and his subliminal self is topmost. His powers are vastly enlarged in certain directions, but he will be also under the limitations of his primary self.

The subjective mind may really be termed the life principal of the body and its main functions are the preservation of the human body and the propagation of the race. In the exercise of these functions some of its most interesting phenomena are to be observed.

These functions are common to the whole animal creation. The first may be subdivided. It is exercised in the first place in what is commonly known as the instinct of self preservation. In the second place it operates in the instinct to preserve human life in general, an instinct which is almost as strong as the first. The second function is universal and of enormous potency. There is no species of animal life so low or undeveloped where the instinct of reproduction does not appear and in tremendous force. This phase of life is too well known to call for special attention. It is invariable save for a few rare cases where personal idiosyncrasy obviates it and then the condition found is a diseased and abnormal one.

Where the life of an individual or of his offspring is in danger the subjective mind takes prompt possession

and governs every act as long as abnormal exertion is necessary for the preservation of the imperilled life. Innumerable proofs might be given of this phenomenon and many of them could be supported out of the personal experience of the average man. A man in deadly peril frequently exhibits preternatural strength which would be impossible under normal conditions. He also displays the most marvelous presence of mind and will do exactly the right thing at exactly the right time when it is obvious that he could not have employed the slow, logical processes of the objective mind. In other words his acts become instinctive, which is to say that he is under the possession of his subjective entity.

Cases of premonitions of impending danger are too familiar to require any discussion. But it is not often realized that they are really examples of the solicitude of the subjective mind, which sees and understands many things which are hidden to the objective man. Most usually these premonitions are disregarded and do not rise above the threshold of the consciousness. This is easily explained. The habits of modern man and his attitude of scepticism towards everything that he does not fully understand render him averse to regard a warning which might otherwise avert a peril which his objective mind is incapable of realizing. We are at present only on the threshold of this vast knowledge which is ours when we know how to avail ourselves of it, but undoubtedly the day will come when all the powers of the subjective mind which are to-day revealed by hypnotism will be at the control of the individual.

There is no doubt of the existence of an invariable

law that where a person is in imminent danger the subjective mind makes a supreme effort to give warning and avert the peril. Sometimes it is successful and sometimes not, but it is certain that in every case the effort is made and the responsibility rests on the individual for disregarding it.

These warnings are in themselves proof that the subjective mind has powers of perception and can acquire knowledge which is outside the range of the objective faculties. It is constantly on the alert, and even when the body is asleep it is always active as is constantly being shown by well authenticated instances of where men are roused from sleep by an overwhelming sense of some approaching danger. They have found the warning true, although generally they could not account for the warning which had certainly come through no objective means.

Although the subjective mind may appear at times to be dormant it is never so. It takes notice of and records what passes in all states of the mind, not merely the incidents of its waking life but also all that occurs during the periods of its own special activity.

The subjective memory is the only one which records every thing down to even the minutest details which occur throughout a lifetime. The objective memory is exercised by an effort of the will, but that of the subconscious mind acts unconsciously. It is what we call recollection.

This is one of the greatest marvels of man's subliminal self. The smallest details of acquired knowledge are written on the hidden tablets of his mind and

only require favorable conditions to call them forth. The extent of these vast treasure houses is incredible but every thinking man can recall instances of where recollection came to him, under certain specific circumstances, of events which he had long since forgotten. Every experience of life is recorded in ineffaceable characters on the mind of man.

Recent scientific investigation has shown how wide the difference is between the objective and subjective memories. The first has been demonstrated to have an absolute location in the cerebrum, and the localization of disease has proved that it may be subdivided into such divisions as visual memory, auditory memory, memory of speech etc. This has been proved beyond doubt by experiments which show that any one of these branches can be destroyed by a surgical operation.

On the other hand the subjective memory appears to be an inherent force which has no apparent anatomical relation to the individual and is incapable of being either hurt or helped by the surgeon's knife. On the contrary, an abnormal condition of the cerebrum has frequently been followed by extraordinary exposition of the powers of the subjective mind. This has occurred in numerous instances in the case of persons mentally deranged. While they may have lost much of their objective powers of perception those of their subjective selves appear to be permanent.

Except in such cases where human knowledge is governed by fixed laws everything acquired by the subjective mind is through objective education. In other words it learns only what has been imparted to it

through the operation of the objective senses. For instance, its knowledge of books is only such as has been acquired by the individual through objective means.

At the same time the subjective mind has powers which can at present only be recognized without explanation. It can make itself heard, felt and can move ponderable objects. This discovery has explained much of the phenomena of spiritism, although we are far from understanding its operation or the laws under which it is governed. Its apparent powers of annihilating space and time and wandering from country to country without the body is another of the fascinating problems which it offers for solution.

There are several ways in which the subconscious mind can be brought above the threshold of consciousness and placed in control of the individual. When this is done we term the results phenomena and the leading instances which have been alluded to here are caused through the medium of hypnotism or mesmerism. That is: percussive sounds, such as table rappings, movement of ponderable bodies and phantasmagoric appearances.

One of the curiosities of the subconscious mind is that the only branch of human knowledge which it appears to know instinctively is that of mathematics. It cannot tell historical or geographical events, but it can estimate time without the aid of an instrument or make an arithmetical calculation with no apparent process of reason. A third class of phenomena to be observed is in respect to music. In these three classes are to be found explanations of the various mathematical and



musical prodigies which have appeared from time to time in the world.

Music is a phase of the human soul and belongs absolutely to the realm of the subconscious. All musicians have an inherent power of grasping the laws of harmony and it is not too much to say that all genuine music is the product of the unconscious mind. There is practically no limit to the power of music over the subconscious mind. It is the universal language of the human soul and appeals alike to the most cultured man and the savage. It is also the most potent force for the awaking of the subconscious memory that we know. A familiar tune will recall to a man events and experiences which could not be brought back by any effort of the will.

An inherent power of the subjective mind is its faculty for measuring lapse of time. The objective mind does not possess it and can only measure time by the movements of the heavenly bodies, or some other material aid. The subjective mind on the other hand requires no dependence on objective aids, or the exercise of reason. Generally speaking the inherent powers of the subjective mind pertain to a comprehension of the laws of nature. It comprehends by intuition the laws of mathematics, the laws governing the harmony of sounds and in some instances the laws governing the harmony of colors.

An important distinction between the subjective and objective minds rests in the fact that in the first case all reasoning is deductive while in the second it may be inductive. The subjective mind will accept any premises

and reason deductively unerringly. The one exception to this rule is when the premises are opposed to the principles of the person. It is unlike the objective mind in being incapable of taking a series of experiences or facts, and from them drawing general conclusions to guide future action or establish a general law.

It may be noted here that through the subjective mind mathematical and musical faculties can be developed in individuals without objective training. In fact this has been done in some cases where the individual was incapable of receiving any considerable objective education.

The subjective mind is always subject to suggestion from the objective mind, either that of its own person or of some one else. What is more, it can be controlled by suggestions opposed to all reason. The objective mind will reject suggestions which are opposed to its sense of reason, its positive knowledge or the evidence of its senses. On the other hand the subjective mind will accept any premise that is suggested to it no matter how absurd or illogical it may be. This is the whole basis of hypnotic phenomena, and it is important to remember that the subjective mind will always accept suggestions when intelligently and actively employed.

This amenability to suggestion is always strongest during sleep, for which reason sleep is usually, although not necessarily, invoked by hypnotists. The subjective mind is constantly under control by its own objective mind, for which reason the objective mind must first be in abeyance before a second person can bring full power of suggestion to bear on the subjective mind.

The impossibility of the subjective mind to reason inductively and the invariable readiness with which it will accept any premise that is suggested to it have formed the basis of some of the most interesting phenomena of hypnotism. An experiment which was carried out recently by Professor Millet of Paris demonstrated in an extraordinary manner this curious quality. The subject was a young man who after a brilliant collegiate career was beginning to make his name known at the Parisian bar. He consented to allow himself to be placed under hypnotic influence and was immediately informed that he was a believer in Mohamet. He promptly accepted the suggestion and for over an hour maintained a brilliant and faultlessly logical argument on the tenets of the Mohammedan faith. On a subsequent occasion he argued with equal lucidity and acumen on the doctrine of Pythagoras. This experiment was similar to a series conducted by Professor Millet in every one of which the subjects accepted unquestionably suggested positions which were totally at variance with their personal convictions and argued with unerring logic from these propositions.

The peculiarity seems to arise from the persistency with which the subjective mind will hold to and follow every idea suggested. It is worthy of note, however, that it is absolutely incapable of controversial argument.

The statement that the subjective mind reasons deductively has reference to the results of its reasoning rather than to the forms it employs. That is to say that while it may not reach its conclusions by syllogism they are always syllogistically correct. The deductions of

the subjective mind are always just and syllogistically perfect and are equally so whether the original premises suggested are true or false.

The subjective mind never classifies a series of well-known facts, and argues from them up to general principals, but, given a certain principal to start with, will reason deductively from it down to all legitimate inferences with a marvellous cogency and power.

It is noteworthy that the comparative ease and perfection which are acquired in any pursuit depend on the degree in which it ceases to be connected with the conscious ego. That is to say that the powers of the subjective mind are exercised with greater facility than those which have been attained through the operation of the objective faculties. At the same time a man cannot be said to be fully normal when he is under control of his subjective mind, and when this condition is permanent he is insane.

It must always be remembered that the subjective mind depends to a very large extent for its education upon the objective faculties. No person who has not had an objective education can become a great orator, or excel in any human effort merely by the development of his subliminal self. The most perfect exhibition of intellectual power comes from the synchronous development of the objective and subjective minds. Under these conditions the individual has all the benefits of his reasoning powers combined with the perfect memory of his subjective mind and its marvellous power of arranging its resources in a syllogistic manner.

There are only in all history a few examples where

this condition has existed. It may be perfectly normal but it is seldom indeed that it is found in perfection. Julius Caesar, Napoleon and Shakespeare are probably the most remarkable examples known, and even in their cases there were flaws of development.

Innumerable attempts have been made to define genius, and none of them are completely satisfactory. Psychologically at all events genius seems to be the synchronous development of the objective and subjective minds. When these two faculties of man approach an even balance, with no undue preponderance on one side or the other, an individual shows those powers which we denominate as genius.

On the other hand where the objective mind is markedly dominant, the order of intelligence is low, while if the subjective mind has the supremacy the individual will be, to some extent at least, insane.

In no respect is the phenomenon of the subjective mind more deserving of study than in the intuitive manner in which it impels the individual to cling to life. There occur moments in the lives of most men when if it were not for this sense they would destroy themselves. In fact it is hardly an exaggeration to say that if it were not for this instinctive love of existence the human race would long e'er this have vanished from the earth.

One of the most interesting phases of this instinct is that it is strongest during the years when man is at his highest stage of usefulness and diminishes with increasing years. From youth to middle age the average man clings to life with passionate and unreasoning

intensity. No matter how terrible the catastrophes which overwhelm him, no matter how lost of all hope he may consider himself, he will yet hold on to life with a grim tenacity which only insanity or some abnormal condition can affect. As soon, however, as old age approaches this desire begins to grow feebler, and not infrequently ends in not merely a willingness to die but even a desire to lay down a burden which has become irksome.

Avoiding any excursion into the realm of polemics, the existence of the dual personality of man and the extraordinary consequences which that fact brings about is a subject worthy of the attention and study of every progressive being.

## CHAPTER III

### HYPNOTISM

**M**ODERN science has dispelled the mystery which for so long enveloped hypnotism and its manifestations. It is no longer necessary to believe that a man who exercises hypnotic powers is in alliance with the author of evil or has sold his soul to that interesting person, the devil. Hypnotism is no longer a subject of fear or sneers except on the part of the most ignorant.

The cause of hypnotism lies in the fact that every human being in the world consists of a dual personality. There are two distinct entities in every man and woman. That is to say, of course, two mentalities, for the physical can be ignored. These two personalities are called in scientific terms the objective and subjective minds. The objective mind is that with which we perform all our conscious acts and formulate all our conscious thoughts. The subjective mind is much more subtle and receives and records all those impressions which we absorb unconsciously, but which nevertheless make up so large a part of our lives and play so important a part in the development of our characters.

A very simple illustration will demonstrate the distinction between the objective and subjective mind. You meet a friend and chat with him. During your conversation your conscious or objective mind has been fully occupied with the subject of your talk. You paid no

attention that you were aware of to your friend's clothes or appearance, yet both were absorbed by your subconscious or subjective mind. If it became necessary later you would be able to recall what your friend looked like and what he wore. Of course the recollection would be more or less distinct in accordance as your subconscious mind was acute or dull.

To use another illustration. You enter a room to obtain a book. For the time being your conscious attention is wholly occupied with your search for the book. You move tables and chairs about and shift papers and other articles, almost oblivious of their existence. Yet subsequently if you were questioned you would recall the appearance of the room and more or less accurately, and what it contained. You had not deliberately thought of these things but unconsciously you had absorbed them.

One of the most convincing and striking proofs of the dual mentality which exists in man is afforded by the phenomena of dreams. In fact it was this which first led scientists to suspect the existence of two distinct minds.

In waking hours our motions as well as our thoughts are controlled by our consciousness and we think along certain lines or move in certain directions according to what we term our will. When we sleep this controlling force is dormant. All the impressions and images which were received by the subjective mind in our waking hours rush pell-mell through our brain and form weird, inconsequent pictures which are influenced by our physical condition. Many of these images and impressions



we cannot recall, when we wake again, of ever having received but there seems no reason to doubt that they were received by our subjective mind.

Of course this is not meant as an explanation of dreams. What it is that makes these images come to life in our brains and take the forms they do we do not know nor have we even a plausible reason to offer. The phenomena of dreams is as great a mystery to-day as it was in the days of the Egyptian soothsayers, but it has taught us that there exists in the marvellous mechanism of man not one but two mentalities.

It has taught us another thing, for it has thrown a searchlight on the hitherto obscure subject of hypnotism. In the first place, we have learned the most important fact that *hypnotic sleep does not differ in any respect from natural sleep.* The hypnotist puts his subject to sleep simply through the power of suggestion, and suggestion plays a large part in every natural sleep.

Every man and woman in the world, be they Christian or heathen, savage or civilized, has in babyhood been lulled to slumber by a mother or some one who took her place. The woman, rocking her baby to sleep on her breast, is an unconscious hypnotist. She is impelling her child to slumber by suggestion and that is precisely what the hypnotist does. Moreover, any adult who goes to sleep in normal moments wishes to do so. He is practising hypnotism on himself which is just as simple and easy an operation as to be hypnotised by an outsider. In fact it is usually a much simpler operation.

Which brings us to the main proposition. Hypno-

tism means nothing more or less than suggestion, and it is practised unconsciously by almost everybody every day of their lives. There are few of us who have not amused ourselves at one time or another by looking fixedly at some person in our neighborhood with the intention of making the subject of our regard look at us in turn. That little experiment is pure hypnotism, and, incidently, it may be taken as a complete proof that every one of us is a hypnotist in embryo; it is not necessary to have long hair and creepy eyes or any similar nonsense.

Every man or woman that has a clear mind is a hypnotist, and their power rests with their mental development and the amount of study they care to give the subject. The amusing tricks which the parlor hypnotist performs are generally within the capabilities of any man in the room. The only difference is that the performer had gone to the trouble to study the science, and probably had some natural inclination in that direction.

Hypnotism appeals to and controls the suggestive mind. In other words, it is the substitution of the hypnotist's objective mind for the objective mind of the subject. When a hypnotist puts a subject to sleep he is performing identically the same operation that he does when he puts himself to sleep. In the first instance he is using his objective mind and the subject's subjective mind and in the second both minds are his own. From which it readily can be seen that natural sleep and hypnotic sleep are one and the same thing.

This fact is well recognized by the medical fraternity, and no modern doctor hesitates to put a patient to

sleep by hypnotic means any more than he would hesitate to go to sleep himself. In fact he is far more willing to use hypnotism than drugs, for the latter must always have a physical reaction whereas hypnotism is purely a natural means.

It is well to emphasize the fact that there is nothing occult or supernatural about hypnotism. It is a science, the causes of which are well understood and which requires no more special attributes to learn than the science of chemistry or medicine. Of course as one chemist is greater than another and one physician than another physician, so one hypnotist will be capable of producing much better results than his fellow who is not his mental equal. However, a certain proficiency can be obtained by any normal person, and if amusement is all that is sought the simple tricks of the parlor hypnotist are practically within the mastery of everybody.

Up to a comparatively recent period it was supposed that the only method of producing hypnosis was by oral suggestion. The experiments of Professor Braid and others have however, demonstrated that this by no means is the case, and that a subject may be thrown into a hypnotic state by purely mechanical means.

Professor Braid discovered that by gazing steadily at a bright object, such as a polished disk of steel, hypnotic sleep could be induced. All that was necessary was for the subject to concentrate his mind on the object before him, when in a few moments he would pass into a state of hypnosis which would be identical with that produced by the old method of oral suggestion. This

savant also discovered that not merely hypnosis but many of the best known phenomena which are attributed to magnetism could also be produced by this method.

The importance of this discovery was enormous, and upon it was founded the largest and best known school or hospital of mental therapeutics in Paris. In this hospital patients, principally those suffering from nervous diseases or drug habits, are hypnotised by means of steel disks, crystal balls, etc., and then treated by suggestion. A simple experiment in this method may easily be made.

Take any bright object between the thumb, fore, and middle fingers of the left hand. Hold it about twelve inches from the eyes and in a line with the forehead. The position should be such as to cause the greatest possible strain on the optic nerves. A fixed stare on this object will first cause the pupils to contract and then dilate. After a few moments the eyes will assume a wavering motion, and if the fore and middle fingers of the right hand be then extended, slightly separated, and carried from the object towards the eyes the latter will close with a vibratory motion.

In carrying out this experiment with a subject it may sometimes fail on account of the eyeballs moving. It should be impressed upon the subject that he must allow his eyes to close when your fingers approach, and maintain the eyeballs in the same position, riveting his attention upon the object he is supposed to be looking at.

In this form of producing hypnosis it is not abso-

lutely necessary that the object held be a bright one, but the brighter it is the greater the strain that will be exercised on the eyeballs which is an important part of the experiment. As a matter of fact, the fingers alone of the hypnotist will be sufficient if the subject concentrates his mind absolutely on what he is gazing at and is thoroughly in accord with the experiment.

The principal points to remember are that whatever the object, it should be held not more than a foot away from the subject's eyes and where the light will fall on it. The back of the subject should be turned to the light, and during the ten or twelve seconds, which is all the time necessary for the experiment ordinarily, he must keep his eyeballs motionless in a strained stare.

In the first experiments carried out along these lines it was thought sufficient to get the patient to gaze fixedly at an object until his eyes closed involuntarily. In many cases, however, it was found that this caused subsequent pain in the eyeballs and inflammation of the conjunctival membrane. In order to avoid this the plan was adopted of the hypnotist closing the eyes himself after he had noticed the beginning of the vibratory motion which betokened the approach of hypnosis.

Where hypnosis is produced solely by oral suggestion, the process is really as simple and easily mastered as where mechanical means are employed. The eyes of the hypnotist take the place of the object on which the subject gazed in the latter case. The experimenter requests the subject to gaze steadily into his eyes, and maintain the stare as long as his eyes can remain open. Then he asks him to think of nothing but sleep. It must

be fully understood that there is no such thing as involuntary hypnotism. A man cannot be hypnotised against his will, and there is no use in attempting the experiment unless the subject works in agreement with the hypnotist.

Having captured the undivided attention of the subject, the hypnotist in a slow, clear voice repeats something to this effect:

“You are becoming very sleepy. Your legs are tired, your arms are tired, your whole body is tired. You cannot move any of your limbs, and you can see nothing. You must go to sleep for you are far too weary to remain awake any longer.” Then in a commanding voice he adds: “Sleep.”

Some people are far more liable to hypnotic influence than others, and many will go into a state of hypnosis at the word of command but others will be only partially affected and it will be necessary to continue the process of suggestion by repeating in slow and persuasive tones:

“You are now going to sleep, to deep sleep. You are so drowsy: O so drowsy and you must sleep deep. Your eyelids can remain open no longer. They are so heavy, and drowsily, drowsily you fall to sleep. Sleep deep, deep down deep, fast, fast asleep.”

If the suggestion is not sufficient to completely close the eyelids, although the subject appears sleepy and under hypnotic influence, they can be closed by the hypnotist gently pressing them down with the tips of his fingers. There is no mystic formula or any exact words to be used in producing hypnosis. All that is

necessary is to repeat the suggestion of sleep, but it will be found that short, long-syllabled words are best, and the voice should be pitched in a low, clear monotone.

## CHAPTER IV

### MESMERIC PASSES

THE inducement of hypnosis by mesmeric passes opens up a wide field in which our knowledge must be said to be far from accurate. The theory advanced by Mesmer, and still held by many of his disciples, was that there was a subtle fluid which was transmitted from the operator to the subject. He asserted that hypnosis was caused by this fluid, and could be induced independently of suggestion.

One of the most curious phenomena observed in connection with the process of mesmeric passes is that the mesmerist hypnotises himself by the same act by which he mesmerises his subject. This is so at least when he employs the old methods of inducing the subconscious state. That is, passes, fixed gaze, and concentration of the mind.

The method invented by Mesmer for the production of a state of hypnosis consists properly in a series of passes made from the head downwards, while the operator gazes fixedly into the subject's eyes and concentrates his mind absolutely on the work in hand. The experiment will fail if the mesmerist allows his attention to be distracted for a moment.

An important distinction in regard to the mesmeric method is that it is claimed by many of its most prominent exponents that by it a subject may be thrown into a



mesmeric state against his will. This is a point which has never been definitely decided, but it seems certain that it is largely influenced by questions of personality and circumstances.

Whatever truth there may be in the "fluid theory" of Mesmer, it is certain that the experience of thousands has shown that when passes are made over them, even at a distance of some feet, curious sensations are produced. The effect seems to be akin to that of a light shock of electricity and produces a remarkably soothing effect upon the nervous system. If this effect is continued and the subject is receptive the final result is mesmeric sleep. This proves that there is some mysterious influence which emanates from the mesmerist and that it can be controlled by his will. There is a wide field for speculation opened here, but up to the present time all that we can do is to accept the facts as they are known to us, and wait for more light as we become better acquainted with the processes of the human mind and body.

There has been practically no change in the theory of the mesmerists since it was first advanced by Mesmer. It may be briefly expressed thus: There is a subtle fluid, akin to magnetism, which, by an intense effort of the mind, can be projected from the finger tips upon a subject, producing hypnosis and all the varied phenomena of magnetism.

Persons who know little or nothing of the subject are apt to sneer at this theory as fantastic, but there has never been any other put forward which offered a reasonable explanation of mesmeric phenomena.

Mesmeric passes are made with the palms toward the subject and in a downward direction to produce sleep. To awake the subject the motion is reversed, an upward movement with the backs of the hands towards the sleeper. Personal contact is always necessary. Sometimes the mesmerist communicates his influence by pressing the balls of his thumbs against those of the patient, but more usually in making the downward passes he gently touches the head and face or other parts of the body.

Two things are essential in mesmerism: Intense concentration of mind and personal contact. Professor Bernstein of Germany, who has been remarkably successful in his mesmeric experiments, gives the following description of his method:

“Having seated the subject in a chair before me, I raise my hands and move them downward with my palms toward him. The pass is made from the top of the head to the pit of the stomach and at its conclusion I recommence bringing my hands back into position with a wide-sweeping movement. In making the passes the tips of my fingers gently touch my subject. It takes from about six to ten minutes to produce sleep. To awaken the subject I reverse my passes, raising my hands over the body from below with the backs turned toward the subject.”

The processes which develop the primary source of power in the mesmerist are identical or cognate with those which place his subject in a mesmeric condition. Just in proportion to the perfection of these conditions can the phenomenon of telepathic clairvoyance and all

the higher phenomena of subconscious activity be produced.

When a man is mesmerised his subjective mind may be stimulated to activity, although his objective mind may not be completely in abeyance. However, the degree in which subjective phenomena are produced will depend on the degree in which the primary self is controlled.

One of the most important points in connection with mesmerism is the extent of what is known as the rapport between the mesmeriser and the subject. This rapport is a peculiar sympathy or harmonious relationship, and is exhibited in different ways. Its general manifestation is that the subject while under mesmeric influence can hear no voice but that of his mesmeriser, will do no bidding or receive any suggestion save from him, and the latter alone has the power to awaken him. This rapport differs greatly in different cases, but it always exists in some degree.

The subconscious ego forms habits easily which are as easily broken. It is, however, almost impossible to eradicate the habit of personality suggestion or rapport if it is permitted to be formed. This is a direction in which danger lies for the subject who permits himself to be too frequently mesmerised by the same individual. He runs a risk of losing to a certain extent his own personality and being perpetually under the sway of the will of another.

The exhibition of telepathic powers requires certain conditions of perfect rapport between the operator and his subject, which is treated more fully in another place.

The objective senses of the subject must be in complete abeyance, and the operator must be in a partially subjective state himself.

Suggestion is not necessarily limited to oral communication. Telepathy is just as much suggestion as that made by speech, and is often far more effective. The mesmeric state offers peculiar facilities for observing the mystery of the transmission of thought and sensation which we term telepathy. In fact, in the investigations which have been carried on in this new science the most remarkable results have been obtained through mesmerised subjects. Numerous authentic records exist of the transmission of the sensations of pain and taste while persons have been in the mesmeric state.

Experiments conducted by the London Society for Psychical Research have demonstrated beyond all doubt that telepathic powers are possessed by a large number of people, and early mesmerists have proved conclusively that the mesmeric condition is the one most favorable for the development and exhibition of these powers. Whenever the mesmerist is in subjective rapport with his subject he can convey suggestions telepathically with as much certainty and power as he could orally.

It is important to note that ordinary hypnotic methods, whether mechanical or otherwise, are not sufficient to make the subject respond telepathically. To obtain exhibitions of the higher phenomena of hypnotism with any certainty of results it is essential to use mesmeric methods. In simple hypnotism there is no condition of telepathic rapport existing between the

operator and his subject. Consequently, the phenomena, which may be exhibited by mesmeric processes, and which arise from telepathic rapport, cannot be exhibited.

Mesmerism is distinct from hypnotism in that the latter depends for its effects upon oral suggestion, whereas mesmerism exerts a positive force of great power upon the vitality of the body of a subject, and in addition to oral suggestion, through rapport, can suggest telepathically as certainly and powerfully as by oral methods.

It naturally follows that mesmerism must be the most powerful in its immediate effects, for it employs mental suggestion as well as oral suggestion, and in addition that mysterious psycho-physical force which is known as animal magnetism.

It is always advisable to use mesmeric passes. In the first place, they are so generally believed to be necessary that they greatly assist by way of suggestion. Secondly, they enable the operator to better concentrate his mind on what he is doing and to fix his attention upon his subject. Thirdly, they operate as a suggestion to the operator himself, which is as necessary and potent, to obtain the desired end as is suggestion to the subject. Lastly, whether the fluidic theory be true or not, there is some power which appears to flow from the finger tips, and this appearance is as real in its effects upon the minds of the operator and subject no matter what its actuality may be. This is most important, as before any experiment can be a genuine success it is essential that confidence be established in both parties.

Self-confidence in the mind of the operator is at least a *sine qua non*, and this can be accomplished by the simple process of auto-suggestion. Without this self-confidence he will fail to fix the attention of his subject and prevent it from wandering from object to object and from this to that.

Secure the subject's attention and hold it. Allow him to see by your easy and self-confident manner that you are perfect master of the situation. Assert boldly that you have the power to hypnotise him and the battle is more than half won. Never let the thought of failure enter your mind, and never make a qualified statement. Everything you say should be direct, dogmatic and positive. The subject should be enjoined never to let his eyes wander but to keep them fixed on you and to allow his mind to remain as blank as possible.

The degree of hypnotic sleep into which a subject can be placed at the first trial varies greatly with individuals. Some persons merely become drowsy, others pass into a light sleep, while a third class are thrown into the deepest form of somnambulism. As a general rule, the degree of sleep deepens with each hypnosis. The subject usually reaches his deepest stage about the fifth time he has submitted himself to the influence.

Sleep is not essential to a hypnotic state, although the higher manifestations cannot be obtained except when the subject is somnolent. It will frequently be found that when an individual is hypnotised for the first time he only submits to suggestion in a slight degree and remains awake. Some simple suggestions,

such as heat on a certain part of the body can, however, be made potent. The subject should not be dared to open his eyes when he first closes them as he will usually be able to do so and, by this exercise of the will, render the entire experiment abortive. It should also be carefully borne in mind that no suggestion should be made which would be repugnant to the subject's consciousness.

Subjects who sleep lightly at their first seance have a tendency to awaken quickly. It is necessary to hold their eyelids closed, and say from time to time "sleep," in order to keep them under the influence. The habit of sleep is very quickly acquired, and after a few experiments the subject will remain asleep as long as the operator remains near, although he will awake immediately the influence is withdrawn.

The mode of suggestion should be varied in accordance with the suggestivity of the subject. A simple word of command will not do in all cases. Sometimes it is necessary to reason, to prove, in order to impress the idea sufficiently upon the mind. In other cases the suggestion must be affirmed in a decided manner, while with yet others the idea of sleep must be gently insinuated. It is always necessary to consider the normal individuality of each subject, his inclinations, character and special impressionability.

## CHAPTER V

### HYPNOTIC CONDITIONS

THE various degrees of hypnosis and conditions into which a hypnotic subject passes are known by different names, such as anaesthesia, somnambulism, catalepsy and simple hypnotic sleep. These conditions differ considerably, and are produced according to the character of the subject, the power exerted by the hypnotist and the number of times that the subject has been in a state of hypnosis.

When a subject is thrown into a cataleptic state the operator is able to take one of his arms or legs and raise it to a certain position when it will remain in that pose automatically. This phenomenon is called suggestive catalepsy because it is easy to recognise that it is purely psychical, and is directly due to the passive condition of the patient who maintains his limbs in the position suggested exactly in the same way that he will retain a suggested idea. The extent to which cataleptic phenomena can be produced varies with the depth of hypnotic influence and the psychical receptivity of the subject.

While verbal suggestion is the best method that can be used, it is usually advantageous to accompany the words of assertion with an appropriate suggestion. While human speech is the best means of expressing a suggestion in a precise manner, yet by combining with



it a gesture a greater degree of definiteness is often obtained.

The phenomena of hallucinations consists as the name implies in making the subject believe ideas and facts which do not exist. When a subject is in this condition he can easily be made intoxicated by giving him a glass of water to drink and assuring him that it is whiskey. This is an extremely interesting experiment, for the intoxication caused by suggestion cannot be differentiated, even by a medical man, from that caused by actual indulgence in alcoholic beverages.

Another popular hallucination which is largely made use of by professional hypnotists is to make the subject assume the name and character of some suggested individual. The suggested personality will be at once assumed and carried out with all the marvellous deductive reasoning and logical exactness that is characteristic of the subconscious mind. Thus, for instance, a subject may be informed that he is President of the United States or King of England. He will immediately commence to act as if he really occupied one of those exhalted positions, and will carry it through in a manner which could not be rivalled by the greatest actor that ever appeared on the stage.

A subject may be made to assume any number of characters in the same evening, and there is practically no limit to the power of suggestion in this direction. It is an extraordinary demonstration of the power of a man in a subconscious state to divest himself of his own personality and assume that of others simply in obedience to the law of suggestion.

It may again be emphasized that in making all suggestions the language of the operator should be plain, distinct and direct to the point.

In the condition of anaesthesia the power of sensibility can be absolutely destroyed by suggestion. A subject can be made to thrust pins into his body or allow them to be thrust in by another person without experiencing the slightest pain. In fact, it seems to be true that a patient may be submitted to unlimited pain while in this condition and know as little about it as if he were under the influence of chloroform or any other material anaesthetic. This phase of hypnotic phenomena opens a wide field for conjecture in therapeutics, but that is a subject which must be dealt with separately.

One of the most extraordinary effects of hypnosis is upon the memory. This faculty may be made extremely dull or remarkably active. The subject can be made to forget his own name, and again he will recall things long forgotten, and recite poems which he could not possibly do in his conscious moments. Even the ability to speak a foreign language may return, although many years may have elapsed since the conscious ego lost all remembrance of the tongue. There are instances where hypnotic subjects commenced to speak a foreign language which they had not used or heard since their early childhood.

Where the hypnotist wishes to demonstrate the phenomena of suggestive catalepsy, it is almost invariably necessary to use mesmeric passes. For example, place the subject's arm straight out from his body and make a pass from the shoulder to the fingers, saying at

the same time: "Now your arm is stiff and rigid and you have lost the power to move it. You may try as much as you like but you cannot move that arm. I have placed it there and it must stay there as long as I wish."

If the subject is properly under hypnotic influence the arm will remain in the position in which it was placed. In a similar way the subject may be made to hold his mouth open so that he cannot utter a word, or hold his limbs stiffened so that it is impossible for him to walk. Or the experiment may be varied by making the subject move a limb in a certain direction. He will continue the movement indefinitely until it is arrested.

A subject may be caused to assume an infinite number of attitudes and expressions. He may be made to express ecstasy, prayer, grief, suffering, disdain, anger and fear. A very amusing method in which this kind of automatism may be demonstrated is as follows. The operator looks fixedly at the subject so as to arrest his gaze. He then walks slowly backward, whereupon the subject immediately arises and follows him, imitating to the smallest detail every gesture and act of the operator. In this way he may be made to dance, laugh, sing, blow his nose, clap his hands, or perform any other antics which the operator suggests. A subject may be given a piece of soap and told to wash his hands. He will continue the operation for hours if he is not stopped.

It is remarkable that where a complex act is suggested, and no suggestion made as to how it shall be carried out, the subject will usually devise a method of carrying out the suggestion with exceptional ingenu-

ity. For instance, it was once suggested to a subject that he should poison a member of the company with a glass of pure water, which he was told contained arsenic. Of his own volition he immediately approached the designated victim and offered him the water, saying: "It is a very hot day."

Another subject was told to steal a pocket handkerchief of one of the party. He walked towards the individual and when approaching him, feigned dizziness, reeled and fell against him, snatching the pocket handkerchief as he did so. In a similar instance the subject approached his victim and asked him abruptly what he had on his hand. The person addressed looked at his hand and while he examined it his handkerchief disappeared.

All suggestions should be made with regard being paid to the personality and habits of the subject. If he is given a task which is along the line of his special abilities, the most extraordinary ingenuity and resource will be displayed. On the other hand, if the suggestion is opposed to his natural inclinations and experience the result will be correspondingly poor.

One of the best known features in hypnosis is the rigidity of the body which frequently ensues when a subject is thoroughly under hypnotic influence. There is sometimes a complete contraction of all the voluntary muscles and every joint in the body becomes as stiff as those of a corpse. In this state the head of the subject may be placed on one chair and his feet on another. The body will lie, without support, stiff and straight and can often support a heavy weight, such as another man

seated upon him. Usually a command from the operator is sufficient to put an end to this rigidity, but sometimes it continues for a considerable time and has been known to last for seventeen hours. One of the most remarkable features of this phenomenon is that the subject, upon recovery, does not experience any great fatigue from having maintained such great muscular exertion. It is possible for a subject to stand on one leg for an hour and then be brought back to consciousness when the ordeal will not be followed by any serious physical fatigue or pain.

What is termed by Liebault "automatic movement" is where the subject has his limbs started by the operator revolving or moving in some direction. No verbal suggestion is necessary but the movement will be continued indefinitely, precisely the same as if it had been suggested orally.

In the lighter stages of hypnosis the memory is perfect. The memory of the subject of his abnormal state is precise, and at the conclusion of the hypnosis he is able to describe all that occurred. In the deeper stages, however, the subject rarely remembers his experiences when he has returned to consciousness.

Where memory is destroyed on waking the condition is known as somnambulism. Sometimes somnambulism occurs only at certain moments during hypnosis. At other times it is the constant condition. It is in the latter case that anaesthesia, catalepsy and all the higher phenomena of hypnosis are brought to their highest perfection.

As a general rule, persons who have been in a som-

nambulistic state will in their waking moments remember nothing of what transpired during hypnosis, although on being again hypnotised they recall every detail of their previous experience.

In the phenomenon of hallucinations some of the more curious effects which have been demonstrated may be noted.

If a subject be given an imaginary object, such as a book, to hold and be told to press his hands together, he will experience a resistance precisely as though he held a real book.

If a portrait is made to appear on a piece of cloth or cardboard, both sides of which are the same, the subject will always see the imaginary picture on the same side of the cloth on which it was first shown to him. It will not affect his judgment no matter how many times the cloth is turned about.

An imaginary opera glass handed to a subject will perform its functions for him just as if it was real. He will see distant objects near him and on reversing the instrument will see near objects far from him. In the same way objects will appear enlarged to him on looking at them through an imaginary microscope.

It would appear that the sense of feeling is the faculty of the body which is most susceptible to the influence of suggestion. The skilled mesmerist, having placed himself in rapport with his subject, can destroy all sense of feeling in any part of the body by a few downward passes and an oral suggestion. Thus a few passes over the face and the suggestion, "There is no feeling in your face," will produce a remarkable phe-

nomenon. Pins may be stuck in the patient's face and even teeth extracted and he will remain unmoved and show no signs of hurt. The whole body may be made insensible to pain in the same manner, a fact which is of immense value in mental therapeutics.

The sense of hearing is also readily susceptible. A person in a hypnotic condition will hear on suggestion the rattling of a train, a woman singing or any musical instrument playing. Some very remarkable experiments have been carried out along these lines, not merely demonstrating the power of mesmeric passes but also that of mental suggestion.

For example, a subject under mesmeric control has been informed that he is listening to a piano. He immediately accepts the suggestion and listens with a rapt attention to the purely imaginary instrument. Without saying anything the mesmerist then mentally suggests the name of the piece which is being played and follows his mental suggestion with an oral question as to what it is that the subject hears. Invariably the response will come promptly, naming the piece of music that was in the operator's mind.

It must be remembered however, that the subject can only be made to hear such sounds and music as are familiar to him. A man who had never heard a lion roar could not be made to hear one under mesmeric conditions. It is advisable also not to make musical experiments with persons who are tone deaf or unmusical.

Experiments along these lines can be varied infinitely with the most amusing results. A subject can be made

to eat a raw potato with the greatest relish, believing that he is being treated to an orange. He may be told that he is standing on a red-hot iron plate and he will immediately jump from the spot with every symptom of pain and fright.

There is a wide latitude here for the originality of the experimenter, although it is hardly necessary to say that no experiment should be indulged in which would be resented by the subject if he were in his normal condition. It should also be borne in mind that experiments which would be repugnant to the consciousness of the hypnotic are very apt to break the mesmeric spell and bring him back to a normal state with a suddenness that may produce distressing results, such as to throw him into a hysterical condition. An abrupt awakening from a mesmeric trance is always accompanied with a nervous shock which may be actually detrimental to the health of a very sensitive person. It should be strictly avoided.

When a subject submits to be mesmerised for the first time, the suggestions which are made to him should be simple. There should be nothing to shock his sense of probability. Usually the experiments should be confined to the sense of touch and taste which are the most readily susceptible to the influence of the mesmerist and do not require too great a tax on the imagination of the subject.

A curious fact in connection with these experiments is that when an effect is suggested without any cause being given, the subject immediately differentiates. For instance, if the subject is told that there is a bitter taste in his mouth he will usually admit the sensation but will



remark that although he tastes something bitter he has nothing in his mouth. Similarly he may be told that his hand is burning hot. He will feel his hand and then remark with surprise that although it is hot he is not holding anything that should cause the sensation.

An endless number of amusing experiments can be conducted through limiting the powers of the subject. For instance, he may be told that he is dumb except for some simple rhyme such as "Little Bo-Peep" which he can say. Try as he may he will not be able to say anything but that nursery jingle and will commence to repeat it in answer to everything that is said to him. He may also be told that while his right leg is perfectly sound he is unable to place it on the ground and can only move about by hopping on his left leg. He will kick and struggle to use the influenced member but cannot do so and will continue his hoppings and struggles until the suggestion is removed. He may be also made to forget his own name, his nationality and the names of his relatives and will make the most comical efforts to recall these details.

As mentioned before it is important in experimenting with a subject to bear in mind his education and experiences. It would be useless to ask a man with no knowledge of Latin to repeat some lines from Virgil or suggest to a man who knew nothing of China or the Chinese that he was a native of the Celestial empire. All experiments should lie within the scope of the personal knowledge and habits of the subject.

In the deeper stages of hypnosis the subject has positively no recollection in waking moments of events

which occurred in the subconscious state but on being again mesmerised will resume the former train of thought as if no interruption had taken place. Thus it is possible, under certain conditions, for a person to lead two distinct lives with no connection whatever in their minds between the two.

In carrying out a suggestion made to him a subject completely ignores all facts of environment or association which do not have a direct bearing on the carrying out of a suggestion. If he is told that he is a dog he will, to the limit of his powers, act in all ways that a dog would act and be oblivious to everything else. Thus if he was told to sit down, he would ignore any chairs that might be near him and squat on his haunches on the floor. Similarly, he would chase a suggested cat or mouse but would pay no attention to anything being done by the men and women about him unless it directly concerned his supposed canine existence.

One of the most extraordinary phenomenon in connection with hypnosis is observed in the force exercised by suggestions many hours and even days after they have been made. The subject, aroused from his sleep and with no recollection of what has passed will unconsciously obey a suggestion laid upon him to be carried out at some future time.

Subjects have been told, while under hypnotic control, that at a certain hour on the following day they are to go to sleep. Aroused from hypnosis they go about their ordinary affairs but when the appointed hour comes the following day they will fall asleep from no volition of their own and oftimes under most

embarrassing circumstances. It is also possible to define clearly the length of time to be passed in sleep. A subject can be told to go to sleep for five minutes or five hours. He will succumb to slumber and awake promptly at the suggested time. This is an important proof of the theory that the subconscious mind has an absolute intuitive sense of lapse of time without the aid of clocks or sun or any other material assistance.

Sleep is only an instance of this phenomenon which may be exhibited in a variety of ways. The most curious point in this connection is that the suggestion lies absolutely dormant until the appointed hour. A subject may be told while under hypnosis that he is to eat an apple at noon the next day. He is aroused and an apple presented to him but it conveys no impression to his mind. He has completely forgotten the command laid upon him and will remember nothing about it until the following noon when he will find himself influenced by an imperative desire to eat an apple and will do so.

There is a peculiar parallel which may be drawn here between dreams and hypnotic trances. Every one has experienced occasions when upon waking from sleep a dream which they have had comes before them with extraordinary vividness. Yet some hours later they find themselves absolutely incapable of recalling the slightest detail of it. This curious trick of the memory is apparently the same lesion which occurs in the case of suggestions and experiences received or passed through under hypnotic conditions.

Where deferred suggestions are carried out through the medium of some material object they are invariably obeyed but in other cases they frequently fail. A subject may be told to go to a certain place which is well known to him, at a certain future time. He will invariably obey. But if he is told to perform some abstract act, such as dancing or singing, where there is nothing concrete to give force to the suggestion he will more often disregard the command.

There is no absolute rule which can be laid down in regard to the length of time after which a deferred suggestion will be operative. It depends largely upon the individuality of the subject and the extent to which hypnosis has been developed. It will also depend upon the methods adopted and the nature of the suggestion. The longest length of time on authentic record for a deferred suggestion to be carried out is in an instance vouched for by Liegois and Liebault. This was a case where an entire year elapsed. Another instance related by Professor Hudson from his own experience involved a lapse of four months.

It is interesting to observe that where a suggestion is deferred for an hour or a couple of hours the subject is sometimes punctual, at other times ten or fifteen minutes in advance but never late. He may be told that in an hours time he will pick up a certain book and start reading. He may obey the suggestion within forty-five minutes or when the precise hour is elapsed, but if he goes beyond the hour the suggestion has lost its power.

Another extremely interesting point is that a subject

always has some most plausible reason to give for obeying the suggestion. He is unconscious of the true reason for he has no recollection of any command being laid upon him, but no matter how absurd the action which he may perform he will always be able to answer the query as to why he did it, readily and naturally. Having forgotten the origin of the suggestion he imagines it to be spontaneous and his objective mind at once formulates a reason for it.

Professor Trevor of London relates an extreme and amusing instance of a deferred suggestion. He commanded a subject that when he should awake he should remove his boots, carry them to a young lady in a different room in the same house and ask her to repair them. The suggestion was promptly obeyed much to the astonishment of the young woman who was entirely ignorant of the underlying cause. She asked the subject in amazement why he should take her for a cobbler and he immediately responded:

“Pardon me, but I have always admired your self-possession so much that I made a foolish little bet with myself that you would not lose your presence of mind no matter how ridiculous a proposition I might make to you.”

The science of mesmerism has been brought to a far higher state of perfection in the Orient than either in Europe or America where the last and most complete stage of hypnosis has rarely been brought about. In this condition complete suspension of all physical functions is produced and a state, impossible to distinguish from that of death is caused. Respiration ceases,

neither the heart nor the pulses can be observed to move and the body becomes cold and rigid.

This phenomenon has repeatedly been seen in India and China by credible witnesses and subjects in this condition have been examined by medical men who have testified that they were unable to find any sign of life in the body.

Under such circumstances the subconscious mind reaches its highest possible degree of intensity and is susceptible in an extraordinary extent to the impulses and suggestions of the hypnotist. To bring about this condition is an extremely dangerous experiment and should never be attempted by any one who is not a positive adept in the science.

The complete separation of the mind from the body is too tremendous an undertaking to be lightly entered upon and one which demands years of study and practice.

To sleep is always the first tendency observed under hypnotic conditions but there is a great distinction between the manner and depth of the sleep produced. After a subject has been hypnotised many times he may acquire a tendency to drop off into what is known as "magnetic sleep," or the "lethargic state." This condition is a slumber of such profundity that the operator is unable to arouse the subject and should be carefully guarded against. Of course there is nothing to be alarmed at in the condition for it is simply natural sleep of peculiar profoundness and the subject will awake after his mind and body have been thoroughly rested.

However, such a state is useless for the production

of hypnotic phenomena. Left to themselves, sleeping subjects will awaken in periods varying from a few minutes to several hours and dependent on the physical and mental condition in which they were when they fell into slumber.

Under ordinary conditions there is never any difficulty in arousing a subject. He will return to consciousness readily on the command of the hypnotist, but there is no need for anxiety if he should not immediately respond. The operator should always be careful not to become flurried or excited as such emotions reflect adversely upon the patient and it is only in very rare instances that smelling salts, water, etc., should be employed to arouse the subject. The mesmerist sometimes blows upon the eyes of his subject when he wishes to awake him but this is merely an aid to suggestion and is not of any real significance.

## CHAPTER VI

### LIMITS OF SUGGESTION

IN the earlier days of modern hypnotism there was much popular fear that the new science would become an instrument of crime in the hands of its exponents. Sensational stories were told in the press and in the corner grocery, of men who had been driven to murder and of women who had been ruined by hypnotism.

Even the hypnotists themselves were almost afraid of the strange forces they had evoked. They saw that their subjects seemingly surrendered all initiative and volition into their hands. Whatever was told the victim he believed was true; whatever was commanded he obeyed. It is little wonder that the people viewed hypnotism with a sort of terror.

As investigation proceeded however, it was found that this fear was unfounded. It is agreed now by all the best authorities that hypnotism can rarely become the instrument of evil. The reason for this is based upon the very nature of the subjective mind, which is the guardian and preserver of the soul. It will hearken to no suggestion that violates its own moral standard or sense of the proprieties.

Platform experimenters soon discovered that while their subject was amenable to any proper suggestion he refused instantly to accept any command that was con-



trary to his natural instincts. He would cheerfully shoot an imaginary enemy with a broom stick, but place a real gun in his hand, even if it was not loaded, and he would shiver with dread and refuse to fire it. He would act as if the stage were a lake and that he was swimming with all his might, but he could not be persuaded to undress.

In the subjects experimented upon, it was soon found that what one man would do easily and naturally another would refuse. If he was told that his boots were muddy a physician could not be induced to step onto a rug until he had carefully cleaned his feet. A laboring man would take off his coat and vest and roll up his sleeves without demur, but another man, unused to appearing before ladies in his shirt sleeves could not be induced to take off his coat.

There are many reasons to think, however great the control may seem to be, that the subject retains a lingering sense of the unreality of the performance. There have been cases where men were under hypnotic control beyond doubt, and who yet were able to persuade themselves that they were going through the performance just to accommodate the operator. They knew what they were doing but thought they were doing it of their own volition.

Since the operations of the subconscious mind are better understood, no one can imagine for a minute that hypnotism might be made the instrument of crime. The instinct of self-preservation, the moral instinct, perhaps even all instincts lie deep in the subconsciousness. It is just as natural for the subconscious mind to refuse to

obey a command that is repugnant to it as it is for it to endeavor to save in time of danger. As the guardian, it never relaxes its vigilance. It is the man's real self, the ever lord of life, not only the servant but in a true sense the master of the consciousness.

While the subject may be highly sensitized, and may be so much under control that his inherent desire to obey is strong, he yet refuses to do any thing that is unnatural to him. It distresses him to refuse. An argument flusters him and persistent objection gives him a strong nervous shock. This is often sufficient to restore him to a normal state, but at times it may drive the extremely sensitive one to a condition bordering on hysteria, and may be a source of danger.

In the many cases investigated by the police, where criminals have sought to excuse themselves by the claim that they were under the malign influence of another person who drove them into crime, it has generally been found that the motive existed entirely in the mind of the criminal, rather than being with the alleged hypnotist. It might be that a person of weak nature, dwelling and brooding upon some act of revenge or some unlawful desire and yet without sufficient courage to put his thought into action, would under the stimulus of hypnotic suggestion carry out the crime he had meditated on. In this extreme case however, the crime could not fairly be laid at the door of hypnotism, and it may be repeated as a clearly defined principal that the subconscious self refuses to accept any suggestion foreign to its own moral standard.

In the earlier platform experiments, where the sub-

jects often permitted themselves at the command of the lecturer to become burglars, pickpockets or assassins, carrying out their imaginary crimes with great dramatic effect, a profound impression was naturally made upon the audience. "I wouldn't place myself in that man's power for anything in the world," was a comment often heard.

It seems logical enough to the spectators that if young Jones can be made to sneak like an Indian on the trail through the audience and despoil Smith of his watch and then carry the watch triumphantly to the hypnotist, that he would carry out the same crime in reality at the command of his master. But it must be remembered that Jones is vaguely aware during the whole transaction that he is taking part in a sort of play. He goes to the platform in the first place, perhaps, because he likes to show off. Hypnotic subjects who take part in public experiments are almost invariably vainglorious. They like to be in the limelight. They surrender themselves to the lecturer with that one point in view, to help in the performance. They know beforehand that it is an entertainment, and "for the fun of the thing" they are willing to help.

But back of all the play, the subconscious mind holds itself ready to say "no" the minute the suggestion passes the bounds of right and reason. The subject has willingly surrendered himself to the hypnotic spell for the amusement and instruction of his friends in the audience. But he will not deliver himself bound into the hands of his enemy. At the outset he has imposed that limitation upon himself. In the implied contract

between himself and the lecturer, he agrees to do certain harmless things upon provision that nothing actually wrong or improper is asked of him. If the lecturer violates the spirit of this implied agreement, the subject at once rebels.

With even greater force it must be seen that this reasoning applies to the crimes against the virtue and innocence of women. The instincts of purity are so deep seated as to resist suggestion with a strength that the most powerful hypnotist in the world cannot successfully assail. In all the numerous cases in which women have claimed that they were led to ruin while under a spell which they could not resist, the most careful investigation has failed to show a single instance where the claim was proved to be well founded. It is a natural instinct of even the worst of women to yield herself with an appearance of reluctance and to seize the best excuse that occurs to her to explain her lapse from virtue.

It is true of course that the power of suggestion is great and is still largely unexplained. The mysterious and dangerous attraction which some libertines have over women in itself may be due in part to unconscious hypnotism. Every attempt that is made to set a limit—to say where the influence of suggestion begins and where it ends—must necessarily fail. In the most trifling actions of every day life, suggestion plays a part.

In the complexity of the relations between the sexes, the dominating masculine mind oftentimes becomes a factor to contend with. It is woman's nature to yield.

It is only her sense of prudence and the effect of her external training which enables her to resist his entreaties when they take the form of a command.

Yet suggestion of this character is outside the domain or ordinary hypnosis, and it remains clear that the virtuous woman will never submit against her will to any violation of her purity, no matter how deep may be the hypnotic spell under which she is placed. An assault by violence is more impossible during hypnosis than during a normal condition. It is invariably found that when the objective senses are held in abeyance, the physical powers are stronger than they are when the subject is in his natural state. In this respect the same rule applies as in dementia or hysteria. It is a peculiar thing that the subjugation of the will seems to heighten all the senses and increase the physical strength. Even the moral nature is more powerful and more pure during hypnosis. And in case of a profound hypnotic sleep Prof. Gregory has found that "the countenance often acquires the most lovely expression, surpassing all that the great artists have given to the Virgin Mary, or the angels, and which may be called heavenly, for it involuntarily suggests to our mind the moral and intellectual beauty which alone seems consistent with our view of heaven."

It would be interesting to follow this line of thought into the domain of what might be termed speculation. The heightened beauty of the subject, his increased physical strength, his elevated moral tone, even the changed sweetness of the voice which has been often noticed, would almost warrant a conclusion that the

flights of genius and the sublime acts of heroism are due to auto hypnosis.

The orator who holds his audience spellbound under the magic of his words is himself under the spell of a concentration which almost holds his objective senses in abeyance. All distracting externalities are forgotten. He no longer thinks of his gestures or the inflection of his voice, or of whether his remarks are going to "take" with his hearers. His absorption is complete and his enthusiasm passes to the audience, which weeps, laughs, or swells with righteous indignation, responding to every change of his mood. In reality, has not the man partially hypnotized himself and then placed his hearers under the same influence? It is all unconscious, of course, but it is the result of training his natural gifts of expression, until he is able to concentrate all his powers to produce certain effects.

An audience thus might be impelled to crimes of a certain character, under the belief that they were doing a heroic and noble deed. Thus Mark Anthony drove the Romans to avenge Caesar's assassination, and the over-wrought and hysterical mother drives the mob to lynch the negro who has assailed her child. These crimes, if crimes they be, are in a sense excusable, because they are committed in moments of exaltation when the sense of justice, mistaken though it may be, is heightened by a piteous spectacle either seen actually or impressed on the imagination. It was the pleading of the dumb wounds of Caesar as well as the persuasive words of Anthony which aroused the Romans to a frenzy of riotous indignation.

It must be noted even here, however, that the orator is effective only as he has the sympathy of his hearers. He can heighten their appreciation of a truth of which they are already convinced, but so powerful is the effect of the auto suggestion that originates in the normal mind of the subject that while it may be accentuated it cannot be successfully opposed.

It is easy for an orator to arouse the sympathies of an audience of Irish patriots when he recites the woes of their beloved isle, but not even Cicero himself could find enough honeyed words to convince this same audience that English domination was a thing to be enthusiastically desired. Not even Daniel Webster, if he could return to the earth with all his eloquence undimmed, could persuade the people of the Pacific coast that oriental immigration is a thing to be desired. For the same reason, any repugnant criminal suggestion made by a hypnotist would be immediately overcome by the subject's own auto suggestion lingering in his mind.

Men are still largely controlled by their instincts, and while it might be possible for a criminal hypnotist to urge a criminal subject deeper into crime, it is probable that even in that case the subject's instinctive desire to preserve himself from punishment would be sufficient to overcome the suggestion to commit a crime toward which his own heart inclined.

Another aspect of hypnotism and crime as related phenomena arises in regard to confessions from the "sweat box," and testimony procured through hypnotic suggestion. Men have often been known to confess to crimes of which they were afterwards proved innocent,

and this fact at first glance seems to be a violation of the rule that the instinct of self-preservation is more powerful than the force of suggestion. Yet a deeper study of the question shows that the exception to the general rule is only seeming. It is not until he is tortured beyond the limits of endurance that the victim of the "third degree," or the inquisition will make a false confession. To escape the agonies of the moment he is willing to make an acknowledgment that may cause his punishment in the future, and in his instinctive choice between two evils, he takes that which at the time seems to be the lesser.

Then, too, in certain natures there is a desire for notoriety that amounts to a mania, and men have been known to voluntarily appear and confess to the commission of heinous crimes with which they had no connection. In the old days many persons confessed that they were witches, even when they knew the punishment might be death. These cases, however, are evidences of dementia in some form, and their study belongs rather to the specialist in mental abnormalities than to the investigator of hypnotic phenomena.

Attempts which have been made to wring the truth from reluctant witnesses by throwing them into a hypnotic state have always failed. While it is the instinct of the subconscious mind to tell the truth, yet there remains the deeper instinct of self-preservation, and the secret which lies next to man's heart he will not betray upon any suggestion made through hypnotism. If pressed into a corner he will lie with a cunning which a normal man might envy, but if the cross examination becomes



too persistent the subject is distressed and the result is that he quickly becomes restored to a normal condition.

Even in delirium the subjective mind seems to stand guard to preserve the fatal secret which it means death or disgrace to reveal. In all the experiments which have been tried, no one ever yet has succeeded in persuading the member of a secret order to reveal the slightest detail of his lodge work. The lesson of caution was so strongly impressed upon him at the time he took the sacred vows of his initiation, that he never afterwards, even in the ravings of insanity, betrays the secrets of his brethren to the world.

It is therefore seen, in view of the foregoing, that the attempt of sensational writers and lecturers to connect hypnotism and crime together as dangerous factors must stand wholly discredited. The subtle instincts of the subjective mind remain obdurately beyond the realm of improper suggestion. Hypnotism cannot become the instrument of evil. The man who is placed under its strange powers will yield himself readily enough until you attempt to do violence to his moral standard, and then he is firm as a rock. The inner mind never sleeps and never relaxes its vigilance, and however powerful the hypnotist may be his control stops when he passes beyond the border line of externalities. He has discovered no influence strong enough to put the moral nature to sleep or paralyze the inherent sense of right and wrong.

One of the commonest characteristics of persons who are possessed of gifts of the imagination, such as writers, painters, actors, etc., is a lack of power of con-

centration. The much abused term "artistic temperament," is properly used to designate this very commonplace defect. Under whatever name, it has seriously hampered the productivity and injured the work of persons who suffer from it. Hitherto this has been supposed to an irradicable, constitutional tendency which could not be cured. Certainly it was far too subtle a mental disorder to be reached by the ordinary methods of material science. Recent experiments however have shown that there is very real hope for the sufferers in hypnotism.

Dr. John Quackenbos, the eminent New York physician, who is one of the leading authorities on hypnotism in this country, in his book, "Hypnotism in Culture," gives a remarkable account of the results he obtained in the treatment of persons who suffered from an inability to concentrate their thoughts. His experiments were made principally in the case of fiction writers, and he declares that in hypnosis he imparted to them, "a knowledge of the canons of narration, viz., the law of selection, which limits the story-teller to appropriate characteristic or individual circumstances; the law of succession, which governs the disposal of the selected incidents in the order of a climax; and the law of unity,—secondly, of the laws of construction in the case of the novel, its functions and technic, and its legitimate material.

"This philosophy is readily grasped," he continues, "assimilated and utilized in post-hypnotic creation; and the mode of instruction puts out of countenance the conventional wrestling with the precepts of a text-book.

In the light of instantaneous apprehension, barrenness gives place to richness of association, the earnest thought and honest toil of the old method to a surprising facility, disinclination to select details, to zest in appropriating whatever is available. Opportunity and mood are thus made to coincide, and the subject spontaneously conforms to the eternal principles of style. Under the influence of such inspiration, rapid progress has been made in the chosen field of authorship."

Such evidence contributed by an indisputable expert should be convincing. The importance of this discovery to humanity may easily be underestimated. The great lament of all lovers of art and beauty for centuries has been that the great geniuses have given so little to the world. Their paucity of output has been, to a large extent, due to their inability to work steadily. Coleridge and Poe are notable instances. Both gave to the world work of inestimable value, but how poor in quantity compared with the wealth of their imaginative gifts. The reason in both cases was the same. For months at a time the authors of "The Ancient Mariner," and "The Raven," would remain in idleness and apathy, pitifully anxious to work but incapable of concentrating their minds on their labors. If they had been treated hypnotically with the results achieved by Dr. Quackenbos and others in similar cases, the world undoubtedly would be the richer to-day by a number of masterpieces, eternal and priceless.

It is undoubtedly true that a considerable number of the great works of fiction, plays, poems, pictures, and sculpture, have been executed under hypnotic influence,

which was unconsciously self-induced. As a matter of fact inspiration is really nothing more than suggestion. A beautiful woman is said to inspire a painter or a poet. The phrase simply means that she exercises a suggestive influence over his subconscious mind, and he works under that influence without exercising his conscious intelligence to any appreciable extent.

The most magnificent feats in the world of art and literature have been accomplished while the actor was in an abnormal and genuinely subconscious condition. The absent-mindedness of men of genius which has passed into a proverb is of course simply a lapse of the conscious mind. It means that they are under the control of their subliminal selves, or in other words in a state of partial hypnosis.

Hypnotism has proved exceptionally beneficial in the case of actors and actresses. One of the hardest tasks which public performers have to undertake is that of conquering their diffidence or self-consciousness. Many instances are on record where well-known actors and actresses have come to grief at critical moments through being overwhelmed by self-consciousness. Oftimes many years experience on the stage has not sufficed to eradicate this defect, and it is related of Booth that to the time of his last appearance he suffered mental agonies whenever he stood in the wings waiting for his cue. Garrick and Macready are said to have suffered in a similar way.

While stage folk are handicapped by self-consciousness there is nothing rare or peculiar about it. Stage fright is as common with veterans as beginners and is a

perpetual source of pain and embarrassment to all Theatians. Hypnotism offers an absolute remedy. The disease is a simple one and yields readily to either auto-suggestion or the influence of another person. This has been proven by the experience of a large number of actors and actresses who have resorted to hypnotism as a remedy and found absolute relief therein.

Hypnotism is a vast subject, and human knowledge has as yet but touched the borders of it. There are certain phases of it which are at present inexplicable but which present problems and possibilities which allow speculation to wander through infinity. The science treats of the relation of mind to matter, of the soul and the body, and it involves the tremendous question of man's immortality and the causes and nature of the universe.

One of the most baffling and at the same time interesting problems which have ever confronted mankind is that of the dominance of certain individualities who arise here and there at long intervals through history and completely overshadow the whole contemporary world. Such men as Alexander, Caesar, Mahomet, Shakespeare and Napoleon are phenomena which exist but concerning which there is no satisfactory explanation, save one which is offered by hypnotism.

For over a century Napoleon's name has thrilled, horrified, and amazed the world. Whole libraries have been written concerning the minutest details of his life, and yet we are to-day almost as ignorant of his real nature as if he had lived and died in the same obscurity as Shakespeare. In fact a book was published a few

years ago in which the author endeavored to prove seriously that no such person as Napoleon ever lived.

This man, this great enigma, dominated his world and made the terror of his name felt long after he had fallen from his high estate and died in lonely captivity. But after all the babbling of the scholiasts has ceased the question still remains to be answered, "How did he do it?"

"Circumstances!" said Napoleon once, "I make circumstances." Such words in the mouth of almost any other man that ever lived would have been the most foolish and empty boasting. With this man it seems to have been the amazing truth. Through the force of a mighty will he made one of the greatest nations of the world bow down and worship him almost as a god. How absolutely insignificant appears every other figure of his day beside him. He never failed until failing health weakened the master mind and inanimate nature conspired to bring about his downfall.

But the most remarkable and significant fact of his whole career is that he contemptuously overrode every maxim and law which the wisdom of man had laid down for guidance in war and statesmanship. He undertook enterprises so entirely opposed to common sense that they seemed from their inception doomed to failure. Yet he triumphed not once but for long years, and in innumerable vast undertakings. It was the will, and the will alone which could accomplish such things, and the greatest genius would have been helpless if it had not been for the magnificent driving force behind.

It is here that we find the heart of the problem.

That Napoleon could dominate his fellowmen to so tremendous an extent is marvellous enough, but what explanation is to be given of the fact that he actually dominated circumstances? He made circumstances and Prometheus-like defied the gods to change them.

In the small and insignificant frame of Napoleon there lay a mysterious, intangible force which could make millions of men do his bidding, destroy mighty nations, and turn to folly all the wisdom which the world had learned in the school of experience.

Hypnotism enters into this case inasmuch as the influence which was exerted by Napoleon on those who came into his presence was purely hypnotic. His conscious mind was so much superior to those of all other men that it broke them down and forced irresistible suggestions upon their subconsciousness. In a far less degree this may be seen in any circle. One individual always dominates a group, especially when the group is harmonious. A man is said to have a strong personality when what is meant is that his powers of projecting suggestions, either consciously or unconsciously, are highly developed.

The superstitious reverence with which the French peasantry regarded Napoleon all his life, despite the fact that he was ruthlessly draining their country of its wealth and manhood, is one of the most remarkable facts in history. A minor instance nearer home may be found in the manner in which millions of Americans of all degrees pin their faith on certain politicians. This is seldom due to their deeds, as they have had no opportunity to perform any, nor is it due to a belief

in their wisdom, for it is safe to say that a large proportion of their most devoted adherents are incapable of appreciating their policies or ideas, nor indeed have they any definite knowledge of what they are. The phenomenon is popularly explained by the phrase "force of personality." When we come to analyze this phrase we find that it is in reality nothing more or less than will-power or hypnotism.

In this connection it is well to remember the reliable accounts which have been brought back from time to time in regard to feats accomplished by Eastern hypnotists. Many of the performances given by the Oriental fakirs are positively inexplicable save on the grounds that the adept had hypnotised an entire company simultaneously. To take one example of a feat which has been performed so many times in the presence of reputable and intelligent witnesses, that it would be folly to deny its accomplishment: The fakir, towards the close of his experiments, produces a rope which he coils and then flings into the air. The rope remains suspended as if it had curled around an invisible ring or hook. A boy assistant climbs up this magically suspended rope and when he reaches the top disappears into the air.

Every attempt to explain this remarkable achievement by talking of juggling, slight of hand, etc., has failed absolutely. As far as our present knowledge goes at any rate the only explanation which can be accepted is that the fakir has succeeded in placing the entire company in a state of hypnosis, and that the boy and rope are merely suggestions and do not exist in fact.



## CHAPTER VII

### TELEPATHY

**T**O the objective senses distance, or space, interposes distinct limitations. We cannot see beyond the horizon, nor be heard farther than the sound waves carry the voice, nor feel the thing that lies beyond physical contact.

This limitation does not seem to exist for the subjective mind, which does not in itself recognize the physical obstacles of time and space. But the subjective mind is open in a greater or less degree to the influence of the consciousness, and the free sway of its power is interfered with by the suggestion that space is an adverse element. We are handicapped by our habitual attitude, and it is difficult to overcome the belief that time and space have distinct limitations.

However, when it is fully understood that space does not exist for the subconscious mind, there is nothing to prevent the operator from exercising his power at any distance he may desire. It is only the lack of faith—that true faith built upon knowledge—which prevents the telepathic transmission of impressions around the world.

Hudson declares that he has mesmerized a subject at a distance of three hundred miles and under conditions which rendered oral or objective suggestion impossible. The power to mesmerise at a distance depends solely

upon the confidence of the operator. The subtle currents of the ether carry telepathic messages just as far and just as easily as they carry the wireless messages by the Marconi system. All that is necessary is a proper receiving and a proper sending station—that is, an operator with faith and understanding and a subject in tune to receive the message.

The successful operator himself must be in a partially subjective condition in order to produce the phenomena of thought transference. Inasmuch as it is the subjective mind of the percipient that is impressed, the suggestion must proceed from the subjective mind of the operator. The more completely the operator obliterates his consciousness of surrounding externals, the better results he obtains.

These are not mere theoretical conclusions. Apart from trials made in the same room or adjoining rooms, twenty-one experiments were made in a certain case when the subject was at a distance of one half to three quarters of a mile from the man who hypnotised her. Of these twenty-one experiments only six were recorded as failures or partial failures. In fifteen cases the subject, Mrs. M., was found in a state of complete hypnosis fifteen minutes after the mental suggestion was made by the operator.

In the matter of hypnosis at a distance, results are more easily obtained if the subject is in the habit of being hypnotised by the operator. Where these conditions are present the suggestion has been conveyed telepathically for hundreds of miles, even without pre-arrangement. There is no question that the subjective

mind can inhibit the activities of the objective mind at a distance when there has been previous hypnosis.

Instances of hypnotism by letter or by means of the telephone have been fairly numerous. There are not wanting instances of hypnotic sleep, superinduced at a distance when the objective mind never before had fallen under the spell of suggestion and was not conscious of the fact that an experiment was to be tried.

It is clear that the will power necessary to enforce telepathic suggestion may be exercised and even cultivated. Some persons are gifted in that regard and others seem unable to exert the power, no matter how hard they try. Nobody ever has explained just what this will power is or how it is exerted. The compressed lips, the corrugated brow and the fierce, even piratical expression of the face sometimes assumed by those who believe they are putting forth a mighty mental effort is the farthest possible from the attitude of the successful operator.

No mental or nervous strain seems to be required. The operator himself must be in a passive condition, not worried, but wholly confident that his suggestions are going to reach their object.

That the subjective mind is distinct from the consciousness and is open to suggestion therefrom, is nowhere more clearly proven than in cases of self-hypnosis. Subjects who have been hypnotised often are so easily thrown into the state that often no suggestion is needed from a second party. Men have been known to hypnotise themselves without knowing it, by steadily gazing at some object, and there are those who can

induce sleep at will by suggestion made to their own subconscious selves.

Among the curious instances of self-hypnosis may be mentioned the case of a medical practitioner who instructed his patients in the power. At his suggestion they were enabled to induce the state at a given signal, as for instance, by counting "one, two, three, four," and the hypnotic sleep would terminate at any time and in any manner he suggested.

When the subjective mind has control, the subject, of course, cannot be said to be fully normal. He is freed in a measure from distracting outside influences.

As in all other faculties and powers of the man, the subjective personality yields to habit. By persistence in effort, one can acquire almost perfect control of himself and of others. Daily practice should be resorted to, and little by little one learns to fix his attention upon any desired thing,—the mind ceases to wander from image to image, and the subjective mind will be found to respond more faithfully with each success.

It must not be forgotten that the subjective mind becomes stronger as the body grows weaker. In extreme cases a kind of physical lethargy, or indifference is manifest when the man trains his personality to function on a higher plane.

The Yogis, Mahatmas, and Masters in India voluntarily resort to fasts and penances in order to cultivate their occult powers, as also did certain of the early Christian martyrs and saints. As the eye of the flesh becomes dim the eye of the spirit sees more clearly. As physical desires are abandoned there is a corresponding growth

in metaphysical vigor. The adepts of the East seem to inhabit another world, so careless do they become of the mere creature comforts of this life.

The West does not yet understand more than the mere surface of the mysticism of the East, but all the students of Oriental lore agree that the occult powers of the adepts are developed in a wonderful degree.

No less a personage than Lord Roberts has declared that during the Indian mutinies the natives in some mysterious way learned all the English military plans. There was no system of espionage to account for it, and it is now quite generally conceded that the secrets of Great Britain were learned through some form of telepathy or mind-reading.

It appears that the subconscious mind is so trained that some of these Hindu experts throw themselves into a state of hypnosis and are buried alive for a number of days and then are taken from their coffins and return to normal life. They are not only able to send telepathic messages and influence other minds for a great distance, but there are apparently well authenticated instances where, while the body is in a hypnotic trance, they project their astral bodies for hundreds of miles and are able to materialize before unbelievers.

It may be stated as an impressive and curious fact that telepathy is the normal method of communication between subjective minds, even in the cases where the individuals do not realize it and may in fact know nothing about the wonderful philosophy of hidden things.

You meet a man or a woman and the impression you

form is largely, perhaps wholly, subconscious. Whether you have a feeling of hostility or whether you are attracted in a friendly way, depends upon the subconscious intercourse of your two personalities. There is a kind of spiritual introduction which takes place.

Most of us have noticed that upon a first meeting, perhaps without a word being spoken, we have felt a secret bond of sympathy and understanding with some stranger—as if we had met an old friend. But we surround ourselves habitually with such a shell of conventionalities and reserve that we smother this glad cry of the inner spirit at having found a congenial soul. We resist the friendly impulses and confidences that struggle to find expression. As a result, we lose the meaning of these subconscious messages, and often we find that after months of daily companionship, we seem to know and understand a friend less than we did in that first hour of meeting when his personality seemed to be illumined by our subconsciousness.

This language of the subconsciousness is mostly an unknown tongue. We hear and understand a word occasionally, but for the greater part we live and die without realizing what a wealth of power lies hidden within ourselves.

Yet the power of telepathic communication is as thoroughly established as any force in nature. The reason of the apparent rarity of its manifestations is that it requires exceptional conditions to bring its results above the threshold of consciousness. Something of the effects of the subconsciousness we feel always. We call it instinct, intuition, premonition. It causes us to

trust one of our friends, to shudder at another, to be unreasonably irritated with a third. More or less it is the monitor that suggests and controls all our actions.

It may be taken for granted that telepathic communication may be established between two minds at the will of either, and some times indeed without the will of either. The subconsciousness is the only method or medium of telepathic communication.

The London Society of Psychical Research has demonstrated beyond all question that telepathy is a scientific fact, that the power is possessed by all, and that it only requires proper conditions for it to become apparent.

## CHAPTER VIII

### TELEPATHIC CONDITIONS

THE conditions necessary for the exercise of telepathic power are now well understood. They only require the subjective or partially subjective condition of the operator, and his perfect faith and confidence in his power. The first is obtained by the simple rules governing the process as developed by Braid, as shown elsewhere, and the second comes with successful practice. The power grows by its use, but may be commanded by the suggestion of an expert.

A state of perfect receptivity on the part of the recipient is desirable, as this creates the most favorable condition for the reception of telepathic impressions. This passivity simply means a suspension of the activities of the objective mind for the time being. It may be a simple state of quiescence, which allows the subjective mind to receive impressions and act upon them intelligently—that is, to interpret them. The objective intelligence is thus held in abeyance.

Of all conditions, the most perfect is that in which the patient's objective intelligence is for the time being entirely suspended, whether it be through sleep or in a state of trance. It would seem reasonable that the clairvoyant condition of the medium is in the main telepathic. Natural sleep of course is the most perfect condition of passivity, but here the subconscious mind is not able



to convey its impressions to the consciousness, and save for confused dreams and vague and tantalizing memories there is generally nothing left of the message upon awakening.

Yet there are some dreams which seem directly telepathic, and are remembered clearly upon awakening. The following is an admirable and well established instance of a telepathic dream.

A young woman, a relative of the writer, who lived in the country in the West, arose one morning and said to her mother and sisters:

“I have just dreamed that L——’s son was dead, and that he rode over to ask me to go to the house and help make the preparations for its laying out and burial.”

The family laughed at her, for the boy had not been sick, and as this neighbor lived several miles away, the call for her to help would be entirely improbable.

Yet within twenty minutes after she had told her dream, L—— rode up to the house and said:

“Our boy died in bed last night. We cannot account for it, as he had not been sick. We would like to have you help us make arrangements for the burial.”

All this was in a section of the country where there was no telegraph or telephone. In this case there could have been no possible way for the young woman to have received the communication in an ordinary manner. Yet she dreamed it and told her dream, which proved to be true even in detail. There could be no possible reason or desire for fraud. None of the family believed in spiritualism, but the fact of the dream was witnessed

by the mother and the two sisters of the young woman, and is as finally established as anything can be on the foundation of human testimony.

Before the girl awoke, or probably when she was in the act of waking, the neighbor had just been setting out from home with the message for her. The agonized mother, her objective mind being in abeyance for the time being, had been able to send the message subconsciously to the girl friend, whose friendship was craved. It was a telepathic message, pure and simple, sent under circumstances which gave it force and clearness, and received and interpreted instantly.

In this case there was no conscious effort either upon the part of the sender or receiver. When there is conscious effort, or the telepathic conditions are to be created artificially, it is necessary that the transmitter of the message, first having as far as possible freed his mind from externalities, concentrate his attention and keep it upon any particular thought or impression that he wishes to convey to the recipient. No special mental effort is needed for this. In fact, if the operator "tries" too hard he defeats his own purpose. There must be no strain, but a calm and steady concentration of his mind upon the message he wishes to convey, with the faith that it will be transmitted to the mind of the recipient.

The success of thought transference depends upon the vividness with which the operator can picture the thought in his mind. "A thought is a thing," is one of the catchwords of the new philosophy, and it seems to be true in respect to telepathy. It passes where it

is sent as unerringly as the arrow speeds from the bow of the Indian archer. If the mind of the receiver is in a receptive condition, something of the message inevitably comes above the threshold of consciousness though its force and clearness depend upon the condition of the recipient.

Why do you suddenly think of an absent friend? He is thinking of you. Why does the mother know that her child is in trouble or danger? Why does the sudden illuminated smile come to the lover's face when some dim message from the loved one penetrates his inner consciousness? The air is full of messages. The mind of a writer is leaping out to the reader, who will get the thought before he receives the communication.

Experiments in thought transference or telepathy may be made by any one who has sufficient leisure and patience to observe the necessary precautions. Practice enables one not only to send messages, but to receive them. The basis upon which all these experiments should rest is a knowledge of the relation which exists between the objective and subjective minds. If we think of a thing we have seen before, a mental picture of it is presented. Indeed, we think in pictures. The written or spoken word in itself is an image, or a symbol. "Mountain" does not suggest merely that eight letters of the alphabet have been assembled in certain form, but it suggests towering peaks, verdure clad, precipitous, or snow-capped, whatever is the image of the mountain we have seen oftenest and loved best. "Mary" does not suggest a woman's name. It suggests first that particular Mary we have known best

and loved most, and then if the word stays with us our mind travels through all the range of Marys—the mother of Jesus, the Magdalene, the Queen of Scots—a series of pictures, a panorama in which all the Marys we have known or read about appear before our minds in costume and character.

It is this image which the sender of the telepathic communication has in his mind and projects to the receiver. It may not be received or interpreted correctly, but somehow, the message goes, surely and quickly.

William T. Stead of London, has found in his personal experiments that he can send a telepathic message best by writing it. He has numerous friends with whom he can communicate, with perfect clearness at will.

Mr. Stead tells recently of a young woman friend with whom he was to have lunch on a certain day at London. She was in the country near Haselmere, at the time, and he wrote a letter in which he told her not to forget their luncheon engagement. He did not send this letter. He merely wrote it, and thus fixed the image more clearly in his mind.

While he sat in meditation before the note, something impelled him to take up his pen and write the answer.

“I am sorry, but I cannot come to London on Tuesday,” said the young woman in the message which he was writing to himself. “I have been ill,” she went on. “I was attacked by a man on the train as I came down here. I was forced to fight to defend myself. I took

his umbrella and broke it over his head before he ran away. He left the umbrella and I brought it here with me. I will see you on Friday."

The next day Stead received a letter from the young woman in which she excused herself for missing her engagement and notified him of her intention of coming to town Friday. She did not mention the incident of her struggle with the man on the train, nor of the broken umbrella.

When his guest came on Friday, Mr. Stead remarked:

"Did you bring the umbrella?"

"What do you mean?" she asked.

"The one you broke when you had the struggle on the train," said he.

"Yes," she said, the puzzled look on her face deepening. "I brought it up to have it fixed. But how did you know about it? I have not told anybody. I had not meant to tell about it."

Upon further explanations, Mr. Stead learned that the umbrella was her own, instead of belonging to the man who attacked her. There was this much of error in the message.

It is true that Mr. Stead is inclined to believe in spiritism, and that he thinks some of the messages he receives come from the dead, but the incident given above seems to be a case of telepathy pure and simple.

The strangest part of it is that the young woman did not mean to tell him of the trouble she had in her compartment in the train. But she felt the message that he

telepathed to her. Her subconscious mind informed him that she would have to break the engagement they had, and in her desire to excuse herself she wished that she could explain the reason for her absentness and Mr. Stead in London received the word she longed to send but thought it wiser not to tell him.

Mr. Stead, however, has been devoting himself for many years to the study of the inner forces of the mind. No man can learn these things at a single lesson. And in addition to the knowledge there must be a development of the power by constant, intelligent practice.

He has cultivated the ability to hold on to a mental object or image with such concentration that it is not driven away and dispossessed by other thoughts. The image that he dwells upon becomes sufficiently dense so that it may be projected upon the mental sphere of others. He who cannot hold on to a thought and control it at will cannot produce its reflection upon the minds of others.

Most psychological experiments fail, therefore, not because they are impossible, but because of the weakness of the operator. To convey a telepathic message the attention must be fixed. If the mind wanders from image to image, and from thought to thought, nothing becomes definite enough to be received and interpreted by the one to whom the thought is sent.

Under the proper conditions, telepathic suggestions are as powerful as are the oral suggestions of the hypnotist to his subject.

The secret of telepathic power is not to be explained entirely in words. The student may learn something

about producing favorable conditions, and then it is only by continued experiment that he can reach efficiency. There must be perfect concentration, but it must be of a passive kind, and just that shade of distinction must be learned by the operator in actual tests upon himself and others. If there is strenuous effort, the result is marred. In one case, too much concentration produced hysteria, upon the part of the recipient, who was a somewhat highly strung young woman. The image projected by the operator reached her with such force that she could not receive it. There was no message that she could translate, but the force of the suggestion threw her into a nervous condition bordering upon convulsions.

The strong, persistent, prolonged thought, dwelt upon steadily or repeated at rhythmical intervals almost to the point of monotony, is the one that defines itself, takes form and substance, as it were, and reaches its object with the greatest distinctness.

Any distraction that interferes for a moment with the thought, or makes it cease to be isolated, seems to destroy its force. The concentration upon one idea, image or message must be like that of the burning glass which gathers up the sun's rays and throws them upon one tiny spot. If it is moved, if it even wavers for a moment the cumulative effect is lost. Or the image may be regarded as photographic, only the mind of the recipient is like a plate that requires a time exposure for development. If the image moves, the message is blurred and worthless. It is only upon rare occasion when the mind is on edge that the message comes

like flashlight and prints itself indelibly upon the sensitive plate of the subconscious mind.

Transmission of telepathic impressions may be aided by the voluntary self-absorption of the subject. If he shuts out all distracting thoughts and listens mentally his chance to receive the message clearly is greatly increased.

All people have the telepathic power, and some are able to send the messages without previous training. They do this unconsciously, or it might be better to say, subconsciously, at times when the objective mind is partially paralyzed by fear, grief, or intense longing. There have been thousands of such messages sent in times of deep trouble or approaching death, and the loved one in a distant land, it may be, receives the impression with the suddenness and force of an electric shock.

Some very simple experiments may be tried by the student of telepathy to prove how common this power is and how easily it may be exercised. The experiment of the playing cards has been tried often, and usually with success.

Let the operator be blindfolded. In order to shut out every glimmer of light, a kid glove may be folded over the eyes and held in place by a handkerchief. A circle is formed in which the operator joins, everybody holding hands as the children do when they play games.

Select a card at random from a pack of ordinary playing cards, being careful that no other card is exposed. Place the card in plain sight of all except the operator, and let them fix their minds upon the card and



gaze at it intently while they wait in silence for the result.

The operator should remain perfectly passive and tranquil, trying not to think of anything. He should not try to strain his mind in order to think of the card. He simply remains calm, waiting for a vision to appear. He soon begins to see indistinct objects floating in the darkness. These may change rapidly, and at first may refuse to take definite form, but soon, if the operator remains quiet and the assistants in the circle continue to gaze steadily at the card, these visions will assume some symbolic form that will enable him to name the card.

The subjective mind is fond of allegory. It speaks in pictures and often its message must be interpreted when it reaches the threshold of consciousness.

In one experiment the operator saw a single heart spot floating in the darkness unattached to anything like a card, and he ventured to name the ace of hearts, which was correct.

Another time, a young boy was blindfolded and the deuce of diamonds was placed on the table in the center of a small circle. After two or three minutes waiting he saw the card in a round frame with perfect distinctness and called it positively. He mistook the number of spots on the six of spades, but knew that it was spades. Another member of the circle, when blindfolded, could see the card, but it was perfectly blank, and he was unable to guess at the color or the number of spots.

What is known as "taste transmission" often yields

interesting results when tried telepathically. Pieces of sugar, salt, pepper, mustard, etc., are placed in the mouth of the projector, and the recipient, who is blindfolded, is able to taste the same objects. So vivid is the sensation conveyed in this way that sometimes the blindfolded one is obliged to rinse the mouth with water to destroy the unpleasant taste. The transmission of a simple act of will, that is, a purely mechanical act, is sometimes easily performed, and the best results are obtained if the patient is kept in absolute ignorance of what is being done.

One of the essential conditions is the partial or complete suspension of the objective consciousness, and the more complete this suspension is, the more pronounced will be the success of the experiment.

## CHAPTER IX

### MIND READING

AS one of the simplest phases of psychic phenomena, "mind reading" is allied both to hypnotism and telepathy. In the ordinary demonstrations, where the mind reader finds hidden objects by holding the fingers of an assistant, there is no great difficulty or mystery, and the faculty may be developed with a very little practice.

The assistant knows where the hidden object is, he concentrates his mind upon its direction and location, while the operator, rendering his own consciousness passive as possible, receives the impression and leads the way to the spot where the article is concealed. Actual physical contact is usual in these demonstrations, though it is not necessary.

Public exhibitions by professional mind readers have been so numerous during the last dozen years that nearly everybody is familiar with the methods used and the results attained, and while there have been many "fake" demonstrations, the truth of mind reading as a psychic principle is too well established to need proving. Even the worst fakers have a scientific foundation for their feats. They resort to fraud because they want to increase the effects they obtain to a sensational degree, or because they want to relieve the undoubted strain upon the mental and nervous systems which genuine mind reading causes.

To the public, mind reading seems to be a great mystery, and to the student it seems a most difficult acquirement. A little practice will show the student, however, that the simpler feats may be learned without difficulty, and if one has a sensitive nature one can become expert with reasonable practice.

It may be said at the outset that mind reading is an accomplishment of the subjective mind. It is a form of hypnotism, because the operator is under the influence of auto suggestion. By practice or by natural psychic endowment he is able to place himself in a mild hypnotic state, a kind of a trance-like condition in which his objective mind is partially suppressed and he is thus able to receive impressions from the subjective mind of his assistant and translate them into action. It differs from the usual telepathic demonstrations only in the fact that the message comes mainly by the efforts of the receiver, and the sender is only an aid, rather than a principal.

The card reading and kindred feats mentioned in another part of this book under "Telepathy," sometimes are pure mind reading demonstrations. Indeed, the dividing line between the two is too indefinite to be clearly drawn, both being phenomena of that dual nature of man's mind which we hope now is familiar to the reader.

The first thing necessary is for the student to get an assistant with whom he is in sympathy, who will be neither frightened nor nervous, nor inclined to make a joke of the experiment. Real sympathy is inherent, and sometimes better results may be obtained with a comparative stranger than with one you have known a

lifetime. The laws of sympathy are not well understood. They have been called "similarity of etheric vibrations," "equal phases of development," "spiritual rapport," and other vague things, but the fact is that we do not know just why we instinctively recognize one man as a kindred soul, and never get over a spirit of antagonism toward another man.

It is clear that there is harmony between the subjective minds of sympathetic natures, and the theory of vibration is perhaps as reasonable as any other. With one person we are in tune, like two harmonious notes of music, and with another we are at discord if not positive antagonism.

Some authorities believe an artificial sympathy may be created between people who are not actually opposed to one another by "rhythmic breathing," or other means, but for the beginner it is better to have an assistant who is naturally sympathetic. In a later phase of the experiments, when the student has learned to control his own mind and place himself at will in an attitude of complete receptivity, so little assistance is needed that almost any one will answer for the purpose, as indeed it is entirely possible for him to read the mind of an audience collectively and do without any direct assistant.

The experiment at first may be of the very simplest character. It is a good plan to have the student carefully blindfolded, and then he should close his eyes and banish from his mind all positive thoughts.

Suppose he stands in the middle of a room which is in semi-darkness. There is a piano on one side, a sofa on the other. The student grasps the fingers of his

assistant. He may touch the assistant's fingers to his own forehead, or the hands may swing naturally. The method is not important, as only by experiment can be found the better way in each particular case.

The assistant then selects the piano for instance as the objective point. He looks in the direction of the piano. He tries to communicate to the student, mentally, his desire that they move toward the piano. The student himself must not strive. He must wait until he gets an impression from the other. If he makes a conscious effort to form an impression from his own mind he is merely guessing.

Presently, if the student is patient and receptive, he will feel the impulse to move. He should set his foot forward carefully and slowly, and then wait. He may feel like turning to the right, or the left, or like going forward. Whatever the impulse is, he should not resist it, but should act accordingly. But if he tries to force or hurry matters he may become confused and lose the subtle connection of thought which directs him.

In conducting these initial experiments, the student should be careful to avoid what is known as "muscular suggestion." This is the slight twitching of the muscles of the assistant by which some co-called mind-readers are able to get a "lead" toward the desired goal. It should not be confused with mind reading proper, where the suggestion comes from the operator's own subjective mind or, if there is actual contact between the operator and his assistant, from the assistant's own subjective mind.

In some instances, where the student is psychic and

the assistant is able to concentrate his mind on his thought, he may know instantly which way to move—toward the piano or the sofa. The suggestion may come to him like a flash. But in ordinary cases it is not clear. He feels the impulse to take one step, and then he waits for the next impulse. Gradually he turns toward the piano. At first he may have been moving in the wrong direction. As he nears the goal, leading his assistant, he becomes more sure of himself and moves forward rapidly.

It will be found in ordinary cases, where there are merely two courses of action to choose from, that the student will be able to select the right one two times out of three. After a while he rarely makes a mistake.

The progress of the student now is a mere matter of practice. The psychic sense is a matter of development. The student learns to control himself, to receive the suggestion, much as he would learn any other art or science. Having mastered the initial principal, he is able to become an expert by continued application. He cannot expect to become an expert mind reader in a day, any more than he could expect to become an expert billiard player the first time he takes a cue in his hand.

If the first experiment fails entirely, as it sometimes does, repeated trials will show where the fault lies. It may be that the student is unable to dismiss externalities from his mind. Or it may be that the assistant is unable to think clearly of the piano. His thoughts may waver from piano to sofa in the case suggested, in which instance, of course, the student would be helpless. His

mind would veer around like a weather-vane in a whirlwind.

In case the student is reasonably sure that the fault does not lie with himself, he would be wise to choose another assistant. He might try three or four friends or members of his family, until he finds the one with whom he can obtain the best results. Having become able to select either the sofa or the piano, he can add a table, a chair, and other objects, so that instead of having to choose between two pieces of furniture he will have to choose between four or five.

Now the assistant must bear in mind that a sense of direction is important, because the student must necessarily move if he wishes to go to a certain piece of furniture in a certain part of the room. It is not sufficient for the student to think of a chair, a sofa, or a piano, as the case may be. The blindfolded student needs to overcome his inertia by the suggestion to move in a certain direction. If he starts the wrong way, as he is extremely liable to do in the first step, the assistant, must keep saying, mentally, "no, that is wrong; you must come this way." If the thought is distinct enough in the mind of the assistant the student is certain to feel it, and while he may group around in uncertainty for a minute or two he will at last go straight toward his goal.

The details must again be left to experience. There are no two cases in which mind readers work alike. One man will move with the careful deliberation of a blind person, while another will literally run to the place thought of by the assistant.



The scope of the experiments may be gradually enlarged as the student becomes proficient. He may learn to select a certain volume from the library, or even to turn to a certain page or passage in that volume. He may find a pencil hidden in a vase on the mantel. He may open a safe to which the assistant knows the combination, or do any other weird thing which would be totally impossible for him to accomplish unaided.

In the course of time it will be easy for the student to perform any of the ordinary feats of the professional mind reader, but he probably will find that when he undertakes to perform the same acts in the parlor for the entertainment of a crowd of his friends, that his success will be uncertain. He will fail, perhaps, in a certain percentage of the experiments.

The reason of this is that the presence of an audience makes the student nervous. It distracts his attention, and he is unable to place himself in the proper condition to receive the message. Also the assistant is confused. He is self-conscious, and spends his time thinking of what the spectators are doing and saying instead of fixing his mind on the object or idea he wishes to communicate to the student.

Here, as in the initial stages of the experiments, practice is the only thing necessary to achieve the desired results. After a time both student and operator learn to ignore the crowd and to carry on their experiments as if they were alone. In some cases, indeed, the presence of an audience is an aid to the mind reader. It heightens his susceptibilities and increases his nervous tension. There have been some fairly expert mind

readers who could not work satisfactorily unless they had the inspiration of an audience.

It is well, too, as the experiments advance and the student learns to use his power, that he change assistants now and then. It is not advisable for him to learn to depend upon a single helper. He should so train his own faculties that he is able to receive suggestions from almost any source, and in giving an evening's entertainment if he chooses an assistant at random from the audience, and then chooses another and another during the course of the program, he greatly increases the effectiveness of his own work and removes the possibility of collusion.

It has been said that the repeated surrender of the consciousness to the suggestion of the assistant is a questionable, if not dangerous, practice, and it has been pointed out that some mind readers have been seriously injured by the nervous strain to which they subjected themselves.

If the student, however, does not take himself too seriously, he will not need to suffer any particular harm from developing this faculty. There is nothing weird or ghostly about it, and it is a good thing to explain to the assistant as well as the audience, where public exhibitions are given, that no claim to the supernatural is made. The experiment is conducted under a simple, natural law, and while it may be highly interesting there is no use in becoming morbid over it.

There is a phase of mind reading, which sometimes is called intuition, which is of the highest value in the practical affairs of life. Some men possess it in a high

degree, unconsciously, and all may train themselves to a greater or less extent in the exercise of this faculty. Reference is now made to that ability to estimate human nature and human motives which comes literally from the power of reading the mind of those with whom we come in contact. To know when our companion is trying to deceive us, to know when a lie is being told, to know when to trust and when not to trust—this knowledge is of value always.

There are some men who seem able to detect a lie, however cleverly it may be told and bolstered up with specious circumstances. It is almost impossible to deceive them. The minds of their opponents as well as their friends are oftentimes open books which they successfully read at will. It is probable that much of the science of phsyiognomy is based upon this subconscious recognition.

While some are natural students and readers of character, this faculty may also be developed, and if the student will hearken to his intuitions he will soon find that he is able to detect unerringly the falseness of a situation which might impose upon his logic or deceive his senses. The subjective mind is a monitor which it is well to heed. No matter what the lips may say, the subconsciousness tells the truth, and even the man who deceives himself by specious argument is unable to deceive his own soul.

Even in the normal state, there are some forms of subtle thought-waves which pass from one human being to another, and which are as distinct and certain in their operation as telegraphy. The woman knows

when she is beloved without requiring that the devotion of her lover be put in words. The man knows an enemy from a friend. No less an authority than Sir William Crookes declares that thoughts and images are transferred from one mind to another without the agency of any of the recognized organs of sense. Knowledge may enter the human mind without being communicated in any of the hitherto known or recognized ways.

Sir William is not an occultist, but a recognized scientist, and his interest in mind reading, and its kindred branch, telepathy, is that of an honest investigator who seeks to find a reason for the phenomena he discovers. He believes the method of communication is physical and material, and in pointing out the probable course investigation should take to the Royal Society, he says: "I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance."

When this sort of communication takes place between two minds without the intervention of words or the "agency of the recognized organs of sense," he says that we have two physical facts—"the physical change in the brain of A. the suggester, and the analogous physical change in the brain of B. the recipient of the suggestion. Between these two physical events there must exist a train of natural causes. Whenever the connecting sequence of intermediate causes begins to be revealed, the inquiry will then come within the range of one of the sections of the British association. Such a sequence can only occur through an intervening

medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies, when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to every demand—even the transmission of thought.”

This opens up a vast field for scientific inquiry, and the earnest student, who desires to carry his investigation of mind reading phenomena into a realm higher than that of mere tricks for the amusement or entertainment of his friends, will find a cause worthy of his highest endeavor. It is true, perhaps, that no field of scientific inquiry offers so much promise to the investigator as this.

In an effort to make a partially scientific answer to the problem which he presented to the British Royal society, Sir William Crookes entered the domain of the physiologist and explained how the etheric vibrations might naturally pass without actual physical contact of the cells, and he touches upon the difference in the location of the cells during sleep and during the normal condition which bears directly upon our own well proven theory of the action of the subjective mind. “It is supposed by some physiologists,” continues Sir William, “that the essential cells of nerves do not actually touch, but are separated by a narrow gap, which widens during sleep, while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer—a device which has led Marconi to the discovery of wireless telegraphy, as to suggest a further analogy. The structure of brain and

nerve being similar, it is conceivable that there may be present, masses of such nerve coherers in the brain whose special function it may be to receive impressions brought from without through the connecting sequence of ether waves of appropriate order of magnitude.

“Roentgen,” he continues, “has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distance between the centers of the atoms of which the material universe is built up. And there is no reason for believing that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements of the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct upon the individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves.”

These suggestions, while they are only suggestions of the great scientist and he is careful to explain that they are not offered as fixed conclusions—are of inestimable value to the student.

The idea that the act of thinking produces a distinct molecular movement of the brain cells is so consistent with all known theories of psychic vibrations as to be accepted without question. And it follows, if these vibrations in the brain cells are of sufficient force to set the ethereal waves into motion, communication without words would be the most natural phenomena in

the world, for every brain that was sensitive enough to catch and record these etheric waves would get the message that was sent out by the brain in which the original thought was born.

Thus every image which the mind creates, every thought which comes into the brain with force and clearness would set up a disturbance in the ether, like that of a pebble which is dropped into a pool. The waves are of infinite smallness and so delicate that they are not perceived by the physical senses and yet they are not less real nor less powerful in their own realm than the waves which ride the surface of the sea when the wind blows a gale.

There are many curious proofs of this psychic element which exerts its undefined influence upon the action of mankind. It has been noticed often, for instance, that a jury, locked up to consider some case in which the public mind is stirred to the point of hysteria, is influenced in some subtle way by the sentiment of their fellows, with whom they have no communication. A certain conviction that the man is guilty and should be punished, or that he is innocent and should be set free, gets "into the air" somehow, and without reading the newspapers or hearing the arguments of the streets or in the homes, this sentiment of the public passes through the walls of the jury room and the "twelve good men and true" yield to it without being conscious of what has influenced them.

The future holds much of promise to the student. Science has come to recognize the unknown world as

real, and the things which, like mind reading, are the toys of our present generation will become the profound realities of the next.

Having admitted that mind reading is a reality—that communication between minds may be carried on as Prof. Crookes says, in “ways hitherto unknown,”—scientists will now set themselves to discover the secrets of this communication. Sooner or later the great law will be found, and every student whose investigations carry him a step in advance of what is written in the text books becomes a benefactor of his race. The discoveries of the future will be in the world which now lies unseen and almost unfelt about us—the invisible but no less material forces which inspire men and impel them to thought and action.

To most students, the elementary phenomena of mind reading and thought transference will be sufficiently absorbing. To them we would once more impart a word of caution in reference to not carrying their investigations to the point of weariness and morbidity. The experiments are so fascinating to some minds that the student broods upon them at all times and continues them to the point of weariness.

If it is found that the effort to perform even simple feats of mind reading results in brain fag or severe nerve strain, it should be discontinued at once and only resumed after the mind is perfectly at rest. There are ways of throwing off the results of this strain, and these should be cultivated. The rule works both ways. The student who has power to place himself in a state of receptive abstraction at will, should also have the power



to throw off this abstraction when the experiment is over. A little exercise is advisable. A walk in the open air, or deep breathing by an open window for two or three minutes will be found sufficient in most cases to clear the brain and restore the student to a condition of normal objectivity.

So powerful is the principle of suggestion that it seems likely the experimenter is largely influenced by his audience. If he performs feats that seem to the spectators to be sensational or uncanny, their own sense of awe and mystery react upon him, and after he has finished his demonstration it is wise for him to relieve the strain by a wholesome joke and a hearty laugh which shows his friends that while he may have been in a weird realm for a few minutes he is now back to earth again.

If the student finds himself unusually proficient in mind reading and has an inclination that way, he may turn his talents toward the lecture platform or vaudeville stage, where unusual rewards are open to those entertainers who can ring some new changes on the old feats of mind reading. The public is inevitably attracted to the mysterious and will pay out money at any time to see things performed which they are not able to explain.

It is on the stage, of course, that the temptation to resort to tricks to secure a more dramatic impression becomes almost irresistible, and if the student expects to fit himself for a public career he will not only have to have natural aptitude but must pursue his studies and experiments far beyond the lines here outlined. The

ordinary stock tricks of the mind reader will not be sufficient to entertain a modern audience. There must be some specialty, like that of Anna Eva Fay, which nobody else can do so well, in order for it to be worth while for the student to seek professional rewards.

However, experiment for its own sake will be found worth while to the ordinary student. Mind reading is possessed of unusual fascinations, and the sense of successful accomplishment, after the student has passed the preliminary stages, will be found reward enough for the slight effort necessary to procure results.

A word or two in conclusion concerning the "fake" feats alluded to previously, may not be amiss. These range from the simplest to the most complex, and some of them, known to be "fakes," have not yet been exposed, so cleverly are they managed.

The familiar performance of the mind reader on the stage while the confederate goes through the audience and selects various articles to be described by the mind reader, is simplicity itself, if it is desired to introduce a fake act. The form of the question suggests the answer. Familiar things are taken, and the code is carefully rehearsed and studied. It may be so large that it embraces a wide range of objects.

"What is this, madame?" may mean a red necktie, and "Madame, what is this?" may mean a hat pin. Without the audience noting the various variations in the wordings and the different inflections, the clever confederate may be able to tell the alleged mind reader just what he has in his hand as plainly as if he said in so many words, "this is a lead pencil."

As we said before, however, most of these fraudulent feats are added either to save the mind reader fatigue or to increase the effectiveness of the act. Many of the performances are genuine, and in nearly every case there is genuine ability back of it. The student may convince himself easily that mind reading is a true science, and that it may be acquired with slight practice, so far as its rudimentary principles are concerned.

## CHAPTER X

### PHANTASMS

GENERALLY speaking the subjective mind has no initiative outside of its own realm. It carries on its own functions intelligently and arises to the occasion, adapting itself to unusual conditions as best it can. But when it becomes the agent of the directing objective for a certain purpose, it does what it is told, and no more. It is an envoy entrusted with certain powers, and it does not go outside of its sealed instructions.

It would be manifestly impossible for the agent in conveying a telepathic message on a given subject, especially in a case of deferred percipience, to do anything more than convey the message. The delivery of the message concludes the transaction so far as the agent is concerned. When the communication rises above the threshold of the consciousness of the percipient and he begins to ask questions foreign to the subject of the message, there is no one to answer.

The ghost of the murdered king had a message to Hamlet which it could not deliver to Horatio and Marcellus, and to Hamlet himself the message was only in reference to the murder.

“But that I am forbid  
To tell the secrets of my prison house  
I could a tale unfold.”

Aside from the specific purpose of the telepathic vision, the phantom is no longer en rapport with the percipient.

A telepathic communication is in a way as limited as a telegram where the sender has disappeared. The one who receives the message may ask all the questions he chooses on any subject, but he gets no reply because the original sender is out of reach. Its object being accomplished, the phantom disappears forever.

Another salient characteristic, which seems to be universal and to possess the utmost interest and importance in determining the true source of the phantasm, is that it possesses no general intelligence. That is to say, a ghost never was known to possess more than one idea or purpose, which it follows with the greatest pertinacity, but utterly ignores everything else. In rare instances where ghosts have been conversed with, they manifest perfect intelligence on the one subject that concerns their visit, but pay not the slightest attention to any other. Even kindred subjects seem beyond the grasp of the ghostly mind.

These characteristics pertain to every form and phase of the visions which are tangible to the objective senses. Subjective hallucinations are governed by different laws and are not taken into account in this connection.

It might be possible, if both the agent and percipient were in the proper mental condition at the same time, for them to hold a general conversation. In this case, the question asked of the apparition would be immediately referred to the original, and the answer would come back telepathically. This, however, would be no contravention of the rule in regard to the limitations of the subjective, and there are no authenticated cases where these favorable conditions have occurred.

In all reported cases the agent telepaths the message, and the agent takes cognizance of it by means of clair-audience, or by seeing a vision which illustrates it, and that ends the matter. The message is a thought of the agent projected into the consciousness of the percipient through the medium of his subjective mind.

The vision is the embodiment of an idea or a thought, and it is endowed with the intelligence pertaining to that one thought and no more. Hence the astonishing limitation of the intelligence of ghosts.

The ghost is generally clothed, and it is probable that these garments are put upon it by the subconsciousness of the percipient. In ordinary circumstances the garments are those with which the one who sees the vision is familiar. If the ghost of a deceased person should appear in a winding sheet it would be because the percipient has that ghastly garment in his mind in connection with the death of the agent.

Another one of the well known limitations of the ghost is that it always wears an air of profound sadness. Nobody ever heard of a humorous ghost, and in the very nature of the thing such an occurrence would be well nigh impossible. There is nothing in laughter to create an emotion deep enough to project a thought form. The circumstances under which the apparition is produced—the emotions and desires which give rise to it—are necessarily of such a character as to project a profoundly sad thought.

The phantom never changes its attitude or sentiment, but goes on its predetermined line of action,

regardless of its surroundings, and utterly oblivious to anything which may be done or said to divert it.

The life of the ghost,—if you will permit, the expression—is in itself limited. Those apparitions which possess the greatest longevity, that is, which persist in appearing and reappearing under the same circumstances, and in the same locality, are the subjective impressions of those who have died violent deaths.

It is true that many of the best authenticated ghosts are those of people who have died at a good old age and in due course of nature, and there is nothing to distinguish one class of apparitions from another, but it is true that those who have met death by violence greatly outnumber those who have died naturally. And in a general way, so far as may be known, those who die naturally, and who afterward seem to appear as ghosts, have “something on their minds” to communicate to their friends or the world in general.

The strength and persistency of the ghost seems inevitably to be in exact proportion to the intensity of the emotion at the moment of death—that is, the desire which called the ghost into being. When that desire is satisfied the ghost feels that its mission is accomplished and fades away forever. But even if the desire is not satisfied, the ghost gives up in course of time, disintegrates and vanishes.

In most cases the message of the apparition seems not to be for a single person, but is confined to a single spot. If there has been a tragedy it is rehearsed on the scene of the tragedy. If the house burns down or is

destroyed, the appearance ceases. Even if another building is erected on the same spot, the ghost does not reappear. It seems necessary for all the familiar set pieces of the scenery to be about it in order for the hallucination to materialize sufficiently to become perceptible to the objective mind.

The terror inspired by the appearance of a ghost is due to two causes. In the first place, the ghost is sad, and its message is rarely one of good cheer. Its coming is generally the sign of disaster. In the second place it is regarded as a spirit, as the actual entity or soul of the dead reappearing from the land of shades.

This last point of view has been dismissed by modern scientific research. The ghost is not a spirit. It is merely a thought form projected telepathically, a thought created in the mind by an emotion so intense as to cause that form to visualize.

The very limitations of the ghost prove this fact conclusively. If the dead man reappeared, he would be clothed in all his powers of intellect. He could inform the friend that he loves of all that affected that friend's welfare and happiness. It would solve the secrets of its prison house and promulgate truths of the most vital interest and importance to the whole world.

But the intelligence and the purpose of the apparition, being limited to the single thought and emotion which gave it being, can never rise above its source. It is not a spirit, but a telepathic message so powerful that it may be apparently seen objectively.

It undoubtedly may sometimes happen that in the case of the reappearance of a ghost to different persons



in the same household or on the same spot, that the appearance after the first time is not an actual apparition. The ghost of the ghost may be seen. By this we mean that the details of its appearance have been told and that the sense of expectancy and the power of suggestion causes its subsequent reappearance to an impressionable person, even after the "ghost has been laid." In the same manner hypnotic and epidemic religious hallucinations are brought into being. The original appearance may have been purely subjective, but the latter ones are due to verbal suggestion and expectancy.

Even in cases where an apparition has appeared to a man and he has not spoken of it, it would seem natural to conjecture that his experience would be the subject of frequent and vivid reflection. He might dwell upon it so intensely as to cause it to reappear under the same circumstances. If his own emotion was distinct enough he could cause the scene to reappear upon the same principle as the original caused it to appear.

The methods in which an apparition may voluntarily be made to appear without any particular stress of the emotions is shown in the case of the Indian fakirs, who have their subjective minds so well under control that they can command their services without abnormal stress.

The magician forms an image in his mind and makes it perceptible to others by projecting it into their mental spheres. Most of the feats of the Hindu fakirs are thus explained. They have such power that they may cause tigers, elephants, etc., to appear at will before a

multitude merely by forming images of these creatures in their own minds. It is probable that they begin by a process of self-hypnosis. As the thought takes form, and as the mental sphere extends, they may locate the images wherever they choose.

What the spectator sees upon such occasions is merely the thought of the conjurer rendered objective and visible by his will.

## CHAPTER XI

### POWER TO CREATE PHANTASMS

ONE of the mysteries of the subjective personality of man is its inherent power to create illusions or phantoms, which, whether real or not, may be so far substantial as to be visible to the objective senses of others. In extreme cases these phantasms not only appear, but they speak or write, or in some other manner manifest a decided degree of intelligence. They clothe themselves with a sort of individuality.

The Orientals ascribe these materializations to the astral body, which they describe as being a body of man finer and far more subtle than his physical being, and invisible to the senses under ordinary circumstances. During sleep, or during the trance-like condition of complete hypnosis, they believe this astral body may be projected at the will of the subjective personality. It travels through space with the rapidity of thought, and under favorable conditions may be materialized at any desired place. In India there are many adepts who have this power.

In order to appreciate the possibility of such manifestations, the reader must remember that the subjective personality is a separate and distinct entity. It operates under its own law and has its own intelligence, though it may be trained to receive instructions from the consciousness.

If properly understood, the subjective mind becomes a faithful and obedient servant. The knowledge that you have such a mind should always be with you. Persistence in remembering this idea is the prime factor in subjective development. While it is true that mental constitutions differ, and that some will find their subjective minds respond more readily than others, it may be stated positively that all who will may call upon this wonderful side of their nature for help and encouragement by faithful study and practice.

Faith furnishes the stimulus to the student, and as the faith increases, power grows and psychic activities become more effective. If you will make your subconscious mind believe that it can do a thing you will find that the results will be marvellous indeed. In the production of hallucinations or apparitions by telepathy, sleep, or rather that borderland which lies on either side of sleep constitutes a most favorable condition. The trance-like state of partial hypnosis, which may be self-induced, will facilitate the transmission of these telepathic phantasms, and it is while the operator is in this condition that the most decided results are obtained.

It is not well to make too great an effort to project your thought, but simply and calmly resolve upon your experiment, remembering that phantasmal forms are isolated and materialized thoughts. If you can hold on to a thought and isolate it from others, you may call into existence a form. You can cause the thought to clothe itself with materiality, as with a garment. If you can impart to that form your consciousness, you may make it to a certain degree conscious. If you can invest it

with the element of psychic matter you may make it visible and tangible. With the remarkable power of the mind you can literally create apparitions.

But few of us can hold on to a single thought for even one minute of time—our minds are so lacking in power of concentration, so wavering and flickering. Only when the will has become practically free will it be able to enter upon its full inheritance of power. Then the necessary condition of passivity can be reached, the attention can be fixed and will cease to wander aimlessly from one mental image to another.

The statement will bear a hundred repetitions—that without faith nothing can be accomplished, and that the more perfectly the objective mind can be held in abeyance, the more perfectly the subjective mind will perform its functions.

Power and skill come through practice. If the person who has not developed his psychic energies attempts to send forth his thoughts they will not reach the mark, but will become lost and scattered. But the person who has cultivated and strengthened his powers can voluntarily create hallucinations in the mind of another.

In telepathic communication between two live persons, the vision is created and the intelligence is communicated direct to the percipient. Under ordinary circumstances the thought seldom displays physical power, or becomes perceptible to the touch, for the reasons that the emotions and desires which call the thought into being are seldom of sufficient intensity, and the conditions are not so favorable in a live person in normal health as they are in one whose objective

senses are being closed in death. The object for which the thought form was created, being easily and quickly accomplished, and there being no further reason for its existence, it fades away in accordance with the laws of its being.

In most cases of telepathic hallucinations, the thought form seems to endeavor to reach the percipient in the easiest and most familiar way. For instance, in one apparition which appeared to a woman late at night, the vision was wearing the garments ordinarily worn during the day, and in which she was accustomed to see him, when in reality, as was learned afterward, at the moment the man was in his night clothes and in deadly peril of his life. Believing himself about to die he had cried out to the woman with his whole heart and soul, and she had been able to see him. In this case the intensity of the longing had caused the phantom to visualize.

The vision was of the briefest duration, as usually is the case, and there was no message in this instance, save the impression the woman received that the man was in imminent danger. The fact that usually these apparitions are clothed as the percipient is accustomed to seeing them, and not as they actually are at the moment, is in itself proof that they are telepathic and not real visitations.

More peculiar are the cases where phantasms have been seen by more than one person at the same time, as well as the cases where they have been seen under such circumstances as to leave no doubt that the percipient

was in a completely normal condition at the moment of the appearance of the vision.

Sometimes, indeed, an apparition intended for one particular person may not be seen by that person at all, but is perceived by another who is present and who is naturally more psychic or who may temporarily be in a more favorable condition to receive telepathic impulses. In special instances the one who has seen the vision has been a perfect stranger both to the percipient and to the sender, whose image is seen.

Often when the hallucination has been seen by a stranger it is not recognized as any person he has ever seen, and sometimes it assumes a grotesque form, bearing no resemblance to the original. It is seen merely because the percipient is a "sensitive"—that is, one whose organization is so adjusted as to render him peculiarly impressionable to telepathic impulses.

The fact that hallucinations or phantoms are seen by others than those to whom they come with messages may be accepted as a proof of their reality.

Sometimes the vision, or hallucination, becomes perceptible instantly, but more frequently it is of slow growth. It comes out of the misty half light, gradually assumes form and shape, and then as gradually fades away. Sometimes, indeed, it is not materialized and does not become perceptible to the objective senses until some hours after the sending forth of the original impulse. It seems to depend altogether upon the poignancy and clearness of the thought and *the receptive condition of the one who receives the message.*

Whether it is initiated by conscious telepathic impulse, or is purely subjective in its origin, it seems in most cases that we have to deal with a purely contagious hallucination. It may even be transferred from the original percipient telepathically to others in his company at the time. In some cases, as suggested by Mr. Gurney, it seems permissible to conjecture that the minds of all the percipients, where the vision is seen by many, have been directly influenced by the agent, and that subsequently an overflow from the mind of one of the percipients may have served to reinforce the original impulse and determine its exact moment, just as the current regulates the exact second of striking in electrically synchronized clocks. It is reasonable to suppose, too, that the minds of all the recipients may react each upon the other, thus giving cumulative force to the original impulse.

There is little doubt that the power resides in all human beings, to a greater or less degree, to create such images, their strength and clearness of course depending upon the individual's ability to concentrate the mind and direct the force of the impulse. The man who can fix his mind for a certain length of time unwaveringly upon any mental picture is able to photograph it, as it were, and influence the minds of others to such an extent that they are able to see it. The phenomena of so-called spirit photography amply demonstrates the fact that visions can be created of such tangible character that they can be caught and fixed upon the photographic plate. The fact that these apparitions may be photographed when they cannot be seen is explained by the



fact that the sensitized plate is cumulative. The eye sees instantaneously, but the longer the plate in the camera is exposed to a certain object the more distinctly it is reproduced. Stars, for instance, which may not be seen can be photographed, their faint light gradually making an impression on the plate.

These mental images taken by the photographer, however, may not be classed as real apparitions, which appear under circumstances not favorable for picture taking. There is at present but little satisfactory or conclusive evidence that an apparition has ever been satisfactorily weighed or photographed. In many of the most astonishing feats of the conjurer, especially of the Indian fakir, the elements of suggestion and imagination are brought into service to aid in producing the illusion.

The complete independence of the subjective mind is shown nowhere more clearly than in the undoubted fact that telepathic visions may not only be sent but received during sleep. They may be sent when the agent is asleep, and the percipient awake, or even when both are asleep.

We do not refer to those telepathic messages which are constantly being exchanged between subjective minds without the volition and even without the knowledge of the communicants. We speak of, voluntary, definite messages which the agent wishes to send to certain individuals, for certain purposes.

Before he sleeps—and this may be either natural sleep or the sleep or hypnosis—the experienced and expert agent should strongly will, direct and desire his

subjective entity to convey the necessary suggestion, influence or impression to the sleeping patient. This command should be as clear as if the master said to his servant, "I am going to sleep now, and while I am sleeping you will transact certain business for me," and so obedient is the subjective mind that it does what it is told.

If the receiver of the message is asleep at the time the impression comes, he dreams of the things the agent desires.

The condition of natural sleep is naturally the most perfectly passive condition attainable, because all the objective senses are locked in slumber, and the subjective mind is free to act in accordance with the laws which govern it. The subjective mind is always most active during sleep, for in itself this mind never wearies and never sleeps. If it should fail in its duty for one moment the heart would cease to beat, the breathing would stop, the nervous system would be paralyzed, and death ensue, for it is the subconsciousness that carries on all the processes of life.

The secret of success lies in the fact that the operator should become accustomed to regarding his subjective self as a distinct entity that will obey his will, and then, just as he falls asleep he should concentrate his thoughts and give a last direct command to his subjective mind regarding the work to be done during the night.

There are many ways in which the subjective mind becomes dominant and active aside from natural sleep, or deliberately produced hypnosis. Diseases of various kinds, particularly those of the brain or the nervous

centers, and intense febrile excitement, frequently cause the total or partial suspension of the objective mind and excite the subjective mind to intense activity.

#### PHANTASMS OF THE DEAD, OR GHOSTS

To the modern scientific investigator, the ghost has a real foundation. These apparitions which have terrified the timid and the superstitious during all ages of the world, were for a long time dismissed by the earnest student as being mere fancies, but it is now acknowledged that certain impalpable shapes resembling persons deceased do from time to time appear to the living.

They are often seen as plainly as the objective reality could be seen, and events are depicted in visions, with all the characters and actors present, as perfectly as the reality itself.

It is worthy of notice that generally all phantasms of the dead are of those who have died under circumstances of great mental stress or emotion.

The murdered man feels at the supreme moment an intense desire to communicate the circumstances of his tragedy, and he conceives the thought of reproducing the scene on the spot until its significance is understood and the slayer brought to justice. Perhaps he expires with this thought on his mind. It is his last command to his subliminal self, and the suggestion is so strong that it is carried out. The result is a haunted house, and those whose nerves are strong enough to withstand the shock may nightly witness a reproduction of the tragedy. This may continue for days, weeks, or even

months but invariably ceases when the object which led to its creation is accomplished.

But these ghosts are not spirits of the dead. They are nothing more or less than intensified telepathic visions. The difference between a telepathic vision transmitted from one living man to another, and a phantom or ghost of a person deceased, is a difference of degree, and not of kind; of species, not of genus. Both are created by the subjective mind, and both are created for the purpose of conveying a message.

The phantom is produced under the most favorable conditions. The dying man's senses are preternaturally keen. Within a moment, it is said, his whole life passes before him in review. He reaches an emotional height of the greatest sublimity, and if death has been by violence, his last thought is of necessity of the most intense character. His desire to acquaint the world, or some particular person in the world, of his secret "taking off," is overwhelming. The dying see clearly, and some of the mind's greatest activities take place at the time of demise, especially if death is sudden and unexpected.

The circumstances under which the wraith appears is usually proof that it is a telepathic vision rather than a real appearance of the dead one. A man who was away from home on a long journey suddenly saw his wife in her own room in the housedress which she had been wearing on the day he last saw her, when as he afterward learned, at the moment of the vision she was in a railroad wreck far away, having been called upon to go to her mother's home in a distant city, and being

en route at the time. It is probable that at the moment of the collision she longed intensely for him and his subjective mind received the impression instantaneously allowing him to become conscious of the fact by creating the vision which he saw.

It is probable that all houses in which men have lived, loved, and died, are actually "haunted." The human dramas which have been enacted there are reproduced over and over, but few of them are intense enough to be visualized, and few persons are sufficiently sensitive at normal times to see them. The ghostly scene itself must be sufficiently materialized to refract the light before it is visible to the normal eye. But those who are keenly alive to psychic impulses are susceptible to these influences to a remarkable extent. They know that certain rooms depress them, and that certain houses make them sad, but usually they are ignorant of the fact that the atmosphere is surcharged with the ghosts of dead emotions.

A simple explanation of the familiar phenomena of ghostly apparitions at the time of death, when they appear to a person far distant, is that at the time of dissolution, the imprisoned will becoming free longs to acquaint the loved one with the last messages of the dieing and the desire is so strong that the thought becomes visible to the distant one who receives the message by seeing the vision.

Many cases are recorded where a sudden and intense emotion—for instance, a desire to see a certain person—has caused the will to become so active as to project itself from the physical body with such force

that the thought form becomes condensed—and the body of the sender is materialized to such an extent that it becomes visible.

This phenomenon does not appear difficult to the intelligent psychologist. He is quite willing to recognize that the whole apparition—clothes and all—is an hallucination, as Meyers says, veridical, but not real. He does not require to believe that the spirit is present where it is seen, any more than he supposes the telepathic phantasms are real as seen. The telepathic vision frequently fuses with some memory of the subject, and the case is the same with apparitions of the dead.

Every thought or emotion is telepathic to a greater or less extent. It projects itself in direct proportion to its force and clearness, and is effective according to the power exercised upon the subjective mind when it is projected. It goes where it is sent, and lives as long as its vitality lasts.

Thus the world is peopled by thoughts—invisible ghosts which have not force enough to become palpable and yet exercise more or less influence upon the people of the world.

Every man surrounds himself by a mental atmosphere, depending upon the vigor and clearness of his intelligence. And this mental atmosphere clings to the man's habitation to a certain extent. It is found in houses, and corresponds to the mental conditions of those who have inhabited them.

Even the dullest minded and most sluggish person feels the depressing mental atmosphere of a tramp's lodging-house, and there are many sensitive, high-

strung people who, upon moving into a strange house are influenced at once by the mental attitude of those who formerly dwelt there. This is especially noticeable where the former inhabitants were the victims of any great sorrow or strong emotion.

This mental atmosphere of a house may cling to it for years, and frequently is so strong and antagonistic as to cause the newcomer to vacate the premises. No ghost is seen or heard, but the invisible ghosts of the place exert an influence which can be felt and cannot be thrown off.

Doubtless many such experiences may be attributed to suggestion. The person is influenced by the knowledge of some tragic event which happened in a certain spot, and his own shuddering thought of the details of the tragic scene are sufficient to render the spot unbearable to him. But many cases of this character may not be explained thus—cases where the tragic story of the place was not known to the new inhabitant. The influence of these invisible ghosts is felt regardless of the fact that the former inhabitants of the place may be still alive, and may have recovered from the effects of the tragic sorrow and heartache they felt there.

It is entirely reasonable to suppose that these invisible ghosts, or telepathic hallucinations, are seen by the subconscious mind. They have not force enough to rise above the threshold of consciousness, but they are just as real as the apparitions that are seen, being of the same character and differing only in strength of manifestation.

The thoughts that haunt a house need not be of an

unpleasant nature. Each blessing that comes from the heart lingers there, as well as each curse and each cry of sorrow.

#### THREE KINDS OF TELEPATHY.

Thus there appears to be telepathic communication between two living persons, where the thought form is sent directly from the one and is received by the other only. This communication may be either by means of a mental impression, a dream or an actual vision which disappears as soon as it delivers its message.

In the second case a thought form may be sent by a dying person to the world at large to communicate some fact of momentous import regarding the sender. It is sometimes made visible to the objective senses and is always confined to one locality, which it haunts until its object is accomplished, or failing this until the locality is destroyed or changed, or until the lapse of time causes it to lose its vitality when it disintegrates.

The third form of telepathy partakes of the characteristics of both the first and the second. It is created by a live person, but is not sent to any individual, but is confined to a certain locality and impresses whoever occupies the house or room it haunts.

In the second instance we have abundant evidence of clairvoyance, in which the transmitted idea does not reach the percipient, as the meager result of a crisis, but spontaneously and with great fullness of detail, and often with great ease and rapidity, as the outcome of special receptivity on the part of the percipient.



Such clairvoyance—and the word is used in its general sense to include other impressions than those upon the sense of sight—occurs in its most striking form when the percipient is under the influence of hypnosis.

It must be remembered, however, that while the vision which brings the message may disappear at once and forever, in whatever degree or manner the percipient may have been received, it is registered permanently in the subjective mind, and is never absolutely lost. Its recognition may be deferred, but sooner or later the message will be delivered and understood.

The obsession and possession of spirits, as believed by the ancients may be attributed in a manner to the allied influences of hypnotic suggestion and telepathy. Those who easily entered the subjective condition and became subject to psychic influences they could not understand or explain, but believed thoroughly that they were possessed by devils.

The telepathic power does not seem to be confined exclusively to man, but seems to be possessed by the lower animals as well, only in a lesser degree. Many people have the power, which may be exerted at certain times and under favorable conditions, to influence animals. Horses and dogs, especially, which have been in the habit of subjecting themselves to man's control often give unmistakable evidences of sensing phantoms. They crouch and tremble with fright, and undoubtedly perceive phantasms or find themselves subject to influences not preceptible to the human beings who are with them.

## CHAPTER XII

### SUBJECTIVE PHENOMENA

**M**AURICE MAETERLINCK, who has done so much to interpret psychic phenomena in terms of science, says that in all moments of imminent physical peril the subconscious mind acts with magical quickness in the effort to save the body from harm. Its efforts are just as instinctive and involuntary as the closing of the eyelids when danger threatens the eyes.

In many cases the subconscious mind is able to warn the objective senses of the approach of danger, and these warnings are called premonitions. It is reasonable to suppose that these warnings are always given, though in most cases they do not rise to the realm of consciousness.

The subjective mind, not being limited by time and space, seems able to exercise what might be called a prophetic faculty. It senses the danger which threatens, and uses its best effort to warn us. If we cannot perceive or do not heed the warning, it tries to save us.

In every man's experience there are many instances of these premonitions. Sometimes they are so sharp and clear that we act upon them; more often they are vague feelings of uneasiness or depression—a dim sense that "something is going to happen."

A story has recently come from England which illustrates the premonition in the most vivid way. A gen-

tleman was dozing in a seat by the window of a railway car as the train dashed through the darkness. He suddenly found that another train was racing along beside him. He saw his double sitting by the window in the other train. He thought it was a reflection of himself, but the image remained and caused him such a feeling of discomfort that he opened his own window and looked out. At the same moment the window of the other train was opened and his double looked out.

“Leave this train at the next station,” was the strange command he heard from the lips of the shadowy man in the other car.

Then the vision vanished. He left the train as he had been commanded, and it was wrecked just beyond the next station. This incident is extreme, and it has not been sufficiently well authenticated to be accepted as true. If it is true, however, it may be presumed that many of the other passengers received similar warnings of the coming wreck, only they were not in a proper psychic condition to receive them. In their cases, the premonition did not reach the threshold of consciousness.

Often these warnings come in the form of dreams, during natural sleep, and in most cases where danger threatens during sleep, the subconscious mind makes a supreme effort to awaken the one who is threatened.

In moments of imminent peril, when the faculties are paralyzed by terror, often the subjective mind takes charge of the situation, and the man saves himself by involuntary action. He dodges or defends himself as the case may be without any conscious effort of the

will. While in many cases the subjective mind is unable to rescue us, often its action is effective and we owe our safety to its promptness.

Some events which we are accustomed to attribute to the mysteries of fate may reasonably be accredited to the subjective mind. The revolver that has been fired a thousand times without a failure has often been known to snap harmlessly when pointed at a man's heart. We cannot understand how the faithful guardian of our safety has rendered the weapon ineffective at that critical moment, but it almost seems as if an invisible thumb had been thrust beneath the hammer to prevent the discharge.

On the other hand, it seems at times as if the subjective mind leads us into danger with a craftiness which seems absolutely suicidal—as if the time for our departure from the world had come and was recognized. Then the stray bullet strikes us, we are led beneath the falling wall, or the slightest accident is attended with fatal consequences.

It appears unreasonable to attribute all these mysteries of life and death to mere coincidence, and why may we not properly regard the subjective self as the arbiters of our destiny so far as the physical functions and the welfare of the body are concerned?

What is pain, for instance, save the voice of the subconsciousness calling our attention to the fact that there is a derangement of some organism which is in need of repair?

Cases of somnambulism furnish the most striking examples of the guardianship of the subjective mind. ✓

The sleep walker will perform the most perilous actions in perfect safety. A woman who was delicately nurtured, and without any athletic training, was known to climb out of her chamber window during her sleep and go up the lightning rod with the grace and ease of a squirrel ascending a tree. Then she would balance herself on the roof of the building like a trapeze performer, and return to her bed in safety without waking. The feats she performed would have been absolutely impossible had she been in a normal condition.

#### CLAIRVOYANCE

Although clairvoyance is one of the commonest manifestations of psychic power, the laws which govern it are not so well understood as those governing hypnotism, mental therapeutics and telepathy. It may be defined as the power to see with the eye of the soul.

Clairvoyance is akin to telepathy in some important particulars, as indeed it is akin to all psychic phenomena in the sense that it is a manifestation of the subjective mind. Yet there are some distinctions to be made in the case of clairvoyance.

In telepathy, two minds are required. There must be a receiver and a sender, as in the case of wireless telegraphy. In clairvoyance, however, only one mind is actively engaged. The clairvoyant, while in a state of trance, or with the objective faculties partially in abeyance, is able to see the things that are transpiring at a distance. It may be either a distance in space, merely, or it may be a distance in time.

When the phenomena is disengaged from the more or less fraudulent field of professional mediumship, it appears that actually the subjective mind, and perhaps the astral body, is projected to a distance, where it sees what is going on and brings back a more or less intelligent report to the objective faculties.

Sometimes certain physical stimuli are needed, as for instance, gazing at a crystal, in order to develop the clairvoyant power, but there are those who possess this power naturally, and they have been able to "see things" invisible to the ordinary physical eye from the time they were children.

In certain mediums this power is developed to a high degree, but the fact that illusions are nearly always intermingled with the actual things seen has rendered the power of little practical value because of its unreliability. It is not only that the mind which goes forth to witness a desired scene is impressed by other scenes, but also that the interpretation of the scenes to the physical senses is in general, vague and uncertain.

It is probable that our minds take many strange journeys when we sleep naturally, as well as when we are in the hypnotic trance. But the subjective mind is seldom able to successfully report what it sees. Unless the conditions are very favorable, the confusion that is apt to arise when the subjective mind attempts to communicate with the objective seems to be intensified in the case of clairvoyance, and the impression is seldom clear or reliable. Genuine clairvoyance is seldom seen, as it is a manifestation of one of the highest powers of the subjective mind.

In order to render the clairvoyant power effective, it seems necessary for the will to accompany the subconscious mind upon its journey, so that the things seen may be clearly impressed and afterward communicated to the normal mind.

It is probable that the clairvoyant sense is inherent in all men, but it is generally the sensitive or the abnormal person who is able to exert it in such a way that the visions rise above the threshold of consciousness in a comprehensive manner.

#### CLAIRAUDIENCE

One of the rarest and most interesting phenomenon of the psychic world is clairaudience, which has been defined somewhat vaguely as "the power to hear the spoken words of the human soul." If we eliminate the cases where a vision appears and speaks, the definite power of clairaudience is developed in but a few instances. The voice which calls without causing the physical atmosphere to vibrate, and yet is perfectly distinct and audible, is a striking example of what may be accomplished by steady development of the subjective powers.

While there are a number of spiritualistic mediums who claim the powers of clairaudience at the present day, it may be stated that the faculty is now less common than it was in ancient times. Classic literature is full of references to voices, and every student of the Bible will recall many instances of the spoken word.

It is clear that the same laws of suggestion apply

to this force which apply to other phenomena, and clairaudience may be explained in a general way by the principles which govern telepathy. At least a partial suspension of the objectivity seems to be necessary, and it is not unlikely that in most cases the voice is a projected thought form so distinct and vivid that it arouses the sense of hearing to activity, and gives the impression of audibility when it is not in fact audible in the ordinary physical sense.

This is proven by the fact that in many instances the voice is heard only by one person, though there may be others in his company at the moment. Even in cases where the others hear the voice it is probable that they may take the suggestion from the first hearer's vivid impression.

Often the voices are heard in the trance-like condition which comes with the first sleep, or the moment of waking when our consciousness is confused. The man who was awakened by hearing the voice of his wife, in tones of terror and entreaty, crying, "John, John," knew that she was in trouble or danger. He had received a telepathic projection which had come to him as a sound. At another time, under slightly different circumstances, he might have seen a vision. In the above case, it was learned that the house had been invaded by burglars, and that the terrified woman had actually called aloud for her husband in the very words he heard more than a hundred miles away.

Her subjective mind was in the ascendancy at the moment—she was in a perfect hysteria of fright—and



the words were conveyed to him with such distinctness and power that he awoke hearing them.

#### CRYSTAL GAZING

While crystal gazing has had a revival in popularity, it really is one of the oldest forms of divination. The savages in many lands discovered that by gazing with rapt attention into a piece of crystal, or, perhaps a limpid pool of water, or at the glossy, mirror-like surface of a piece of metal, that they could see visions. Some of these visions were so colored by their own desires and longings that they seemed to be prophetic, and were largely accepted as such by the gazers. They found that while most people could see the visions, some sensitive persons were able to see them more easily and clearly than others, and these came to be esteemed as seers. They also found that certain crystals reflected the light in such a way as to create a greater degree of hypnosis—that is, to render the hallucinations more complicated and striking, and these crystals became famous and correspondingly valuable.

It must be understood that the visions in the crystal are the creations or the reflections of the subjective mind. They may be mere fantasies, without any value whatever, and then again they may be so far telepathic as to have real use. In other words, the message told by the crystal may be either true or false.

The crystal is one of the best known and simplest aids to the creation of that partial hypnosis which is so

favorable to the working of the subjective mind. If you gaze steadfastly into a crystal, a sort of fascination comes over you. You are likely to forget external things, and presently objects and scenes begin to appear. As your concentration deepens, the visions become clearer and more coherent. You may see distant scenes with which you are familiar. Well known and beloved faces may appear before you. Tragedies, comedies, romances—with actors whom you may or may not know and with more or less familiar stage settings,—flit before your eyes in one continuous and absorbing panorama.

The partial or total suspension of the objective senses is a necessary condition, and in this, crystal gazing resembles all other forms of hypnosis. The more completely the objective mind is held in abeyance, the more various and vivid are the apparitions which appear in the crystal.

The best material for the use of the crystal gazer is, of course, a ball of rock crystal. It may be only a tiny ball, or it may be as large as a teacup. The shape is a matter of indifference, though usually the best results are obtained from an oval or spherical crystal. Rock crystal, however, or at least that variety suitable for the crystal gazer, is both rare and expensive, and glass balls or other substances may be substituted with apparently equally good results. It is probable that the best results are obtained from the white transparent balls, though the color seems to be largely a matter of indifference. Some crystals are blue, yellow, green, or opalescent. Some of the brighter colored crystals tire the eye, while

the amethyst crystals are said to offer less strain to the optic nerves. If the eyes begin to tire, or if the attention is diverted, the success of the experiment is lessened.

If the amateur desires to make experiments for himself, he may obtain a crystal or the best substitute that is convenient. Good results have been secured from a mirror—either made in the ordinary way or black like the noted mirrors of Bahatta. The mirror should not reflect too much light, and is better if given some uniform neutral tint like blue or gray.

The visions seen in the crystal give one the effect not of being mental images, but of being actual external scenes. These, however, seldom form in any real sense a part of the outside world. They may neither be called, strictly, hallucinations or illusions.

Crystal visions which are seen in perfectly dark objects are hallucinations of the same nature as may be seen when the eyes are closed.

Mr. Lang quotes a curious experiment which was made by one of his friends who covered his head with a perfectly dark funnel. There was no illumination, actually, but he soon found the funnel filled with light, and then fancy pictures followed. Afterward the experimenter was certain of having seen the pictures, but he could not recall them. They were more vague even than the most indefinite dream.

Those who wish to try the experiment of crystal gazing should practice whenever convenient, and by the aid of auto suggestion cultivate the power of entering into a semi-hypnotic state. There is no rule which may be

given to cover any particular case. The picture may appear in a kind of mist, gradually taking definite form and color, or it may come in little specks of light which grow larger and coalesce as you gaze at them steadily.

When once the pictures begin to appear, however, they seem to be completely detached from their origin. If at this time the experimenter can become perfectly passive and hold his objective senses in abeyance the results may become wonderful.

There is much difference between individuals as to the results obtained, but everybody has the power to see visions to some extent, and the power grows by practice, as it does in all other branches of psychic experiments. And in this, as in other things, the principle of suggestion may be employed to develop subjective activity. Often, indeed, a suggestion is so potent that an experienced operator causes the person gazing at the crystal to see any vision that may be suggested to him. In this case, as easily may be seen, the practice may be susceptible of fraud and imposture.

The success of the experiment depends upon physical and mental conditions at the time, and even those who have the faculty at its highest, sometimes find themselves unable to produce visions of any interest

The crystal should be so placed that it is sheltered from reflection, offering no high points of light. It usually reposes on a cushion of black velvet or is wrapped in some other kind of black cloth. It may, too, be sheltered in the hollow of the hand. It should be placed ten or fifteen inches from the eye—whatever your range of vision normally may be—so that there

is no strain upon the optic nerves. You should try to fasten your gaze upon the heart of the crystal, not permitting yourself to see its surface at all if you can so arrange the light and so fix your attention as to accomplish it.

The most comfortable attitude should be adopted, either sitting or reclining, so that there will be nothing in a physical way to cause you distress. The simplest way, at the beginning, perhaps, is to select some object which is not reflected in the crystal and gaze at it for a moment. Then close your eyes and try to see its image. Then gaze at the crystal and make an effort to visualize it in the heart of the ball.

You may not have any natural aptitude, and may be unable to fix your gaze and keep your mind from wandering. But after six or eight efforts you probably will be able to visualize the object at which you have been gazing in the crystal. After you have succeeded in doing this it is a good plan to try closing your eyes for a moment until you can call up a mental picture of some familiar scene, and then transfer this to the crystal. Try some single figure or a simple bit of action at first, and as you learn to transfer the scene to the crystal you will become more proficient. Complex and elaborate scenes are produced, and oftimes one will witness incidents that are taking place in a foreign land with marvelous clearness and accuracy.

## CHAPTER XIII

### SPIRITISM AND HYPNOTISM

THERE are many thousands of honest spiritualists in the world. They are able to explain all the phenomena obtained by their mediums in a manner that is highly satisfactory, to themselves at least. Some of the mediums have been convicted of fraud by investigating scientists who have therefore turned aside with the belief that the manifestations at all the seances are fraudulent.

The honest investigator is not inclined to accept the conclusions of either the adherents or the critics of spiritualism as final. He cannot conclude because a few mediums have been "fakers" that all spiritualism is built upon a basis of fraud; nor can he declare that because some of the demonstrations are difficult to reconcile with the conclusions of accepted natural law, that they are therefore supernatural.

Even many of the hardest headed of modern scientists have acknowledged that there is "something" in spiritualistic phenomena that they are not prepared to explain.

We must remember that there are many natural laws which are not yet understood, and it is more logical to attribute the unexplained phenomena of spiritualism to these unknown laws than it is to attribute them to the ghostly hands of our friends who have passed over the

borderland into the world beyond. Even at present many of the demonstrations which are classed by the unthinking as either fraudulent or supernatural may be satisfactorily accounted for by the principles of hypnotism, the laws of suggestion, and the operations of the subjective mind.

One of the most intelligent of modern investigators, Dr. Joseph Lapponi, who was chief physician to Pope Leo, and professor of practical anthropology at the academy of Rome, in his exhaustive book on "Hypnotism and Spiritism," gives the details of a typical seance held under favorable conditions. The seance begins with table turning, which takes place in the following manner: "The two thumbs of each person are to be touching each other, and each little finger is to be in communication with the little fingers of the persons on either side. The medium himself completes the 'chain' with his two hands. The hands of all together rest on the edge of the table.

"A silence of a few minutes takes place, whilst all watch expectantly. Then the table creaks, moves from one or the other side; sometimes it rises from the ground, and finally falls back heavily.

"The medium announces that the spirits are present; the hands are raised from the table, the chain is broken; the spirits have responded to the invitation and can work by themselves. If the chain is not broken the operatives must all remain at the table and be under the dominion of the spirits for as long as and in the way that pleases the latter, as if they made but one body with the table itself.

“Let us suppose that the chain is broken. From various points of the table put at the disposition of the spirits, will be heard noises of violent, frequent and repeated hollow raps. Then the table itself, not being touched by any one present, moves backwards and forwards, rises of itself, and turns, sometimes slowly, sometimes with dizzy rapidity, on its axis, first to the right for a few minutes, and then to the left. It is transported from one place to another in the room and swings first on one and then on another of its legs. Then suddenly, without any outside help, it returns to its place and stops as if fatigued with so much arduous labor.

“Then the other objects in the room begin to move about. The stools skip by themselves, . . . the chairs dance and jump about, changing places, bending first one way then another, or standing on one leg obliquely but without falling, against all laws of equilibrium. The china, . . . the tables and other furniture of the room begin a singular dance; they move about and jolt against one another and mix themselves up in an extraordinary muddle without breaking or being damaged, and if the pieces of furniture on which these things are placed incline much to one side, or if they turn somersaults in the air, they do not budge, but remain as if they had been nailed.

“The heaviest furniture in the room—cupboards and chests—creep, move about, change positions, rise in the air, and sometimes succeed in touching the ceiling and remaining attached to it for some fifteen minutes.”

These weird and uncanny demonstrations so graphically described by Dr. Lapponi have been witnessed by



other investigators under circumstances which seemed to preclude the possibilities of fraud. They are seen at all seances in some form and are no longer dismissed as fraudulent or derided as hallucinations. The undeniable frauds which have been discovered may be attributed to the natural desire of the medium to increase the dramatic effect of his seance, or to produce that effect under circumstances which would be otherwise unfavorable. But it is no longer possible to declare the whole range of spiritualistic phenomena fraudulent.

The table turning itself may be explained in large part by hypnosis. Owing to the strained surroundings, the long wait, the eagerness to produce results it would be entirely natural for some one of those who create the "chain" to become hypnotised, perhaps momentarily and unconsciously. It is well known that not only the senses, but the physical powers are heightened under hypnosis, and the person at the table in his desire to cause the table to turn and gyrate might cause it to do so to a certain extent by his own unconscious movements.

The medium himself is almost sure to be under the spell of auto suggestion. He has hypnotised himself at the very beginning of the seance. The movement once started communicates itself to the others. The nervous excitement spreads, and all the conditions are favorable for hysteria, hallucinations, telepathic projections, phantasms, and involuntary frauds. The audience itself reaches a point where it is willing to co-operate with the medium in creating effects that feed its own sensationalism.

As a hypnotised man believes he is an animal or is convinced of any reality at the suggestion of his control, so it is not impossible at a seance for the whole assembly to be under the hypnotic control of the medium, all the more complete if he himself is in an unconscious semi-trance, with his objective mind partially or completely suppressed.

That was the gist of the conclusion reached by the Psychological Society of St. Petersburg University appointed to examine the question of spiritistic phenomena. The commission excluded the reality of many of the demonstrations and explained the others by hallucinations, conjuring and involuntary or unconscious fraud due to suggestion and auto suggestion.

Dr. Lapponi, however, does not accept the conclusions of the St. Petersburg commission, and he agrees with Sir William Crookes and Lombroso that while hypnotic suggestion might partially explain the phenomena produced at seances, it is impossible to attribute all the demonstrations to any such source.

The further phenomena described by Dr. Lapponi at the typical seance above referred to are so graphic that we will quote his own words once more.

“Whilst the marvels above related are taking place,” continues Dr. Lapponi, “some of the objects in the room have lost a great part of their weight, so that, although large and covered with other objects a child can carry them from one place to another as if they were feathers. Others, on the contrary, although very small, become extraordinarily heavy so that, although in normal conditions a child could easily manage them, now it takes two

or three men to lift them a few centimeters above the ground. This change of weight is but temporary, and only lasts as long as it pleases the mysterious beings that have produced it.

“To make the spectacle more varied, music will sometimes be heard. If there is a musical instrument in the room, this will play without being touched by any one. If the instrument be a pianoforte or a harmonium, at the most one may see the keys moving, but without seeing the force that moves them. If there is no instrument in the room, in the house or street even, that does not hinder the music from being heard.

“Then to the great astonishment of those present, the person of the medium appears extraordinarily gigantic, only to become exceedingly small, and all this with regard to proportion. The change of stature persists until all present have had time to verify it by touch and measurement. After sundry alternatings between the dimensions of a dwarf and those of a giant, the medium returns to his ordinary size, and, sitting on a chair or table, is slowly raised in the air until his head nearly touches the ceiling. He remains in this position for some eight or ten minutes. This is done in the sight of all present. The deed is repeated more than once, with slight variations as to detail.

“Whilst the audience admire wonderingly all that is going on, suddenly the lights which had gone out are rekindled by themselves, and a hot or cold wind is felt by all on some part of the body. Then invisible hands tear, move, seize petulantly the clothes of the various individuals; from one a watch, from another a

handkerchief, and from a third a memorandum book is taken. And these objects may be found in the laps or the pockets of other spectators far away from those from whom they were stolen. Other invisible hands at the same time shake hands, touch the arm, the shoulder, the thigh, the knee of one or other person. One is caressed, another has his beard pulled or his mustache, or hair; one has his hat thrown on the ground, another has his stolen.

“Among the spectators there will be some who will ask the medium to put an end to so much disturbance, and to seek rather to enter into conversation with the spirits. The medium is too courteous not to accede to the wishes of his clients. At his request the upheaval ceases, and a little table, chosen by the audience, will be the instrument of communication between the assembly of the living and the troop of spirits who have come to the meeting.”

Upon witnessing these wonders, it is the natural inclination of the observer to declare that they are inexplicable. But are they any more wonderful than electricity, X-rays, wireless telegraphy, or the phonograph? Everything the savage does not understand he attributes to magic. The American Indian, when he first saw and heard a piano thought that singing-birds were imprisoned in the case of the instrument.

We are frank to admit that the phenomena described by Dr. Lapponi and kindred demonstrations vouched for by other investigators are not to be easily explained. But it seems to us more logical to suppose that they are caused by physical forces not yet known but beginning

to be dimly realized by the more advanced scientists than to believe that they are the work of the spirits of the dead.

It must be remembered that the Hindu fakirs do tricks just as marvelous and without making any claim that their magic is the work of spirits.

Jaccolliott, in his "Spiritisme dans le Monde," relates what he has seen done in full daylight by a fakir whom he met by chance near Benares :

"I meant to take him by surprise," says the French investigator, "and on his arrival told him it was my desire to see the miracle of the immediate germination and the speedy growth of the plant.

"'I am at your service,' he replied to me in all simplicity. I was somewhat disconcerted, but replied quickly, 'Will you let me select the earth, the vase and the seed that you are going to make germinate under my eyes?'

"'The vase and the seed, yes; but the earth must be taken from an ant's hill and finely pounded.'

"I told my domestic to provide the earth indicated, and to prepare it as the fakir had said; also to bring me a flower vase with a handful of different kinds of seed. In less than a quarter of an hour my domestic returned, bringing all the objects demanded. I took them from his hand and then sent him away, not wishing to let him hold any intercourse with the fakir. Taking the earth from my hand and placing it in a vase, the fakir sprinkled it slowly with a little water reciting I know not what prayers. Then he begged me to give him the seed I had chosen and some yards of any kind of stuff.

I casually took a poppy seed and asked permission to mark it. Receiving a reply in the affirmative, I made a tiny little notch in the outer covering of the seed and gave it to him, with some yards of white muslin.

“‘Now I will sleep with the sleep of the spirits,’ said the fakir to me, ‘swear not to touch my person or the vase I have prepared.’

“I promised what he asked me. He then planted the seed in the earth which the water had reduced to the state of mud; then directing his stick to the edge of the vase, he covered it up entirely in the muslin I had given him. Then he leant his body forward, spread his two arms horizontally over the preparation and gradually passed into a complete state of catalepsy. He stayed thus for two hours without the slightest movement or muscular tremor to indicate the presence of life. Quite naked, and with a body shining and tanned by the sun, and eyes open and fixed, the fakir resembled a bronze statue in a pose of mystic invocation. I did not lose sight of him for one instant. After two long hours of waiting, when the sun touched the horizon, the fakir gave a gentle sigh and returned to life. He beckoned to me to go nearer, and, unwrapping the muslin which covered the vase, showed me a fresh and green young poppy plant, about two centimeters high. Guessing my doubts, the fakir shook the earth, which had become quite dry again, off the tender plant, and on one of the two husks of the seed, which still adhered to the root, showed me the notch which I had made two hours before. No substitution had been possible, because he

was absolutely naked, because he could not tell that I had chosen a poppy seed, and because I had never once let him go out of my sight. After enjoying the sight of my amazement for some moments, the fakir said, with an air of badly dissembled pride:

“‘If I continued the evocation, in eight days the poppy would flower and in a fortnight bear fruit.’”

This feat of the fakir has been proved by other travelers, and there would seem to be no fair reason to doubt that the Hindu wonder workers can equal or excel any demonstration of magic accredited to the spiritualists of Europe or America. Indeed, Dr. Lapponi finds that there is no essential difference between magic, necromancy, and spiritism, and whether the miracles are performed by the assistance of the dead, as the spiritualists believe, or by occult powers of the Orient, they spring from the same source.

It is known that the Hindus are the greatest hypnotists in the world. An adept has been known to place himself in a cataleptic condition by means of auto suggestion and then permit himself to be buried for a number of weeks. When he is dug out of his grave at the end of the appointed time he resumes the normal state, seemingly no worse for his brief residence in the tomb.

We are now going to suggest an explanation of these wonders that is too speculative to be accepted as a scientific conclusion. It is not an established law or principle, and we offer it more as a curious theory than anything else.

Some years ago there was a young man in Kansas City, Missouri, who possessed the curious hypnotic or

magnetic power of spreading his hands over a pack of cards and causing any particular card asked for to creep out of the deck and come to him without being touched by his hands or any other visible material agency. He did not himself know how he did it, but believed that he hypnotised the card and caused it to obey his command.

Now, if it can be proved to be possible to extend hypnotic influence and suggestion to what we call inanimate objects, the miracle of table turning would be accounted for at once. The dancing furniture, the piano played without hands, the quick growing poppy of the Hindu fakir, all would be explained by the theory that the subconscious mind, under certain favorable conditions, could impart its powers to inanimate objects and compel them to obey its commands.

This theory of man's mental control over material objects might be considered logical under the acceptance of either one of two different philosophical conclusions.

If the theories of the metaphysical school of Kant and Schopenhauer be tenable—if all matter is objective and illusory and conscious life is the only reality, then it would follow as a matter of course that the creative subjectivity could play what tricks it would with its own illusion. If the chair existed only as the subjective mind created its image and placed it where it stood, then why would it not be possible for the creative mind of man to cause the chair to stand on one leg, defying the laws of gravitation and inertia?

There is another point of view from which it would be logical to give the mind of man power over inanimate matter.



If we accept the conclusions of those who believe in the immanence and universality of the life principle in all matter—mineral, vegetable and animal alike—then any control which the dominant, eager mind of the man had over the sluggish consciousness of the material object would be natural and logical. This speculation, followed up, carries us too far from the purpose of our work, and yet it is so intimately connected with the higher psychic phenomena that it is worth consideration.

Upon this hypothesis, it would not be supernatural for the man to be able to influence the inanimate objects which he finds about him.

To leave speculation aside, however, let us see what is the scientific conclusion of the world, so far as a conclusion has been reached, in reference to spiritualistic phenomena.

Prof. Crookes, while not denying the reality of the phenomena, suggests that they occur not against nature's laws, but against our present knowledge of those laws. There may be occult forces of nature, for instance, which we cannot perceive with our senses, but which operate under certain supernormal conditions when we see the effect of their manifestations.

Dr. Lapponi frankly throws up his hands and cries, in effect, that the matter is not to be explained and the inference is that he really believes in the supernatural character of the manifestations.

He concludes that "spiritism in its genuine form is made up of physical and psycho-biological phenomena of quite a special nature, without parallel of any kind in the ordinary conditions of cosmic economy. In close

touch and perhaps identical with it is telepathy." Afterward he adds that "spiritism is the manifestation of a preternatural order of activity. Its phenomena can only be partially explained by illusions, hallucinations, treachery, or fraud, or by the particular physico-pathological conditions of the mediums and their assistants. In many cases no physical laws can give a likely or probable explanation. Others again contradict the best known laws of nature. Spiritism of to-day is identical with magic and the necromancy of the Greeks, of the Romans, and of the Middle Ages."

It has been noted that spiritualistic mediums, and others who are firm believers in the phenomena of the cult, are especially good subjects for the hypnotist. They fall under the influence easily and are easily controlled by suggestion. This, however, would not necessarily mean that spiritism and hypnotism are allied, but that the spiritualist is by nature as well as by training a sensitive person, easily thrown into an abnormal condition. The student is not advised to permit his investigations to carry him too far into the realm of spiritistic phenomena unless he is sure that he can keep firmly anchored in his own mind the belief that the demonstrations he witnesses are not supernatural, but are the workings of a natural law which is not yet understood.

It is admitted by most investigators that the phenomena produced by mediums is of little or no practical value. The spirits they call up from the unknown may be mischievous, but they are seldom wise. No communication alleged to be from the beyond has added

anything to the knowledge of the world regarding the hereafter. No vexed question of the problem of life and death has been settled. If the alleged spirits have obtained any information that it would be good for humanity to know, they have not imparted it through their mediums or otherwise.

## CHAPTER XIV

### SUGGESTIVE THERAPEUTICS

IT might safely be made an axiom that any idea or belief which stands the test of ages contains somewhere the element of truth. No matter how false it may appear at certain times, no matter how false it may be proved in part, if it survive it must possess some grain of the eternal, which is truth. So it is with alchemy, that ancient science which absorbed the energies of so many wise and able men for centuries then lived through further centuries of scorn and incredulity and is to-day, under the simpler title of the transmutation of metals, receiving the serious attention of the savants. It has, in fact, been proved to be at least partly true.

So it is with suggestive therapeutics which under one name or another has existed as long as civilization. The theory has been flouted and jeered at, has been denounced by church and state but has still survived, and there are few, if any, scientific men of repute living to-day who will not admit that mental healing is a real and vital force.

Where cures are effected through suggestive therapeutics they are brought about simply through the action of the patient's mind over his body. This being so it is natural to find that the science has been most valuable in the case of purely nervous diseases. It has proved especially efficacious in the case of insomnia

and its action is very easy to understand. The patient has simply obtained the power of producing sleep at will. In other words he compels his disorder to give way before the strength of his mind.

The advantages of such treatment are obvious. Where recourse is had to ordinary medical science drugs are introduced into the body which may relieve the pain and remove the symptoms of the disease that the patient suffers from, but must locally injure the system by their reaction. Where narcotics are employed in cases of insomnia it means simply that the patient has added a drug habit to his original disease and has obtained immediate relief at the expense of increased future suffering.

Medical men have always been in difficulties over the treatment of nervous diseases. As a matter of fact until they consented to recognize mental therapeutics they were in most cases powerless. The causes of nervous disorders are usually obscure and incapable of treatment by drugs. They yield to mental treatment solely because they are largely brought about from mental causes.

The fundamental law on which the science of mental therapeutics is based may be stated thus: *All sensations, functions, and conditions of the body are absolutely controlled by the subjective mind.* We know positively that through the influence of the subjective mind, normal conditions can be made abnormal, and it is surely reasonable to expect then that the reverse would be true, *i.e.* that abnormal conditions could be brought back to normal through the same agency.

However the proof of what has actually been accomplished by suggestive therapeutics is too ample and authenticated for it to be necessary to argue the premises.

Simple hypnotic methods are usually adopted by those who adopt mental therapeutics as a means of healing. The process is excellently described by Professor Hudson in his book entitled: "The Law of Psychic Phenomena."

"I begin by saying to the patient that I believe benefit is to be derived from the use of suggestive therapeutics, and that it is possible to relieve him, or cure him, through hypnotism; that there is nothing either hurtful or strange about it; that it is an ordinary sleep, or torpor, which can be induced in every one, and that this quiet, beneficial condition restores equilibrium of the nervous system. . . .

"In some it required a course of training before they could do their part. The sleep is brought on not by the operator but by the patient. The operator merely directs. It is not the hypnotic sleep that is the remedial agency. The sleep may be induced for the purpose of giving rest to the body and mind, thus making it the agency itself. But for treatment of diseases and disorders where suggestion is employed the sleep merely becomes a favorable condition for suggesting to the patient such things as are desired."

Where a patient suffers from local pains the usual treatment is for the operator to pass his hands gently over the affected parts, or simply exercise a mild pressure. It is curious to note that if a third person

touch the patient, who is in a mesmeric state, the contact will either not be noticed at all, or else it will throw the subject into a state of irritation bordering on paroxysm.

While much has been done in mental therapeutics through pure hypnotism, the best results have been obtained where mesmeric influence is employed. Under mesmeric conditions the oral suggestion of the hypnotist is supplanted by telepathic suggestion which is equally as potent, and in addition there is a positive dynamic force exerted by the mesmerist upon the patient.

There is even a more important consideration to be taken account of where mesmeric conditions prevail. The mesmerist is himself to some degree in a subconscious condition. He is therefore able to diagnose the patient's condition intuitively. Such instinctive or subconscious diagnosis is much more likely to be correct than the objective methods which are employed by the hypnotist.

To sum up, there are two powerful reasons for the superiority of mesmeric methods in therapeutics over those of pure hypnotism. Firstly, it combines oral suggestion and mental suggestion. Secondly, it engages that mysterious power, partly physical and partly mental, which we term animal magnetism.

We are not sufficiently advanced in knowledge to know what mesmerism really is, or what is the nature of the mystic force which one human being is able to exercise over another. All that we know is that the experiences of numerous persons conclusively

prove that there exists a certain power which can be directed by the conscious mind of man, and under certain restrictions, can be used to beneficial ends. Collated proofs demonstrate that mesmeric passes cause a sensation on the part of the subject somewhat similar to that produced by a mild shock of electricity. In some cases this effect is produced even when the passes are made by an operator standing several hundred feet away from the subject. The force of the effluence seems to be controlled by the temperament and personality of the operator, but the laws that govern this phase of the subject are beyond the scope of our present knowledge.

Professor Hudson has laid down the law in therapeutics that: "When suggestion is actively and intelligently employed it is always effective."

This law must of course depend for its interpretation on the meaning given to the words "actively and intelligently." It may be, however, stated as axiomatic, that an individual responds to treatment in proportion to his power of receiving suggestions, and, further, that his power of receiving suggestions is proportional to the power and skill of the operator.

Some persons respond readily to suggestive treatment while others require a special course of treatment. After a patient has been hypnotised a few times he can easily be brought to the point where he will grasp readily and actively the suggestions of the operator, and after he has reached that stage he will accept therapeutic suggestions from his physician at any future time.



It must not be supposed that a man suffering from a painful disease will be cured on his first suggestive treatment. Sometimes the pain will gradually diminish until it finally disappears after the first hypnotization, but in difficult cases a series of seances is necessary. The physical cause of the disease, and the patient's susceptibility to suggestion must always be taken into account.

The physician, or operator, who is most successful in suggestive therapeutics is the one who realizes most thoroughly the differences in the individuality and suggestibility of his patients. The same methods will not be sufficient in all cases. While with some individuals a single word is enough to convey a suggestion, others must be reasoned with, and a third class will require the suggestion to be gently insinuated. In all cases it must be borne in mind that the language used by the operator should be as plain and direct as possible.

It is of course obvious that the quicker an idea can be established in a patient's mind, the quicker and more pronounced will be the result. For this reason it is well that the hypnosis should be as deep as possible.

However the lighter stages are also useful as they frequently develop into the deeper forms, and often give excellent results in such lighter ailments as headache, toothache, etc. In the suggestive therapeutic schools of Paris and Berlin the attempt is always made to put the patient into the somnambulistic sleep. In the first seance this is not always possible, but some

very extraordinary results have been obtained where the treatment never passed the lighter stages.

Somnambulism is of course nothing but a suggestion itself, but it is when this condition is produced that the highest efficiency of suggestive treatment is reached. Cures have been effected while the patient was in the somnambulistic state which have seemed almost miraculous, and there are authenticated instances where patients suffering from paralysis, who have been given up by ordinary doctors as hopeless, have been restored to health by this means.

One of the most valuable uses to which suggestive therapeutics have been put is in cases of drink and other vicious habits. An alcoholic patient is placed under hypnotic influence, and the operator tells him that when he awakes he will no longer desire liquor. He is told that even the smell of alcoholic beverages will be distasteful to him. After the patient has been aroused from somnolence he will find that he remembers nothing of what occurred when he was under the control of the hypnotist, but he also finds that his favorite beverages have become disagreeable to him.

Many persons who are addicted to drink, or drugs, are chained to their vices by the thought that they would be unable to live without them. They will admit readily the injury they are doing themselves, but they argue that their bodies have become habituated to the habit and could not stand the deprivation. Under suggestive treatment they are told that this idea is false, that they can abandon their drugs without anything but beneficial results, and that any idea that

they really require such stimulants is a mere chimera. Where vicious habits have become inveterate in a man the treatment must frequently be prolonged for some time, but it rarely fails to be effective, and practically never where the operator thoroughly understands his science and practices it intelligently.

It is not at all rare to find persons submitting to suggestive treatment as a last resort although they have little faith in its efficacy, and are not a little dubious as to possible injurious effects from a science of which they know nothing. It is important for the operator to first ascertain the attitude of the patient towards the whole question. If he finds him in the state of mind suggested, his first care should be to disabuse him from error. As soon or even before the patient is influenced he should be informed that there is nothing harmful or even mysterious in suggestive therapeutics, that nothing but benefit need be expected from the treatment, and that the condition in no way differs from that of ordinary sleep.

Before going further it may be well to state the principal diseases and abnormalities which have yielded to suggestive therapeutics according to authenticated records of cases treated in the leading schools by leading professors of the science:

Functional disorders of the organs of hearing, sight, and speech; insomnia and general nervous debility; paralysis; toothache, headache, and chronic earache; dipsomania and all forms of drug manias; kleptomania and sexual perversion; habitual falsehood and disobedience in children; lack of mental balance and moral

anæsthesia; rheumatism; lumbago; dyspepsia, and many ailments of similar nature.

On the high authority of Professor E. H. Currier, principal of the New York Institute for the instruction of the deaf and dumb, the statement is made that congenital deafness can be cured by hypnotism. Professor Currier has declared that sufficient cases where cures were effected have come under his personal knowledge to confirm his belief in the immense value of hypnotism in the treatment of this disease.

Probably no disease is responsible for more suffering, and even crime in the modern civilized world, than that of dyspepsia. This great evil is the primal cause in innumerable cases of the contraction of the liquor and drug habits. Its effects in producing domestic unhappiness which so frequently culminates in crime are known to be vast although no statistics can be available on the subject. Moreover, under modern conditions of living, the dyspeptic rarely obtains any permanent relief from drugs and frequently only aggravates his disease. A cure for this terrible shadow on civilization is as great a blessing as any that medical science, in any of its branches, can offer.

Dyspepsia is to a large extent a nervous disease and finds the larger number of its victims among those who have sensitive and highly organized temperaments. It is therefore peculiarly susceptible to treatment by suggestion. Psycho-therapeutics can be used to great benefit in all cases of dyspepsia and all those complaints which are immediately connected with indigestion. Especially is this so in the case of insomnia, which is

extremely difficult to treat in any other way. Distinguished physicians, such as Dr. van Reuterghem, and Dr. van Eeden, have not hesitated to give it as their opinion that the best cure known for insomnia was hypnotism. Incidentally they have unqualifiedly condemned the use of anything in the nature of a soporific, as such drugs merely strengthen the belief of the patient that he cannot go to sleep without his accustomed dose, and eventually result in the formation of a drug habit.

Where dyspeptics suffer from loss of appetite, Professor Hudson has this remarkable statement to make in reference to the results of hypnotic treatment:

“It has often happened that patients to whom it was suggested that they should have a better appetite have not been able to wait until they reached their homes but have gone to a hotel to satisfy their hunger.”

In this connection there is hardly a man who cannot recall in his own experience the influence of suggestion. Frequently when one has no thought of eating, a friend will suggest a lunch or a dinner, and the suggestion will immediately act as a potent incentive to appetite. It is also a frequent experience for a man to sit down to the table without feeling particularly hungry and suddenly find his taste for food growing under the influence of a companion's expressed hunger, and also the more subtle influence of suggestive environment.

Conditions highly favorable for hypnotic treatment are found in functional disorders of the organs of speech, such as stammering, lispings, etc. It is undoubtedly true that in most cases of these unpleasant

defects the cause is found in auto suggestion. The organs are perfect but the imagination of the sufferer causes him to lose control. It is only reasonable then to regard suggestion as the most natural method of effecting a cure.

Suggestive therapeutics is not of course a universal panacea for all human ills. It would hardly prove effective in the case of malignant fevers, such as typhus and small-pox, although it may be used to advantage to relieve certain symptoms which arise in connection with such disorders. However the most valuable field for this science is the broad one of functional nervous diseases. Its value in this direction is enhanced in view of the fact that the methods which have been hitherto employed have been without any definite results.

## CHAPTER XV

### SUBJECTIVE AND OBJECTIVE MIND

**S**UGGESTIVE therapeutics is a psychic treatment and is consequently suited essentially to psychic diseases. Nervousness in all its manifestations is unquestionably psychic and therefore, to complete the syllogism, suggestion is the logical treatment.

The passions and appetites of man are responsible for more of his ills and troubles than any other cause under the sun. When these two tremendous powers are unbridled there is no limit to the human havoc which they can create. Their bridle is the will, and they are born of the subconscious mind. If then they are loosed from the bondage in which they must be strictly held the remedy must reach the subconsciousness. Suggestion is the only power known to man which can influence the subconscious mind, and therefore the only remedy for abnormal appetites and their attendant ills.

A great deal of nonsense is talked by irresponsible and ignorant people concerning alleged harmful results from hypnotic treatment. There is not the shadow of ground for such assertions. In all the experience of reputable hypnotists and physicians who have used hypnotism for medical purposes no case has ever been reported where the use of hypnotism has been attended with injurious effects which were caused by its use.

The power of suggestion may of course be used to wrong ends by unscrupulous persons, and under certain rare conditions. Where, however, it is employed by a competent and reputable physician or hypnotist there can be no possibility of any injurious outcome. It sometimes happens that a patient who has been cured by hypnotic methods suffers from a relapse but this can nearly always be traced to adverse suggestion.

There is still in the world a considerable amount of scepticism and ignorant superstition in regard to hypnotism. It is not uncommon for a patient who has been cured by psycho-therapeutics to find his news greeted by his friends with a storm of sneers and scoffings. The influence which had been exercised so beneficially by the hypnotist is annulled by the adverse suggestions which impregnate the environment of the patient and he falls back into the clutches of his illness perhaps more deeply than before. It is very important that the hypnotist should impress upon his subjects the imperative necessity of not allowing themselves to be influenced by adverse suggestions.

A most important branch of mental therapeutics is in its relation to surgery. It can produce anaesthesia as perfectly as any drug or gas known to medical science and with absolutely no danger of an ill effect afterwards. The great disadvantage to the use of ordinary mechanical anaesthetics is that there is always a certain element of danger to the patient and they are useless in cases where heart disease exists. Of course it is hardly necessary to point out the great value of being enabled to perform surgical operations with no



pain to the patient. The absence of pain frequently turns the balance and renders operations successful which would otherwise result fatally. Hundreds of cases are on record where the most difficult operations have been performed successfully while the patient was in a complete condition of anaesthesia produced by hypnotic methods.

An important differentiation between the use of hypnotism to produce anaesthesia and other methods is that the former practically never causes inflammation. A patient, even under the influence of ether, suffers constantly from the wound becoming inflamed. This irritation is extremely dangerous and is frequently sufficient, as an aggravating cause, to cause death. When anaesthesia is brought about through hypnotic methods this never occurs.

It must however be remembered that hypnosis cannot always take the place of chloroform or ether. It often happens that the anxiety in which the patient finds himself prior to the operation prevents the concentration of mind which is generally essential to success. In every case the greatest care must be taken, and it is usually necessary to hypnotise the patient several times before the required depth of sleep can be reached during which it will be safe to operate.

Hypnotism has been used successfully in cases of child-birth, breast amputations, and other exceedingly painful and precarious operations, but it is useless to pretend that it can be generally used in surgery, or can take the place of material anaesthetics.

Experiments conducted by Bernheim and others

prove that actual structural changes can be brought about by oral suggestion. Both Bernheim and Moll relate details of cases where a postage stamp was applied to the back of patients and a blister raised by telling them that it was a mustard plaster. Experiments conducted by others and fully authenticated leave no doubt as to the truth of this thesis. It may be therefore, laid down that physiological processes can be affected under purely hypnotic conditions.

It may not be out of place to revert here to an obstacle which has stood in the way of the advance of psychic healing in all ages. That is *lack of faith*. All psychic healers from Christ down have emphasized the necessity of faith if any benefit was to be looked for. At present, as in the past, it is a common thing to hear people say that "it (psychic healing) is all very well for credulous people, but it can never be of any use to me for I do not believe in such things." In the present state of psychic knowledge this is natural enough, but it is entirely based on a misapprehension. That misapprehension consists in a general belief that the desired mental attitude is related to the faith of the objective mind.

The suggestion of one's own objective mind is as potent over his subjective mentality as that of another. The law therefore follows that whatever the state of the subject's objective mind, if he will assume to have faith either actively, or passively, his subjective mind can be controlled and the desired result will be obtained.

The whole science of psychic healing is contained in the two words—passivity and suggestion. The co-

operation of the objective mind is not essential. If the subject allows himself to relapse into a state of passivity he is susceptible to the reception of suggestion. To some degree at least he becomes hypnotic, and results are proportionate in their beneficence to the extent to which the subject is hypnotised. It should however be remembered that a hypnotic state is not an essential condition. Where a perfect condition of faith exists in the subject, that is to say, where both his objective and subjective minds are in a receptive mood, the best results may be obtained without recourse to hypnosis. This is demonstrated in the cases of psychic healing which have occurred at such places as the shrine at Lourdes, and the sacred places of India. The persons cured at these places were seldom in a hypnotic state, but they had implicit faith both conscious and unconscious.

It is obvious that the most successful results will be obtained where mental conditions are most favorable, just as in medical science success depends largely on favorable physical conditions. Hypnosis is most valuable in cases where the objective mind of the patient is in accord with the idea of mental healing. In cases where the individual is not open to argument and will not be convinced as to the value of psychic healing it is generally essential that the objective mind be entirely suspended from the exercise of its functions during the period in which suggestions are given.

Outside of persons who are absolutely convinced of the efficacy of mental healing the best results will be secured in the case of individuals who are not obsessed

by strong prejudices, but with an open mind are willing to submit to the treatment. All that is required from them is that they shall become passive, neither exerting their will in favor of nor against the operator, and be willing to exercise patience and perseverance.

With persons of nervous temperament it is usually necessary to subject them to a course of training before a permanent cure can be effected. They must be gradually brought to the point where they will accept the belief that a cure is possible, and the day that they believe that without reservation, they will be practically cured. Everybody is normally open to suggestion, and opposition is caused through artificial barriers erected by fear, scepticism, or adverse influences.

Every normal human being is influenced to a greater or less extent by the mental attitude of those around him. Environment plays a very important part in mental healing. A man's own faith may be perfect, but he will be seriously retarded in his efforts to reach health through psychic methods if he is constantly surrounded by persons who are sceptics. A man of strong character would be able to counteract these influences, but in the cases under consideration it is sick men who are being dealt with, and who naturally have not the same control over their mind and will as their healthier brethren.

The physician, or other person who practises the art of mental healing will find that his labors bring their own reward. The suggestions of health and wellbeing, which he endeavors to convey to his patients, react favorably upon himself and tend unconsciously to bring

about a highly desirable condition of perfect health. It is remarkable that, following a seance, a healer is usually able to indulge in a calm and dreamless sleep which is one of the first requisites to health. His subconscious mind receives the impressions which he has been attempting to convey to another mind and in endeavoring to put the commands into execution leaves the objective mind perfectly quiescent. In this way the exercise of power by the healer is never a tax upon his energies, but redounds to his benefit. The efforts of the successful healer are generally followed by a feeling of great physical exhaustion but this is the reverse of injurious, especially as he can at once restore his vitality by sound and pure sleep or entirely prevent this lassitude by previous auto suggestion. This exhaustion is exactly in proportion to the extent of his success with his patients.

In giving suggestions it is always to be remembered that it is not sufficient merely to present good suggestions to the mind of the patient but it is essential to remove bad ones. Persons of a hypochondriacal turn of mind must first be inculcated with a desire for health and a belief that they can gain it. Many persons who have suffered for a long time from some chronic trouble fall into a despondent state in which they not only believe that they will never be well again, but even lose their desire for health. Before any good results can be effected in such cases it is essential that this morbid condition be removed. Once the desire for health has been restored and strengthened, and the patient has been brought to believe that not only recovery is pos-

sible but easy, the path of the healer has been freed from its greatest difficulties.

The power of a healer increases in proportion as it is exercised. After he has obtained a moderate command over his subjective mind he can do much to relieve the suffering of others, and his ability to do so will grow greater and greater with every success that he attains.

It is not always necessary or desirable to attempt the education of a patient in the theories of mental therapeutics. Persons who have had no scientific training, and who are incapable of carrying out an investigation along scientific lines would be merely bewildered and thrown into a state of confusion by such treatment. Others would be brought to an argumentative frame of mind and would be placed in an adverse condition through their efforts to combat the arguments of the healer. Many people who would be unwilling to accept the theories on which mental therapeutics are based may still be cured by its agency. This is simply because mankind is so constituted that he will grasp at straws when he is drowning without troubling himself to reason that a straw cannot save him.

That actual contact with the patient is not necessary to effect a cure is shown by the experiences of the school of mental healers who practise what is known as "absent treatment." Under their system it is not even necessary to make any appeal to the objective mind of the patient. The healer sits alone and places himself in a partially hypnotic condition. He concentrates his mind upon the patient and addresses him as if he were present. He appeals telepathically to the patient's subjective mind

and argues with him and makes suggestions to him in exactly the same manner that he would employ if the patient was actually sitting in front of him.

There are obvious advantages to this system. The telepathic suggestions do not rise above the threshold of the patient's consciousness, but are made direct to the subjective mind which, being constantly amenable to control accepts them. It abandons the abnormal idea of disease and accepts the normal one of health. The patient is necessarily in a receptive condition for he is not aware of the telepathic suggestions, and receives them without any antagonism being aroused in his conscious ego.

The only obstacle which exists to this method of treatment is a purely artificial one caused by our habits of thought. We have become so accustomed to regarding distance as a tangible thing that it is hard for us to realize that where the mind is concerned *it does not exist*. There is no reason why a man in India should not be able to communicate telepathically with a person in America, and there is no doubt that this can be accomplished as soon as one has convinced himself that mentally there is no such thing as distance. The experience of the absent treatment school shows that in a majority of cases the best results have been reached where the patient was in absolute ignorance of the influence being exercised on his behalf. That the patient should be in ignorance is not a *sine qua non* but where he is himself aware that he is being treated, or his friends are cognisant of the fact there is always the danger of adverse suggestions exercising a malign

influence either through his own scepticism, or that of those who form his environment.

As a general rule healers refuse to give absent treatment to persons whom they have not seen although letters have been sufficient in some cases to establish the necessary communication. Usually treatment is given at an appointed hour and lasts from fifteen to thirty minutes. In instances where patients have received a personal treatment it is generally easy to establish communication at a distance.

Concentration of mind and physical passivity are the two great achievements which must be sought for by the healer while passivity alone is required of the patient. It must moreover be always remembered that physical functions have an important bearing on success in reaching these goals. After a heavy meal, or where drinking has been indulged in, it is useless to attempt to produce any form of psychic phenomena. Physical temperance is essential, and abstinence from excess for a single day will not be sufficient. A regular course in restraint exercised over the physical appetites is necessary before the body and mind can be brought into the harmony requisite for decided or unusual results. This great principal is well recognized in the Orient where the savants endure long fasts and keep their physical passions and appetites under severe and constant restraint in order that their minds may reach that degree of detachment which is required for the highest development of the mental powers.

There are certain schools of mental healers who pro-



fess to cure all diseases and ailments by mental methods alone and prohibit the use of drugs or any other agency. This is not only wrong but often dangerous. One of the great sources of the power of drugs is that the patient believes in their efficacy and consequently is unconsciously practising mental healing. Where a patient believes in the value of material medical science he should always be permitted to indulge in that belief and there is no reason why mental healing should not be practised in perfect accord with material medicine.

A famous London surgeon, who was not himself an adherent to the science of mental therapeutics, once related how he had cured an old woman of dyspepsia. He stated that he had examined his patient and found her to be a pronounced hypochondriac. She had, however, unbounded faith in his skill and insisted upon his giving her a prescription. The doctor did not believe that he could give her any drug which would help her, so in order to get rid of her he had some pills compounded which consisted solely of sugar and water. He told the old lady to take two of these pills in a glass of water every night before going to bed, and assured her that she would soon be well.

He forgot all about his patient and her queer prescription until a few weeks later when she reappeared and informed him with the greatest joy that she was nearly cured and demanded a fresh supply of the marvellous pills. It was of course a simple matter of mental healing, but in this instance the faith of the patient was hinged on the skill of the doctor. The pills were the concrete sign on which her belief rested, and the

result would have been the same no matter what the harmless ingredients might have been.

The ill-directed zeal of enthusiasts has been responsible for much of the injury that the cause of mental healing has suffered, and the comparatively slow progress that it has made. In theory mental therapeutics is capable of healing all the ills that flesh is heir to, but in practice this is far from being the case. If all mankind was agreed upon the absolute infallibility of mental healing, and practised it with perfect faith and understanding, there is little doubt that it would be but a short time before disease would practically vanish from the earth. Unfortunately this is a condition which is hardly likely to be realized in the present generation at all events, and in the meantime the field of usefulness of mental healing is comparatively limited but hard to define. It depends to a very large extent upon the individuality of the patient and also on that of the healer. It is not infrequent to find a disease in one case incurable, which readily surrenders to the treatment in another. Its value in nervous diseases is definite and far-reaching, and it is the only reliable means to effect a cure in cases of hysteria and neurosis.

Where severe hysterical conditions exist it is necessary that the patient be separated from his environment and kept under constant care during the cure, and when that is effected he must not return to his old associations if they are adverse.

It must not be imagined that hypnotic sleep is the most favorable condition for the reception of suggestion.

On the contrary, the ideal condition is that of natural sleep. As perfect passivity is the first requisite for the reception of suggestions, and as passivity reaches its highest point during natural sleep, it necessarily follows that the latter is the best possible state in which to influence the patient. The subjective mind being at all times awake and alert, the patient is as susceptible to suggestion while slumbering naturally as when sleep is produced through hypnotic means. In the former state conditions are similar to those where the patient is treated by the absent method. In both the impressions do not rise above the threshold of the consciousness of the patient, and there is therefore no possibility of antagonism with the objective mind.

The most perfect condition which can exist is where both the healer and the patient are enjoying natural sleep. This may sound strange and even impossible, but it is by no means so. The suggestion is made by the healer before he sleeps, and is carried out by his subjective mind during slumber when that faculty is in a condition to exert its greatest power. In order that these conditions should not be disturbed by physical causes it is necessary that with both healer and patient the processes of digestion should be as light as possible. They should both go to sleep after partaking very lightly of some easily digestible food.

The healer must of course in the first place be possessed of an earnest desire to cure the patient. He should then, prior to going to sleep, concentrate his mind on the work he wishes it to do and direct his subconscious mind to employ itself during the hours of

sleep in influencing the patient in the direction of health. Directions can be specific where the nature of the disease is known, but even if this information is not available the suggestion will still operate. A large amount of the detail can always be left to the marvellous intuitive powers of the subjective mind with a certainty of successful results.

Nowhere can the power of suggestion and its attendant phenomena be observed to a greater degree, or under more favorable conditions, than in the case of children. The young child is almost entirely under the influence of its subjective mind. The objective mind is the product of growth and development and is in a purely embryonic state with the young. Every act, word, or gesture of an adult influences subconsciously the child who accepts it with the same blind faith as that shown by a person in a state of hypnosis.

The first definite tendencies which are noticeable in a child are hereditary. Next appear certain elementary intellectual qualities which are exercised in a purely unconscious manner. Love of parents, a sense of justice, a desire for knowledge may be noted. Later appears the moral senses, but all of these elements of character are going to be influenced for life by the suggestions which the child receives from the adults about it and its physical environment. Under such circumstances it is hardly necessary to point out the tremendous importance of parents and others having the charge of children refraining from any action, language, or emotion which may have an invidious effect upon their charges. The effect of a violent display of anger on

the part of an adult, for example, will have an evil and perhaps lasting influence over a child. On the other hand a child will unconsciously absorb a sense and power of restraint if he receives the proper suggestions from his guardians.

As the suggestions which are given to a child will probably influence its whole life and character, there can be no argument as to the vast importance of these suggestions being good ones. The great evil of intemperance will probably never be entirely remedied until the cure is commenced with the training of the children. Repeated and continuous suggestions as to the evils and dangers of overindulgence in alcoholic liquors will have a greater effect in forming the habits and tastes of children in their later lives than all the laws which could ever be passed by all the legislatures of the world.

An extremely common instance of the power of suggestion over the minds of children, and one that may be frequently observed among adults, is the manner in which they will unconsciously reproduce grimaces and gestures. A child at a circus, absorbed in the performance of a clown, will unknowingly reproduce the grimaces and gestures of the object of its absorption. This quite common phenomenon is none the less extremely curious and interesting. It may be often observed even among grown persons who are constantly under the full influence of their objective minds. A great actor can bring the tears to the eyes of his audience although they are fully aware that all that is passing before them is merely make-believe. The power of the suggestion of

the artist is greater than the influence of their objective minds.

Some remarkable instances of the power of suggestion have been collected and are vouched for by Professor Hudson. He relates instances where a strong purgative pill has been administered to a patient, and under the power of suggestion has not only failed of its effect but has actually caused sleep. The patient was of course influenced to believe that it was an opiate instead of a purgative. The experiment has been reversed and patients have been induced to take opium pills under the belief that they were purgatives with the result being precisely that of the suggestion.

It is not an uncommon thing to find women and sometimes men who become ill from the scent of certain flowers, or the taste of certain perfectly harmless fruits. Cases have been known where strawberries produced on certain individuals the effects of violent poisoning, and women have been known to faint from the imaginary perfume of a bouquet which was artificial. Where such phenomena are observed it will generally be found that they are due to the power of suggestion, brought about in the first instance by the connection of the flowers or fruit with a previous illness. Thus a man who has once fallen ill from eating bad strawberries is liable to have afterwards a strong aversion to that fruit, and under certain conditions this aversion may be strong enough to cause sickness. Similarly a highly sensitive person may be taken sick at a time when the scent of roses is strong in her environment

and afterwards be affected unpleasantly to a greater or less degree by the perfume of the rose.

The exact influence which suggestion plays in infection is difficult to decide but it certainly enters largely into an individual's susceptibility to disease. There are numerous cases on record where men and women have gone through the most terrible epidemics scatheless, being perfectly convinced in their own minds that they could not contract the disease. This is most commonly observed in the instance of priests and religious persons who profoundly believed that God would preserve them from harm.

On the other hand it is well-known that nervous and imaginative people whose minds are being constantly influenced by the thoughts and fear of sickness are the most liable to fall a prey to it. In nervous ailments suggestion plays a very important part in spreading the ailment. The affliction known as St. Vitus's dance has been known to extend to every pupil in a girls school purely through the suggestion afforded by one girl becoming attacked. It was almost impossible to handle the situation until every pupil had been isolated when the trouble was stopped with comparative ease.

An example of the power of suggestion in this connection which is familiar to every one may be found in the manner in which a yawn can be communicated. Under favorable conditions one person can set a roomful of people yawning simply through telepathic suggestion which may or may not be unconscious.

One of the most important phases of mental ther-

apeutics is that a man who believes in the science can be his own physician without any aid from a second person. Auto suggestion is a powerful factor which can be used to great advantage not merely in curing disease but in preventing it. The man who trains his mind to believe that he cannot contract disease and persistently denies the adverse influence of an unpleasant symptom which may develop will have succeeded in gaining perfect health under normal conditions.

Most persons can remember occasions under which they were suffering from some unpleasant sensation, such as toothache or headache, and were relieved simply through a more powerful suggestion being forced upon them. Thus, for example, a man suffering from a severe headache and with his thoughts naturally centered on his discomfort suddenly receives intelligence of an exceptionally exciting or fortunate event. Under the influence of the new emotions aroused by this information he will usually forget entirely his ailment, and later on when the force of the new suggestion has subsided if he remembers at all his original suffering it will be merely to wonder what became of it.

Another instance of physical pain disappearing under the influence of some powerful suggestion, which will be familiar to most people is in the case of injuries received while the recipient is under the domination of violent emotion. A man engaged in a fight, and overcome by his anger, will be almost oblivious to the pain arising from the blows he may receive. Under ordinary circumstances a blow in the face would be found to be a very painful injury, but where the mind is too fully



occupied to have room for thoughts of pain, pain practically does not exist. A more extreme example is found in warfare. It is well known that under the stress of the tremendous excitement of a battle a soldier will continue to fight ignoring the fact that he is fatally injured or terribly maimed.

These facts prove absolutely one thing. Pain is non-existent save as a creature of the mind. It necessarily follows that if a man has complete control over his mind he will be impervious to pain. Incidents and events which would ordinarily cause him suffering will be annulled by a powerful auto suggestion acting in precisely the same manner as intense excitement or emotion.

One of the first and most important laws for the student of mental therapeutics to remember is that the mind must be kept in a normally healthy attitude. All malign emotions, such as hatred, envy, discontent, fear, melancholy, dejection, react injuriously upon the physical being. The reverse is equally true. The cheerful, contented man who is possessed with a keen desire for health has one hundred times more the resisting power to disease than his morbidly minded brother. Of course it is not an easy matter for any of us to be perpetually contented and cheerful but it is here that auto suggestion will lend powerful aid. If a man will continually persuade himself that his troubles are really of far less importance than they seem, that there are compensations even in the most apparently hopeless situations, he can educate himself to an equable mental balance, and in time will be master of his life and environment. Napoleon, Caesar, Alexander, or any

of the great masters of the world achieved their dominion because in the first place they had conquered themselves. They had taught themselves to believe that all things were possible to them, and in that assurance they wrote their names in titanic letters across the history of the world.

The novice in auto suggestion is frequently discouraged in his efforts and often abandons them because at the outset he has a lack of confidence. This is an obstacle which should be recognized and combated successfully. If, for instance, the beginner is suffering from a headache, he usually attempts to promulgate a suggestion in a half-hearted manner, and with a secret misgiving that he can do himself no good. Under such circumstances he probably will not. He must summon all his resolution to fight that misgiving, and by repeating over and over to himself that his headache is ceasing, and finally that it has ceased, he will find that the victory will finally be his. More than that he will also discover that his next effort to use the power of suggestion will be much easier to put into effect, and with every succeeding instance his domination over himself will grow greater and greater until his mind sits enthroned as absolute sovereign.

The power of suggestion to conquer disease has at present certain limits which, while indefinable are none the less definite. In another, and perhaps even more important direction, however, its powers are practically unlimited. While suggestion may fail sometimes to cure a certain disease, it is almost infallible as a means of prevention. The man who is in any degree master of

himself can deny the power of disease to affect him and he will find that his denial is true. To maintain health it is necessary to keep the mind in the attitude of complete disbelief of the ability of any disease to harm him. Whenever there is felt the premonition of approaching sickness a vigorous course of auto suggestion should be engaged in, and in this battle the mind will invariably emerge victor.

Auto suggestion is as powerful for the eradication of bad habits as the suggestion of the hypnotist. Anyone who really desires to rid himself of some injurious habit can do so by the exercise of auto suggestion but it is first of all necessary that the desire be really existing and genuine. It very often happens that a man who is, for instance, a drunkard will have more or less frequent moments of remorse when he honestly wishes to obtain a mastery over his propensity for liquor. Unfortunately however this desire is not lasting or inherent but superimposed by the influence of others, or a momentary appreciation of the harm he is doing himself and those dependent upon him. To eradicate a bad habit it is first of all essential that *the victim have a deep and ever-present desire to conquer the weakness*. Under such circumstances he will find that auto suggestion is all-powerful. It cannot be emphasised too strongly that an early failure is no bar to ultimate success. If the subject finds that the power of suggestion fails the first time, or the first dozen times, he should not be discouraged. A man who for the greater part of his life has been accustomed to drift without ever really exercising his will power

must expect to encounter some difficulty when he first attempts to call his latent forces into being. It is simply a question as to whether he has so far depreciated his vital powers as to be unable to reanimate his enfeebled mind. In rare instances this may happen, where vicious living and age have completely wrecked the body and mind, but speaking generally it is in the power of every man to rehabilitate himself mentally and physically by persistent efforts of auto suggestion.

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