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THE KEY TO

Magnetic

Healing



STRASSER



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PROF. J. H. STRASSER,



MRS. EMILIE STRASSER, D. M. H.,

THE KEY TO MAGNETIC HEALING.

COMPRISING

The History of Magnetic Healing; The Theories of Vital Magnetism, Mental Science, Passivity and Telepathy; and The Practice of Magnetic Healing.

A Handbook for Ministers, Doctors, Lawyers, Teachers, Students, Business Men, Nurses, Mechanics, Farmers, and Everybody Keeping Abreast of the Times.

By Prof. J. H. STRASSER,
Assisted by Dr. EMILIE STRASSER of the
New Ulm Institute of Magnetic Healing,
New Ulm, Minn., U. S. A.

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1900.

TO
PROF. S. A. WELTMER,
THE FOUNDER OF
The American School
of Magnetic Healing,
(Now the S. A. Weltmer School of Healing, of Nevada, Mo.)

In Acknowledgment of His Grand and Noble
Services to Suffering Humanity,

This book is gratefully dedicated by
THE AUTHOR.

PREFACE.

In the summer of 1898 the author one day brought a number of letters from the post-office. One of them was an answer to his inquiries about an advertisement reading as follows: "Learn a profession in ten days," etc. But what were the contents of said letter? Some pamphlets of the American School of Magnetic Healing, of Nevada, Mo., claiming amongst other things, strange to the author at that time, that all diseases could be cured there without the use of medicine or operation, and that the profession of magnetic healing could also be learned by others. He did not take the trouble to read the pamphlets, for the headings were more than enough for him. He considered the whole thing a downright humbug and swindle and, full of disgust, wanted to throw the circulars into the stove. At that time his mind was not able to grasp the idea that there might be things in the world of which he did not yet know anything, or that man in all things should investigate first, and form the judgment afterwards.

Mrs. Emilie Strasser, the wife of the author, however, at once took very great interest in the very same pamphlets he wanted to destroy. She asked him not to burn them, but to hand them to her, as she wanted to keep them. The extraordinary interest shown by her in this matter, at last, excited the curiosity of the author, and then the following conversation ensued:

"Is there really anything in it?"

"Yes."

"Is it really possible to cure diseases without the use of medicines or surgery?"

"Yes."

"Can all diseases be cured by magnetism?"

"Yes."

M. C. I
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"Can you do it, too?"

"Certainly."

"Why did you not tell me that before?"

"Because I already have had a good deal of trouble in my family on this account, and, therefore, had made up my mind to drop healing entirely."

"For how long do you know of magnetic healing?"

"For about 20 to 25 years. Ever since my eighteenth year I was, more or less, practicing this art, and wherever I was since, in Indianapolis, in Chicago and other places, I availed myself of every opportunity to learn more of it."

If anybody else had told the author the very same story, he would not have believed it; but that his wife would not tell him a lie, and especially not in such a matter, he knew well enough, and, therefore, he continued:

"If anything like that can be done, it is certainly the greatest thing in the world, and if I was able to cure the sick without medicine or surgery, I should commence to do it tomorrow; in fact, it is not right, it is a sin, for any person having this great power and knowledge not to employ it."

The result of this conversation was that the author and Mrs. Strasser agreed that the latter should take a course in Weltmer's school, in order to find out what she could learn yet, and, mainly, to get a diploma from the first and (at that time) only school of magnetic healing in this country. She completed her course in the fall of 1898, and never regretted it. She found that Prof. S. A. Weltmer is a thorough gentleman, that all his claims are substantially true, that it is impossible to praise his method of healing too highly, and that he is doing a grand and noble work for suffering humanity.

Ever since the author of this book made magnetic healing his special study, and he hereby frankly admits that never before in his life he met with such an interesting and all-important subject. He graduated in 1874 from the renowned Teachers' Seminary of the Canton of Berne, Switzerland, then in Muenchenbuchsee, practised as teacher in that country for five years and a half, emigrated to Min-

nesota in 1879, became editor of the "Minneapolis Herald" (German) in 1885, and from 1886 to 1896 was editor, and a part of this time also proprietor and publisher, of the "New Ulm Post" (German), New Ulm, Minn. In 1894 he married Mrs. Emilie Strasser, then a Miss Fritsche, who was born here in 1857 as the daughter of one of our earliest pioneer families, and was also brought up here. Through her, as shown above, the author got his start in the study of the great science of magnetic healing, and he enjoyed his work on the present book immensely from start to finish; may the book have the same effect upon its readers!

When the author commenced to study this science, he was soon so impressed with its greatness and importance that he concluded that humanity had a right to know all about it; but he also found that there was so much misunderstanding, misrepresentation, confusion and mystery connected with it yet, that it was about time to thoroughly clean this Augean stable, and to bring the great truth of magnetic healing unadulterated and pure before the people, in a form and language so plain that every intelligent person could at once comprehend it.

With this purpose in view, the author was unable to accept any mysterious theory or fantastic claim of any other author. He had to bring the whole subject before the forum of exact science, logical reasoning and common sense, and he had no use for anything that could not stand before said tribunal. He carefully studied the whole material and thoroughly investigated every doubtful point, and never rested until he was satisfied that he had found the truth. This earnest endeavor to give his readers nothing but the plain truth inspires him with the hope that his book will find the approbation of the critics and remain for a long time to come a useful handbook and standard for everybody wanting to become acquainted with the greatest of all sciences.

The book is especially intended to be a compendium for the students of this noble art of healing, for it will make lecturing unnecessary and give the different schools of magnetic healing more time for prac-

tical instruction, which should not be neglected by any school of this kind.

In part V, giving the treatment of the different diseases, the author was greatly assisted by Mrs. Emilie Strasser, she being one of the foremost magnetic healers of the present time.

May the book help to disperse the dark clouds of ignorance and mystery hitherto hovering over this most promising domain of science, to forever destroy the superstitious belief in medicine, and to mentally and physically lift up and make happier the people of the whole civilized world!

New Ulm, Minn., July 4, 1900.

J. H. STRASSER.

PART I.

The History of Magnetic Healing.

A SHORT HISTORICAL REVIEW.

In every human body, as well as in the body of every other living being, there is a peculiar force, which by modern science generally is called animal or vital magnetism. The latter designation seems to intimate that this force by many is considered as the bearer of life, or as the principle of life itself; but, be this as it may, that much is certain, that this force in the body of all living beings plays a very important part in their life. About the real nature of it science can, of course, give us no more information than about the nature of electricity, for instance. The magnetic force, as well as all other forces, the activity of which we observe in nature, is to us a secret, a puzzle, and will, most likely, forever remain such.

The public at large does, up to date, know very little about this force, or nothing at all, while it is nothing new to all those who attended schools of an advanced character; but even in schools of higher rank, universities not excepted, the instruction in this science hitherto has been a very meager one. Why? Simply for the reason that, until very recently, the professors and teachers of these institutes of learning did not know much about this wonderful force either; and even that which they knew of it was of such an uncertain nature and so full of contradiction that they hardly could have full confidence in the doctrine of animal magnetism, and of a knowledge to cure diseases by this force there was no trace at all.

In fact, there are encyclopedias and other books of comparatively recent date which contain rather abasing expressions and the drollest views and claims about the magnetic force. And many of the skeptics, who consider the adherents of the science of vital magnetism fools, have no idea that they are the fools themselves. The existence of this force is a fact, fully proven by science, so that there is no longer any room for doubt.

The science of animal magnetism is quite a new one, but, at the same time, it is also a very old one, for thousands of years ago it was known to the Egyptians and Indians and other oriental people. But it was entirely lost until, not very long ago, it was discovered anew. It goes without saying that the ancients initiated in the mysterious arts of the cabala, of magic, sympathy, sorcery and the Egyptian secrets, were aware of the existence of the magnetic force, although, perhaps, they had no clearer idea of it than many of the disciples of the modern methods of healing, called Christian Science, mind cure, divine healing, faith cure, mental healing, suggestive therapeutics and magnetic healing, etc. The fundamental principle of all these arts and methods of healing is vital magnetism, and the scientific demonstration of this fact is one of the main objects of this book.

Although not the first one of modern scientists, who knew the magnetic force, still it was Dr. Mesmer of Vienna who, for the first time, called the attention of the whole civilized world to this subject. In the year 1775 he issued a scientific circular about the "magnet cure," in which he claimed the existence of animal magnetism as a curative agent and completely distinguished it from the magnetism of metals. For this reason, Mesmer may, in a certain sense, be called the discoverer of animal magnetism. Still it was impossible for him to acquire general recognition for his new doctrine, and repeatedly it happened that even learned commissions denied the existence of this force. But all opposition could not get the new doctrine out of the world again; during many decades of this century, however, the doctrine lost greatly in the number of adherents, still it did not decrease so far as to entirely fall asleep. But, even if it had, it would have been bound to come to the surface again, for a doctrine founded on a real force of nature could not possibly forever have remained in obscurity, without being detected by modern scientific research, and "the truth will out."

The knowledge of the power to heal without medicine is not new by any means. From the history of medicine we know that healing by the laying on of hands, as early as the year 1552 B. C., formed an important part of the medical practice of the old Egyptians, and in India, too, the magnetic force was used in curing the sick. Also the state of hypnotism was thus early known, and this fact, no doubt, accounts for the widespread belief in sorcerers (witchcraft) and their power to influence others, for good or evil, by contact or at a distance, which we notice in ancient history. And thus old is also the belief that particular persons were able to bring welfare and luck to others by laying their hands upon their heads and blessing them. The early soothsaying by means of steadily gazing at precious stones was apparently based on the state of hypnosis. The Egyptian diviners used to induce hypnosis by looking into vessels and crystals, and the Indians, Yogis and fakirs attained the same result in a similar way. It is further known that hypnotism formed a part of the Bhuddist religion.

The Greeks received most of their knowledge from Egypt and India, and there is no doubt that the Hebrews and Assyrians drew from the same sources. The first Greek physicians cured disease by certain passes and manipulations as they are used by the magnetic healers of to-day. With the Greeks medicine was a species of priestcraft, the mysteries of which the initiated were not allowed to reveal to the profane. Hippocrates said: "The affections suffered by the body, the soul sees quite well with shut eyes. Wise physicians, even among the ancients, were aware how beneficial to the blood it is to make slight frictions with the hands over the body. It is believed by many experienced doctors that the heat which oozes out of the hand, on being applied to the sick, is highly salutary and suaging. The remedy has been found to be applicable to sudden as well as to habitual pains, and various species of debility, being both renovating and strengthening in its effects.

It has often appeared, while I have thus been soothing my patients, as if there were a singular property in my hands to pull and draw away from the affected parts aches and diverse impurities, by laying my hand upon the place and by extending my fingers toward it. Thus it is known to some of the learned that health may be implanted in the sick by certain gestures, and by contact, as some diseases may be communicated from one to another."

According to Strabo, there was between Nepa and Fralea a cavern consecrated to Pluto and Juno, in which the priests slept for the sake of the patients who came to consult them.

According to M. Foissac, the familiar spirit, the demon of Socrates, that interior voice which apprised him of that which was to happen, and of that which he should do, was nothing but a state crisis, or of natural somnambulism with which the godlike genius was frequently affected.

And the Old and New Testament contain innumerable passages which prove that the Hebrews were also acquainted with the magnetic force. In 2 Kings v. 11, Naaman is quoted as follows: "I thought he would stand, and strike his hand up and down over the place, and recover the leper." In Numbers xxvii. 18, 23, we read: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And Moses did as the Lord commanded him. And Joshua was full of the spirit of wisdom, because Moses had laid his hands upon him."

Prophecy was also practiced by the children of Israel. In 1 Samuel ix, Saul, the son of Kish, consults Samuel the seer (for a fee) in order to learn the whereabouts of his father's asses. Soothsaying, obsession, trance, visions, and inspiration, were all accepted facts among these people. When Ahab, King of Israel, wished to know if he would be successful in war and take Ramoth in Gilead, he as-

sembled his prophets to the number of four hundred, and Saul tried to find out his ultimate destiny and that of his kingdom from the spirit of Samuel. With the Hebrews, Jehovah not only spoke by prophet, revealed His wishes through the seer, but He communicated with man during dreams and in the visions of the night.

Healing by the laying on of hands was common among the Jews, and was practiced by the Founder of Christianity and his immediate followers with marvellous results, as shown by the following passages: "Many were astonished that such mighty works were wrought by His hands" (Mark VI. 2).—"Lay hands upon the sick, and they shall recover" (Mark XVI. 18).—"The Lord granted signs and wonders to be done by their hands" (Acts XIV. 3).

Celsus, the "Roman Hippocrates," who lived at the time of Augustus, the first Roman emperor, said: "The Charlatans performed extraordinary cures by the mere apposition of the hands, and cured patients by blowing." According to the same Celsus, Asclepiades put to sleep, by means of frictions, those affected by frenzy. Where the frictions were prolonged, the patient was plunged into a deep lethargic sleep. Esculapius delivered oracles in a dream for the cure of his patients. He breathed on the diseased parts, or allayed pain by the stroking of his hands, and often, as also did his disciples, threw his other patients into long and refreshing sleeps for the recovery of health. Varro says: "I will not suffer persons to deny that the Sibyl has given men good counsel during her life, and that she left after death predictions which are still eagerly consulted on all difficult emergencies." It is recorded in St. Justin "that the Sibyls spoke many great things with justice and truth, and that when the instinct which animated them ceased to exist, they lost the recollection of all they had declared."

The French people, the ancient Gaul as well as the modern Frenchman, have always been particularly susceptible to the magnetic influence. At first it

was connected with the higher religious manifestations, which took place amid the mystic surroundings of the Druidic temples. Women brought up and instructed by the Druids, delivered oracles, foretold the future, and cured diseases. The accounts given by Tacitus, Lampridius, and Vopiscus regarding the Druids, bear testimony to the confidence they had in the accuracy of their predictions. Endowed with extraordinary talents, they (the Druidesses) cured diseases deemed incurable, knew the future, and announced it to the people. In the Middle Ages, according to M. Mialle, "the churches succeeded the temples of the ancients, into which the traditions and processes of magnetism were consigned—the same habits of passing whole nights in them, the same dreams, the same visions, and the same cures." But the secret of the magnetic force was not confined to the churches alone, for it is known, for instance, that Francis I., of France (1515-1547), and other French Kings up to Charles X. (1824-1830) cured diseases by the laying on of hands.

It would require a volume, however, to give the records of the middle ages and merely name the facts, from the exorcisms of Saint Gregory Thaumaturgus to the convulsionaries of Saint Medard. Some intelligent men, one hundred years before Mesmer, like their compeers of to-day, were disposed to deny the reality of the phenomena, and some, very properly, attributed their existence to magnetism. Van Helmont (1578-1644) taught that man possessed a power which enabled him to magnetically influence the sick; he said: "Magnetism is active everywhere, and has nothing new but the name; it is a paradox only to those who ridicule everything, and who attribute to the power of Satan whatever they are unable to explain." Something similar was taught by Maxwell, a Scotch, about the year 1600. He developed especially the system of the so-called sympathetic cures and claimed, amongst other things, that men could cure themselves by transferring the disease to animals or plants. Maxwell believed in a vital spirit of

the universe, and deducted from this assumption that all bodies were related to each other.

Miracles (marvelous cures and misunderstood nervous and mental phenomena) were thus dethroned by the savants in science and philosophy and attributed to magnetism almost 300 years ago! But what is the attitude of the savants of the present day? Even where similar phenomena occur to-day, and are admitted, magnetism—Dia or Zoo—is totally denied by them, at home or abroad, and the effects which were correctly attributed to magnetism in the dim past are now, at the end of the enlightened nineteenth century, claimed to be the products of "neuro-hypnotism," "reflex action of the cerebral nerves," "cutaneous irritations," "expectancy," "suggestion," "credulity," "imagination," "stupidity," and different "isms" appertaining to the nomenclature of modern science(?). Animal magnetism, it is assumed by these so-called scientists, has its seat and location only in the superstitions of the ignorant. These scientists belong to that class of people who, though they have eyes, do not see, and though they have ears, do not hear.

In 1734 (the year of Mesmer's birth) the Rev. Father Hehl, a Jesuit priest, announced to the world the existence of a universal fluid (magnetism) and his ability thereby to cure disease. Mankind owed him a monument for his great discovery, but his reward was worse than ingratitude. He was laughed and scoffed at, and driven out of the church for possessing the power of the devil and using witchcraft for relieving pain and producing other effects. But this is not astonishing, for history teaches us that the greatest discoverers and benefactors of mankind met with the reproach of unprogressive, unscientific stupidity.

This unfavorable reception of the doctrine of animal magnetism could, however, not hinder its further progress and final triumphant victory. More than anyone else up to that time contributed to this end Dr. Mesmer, of Vienna. Seeing the wonderful

cures performed by Father Hehl, he commenced to investigate the matter for himself, and after having satisfied himself as to the existence of animal magnetism and the correctness of his theory about all the phenomena created or experienced by him, he had the courage to lay the matter before the scientific men of his time. This he did, as stated already, in the year 1775, when he sent out a circular letter, particularly addressed to several academies, in which he announced his belief in the existence of a magnetic fluid which emanated from man, and completely distinguished it from the magnetism of metals. Shortly afterward he was nominated a member of the academy of Bavaria, although his letter, almost without exception, had been treated with silent contempt. Having learned the art of curing disease from Father Hehl, he applied himself to the cure of disease with extraordinary success. In consequence of the enmities aroused in Vienna by his very pronounced views, he left said city, and traveling throughout Germany and Switzerland, he continued to work wonders, his cures approximating to the miraculous. Kings and courtiers, as well as the people, vied with each other for an opportunity to attend his levees and partake in his seances. In 1778 he started for Paris; here his success in curing disease was so remarkable that the elite of society struggled for the privilege of waiting upon him and of learning his art. A society was actually formed for the purpose of acquiring his secret, and using it for the cure of disease. The following is Mesmer's theory of animal magnetism:

"There is a reciprocal action and reaction between the planets, the earth, and animated nature.

"The means of operating this action and reaction is a most fine, subtle fluid, which penetrates everything, and is capable of receiving and communicating all kinds of motions and impressions.

"This is brought about by mechanical, but, as yet unknown laws.

"The reciprocal effects are analogous to the ebb and flow.

"The properties of matter, and of organization, depend upon reciprocal action.

"This fluid exercises an immediate action on the nerves, with which it embodies itself, and produces in the human body phenomena similar to those produced by the loadstone, that is polarity and inclination. Hence the name Animal Magnetism.

"This fluid flows with the greatest quickness from body to body, acts at a distance, and is reflected by the mirror like light, and it is strengthened and propagated by sound. There are animated bodies which exercise an action directly opposite to animal magnetism. Their presence alone is capable of destroying the effects of magnetism. This power is also a positive power.

"By means of animal magnetism we can effect an immediate cure of the nervous diseases, and a mediate cure of all disorders; indeed, it explains the action of the medicaments, and operates the crisis.

"The physician can discover by magnetism the manner of the most complicated diseases."

Mesmer had many disciples and ardent followers, among whom Dr. Oeslon—the first one that joined him in Paris, the Marquis of Puységure, Caullet de Veaumorel, Petetin, Bergasse, Schelling, Von Humboldt, Ritter, Treveranus, Walther, Hufeland, Eschenmayer, Nasse, Ness of Essenbach, Francis Bader, Kieser, and Jussieu. A commission of inquiry was appointed by the French Government. The report in the main confirmed the reality of the phenomena (1784). But the whole was conducted in an unsatisfactory manner, and the commission could not agree among themselves as to the basis upon which to begin their investigations. They were, however, more or less agreed to this, that animal magnetism was the last thing they would give in to. Jussieu, the botanist already mentioned, a member of the commission, investigated the subject for himself. He pronounced in favor of animal magnetism, adducing a great number of facts in his report, which was, however, not considered decisive. In spite of all op-

position Mesmer made disciples, and it was nothing less than the French Revolution which eclipsed the popularity of mesmerism for a time.

Towards the end of the eighteenth century a follower of Mesmer, the Marquis de Puysegur, discovered a state or condition which he named artificial somnambulism, in which the ideas and actions of the magnetized could be directed by the magnetizer. About the same time Petetin, a doctor of Lyons, interested in magnetism, described the phenomena of sense transference, and hearing with the stomach, also catalepsy. But the revolution stopped all further investigation in France until about 1813.

In Germany, especially in Prussia, the doctrine of animal magnetism made uninterrupted headway. It was first recognized on the upper Rhine and in Bremen. In 1786 Lavater visited the latter city and exhibited the magnetic phenomena to several doctors. Bremen was from that time on the headquarters of the new doctrine. But so great was the general aversion against animal magnetism that the city came into ill repute in the other parts of Germany. From Strassburg the new doctrine spread over the Rhine provinces, and soon it gained a foothold in Dresden. Finally it gained ground in other parts of Germany, and during the first twenty years of this century it flourished much in that country. The Prussian government appointed professors of mesmerism at the various universities throughout the Kingdom, and established a hospital for the magnetic treatment of disease at Jena, the director of which (Wohlfahrt) was sent to Switzerland (Frauenfeld) to obtain from Mesmer the requisite instructions (1812). Wohlfahrt became an ardent disciple of Mesmer, and introduced the magnetic treatment in his hospital. Upon the request of the Prussian government, the Scientific Society of Berlin offered a prize of 3,300 francs for the best explanation of Mesmeric phenomena, while the governments of Russia, Austria, and Bavaria passed laws keeping the magnetic as well as the medical treatment of patients in the

hands of the faculty. In 1815 the government of Austria went so far even as to forbid the exercise of the mesmeric power in the whole of that country.

When the French revolution began, Mesmer returned to his native land. Here he was visited by the most eminent men of the day; and before his death he had the pleasure of seeing his works edited by one of the professors of the university of Strassburg, and his science triumphant in Berlin, Jena, Bonn, Halle, Tuebingen, St. Petersburg, Copenhagen, and even in Vienna. In spite of laws and law-givers, animal magnetism performed the most wonderful cures. Dr. Malfati, one of the most talented of the physicians in Vienna, adopted Mesmer's system, and practised it with great effect. When Mesmer died in the year 1815, the physicians of Berlin erected a monument at Meersburg over his grave, and the theological candidates were, according to Mesmer's idea, instructed in physiology and the treatment of disease by vital magnetism. In February, 1817, in Prussia, physicians only were allowed to magnetize, and the same law was enacted in other countries.

In Italy, as early as the beginning of the eighteenth century, we find Santanelli asserting the existence of vital magnetism, and also recognizing the great influence of imagination; but there, and in Switzerland, the new doctrine did not find much sympathy at first.

In France, in the year 1814-15, the interest in animal magnetism was aroused anew by experiments shown by Abbe Faria, who came to Paris from India. His teachings are remarkable for the fact that, according to his view, no unknown force was necessary for the production of the sleep-phenomena, but that the cause of sleep was in the subject himself. His methods of producing sleep were in the main the same as used to-day. The most active and intelligent convert of Mesmer in France was the Marquis de Puysegur, for he not only was the first discoverer of the somnambulistic state, as mentioned already, but he also practised Mesmerism for the cure of

disease with eminent success. His views as to the cause of the phenomena were a slight modification of those of Mesmer. He held views similar to those who believed in organic electricity and odic force. He believed that this subtle electrical agent pervaded all space, all animated beings and could be controlled and directed by the will. By its skilful direction clairvoyance and somnambulism could be developed in all. In 1820 the hospitals of Paris commenced experimenting and investigating the subject. In 1826 the Academy of Medicine, Paris, appointed a commission to investigate the phenomena of magnetism. The investigation lasted for six years, until 1831, and the result was a triumph for animal magnetism, the report being fully in support of that theory. This report was evidently considered conclusive, for in 1840 the academy declined to further discuss the question that had been settled almost ten years before.

In Germany, between the years 1830 and 1840, the phenomena of magnetism, except in Bremen, Hamburg and Bavaria, received very little attention from the men of science; but among the people the belief in the mysterious force prevailed.

Mesmerism at last also found its way to England. Mr. Richard Chenevix, F. R. S., published a series of papers on the subject in the London Medical and Physical Journal for 1829, entitled "On Mesmerism, improperly called Animal Magnetism." His experiments attracted the attention of the Faculty, Dr. Elliotson, among others. Baron Dupotet, a firm believer in animal magnetism, arrived in London about 1831, and commenced a series of experiments. These were seen by Dr. Elliotson, who now determined to investigate the subject for himself. The result, published by him in the Lancet, produced a great sensation; and phenomena, which had been regarded as impossible, were constantly produced. Prevision, introversion, sympathy, thought transference, and all the extraordinary features of clairvoyance were established. The medical press teemed with incidents,

demonstrations, and experiments. Drs. Elliotson, Ashburner, Spillan, Herbert Mayo, and others contributed. The Rev. Chauncey Hare Townsend published his celebrated tracts in 1840.

About 1835 Dr. Esdalle's experiments in Calcutta attracted the attention of the Indian Government. Several hundred cases of severe operations, mostly surgical, were performed on patients in the mesmeric sleep without any appearance of pain, and the report of the investigating committee, appointed by the government, was conclusive, and entirely in favor of Mesmer. As the result, a mesmeric infirmary was established in Calcutta, in which all medical students had to take a course. A Mesmeric Infirmary was also erected in London, and handsomely supported by public subscriptions. Dr. Elliotson was at the head of it, and he had the pleasure of having a greater percentage of cures and a smaller percentage of mortality than any infirmary or hospital in London.

In France, Germany, Switzerland, India, and now in Great Britain, animal magnetism was placed on a scientific basis. In 1841 M. La Fontaine, a magnetizer from France, visited England, and in public lectures demonstrated (like Faria) that the magnetic sleep-phenomena were of a subjective nature. While in Manchester, he attracted the attention of Dr. Braid, who at first considered him an imposter, but eventually admitted the truth of the phenomena with a new theory of his own, which he called hypnotism; he did, however, not consider hypnotism identical with the mesmeric state, but was of the opinion that the two conditions were similar. Dr. Braid's experiments were remarkable. He was also acquainted with the phenomena of catalepsy, and the power of suggestion, and used hypnotism therapeutically, especially as an anesthetic in surgical operations. The medical section of the British Association of Science in 1842 ignored his work, but the individual members of the association gave him great credit for his researches. Since Dr. Braid published his work, "Neury hypnology, or the Rational or the Nervous

Sleep" (1843), numerous other authors and lecturers have made their appearance, among the most successful of whom were Spencer T. Hall, the Sherwood forester, author, poet and physician, and Capt. Hudson, of Swansea. These two gentlemen created great interest in the subject.

In America, New Orleans was for a long time the chief center of animal magnetism. Later, Grimes appeared, and called the results of his experiments electro-biology. In 1850 Darling went from here to England, but his phenomena of electro-biology were soon recognized to be identical with those of hypnotism.

Following Braid, Dr. Rudolph Heidenhain, of Breslau, stands next highest in the ranks of hypnotists. He follows at a distance Dr. Braid; he merely disputes the theory of animal magnetism, and attributes the phenomena to monotony, imitation, touch, and imagination—setting up one theory to refute another. After Heidenhain came the late Dr. Carpenter. He placed Mesmerism and Spiritualism in the same category, and ascribed the whole of the phenomena said to occur in connection with either to "unconscious mental cerebration," "dominant ideas," and "expectancy." Liebault, who later moved to Nancy, endeavored to refute animal magnetism and became the real founder of suggestive therapeutics, for which he was very much ridiculed. In 1875, Charles Ricket claimed the real existence of hypnotism which he called "Somnambulism Provogue." In 1878 Charcot began his public classes, and many of his experiments on hystero-epileptics are contained in Paul Richer's book on "La Gran Hysterie," published in 1881. Charcot, like Heidenhain, disputed the theory of animal magnetism. In 1880 Hanson incited many investigators in Germany by giving exhibitions of hypnotism on animals, but the movement soon ceased. Charcot's researches, too, aroused but little interest and brought very small results, until Prof. Bernheimer, a student of Liebault, opened the second school in France, that of Nancy. Bernheimer used

hypnotism in curing disease, but claimed the phenomena to be of a purely psychic nature. A contest now followed between the schools of Nancy and Paris, which has not been finally settled yet, but from the beginning the school of Nancy has been steadily gaining ground. In 1889 a congress, composed of representatives of nearly all civilized nations, convened in Paris, in order to agree on the most important questions in regard to hypnotism, and there the views of the Nancy school were given the supremacy, in general at least. The interest in hypnotism has gradually spread through all countries, and has been used as a therapeutical agent in many places, in advance of them all, perhaps, being Stockholm. Societies for Psychic Research have been formed in different countries, for the purpose of studying hypnotism and other psychic phenomena. Great has been the number of investigators during the last few years, but the great importance of suggestion has only recently been recognized.

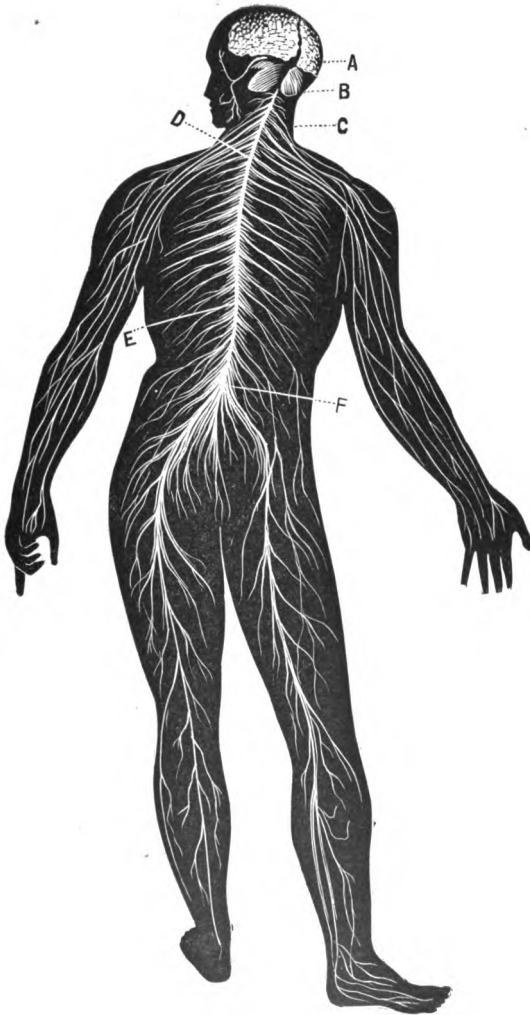
Gratifying as all these achievements must have been to the friends of humanity and progress, a still greater discovery was yet in store for them, for the true science of magnetic healing, a complete scientific system for the cure of all ailments to which human flesh is heir, did not yet exist. For the very end of the nineteenth century was reserved the glory of this greatest discovery, for it was only two years ago (1898) when Prof. S. A. Weltmer opened in Nevada, Mo., the "American School of Magnetic Healing." This was the first school of this kind in the whole world, and, for this reason, this new system of healing is to-day just as new in London, Berlin, Paris, Vienna, etc., as it is in America. It cannot be our purpose here to describe the Weltmer method of magnetic healing, also called Weltmerism, for our whole book shall be devoted to the task of making this new method of healing, theoretically and practically, plain to everybody. Suffice it to say here that the new method of magnetic healing is making vast strides to the front. The number of schools of

magnetic healing, established in different parts of the country, is constantly on the increase, and as the same necessity exists everywhere, every state of the Union will, no doubt, soon have one or more magnetic schools of its own, and magnetic healers will soon be found practicing in every city and town of the country. Great has been the nineteenth century in science, inventions, and progress, but the latest, and greatest discovery of them all has been magnetic healing; for of what good can all earthly gifts and comforts be to man, if he be sick?

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PART II.

The Theory of Magnetic Healing.



NERVOUS SYSTEM.

A—Cerebrum. B—Cerebellum. C—Cervical Plexus.
D—Brachial Plexus. E—Lumbar Plexus.
F—Sacral Plexus.

CHAPTER I.

VITAL MAGNETISM.

1. Proof of Its Existence.

One should take it for granted that the discovery of animal or vital magnetism, by Dr. Mesmer, would have settled forever the question of the existence of this great force. But, new discoveries always find great opposition from skeptics, who never believe anything new until forced to. Besides, the opposition becomes the more wide-spread and stubborn, if a whole and influential class of society, as in this case the medical doctors and druggists, and their appendage, do not find such a discovery to turn to their advantage. For the reason last stated it is not to be wondered at that even to-day the medical doctors, etc., are inclined to doubt the existence of vital magnetism, and even denounce it as a hallucination, a phantom, or a humbug.

Nevertheless is the proof of its existence an astonishingly easy task, and almost everybody is able to grasp this great truth as soon as it is properly demonstrated to him. To this end it is simply necessary to observe how the human body is kept in good working order. This is done in a way very similar to the transmission of a dispatch by a telegraph operator. The mind, more particularly the will power, is, comparatively spoken, the operator, the brain is the telegraph apparatus, the nerves are the wires, and the nervous force is the electricity. Whenever a command of the will is given and sent out by the brain, the nervous force transmits it to that part of the body desired, just as the electricity transmits a dispatch through the wires to any part of the world, as soon as the operator commences to tick on his apparatus.

This nervous force—and nothing else—is since the

days of Mesmer called animal or vital magnetism. It is readily seen that without it nobody could live, and this fact should be conclusive proof of its existence. It is, indeed, almost incomprehensible how wise and learned men ever could doubt the existence of a force which works, as a matter of course, for every moment of their lives in their own bodies.

2. What It Is.

It is just as impossible to give an exact definition of vital magnetism as it is to define electricity or any other force in nature. We know that these forces exist, we see the effects and phenomena produced by them, but about their real character and quality we do not know anything. All creation is a miracle to man, and he will never be able to give a satisfactory explanation for its existence, or of the forces which govern it. Here our knowledge ceases, and speculation begins.

Vital magnetism is described as a nervous fluid, very similar to electricity, and is, for this reason, sometimes also called animal electricity.

Natural science teaches us that life is motion, and motion is life. This great principle governs all forces of creation, as light, warmth, sound, electricity, vital magnetism, etc. Wherever we find life we find motion in the form of vibrations (or radiations) and waves. Rays of light, rays of warmth, waves of sound, electric and magnetic currents are actually nothing but vibrations of light, warmth, sound, electricity and magnetism. The magnetic vibrations are the life of the nervous system and the whole human body—hence the very proper name “vital” magnetism. Vital magnetism is all life, and although not necessarily the principle of life itself, yet so closely allied to it that they hardly can be thought separate from each other.

3. Sources of It.

The sources of vital magnetism are inexhaustible, for all nature furnishes us an unlimited supply to draw from. The air we are breathing is undoubtedly the main source of it—indeed, many of the most

advanced scientists are led to believe that the oxygen and ozone of the air are really nothing but vital magnetism. To this belief close observers are led by the fact that breathing is of the very greatest importance towards retaining good health. Breathing is of all the functions of the human body the most important, and this is evident from the fact that a person cannot live without every moment inhaling fresh air, while everybody, for quite a considerable time, can get along without eating or drinking. Does this fact not demonstrate very plainly that breathing brings into our bodies that great life fluid without which nobody could live?

The next richest source of vital magnetism is water, or any other beverage answering the same purpose, beer and wine not excepted. Oxygen is that part of the air, which is also called "vital air." Water, now, contains, in proportion, over four times as much oxygen as is contained in the air, so that it is self-evident that water is of necessity an important source of vital magnetism.

Quite a considerable quantity of vital magnetism is also produced by the digestion of the food we eat.

Furthermore, as a fourth source of vital magnetism, are mentioned the acids and alkalies, secreted by the mucous and serous membranes in the human body. These acids and alkalies, when united, are said to produce vital magnetism.

Again it is claimed that every cell of the human organism manufactures vital magnetism. Be that as it may, however, that much is certain that the whole surroundings of man are for him a source to draw vital magnetism from, and even the earth under his feet does not form any exception to this very interesting and very important fact. For this reason, a magnetic healer, who knows how to draw this life-force for the practical purpose of curing diseases, will never be in danger of running short of magnetism.

4. Distribution of It.

Dr. Edward B. Foote, in his celebrated book, "Plain

Home Talk, embracing Medical Common Sense," very properly calls the brain the Capital of the Nervous System. Himself and other modern scientists consider the brain the receiving and distributing reservoir of vital magnetism, and the process of the reception and distribution of this force is pointed out by them about as follows:

The magnetism, taken from the air by the lungs and pores, is taken up by the blood and carried to and unloaded in the gray matter of the brain, which is considered the receiving reservoir of vital magnetism. The magnetism, generated in the laboratory of the stomach by the digestion of the food, or brought there by drinking different liquids, is carried through certain nerves, especially placed for this service, to the same reservoir. The white matter of the brain is considered the distributing reservoir of magnetism, for it is supposed that it constantly distributes the magnetism through the nervous system, as blood is circulated by the heart through the arteries.

In other parts of the nervous system there are various smaller receiving and distributing reservoirs, called ganglions. They are composed of the same matters, gray and white, as the brain is, and are supposed to work in the same manner, but they are controlled from the nerve-capital. (But these ganglions ought not to be mistaken for the other nerve centres which are called plexuses.)

This is, in short, the theory adopted, probably, by most of the scientists of to-day. It is not exactly the view of the author of this book, however, not in the whole at least. As vital magnetism is the nervous force itself; as it is, in fact, the life of the nerves and of the whole human organism, it does not seem to be necessary to bring all the magnetism, produced or generated in the body, into a common reservoir (or into different reservoirs), before it is distributed. On the contrary, it is more probable that, under ordinary circumstances (that is, when the body is in a healthy condition), the magnetism distributes itself, according to the thickness, size and quality of the

nerves, nerve centres and brain, equally through the whole nervous system, about the same way as the oil in a lamp spreads through the whole length and breadth of the wick, or the water through a moistened sponge, only much quicker, that is instantaneously. Any exertion on the part of the brain would, in this case, be entirely out of order, and it will certainly not do to compare the workings of the brain and nerves with that of the heart and arteries. The blood, and vital magnetism, are so fundamentally different in character and quality that such a comparison would seem to be quite out of place.

The more vital magnetism a person possesses, the more of it will be found in every particle of the nervous system and (as the nerves spread everywhere) of the whole body, and the more vigor will be shown by the whole organism. If the distribution of vital magnetism is equal throughout the whole nervous system, as it is always the case in a healthy organism, there exists an equilibrium of said force, and this is synonymous with good health all around.

It is very likely, however, that the distribution of vital magnetism is not confined to the nervous system alone. As almost the whole human organism is drawing and producing magnetism, it stands to reason that this vital force is also distributed throughout the whole organism, and that all parts of it are good conductors of magnetism, and not only the nerves. Especially the blood, that "vital fluid," which nourishes the whole organism, contains a rich supply of magnetism, as is conclusively proven by the great importance of the process of breathing.

The whole truth about this subject seems to be that a healthy body is constantly drawing magnetism from the great storehouse of nature; that this force, or fluid, or ether, is constantly circulating through and filling up all the nerves, nerve centres, the brain, the blood, the tissues and every cell of the organism; and that it is constantly leaving the body again in the form of magnetic rays, which are filling the air around us, so that a healthy person is literally sur-

rounded by a circle of personal magnetism. A strong person, healthy in body and mind, always is a magnetic person, who, unconsciously, exerts an influence over others, makes a favorable impression upon everybody he meets, and makes friends wherever he goes.

5. Transference of Magnetic Current.

Anybody, doubting the possibility of transferring vital magnetism from one person to another, will change his opinion on the subject as soon as reminded of the close relation of magnetism to electricity. You may knot, or connect, as many pieces of wire as you want, and the electric current, started from one end, will continue as far as the connection is complete, Why should it not be the same with vital magnetism, provided, the connecting links are good conductors? The magnetic healer takes his patient by the hands, and at once, the connection between the two persons is established—the one is in magnetic communication with the other. Accordingly, half a dozen or more people may form a chain, or a circle, by taking each others' hands, and the operator will be able to send the magnetic current through the whole chain, or circle, thus formed, just as an electric current may be sent through a similar connection. Anybody, at all acquainted with natural science, knows these phenomena to be well established facts, and, for this reason, the people do not need to be astonished when they hear that the magnetic healer is able to transfer his magnetic power to the sick and afflicted. The transference of vital magnetism to a sick person is, in fact, so much the easier, as in a sick body this power is just wanting, or in other words, as the sick body is really hungry for it.

6. Are Vital Magnetism and Electricity the Same?

As stated before, vital magnetism and electricity are of great similarity. Magnetism works in the human body in a similar way as electricity in minerals and metals. From this fact does not necessarily follow, however, that both forces are identical in char-

acter and quality, or of the same effect, if employed for the purpose of curing sickness. The source of supply is, apparently, the same for both of them; but, if it be, the force is modulated in the human body to such an extent that it is not the crude power any more, as it is applied in Sing Sing, for instance. For the purpose of a better illustration, the two stuffs, kerosene and gasoline, may be mentioned; both are coming from the same source of supply and are nearly the same, and yet, how great is the difference, and how much finer is the one than the other!

A similar relationship exists between vital magnetism and electricity. Vital magnetism, though closely related to, is not by any means the same power as the electricity of minerals and metals; it is the electricity of living beings, manufactured by and modulated in the human body, and consequently a much finer and more subtle force than machine electricity; it is especially adapted to the human organism, to its needs and wants, and, therefore, in its effect in curing disease very different from electricity. Medical doctors and others, who imagine that electricity will accomplish what magnetism does, are, therefore, very badly mistaken. It is, of course, not necessary to tell them, for the majority of them will not believe it anyway, until they find it out for themselves, and the people will, in time, find it out, too.

Everything in nature has a certain cause, and a certain purpose; every object fills a certain place, and every force has a certain mission. It has never been, can never be, and will never be the province of machine electricity to cure diseases, while vital magnetism always was destined and applied by nature to keep the human body well and if out of order, to free it from disease. There are other reasons, to be brought forth later on, which will satisfy our readers that vital magnetism always will be the supreme power for healing the ailments of suffering humanity.

7. Have All Persons Magnetic Power?

When we consider the fact that without vital magnetism nobody could live, this question seems to be

a vain one. When, however, the question is understood to mean, whether everybody have the magnetic power to influence others, it, at once, obtains a different aspect; and, in this case, it must be admitted that not everybody possesses this power, and that those who possess it do not have it in the same degree. In order to illustrate this point more thoroughly, a parallel may be drawn between the quantity of blood and the quantity of magnetism in the human body. Some people are so deficient in blood that they have hardly enough to sustain life, while others are so full-blooded that they sometimes consider bleeding necessary (a very erroneous idea, to be sure.) With magnetism it is similar; some persons have just so much of it that they can neither die, nor live aright, that they are creeping along like shadows, while others possess it in plenty, and are full of life. People, who are deficient in magnetism, are either very weak, or sick, while people, who have plenty of it, are healthy and strong. And this latter class of people, who have enough and to spare of this force, are the ones who are able to influence others, and to relieve them of disease.

Every strong person, who is healthy in mind and body, has the magnetic power to cure the sick, and he could do it, if he only knew how. And this power may be developed to such an extent that it will never run short; and, for this reason, a magnetic healer always has such an ample supply of magnetism at his disposal that he is able to treat the whole day long, and that the last treatments are just as effective as the first ones. And the application of this force does not even seem to affect the healer much, for he is generally as much benefitted by the treatments as the patients themselves.

8. Function of Vital Magnetism.

It is the function of vital magnetism to transmit the commands of the will, as stated already; to keep the nerves and thereby the whole human organism in good working order; and to report back to the brain the condition and sensations of the different parts of

the body. The function, especially to be considered here, is the one in regard to keeping all the different organs of the human body in good working order. This aim is reached, when the vital magnetism, and enough of it, is equally divided throughout the whole nervous system and the whole body, when the vital magnetism is in the equilibrium. If, however, for any reason, any part of the body receives too little of it, disease is the result, and if it be entirely withdrawn, the affected part will be paralyzed, no matter whether it be an organ of motion, sensation, blood circulation, breathing, digestion, secretion, or of seeing, hearing, tasting and smelling.

Some writers claim that any organ of the body may also receive too much of vital magnetism. According to their theory, a torpid liver has too little, a congested and inflamed one too much of it; if the stomach gets too little magnetism, the person will suffer from nervous dyspepsia, if it gets too much, a voracious appetite will be the result, etc.

Now, if we are to accept this theory, what shall become of the blood circulation, the irregularity of which is at the bottom of so many diseases? The claim that any person, or any organ of the body, may have too much magnetism (life), seems to have no foundation in fact, it seems to be a great error. It is a good deal easier to think of a disease, which is the result of too much bad and poor blood, than of one which is caused by too much magnetism. The truth seems to be that, whenever any organ of the body becomes sick, the nerves governing said organ do not have vital magnetism enough. Looked at from this standpoint, the liver is torpid, when the nerves, governing the blood vessels which nourish it, have too little magnetism, or, in other words, when the arteries do not carry blood enough to the liver; and it is congested and inflamed, when the nerves, governing the veins which carry off the blood again, do not have magnetism enough and, consequently, are unable to equalize the circulation. For similar reasons, the kidneys become either sluggish, or inflamed. A per-

son will suffer from nervous dyspepsia, when all the nerves of the stomach are in want of magnetism, and the very same condition will, once in a while, produce a ravenous appetite. If the nerves of the arteries of the brain are wanting in magnetism, the brain, not getting nourishment enough, will be in a weak condition; if, again, said nerves and arteries are working all right, but the nerves of the veins of the brain do not, a congestion and inflammation of the brain will be the result. If the blood has lost its vital magnetism, it is, of course, poor blood, because the life in it is wanting.

A person without magnetism enough is not much more than a lump of earth, and sickness and death are sure to come to him soon, for want of magnetism is synonymous with sickness and death.

Vital magnetism is all life and health, and a magnetic person always is full of life, vitality, energy, activity, strength and health. No person, and no part of the body, could have too much of these qualities, and the man, or woman, claiming to possess too much magnetism, that is life and health, would certainly be the greatest curiosity in the world.

A human organism, possessing plenty of magnetism, properly distributed, can never become sick, for magnetism acts upon disease as water upon fire; it is the antidote of disease, and leaves no room for it. And if all the organs of the body are in good working order, vital magnetism will never run short, for the sources to be drawn from are inexhaustible. How to draw from these sources, and how to keep these organs in healthy condition, is a knowledge that will be dealt with in the chapter next following. It is a great knowledge which some day will be taught in every school in the land. That it is possible to do these things is every day demonstrated in all parts of the civilized world by the wonderful cures effected by magnetic healers. Ignorance only is the cause of the terrible suffering and misery in the world, caused by disease. Knowledge is power, and the knowledge of the laws of nature, governing

the human body, is the greatest power on earth. And everything appears to you so simple, after you once know it, that you are astonished that this great knowledge did not become common property long ago. But, how near is the good sometimes, and yet so far!

CHAPTER II.

MENTAL SCIENCE.

1. Definition, etc.

In the opinion of many writers, mental science is educated will power, yet such a definition is hardly broad enough. As the word itself implies, mental science is the science of the human mind. This science, however, is quite an extended one and embraces many branches, which a magnetic healer does not need to know at all. In a book, treating of magnetic healing, mental science may, therefore, properly be defined as the science of the human mind—in so far as it bears upon the practice of magnetic healing. According to this definition, that part of mental science, in which magnetic healers are concerned more or less, may be brought forth under the following headings: The mind, the principle of life in man; the relation of mind and vital magnetism; the product of the mind—thought or suggestion; the two minds—consciousness and memory; the will power, controlling the mind; the brain a telegraph apparatus, operated by the will; concentration of mind; mind over matter; universal harmony.

2. The Principle of Life in Man.

Man, as the crown of creation, as he generally calls himself, is a part, and the most noble part of it, and the principle of life, the divine spark in man is his mind, spirit, or soul.

It may be stated right here that it is in the nature of things that a magnetic healer has nothing to do with the fine hair-splittings of the scholars. It is not his business to decide whether mind, spirit, and soul are one and the same thing or not, whether the mind is simply the product of a chemical process in the brain, as materialists claim, etc. The magnetic

healer deals with the facts as they appear to his senses, and that every human being has a mind (however small it may be), nobody will deny. The existence of the mind may, therefore, be accepted as a fact, and as this chapter shall deal with the mind only, said fact will, for all practical purposes, be sufficient. The task of explaining the origin and nature of things, which never can be explained, is readily left to the philosophers who seem to have ample time for such Sisyphus work.

The body of man was created from dust, and shall return to dust, but through his mind man is related to and in touch with the great universal mind, with the whole spiritual world; through his mind he is a part of and, at the same time, one with the Great Mind or Spirit of the Universe, one with infinitive life, with God Himself, and such was undoubtedly the idea of Christ, when He was telling His hearers about the "Kingdom of God within."

God, the Great Mind or Spirit of the Universe, is omnipresent and universal, omnipotent and all-ruling, omniscient and all-wise, all-bountiful and all-righteous, the origin and sum total of all life, strength and health, of all perfect, of all true, good and beautiful, of all noble and ideal, of all great and sublime. God is the giver of all that which constitutes the happiness of man and makes life worth living. And, through His mind, man is a part of and one with this Great Mind or Spirit! Do you see now how correct the Bible is, when it calls man the image and likeness of God? Do you understand now the great meaning in the words of Christ, when He called Himself the Son of God, and said that He was one with His Father in heaven? Or when He said: "Seek ye first the kingdom of God and His righteousness and all these other things shall be added unto you?" Or when He, during His instructions about how to find the Kingdom of God, said: "He that heareth these sayings of mine and doeth them shall be like a man, who built his house on a rock, etc?"

The intellectual man is the son of God, is a part

of and one with the Great Mind or Spirit of the universe. The Kingdom of God is within him, and all powers for good and all things for happiness are his, if he only knew it. Knowledge is power, and the greatest power of man is the knowledge of the endowments and powers of his own mind. What a great creature man is! And what a pity that so many of our fellow-men do not seem to be aware of this fact! If they were, how content and happy might they pass their days, instead of hunting after false gods and living a life of misery, as so many are doing?

Now, to the principle of life once more. What is it? As the mind is the principle of life in man, so is God, the Great Mind or Spirit, the principle of life in the universe. By steadily acquiring knowledge, man will more and more become one with Him, and be as He is!

3. Mind and Magnetism.

In the chapter on vital magnetism we have seen that this force, though not the principle of life itself, is so closely allied to it, that they cannot very well be separated from each other. And this statement is literally true. As soon as the mind begins to work, that is, as soon as it begins to form a thought, the magnetic force in the brain is set in motion, and magnetic vibrations are produced. From this it is evident that without the magnetic force the mind force, the brain, and the nerves would no more be able to work than the telegraph operator, the telegraph apparatus, and the wires without the electric force. Without vital magnetism the mind could not work at all; without magnetism man could not form one single thought, could not think at all.

But from the above it is also evident that the magnetic force is subordinate to the mind; that vital magnetism is the means by which the mind is working, that is, thinking and governing; in short, that the mind is governing the whole life in man.

4. Thought or Suggestion.

The only thing originating in the mind is thought. Thinking is a fact, but the process of thinking can neither be explained nor exactly defined. The only possible definition of thought is that it is a magnetic vibration, produced in the brain by the mind, and charged by the mind. And as any vibration is a force, thought vibration is a force, too, for good as well as for evil.

A thought, formed in and sent out by the brain, is called a suggestion. A suggestion is, therefore, a magnetic vibration, or current, and as such a force, sent out from the brain in order to carry a certain thought to its point of destination. A suggestion always has a mission to perform, and it will never fail to do it. If it be a good suggestion, good will follow; if it be a bad one, bad only will be the result. And a suggestion is not simply a thing of the moment; it is an everlasting force, even if not put down in handwriting, or in print. Or, to quote the language of Prof. S. A. Weltmer, the eminent magnetic healer, of Nevada, Mo.: "A suggestion once sent out from the mind goes on forever, unless its effects are doubted, or it is recalled by the sender. There is, however, an indirect effect that continues forever."

Many adherents of "suggestive therapeutics" do not know of any other kind of suggestion than hypnotic suggestion. These are people who, having learned how to hypnotize, are now imagining that they hold the key to everything in the art of drugless healing. They do not seem to know that their "suggestive therapeutics" is nothing but magnetic healing, although, of course, only a small part of it. Some of them even go so far as to doubt magnetic healing and as to attack Prof. S. A. Weltmer, of Nevada, Mo., who always will be respected as the pioneer-magnetic healer of this country, if not of the whole civilized world. But in spite of these people, who do not know what magnetic healing is, there are suggestions in unlimited number, which have noth-

ing to do with hypnotism. Every parent, giving his child good advice, is suggesting; every school teacher, instructing his pupils in ethics, is suggesting to them ; and when a magnetic healer brings his patient out of a state of unconsciousness, he does it by suggestion, but certainly not by hypnotic suggestion. Every magnetic healer treats patients every day without employing hypnotism, but everyone is verbally suggesting to his patients, because he knows of the power and value of suggestion in helping to effect a speedy cure. To say nothing of the silent suggestions, which are given to every patient treated by a magnetic healer.

The confusion in the minds of many writers on these subjects is still very great, and the cause is their ignorance in regard to the underlying principle of magnetic healing. One recent writer states in his lessons on hypnotism very truly: "You control your subject entirely by suggestion." And a few lines underneath he claims very wrongly: "There is no such thing as a magnetic fluid which you use to influence your subject." If said writer had known that every suggestion, silent or verbal, is a magnetic vibration, or current, he never would have claimed so much. In the November number (1899) of a certain monthly a medical doctor asked the editor of the respective publication for information in regard to Prof. S. A. Weltmer, of Nevada, Mo., as follows: "Is it not suggestive therapeutics that his whole system is based upon? He sets up some extravagant claims, which I consider nonsense," etc. And the editor of that monthly answered, amongst other things, that pupils of Weltmer had told him that his course was "not worth the money," and that all of Weltmerism, and even more, could be found in a little book on hypnotism, sold for 10 cents. Such are the views of two gentlemen, who evidently think that they know what they are talking about, but they do not. The fact is that the knowledge of magnetic healing, as taught in Weltmer's "American School of Magnetic Healing," has such an intrinsic value that

money can hardly pay for it, and that the price charged (\$100) is merely a nominal tuition fee. The claim, now, that a booklet on hypnotism, sold for 10 cents, is equal or even superior to Weltmer's course, simply shows what passionate "suggestive therapists" are able to do. Prof. Weltmer is doing a grand and noble work for the benefit of suffering humanity, and his efforts as well as the efforts of his disciples and followers are worth being appreciated by every fair-minded person in the land. Prof. Weltmer does not make any "extravagant claims," for it is not possible to say too much about his method of healing; it is, in fact, the greatest thing in the world to-day.

The reader will kindly excuse our deviations from the theme, for they are honest suggestions, given for the purpose of doing away with the confusion prevailing in this new field of science. The field of suggestion is practically unlimited, for every thought in the world, whether it be an old or an entirely new one, sent out from the mind, or brain, is a suggestion. The aim of all suggestions given by magnetic healers is to impress the psychic life of man, or to mentally control him. All forms of suggestion outside of the hypnotic condition may properly be called common suggestions. Hypnotic suggestions are given while the subject is hypnotized. Post-hypnotic suggestions take effect after the subject is taken out of the hypnotic state. Auto-suggestions are suggestions you give yourself, and some writers claim that these suggestions are more powerful than the suggestions of another, but this is hardly so, as will be demonstrated later on.

Thought and suggestions are very important forces in the life of man, for "as a man thinketh, so is he." Good thoughts will lift a man up, bad ones will tear him down. If a man thinks good things for himself, as health, happiness, etc., he will most likely get them; if he thinks bad things for himself, they will not stay away long. If you tell a man you meet on the street that he is looking very pale, poor and sick-

ly to-day, your talk will certainly not improve his condition, but have the contrary effect. If you tell a patient that he is looking a good deal better than he used to, he will, no doubt, get new courage and new hope, which can but benefit him. If a perfectly healthy and strong man would get the fixed idea into his head that he was going to die within a year, the probability is that this idea would kill him in due time.

Here is an example taken from a well-known medical work, illustrating the wonderful power of common suggestions: A man starting through the city one morning became the subject of collusion on the part of eight of his friends. The first friend he met bade him the time of day, and asked him how he felt, making the remark at the same time that he was looking badly. The man averred that he was feeling well, and accused his friend of having bad eyesight. Continuing his journey, he met a second friend, who saluted him with, "What's the matter with you, Jim, are you sick?" "No, I am feeling well, what makes you ask me?" His friend replied that he might think he was feeling well, but he was looking pretty tough. This was repeated with increasing emphasis until the fifth man met him, when his reply to his friend who accused him of being sick was: "I must be a little out of order, and in spite of the fact that I am feeling moderately well everybody says I look bad; I guess I am a little under the weather." After this admission on his part, the remaining three friends had easy sailing. By the time he met the eighth man his beliefs had now become so strong in his ill-feeling that he gave up to the various suggestions he had received, and went to bed prepared to enjoy a siege of fever. In a few hours, however, all eight of his friends called upon him, and assured him that his sickness was entirely the result of an agreement on their part to put that suggestion into his mind, and on receiving this information, he very rapidly recovered, not, however, without suffering for several days from weakness.

There is also a case on record of a criminal condemned to death who, on being made to think, or believe, that he was going to be bled to death, really died under all symptoms of such a case, without having lost one single drop of blood, in fact. All this should conclusively prove that thought and suggestion are a much greater force than is generally known, for good as well as for evil; in fact, all power to create or to destroy the human life is in the mind.

A suggestion may be sent out in a silent way, or it may be given verbally—speech, therefore, being nothing but the conveyer of suggestions, being a magnetic current carrying thoughts. The magnetic force, controlled and charged by the mind, is the life in the human body; it is employed in every action of the body and mind. Without it, man can do absolutely nothing, not move, not talk, not digest, not even think, or suggest. Not hypnotism, not suggestion, therefore, is the underlying principle of magnetic healing, for this principle always is vital magnetism. For this reason, there is only one eminently proper name for the art of drugless healing, namely, magnetic healing. The whole thing is magnetic healing, and magnetic healing is the whole thing, and there is no mistake about it; and the sooner all magnetic healers unite on this designation, and come out with their colors flying the inscription of "Magnetic Healing" only, the sooner will they be a power able to conquer and command the respect of the people at large.

As all suggestions, of necessity, will make their impression, the person knowing best how to suggest will always have the advantage over the one not possessing the said knowledge. A storekeeper, or a clerk, must know the proper way of suggesting to his customers, in order to sell the goods, and the one able to make the best suggestions will always be the best salesman. The orator, understanding the science of suggestion, will always easily win the applause of his audience. And the magnetic healer, who is able to give the most plausible, common-sense suggestions—all other things being equal—will have the greatest success.

5. Consciousness and Memory.

Many writers on this subject are of the opinion that the workings of the human mind are of a two-fold nature, that man has two distinct minds. It is a fact that some of the actions of the mind and body are conscious, some unconscious ones; and some of said actions are voluntary, some involuntary ones. Our daily work, the use of our senses, and limbs, the process of thinking, etc., are conscious acts, while the workings of our inner organs are unconscious ones. The act of eating is a voluntary one, while the workings of the mind during a dream are involuntary ones. One part of the mind is in direct connection with the outside world, with the objects in it; the other part is the inner self of man, the real subject, without any apparent connection with the outside world. This seems to be the idea of Dr. Hudson, when he, in his "Laws of Psychic Phenomena," says: "Man seems to have two distinct minds, which I shall call objective and subjective, each capable, under certain conditions, of acting independently of the other. The subjective mind is the soul, or spirit of man, and survives death, and also has the power of communicating with other subjective minds during earth life." Prof. P. Braun calls the two minds conscious and sub-conscious minds, and many of the latest writers agree with him. Whether this designation tallies exactly with the objective and subjective minds, as Dr. Hudson calls them, is uncertain, but this is not to be wondered at, as the whole theory of the two minds is full of uncertainty.

A close and careful study of the human mind must rather lead the mental scientist to the conclusion that man has one mind only, and that the two minds mentioned above are purely imaginary ones. One mind should be plenty for one human being, especially if the same be good, strong and sound. There is no reason why the human mind should not be one and inseparable, but that the mind has different faculties is unquestionable. There are three main activities of the mind, namely, feeling, understanding and

volition, corresponding with the faculties of sensation, intellect and will.

The faculty in question here is the intellect, comprising the activities of observing, conceiving and thinking. These three activities of the intellect indicate the three processes by which the mind receives knowledge of the outside world, by which it attains full consciousness of the things being. This consciousness is similar to the objective, or conscious mind mentioned by other writers. It is that faculty of the mind which is in constant connection with the outside world; which is governed by man's intelligence; which acquires knowledge, gathers experience, forms conceptions, ideas and thoughts, and develops the faculty of intuition, the faculty to discern and measure, grade and value truth, principles and things at sight, which is the most supreme of our mental faculties, and might properly be called our sixth sense.

Another faculty of man's intellect is its power to preserve everything that ever came into his consciousness. This faculty is man's memory and tallies, in the whole, with the subjective, or sub-conscious mind, as other writers designate it. The main difference existing between the sub-conscious mind and the memory is in the fact that the said mind, according to its adherents, never sleeps, but is day and night on the alert, while the memory and the consciousness always are awake or asleep with the mind, of which they are faculties only.

The memory is in no direct connection with the outside world. It is the receptacle, the storehouse, or depository of thought, emotion and experience. During the whole life of man, nothing is lost that ever came, or comes into his consciousness, but everything was, or is carefully stored away in his memory. The memory contains the most complete history of the whole life of man, of all his words and works, of all his aims and studies, of all his accomplishments and failures, of all his happiness and sorrow, from childhood up to the present day. It is

a book, or album, containing the most accurate pictures of our parents, brothers and sisters, relatives, friends and acquaintances, teachers, preachers, etc.; of all countries, districts, cities, villages, or places we have ever seen or lived in; of all landscapes, sights and situations that ever caught our eye; not to forget the home of our parents, where we passed a happy childhood, the old schoolhouse, where we gathered our first knowledge, the church, in which we received our first communion, the meadows, fields, forests, streams and brooks, which were, during our youth, the source of so much of our pleasure. The memory is a music box, containing all sounds that ever touched our ear, a perfume set, containing all smells that we ever perceived, a collection of all tastes we ever enjoyed (or not), a reservoir of every sensation and feeling we ever experienced. Everything that ever reached our consciousness is deposited and stored away in our memory, and not a jot of it is lost. The memory is, therefore, the sum total of all of man's feeling, learning and experience, of all his thoughts up to date.

And what is the meaning of all this? According to the old truth that "as a man thinketh in his heart so is he," it means that all a man feels, learns and experiences; that is, thinks during his life, makes the man, and that the impressions left on the memory are the inner self of man, are the real intellectual subject. From this it is evident that every word, every thought, however small, is of some consequence in the building up of the inner man, and that, therefore, it is of the uppermost importance that man be surrounded by a pure intellectual atmosphere, and that all of his thoughts be sound and pure.

The memory may be compared with a reservoir, into which a little stream of water is constantly pouring. The water is rising and changing from day to day, but its rising is slow, and its change in quality is only gradual. If the influx be turbid, the contents will constantly become more so, too; if the influx be pure, the contents will steadily improve in

quality. With the memory it is the same. If bad emotions, knowledge and experiences, formed into thoughts, are added to it, it will, although growing in quantity, lose in quality, and the person will, intellectually, go backward; if good thoughts enter the mind, the person will every day approach a little more that perfection which should be the aim of all of us.

The impressions made on the memory are different. If the impression is a superficial one, it will, accordingly, play a subordinate part in the memory; if it is a deep one, it will be of so much more importance. A thought, having made but a superficial impression on the memory, will sooner be forgotten and harder be remembered again than if it had made a deep impression. Nothing that ever made any impression on the memory will ever be entirely forgotten, however. A thought, stored away in the memory, may have been beyond our consciousness for ever so long; at a suitable moment it will be there again, as plain as new, unless the memory was destroyed by disease or old age. The thoughts making the deepest impressions on the memory will always be in the foreground of the memory and govern the same, and, for this reason, it must be the aim of everybody having to do with the intellectual advancement of the human race to impress all good thoughts, or suggestions, as deep as possible upon the memory, which is the intellectual man.

This latter fact opposes the claim of a certain writer who says of the memory: "In many respects it seems like an independent personality. It reasons, hopes, fears, loves, hates and wills all below the surface of conscious mind, the latter being often entirely unaware of its operations and conclusions." The author, not being haunted by the phantom of the sub-conscious mind, has, of course, no room for any such "submerged personality" which acts "automatically upon the physical organism" and makes one sick, for instance, without being aware of any exposure. As he has no room for two minds in one

brain, but is only too glad of having one working fairly well, so he has no room for two personalities in one body, especially not if the "man with the second sight" be such an awfully tricky fellow. Man is the product of all the factors which influenced him, and so is the memory, the intellectual man. The latter is what he is thinking, or has been thinking, for every thought he ever had was carefully stored away in his memory.

And, now, to the following very interesting question: Does the universal mind also possess the faculty of preserving thought, is there also a universal memory? In answering this question, the author, at this place, restricts himself to the reproduction of a passage contained in an article on "Vibration," in "Advanced Thought," written by somebody who seems to be well informed, and reading as follows: "Thoughts when once formed are imaged in the magnetic atmosphere that surrounds us; every thought impresses itself upon the magnetic aura which vibrates around man, and through this law of vibration, we leave our impress upon everything with which we come in contact. The universal mind receives an image or an impression of everything that exists or takes place on the physical plane. This memory of nature in which all things are recorded is called the astral light. Those whose soul powers are sufficiently developed to penetrate these spheres, may read as they read a book this mind of nature. A clairvoyant can see the aura which surrounds every person, and the thoughts and feelings which translate themselves in the astral light."

The reader will better understand the foregoing after having studied the following chapter on passivity.

6. The Will Power.

Man, as every other thing in nature, as the universe itself, is a magnet, with positive and negative poles. God, the Great Spirit, or Universal Mind, is the positive principle of the universe. The human

mind, and more particularly the will power, is the positive pole in man. And as God is omnipotent in the universe, so is the human mind, or will, omnipotent in the physical body.

Thought, desire and will are the builders of the human body, but the will power is the greatest of these factors. A thought formed in and sent out from the brain is a suggestion, and the "power behind the throne," which sends out the suggestions, is the will power. The nerves are the connecting links between the brain and all other parts of the body, and vital magnetism, the wonderful nerve fluid, is the force which transmits the suggestions. The will power is the operator, and is able to send any message to any part of the body. And a suggestion, thus sent out, goes forth to perform the mission with which it is empowered.

But, are not the so-called involuntary motions of our inner organs, controlled by the system of the great sympathetic nerve, entirely independent of our will power? Dr. Foote says: "The will can not arrest the action of the involuntary organs, which are under the control of the immortal principle or mind of the individual; and who can stop the pulsations of the heart by an effort of the will?" And Dr. Pierce remarks: "The great sympathetic nerve communicates with the cerebro-spinal system by means of the motor and sensory filaments which penetrate the sympathetic. The nerves of this system are distributed to those organs over which conscious volition has no direct control." Whether or not the will power could stop the action of the inner organs seems to be immaterial, for even if it could, it would, most likely, not want to do it. From Dr. Pierce's remark one may draw the inference that conscious volition has an indirect control of the inner organs, and at the same time he admits that the animal (cerebro-spinal) nerve system and the vegetative (sympathetic) nerve system are connected with each other. This connection makes it possible for the will to influence, if not entirely control, the inner organs,

too. This is conclusively proved by the fact that man is able to think and will for himself sickness as well as disease.

The sympathetic nerve system is also called the vegetative nerve system, because it acts, partly at least, without any exertion on the part of our will, and without our being conscious of its workings. It governs in the human body about the same functions of breathing, nutrition, circulation, growth, etc., as are found in plant life, where there is not supposed to be any will power at work. But, as mentioned above, this vegetative nerve system of man is also dominated by his educated will power.

This power is in each and every case of intellectual action the "power behind the throne," for, without will power, no intellectual action is possible. The exertion of the will power, a command of the will executed, is intellectual action.

Of the three activities of the intellect the activity of thinking is the highest one, but it is dominated by the will power, for you can not even think, if you do not want to. In all intellectual matters the activity of thinking is the legislator and the judge; it reasons and forms opinions, rules, regulations, conclusions and judgments. But all these intellectual exertions will never amount to anything, will never be of any benefit to anybody, if they are not acted upon, if they are not executed by the will power; for as the power of thinking is the legislative and judicial, so is the will power the executive branch of mind activity.

What would man be without this executive commander? A reed tottering in the wind, the plaything of his moods, the target of ridicule, the victim of the dishonest. A person without will power is a wretched caricature of man. On former occasions we stated that the mind, or the thought, were the man; but more to the point, more truthfully yet we can state that the will is the real man. A man may be ever as learned and smart; he may know everything that is true, good and beautiful; he may

adopt the most noble resolutions; all this will do him no good, if he be wanting in will power. How often do we meet people in daily life, really intelligent and nice persons, as everybody says, who easily could be splendid models, brilliant examples to their neighbors, if only their will power was not lacking. It might not yet be too late for them, perhaps, to try to again find their lost will power and, when found, to develop and strengthen the same.

It is one of the highest aims of modern education to develop the will power of man, and to form in him that habit that is called character. But, is the will of man free? If man is the product of conditions and circumstances, as not very well can be denied, this must also be true of the mind, and especially of the will. The will would, accordingly, not be free. But it is the aim of modern education and civilization to make it free, for there is a stadium of the will, when it can be called, or is free, namely, when it is able to do and accomplish what the intellect has pronounced to be true, good and beautiful. This is the stadium of the will that is called "moral freedom," or "ethical liberty;" it is the highest stage of the will, and if man continues to travel in this path of moral freedom, he will soon form a habit of it, and this habit is what we call character. Character, therefore, is the habit of doing what the intellect has recognized as and pronounced to be true, good and beautiful. What is called a bad character is, in fact, no character at all.

What a great thing the will power is! It is the greatest force in man, for it causes and governs all his intellectual actions and bodily motion, and is omnipotent in all matters concerning the welfare of his mind and body. It enables man to develop himself and to bring forth the latent and dormant forces hidden in his mind. It leads him to self-reliance and enables him to master his own forces and the forces in others. It qualifies him to conquer the adversities of earth life, to keep him mentally and bodily sound and healthy until old age, to lift him

up to a higher plain of pleasure and happiness, to become more and more one with God, the Great Mind or Spirit of the universe, and to understand the meaning of life and take out of it all the true, good and beautiful which naturally is the part of the "son" of God.

The human will is most particularly the principle of life in man, and when nature supplied him with that great force, it did it for the purpose, not to move mountains with, but to empower him to reap all the good things a mortal being could desire and wish for, to make him, in truth and fact, the crown of creation. The power is there which enables man to accomplish the highest and greatest, if man only knew it. The day will come, however, and, then, there will not be so much misery, poverty and sickness in the world as now-a-days.

7. The Brain a Telegraph Apparatus.

The brain, this most subtle organ of the human body, may properly be compared with a telegraph apparatus, which is operated by the will; but there is one great difference between a telegraph apparatus and the brain in so far as the latter is a much more complex and complicated machine and has a large number of different keys, so that, in this latter respect, it has a great similarity to a typewriter.

The brain is divided into three main parts, the cerebrum, the cerebellum and the medulla oblongata. The cerebrum is five times as large as the other two parts together, and is the seat of the higher mental powers and functions. It is divided into two hemispheres, and each hemisphere is subdivided into three lobes, but the most prominent characteristic of the cerebrum is its many and varied convolutions, which are changing in size according to the mental development of the individual. According to the theory of phrenology, the brain does not produce the expressions of mental action as one single organ, always working united with all its parts, but as a plurality of organs, united to one organ, and its many parts are performing their work about the

same way as the single nerves of the body, of the most of which one particular function can be proved. Phrenology claims that each of the convolutions of the brain is the seat of some particular mental faculty, and that these convolutions and faculties can be traced in and read from the outside form of the head.

By means of said science some 42 different mental faculties are now located, each one having its home in some particular convolution of the brain. These convolutions we call the keys of the brain apparatus, which is operated by the will as occasion requires. By exerting a steady intention, a firm determination, a strong will, every person can work any of these keys and thereby set in motion the respective parts of the brain apparatus, and every one can feel the magnetic vibrations thus produced in the head and can send them to any part of his body, or the body of some other person. And these magnetic currents, coming directly from certain convolutions of the brain, from the seats of certain mind faculties, are in reality suggestions. From this it is readily seen that the human will is at any time able to send out of the brain any kind of suggestion it may choose, and to charge it with any degree of its own force, which is irresistible, because it is omnipotent in the human organism.

This telegraph apparatus of the brain always works when commanded to do so by the will. Everyone having a will can operate it, and continual practice will develop and strengthen the magnetic currents (suggestions) thus produced. Learn to efficiently operate this fine apparatus within, and you will be the master of yourself and others, of your circumstances, of your future, and of all things contributing to your health and happiness.

8. Concentration of Mind.

One thing absolutely necessary for the success of a magnetic healer is the ability to concentrate his mind, or rather his thought faculty, on one single point only, or, in other words, to think at one time

one single thought only, to the exclusion of all other thoughts. Any person aiming to become a successful magnetic healer must, therefore, exercise his mind in this direction, in order to keep it from wandering—he must, in the fullest sense of the word, try to stick to his point in view. The more he succeeds in thus controlling his mind, the more will he be able to directly send the magnetic current, or the suggestion, to the point aimed at, and the more powerful will this current, or suggestion, be in its effect. It is the same in any task you may propose to yourself. The more you are able to concentrate your mind on the work before you, the greater will be your success. You will, perhaps, not be able at the first trial to accomplish your purpose in this direction, but as liberty is the prize of perpetual watchfulness, so is success the prize of untiring endeavor and work. And you will, most assuredly, succeed, too, if you bring into action the whole force of your will, according to the old saying that “where there is a will there is a way.”

9. Mind Over Matter.

From the foregoing paragraph of the present chapter it is self-evident that “mind over matter” is the fundamental principle of the art of magnetic healing. But, in arguing this matter, one should never lose sight of the fact that the word mind, as used in this connection, always signifies the thoughts (magnetic vibrations) formed in, or the suggestions (magnetic currents) sent out from the brain—by the will; and that the force underlying any kind of mental activity, or the means by which any kind of mind action is made possible, always is vital magnetism.

What is thinking? The producing of a certain kind of magnetic vibrations. What is volition? The sending out of these thought vibrations from the brain to the point designated, be it to some point within our own body, be it to some particular point in the body of another person, either by direct communication or touch, or to any distance, and be it hundreds of miles away.

In all physical or mental action of man vital magnetism plays a very essential part, and without this force a magnetic healer could not benefit his patients at all, neither physically nor mentally. Hence the designation "magnetic healing" for the whole art of drugless healing. "Mental healing," or "suggestive therapeutics," etc., do not cover the whole field of healing without medicine or operation. They are all right as far as they go, but they are branches simply of magnetic healing, and nobody should ever imagine that they were the whole thing. A graduate of the new school of magnetic healing knows everything a mental healer, or suggestive therapist, etc., can, do, and a good deal in addition.

Now, to our theme again. That mind influences matter, is beyond any doubt; but does matter also influence the mind?

"Mens sana in corpore sano"—a sound mind in a sound body—says an old adage. Some interpret this as to mean that in a sound body must, of necessity, live a sound mind. But what a fallacy in such a presumption! It is a fact, true enough, that the body, through the building and circulation of the blood and the process of breathing, also nourishes and invigorates the brain, the dwelling of the mind. Further it must be admitted that the probability is that a sound body is also inhabited by a sound mind. But, on the other hand, it is also true that, as soon as the intelligent mind has sufficiently developed, it assumes the undoubted leadership over the body, and directs its affairs. And further it is a fact that very often a strong and healthy body is inhabited by a totally unsound mind, and is ruined and brought to an untimely death by it.

For these reasons, it is much more appropriate to interpret the above adage so as to mean that a sound mind must, of necessity, live in a sound body, that is, that if the mind is sound the body must, of necessity, be sound too. Of course, there is a correlation and reciprocal effect between body and mind, but

the latter, as the higher quality, as a part of God, the Great Mind or Spirit himself, is naturally destined to rule over the body, which is the material part of man. "Mind over matter" is a fact which never will be doubted by anybody ever treated by a graduate of the new school of magnetic healing, which has nothing in common with a certain class of so-called magnetic healers and mediums, who are all in one person, fortune tellers, matchmakers, abortionists, imposters, and a little of magnetic healers too, and whose magnetic power generally ceases as soon as they have received from their victims the only thing they care for—the advance payment.

10. Universal Harmony.

The physical and mental or spiritual world or universe are one great harmony. What in the chapter on vital magnetism was termed the equilibrium of vital magnetism in the human body, is in the physical and mental world at large the harmony of all physical and mental or spiritual forces in existence. This universal harmony is the source of everything that is good. If man is physically or mentally diseased, it simply means that his life, habits, thoughts, etc., are not in harmony with mother nature, and sin, evil and everything bad in the world have the same cause. Man's highest aim and ambition, therefore, always should be to live in harmony with God and His whole creation, for without this harmony within, he could neither be happy himself nor form happier the life of any of his fellow-men. If you succeed in identifying yourself with universal harmony, you will view everything in this life from a different and more favorable standpoint, you will understand many things that were to you full of mystery before, you will become stronger and healthier, wiser and better, and this means—happier. From now on let us strive to reach this fair land of harmony, for we shall certainly succeed, if we earnestly try, and the prize is too high not to be contested for.

CHAPTER III.

PASSIVITY OR HYPNOTISM.

1. Misrepresentation and Confusion.

We now come to a science about which the general public has heard and of which it has seen a good deal more than of either vital magnetism or mental science, but when it comes to bottom facts, there is not much known of hypnotism either. This study has, indeed, been misrepresented worse than any other science that ever came to light. Marveled at by some, ridiculed and abused by many, and feared and condemned by others, it is not surprising that the views about this science are forming the worst kind of a chaos and confusion imaginable.

Some people are so afraid of this "terrible power" that they nearly faint when the word hypnotism is mentioned in their presence. Some "institutes of science," "schools of psychology" and "psychic research companies" call hypnotism something like "one of the subtle mysterious forces of nature." President Eliot, in an address to the graduates of Harvard University, said: "There is a subtle power lying latent in each one of you which few have developed, but which, when developed, might make a man irresistible. It is called personal magnetism or hypnotism. I advise you to master it." Many others have discovered that hypnotism is "an abnormal state of the mind, or of the will." Dr. Stanhope says: "Not only is it (hypnotism) a valuable auxiliary in the curing of disease, but it is a potent factor in every-day life in building up and developing the as yet unknown powers within ourselves." And so it goes on. Only a very few writers on this subject seem to have anything like a correct understanding of the real nature of this great curative agent.

As far as the practical value of hypnotism is con-

cerned, this chaos and confusion of opinions did not hurt it in itself. Its value for curing disease has been, and will be just as great, as if it had been, or would be better understood; but its application has without any doubt greatly been checked by the gross ignorance prevailing in this science. In spite of this ignorance, however, hypnotism has more and more come to the front as a valuable auxiliary in magnetic healing, and is to-day practiced, more or less, by all graduates of the new school of magnetic healing, and by many medical doctors too; it has already been a blessing to an untold number of suffering people, and as soon as its real nature will be better understood, its sphere of utility will be vastly enlarged.

2. The Free Designation.

Whenever a patient calls upon a magnetic healer for treatment, he is supposed to be in, or required to assume a passive, that is receptive or susceptible attitude, for otherwise he could not be influenced by the magnetic power of the healer; and the more passive a patient is, the sooner will the healer be able to effect a cure. As a rule, every sick person is more or less passive, and the consequence of a happy providence of nature is the fact that the sicker a person is, the more passive, physically and mentally, he generally is.

Now, what is the truth about hypnotism? Is the hypnosis a mysterious force, or a devilish power even, is it vital magnetism, or is it an abnormal state of the mind? There are some writers who have given the correct answer to this question, and have called the hypnotic state a "passive" state, but this they seem to have done by chance more than by a full realization and appreciation of what they said; at least they did not make any attempt at further following up and demonstrating the subject. But their designation is correct just the same; the hypnotic state, called hypnosis, is nothing but a higher degree of passivity, and can, therefore, not be any force or

power, but must, of necessity, be a condition or state of the mind. The true designation of the hypnotic state would accordingly be the "state of passivity."

What is passivity? It is the state of the mind produced when a person totally subordinates his will power to the will of another one; when two wills blend together, that is, when the subject entirely submits to be directed by the will of the operator, the one will being negative, or passive, the other one being positive; when the passive will breaks off all communication of the conscious mind with the outside world and absolutely concentrates the thought faculty of the subject upon his inner self and the suggestions of the operator. This is the condition of the mind generally called hypnosis; but it is self-evident that it is nothing but a higher degree or state of passivity, which is so essential in all branches of magnetic healing.

3. The Underlying Principle.

From the foregoing paragraph one may readily draw the deduction that passivity, being no force, but a state of the mind, can not possibly be the underlying principle of magnetic healing, as some authors seem to believe. Every reader of this book, who has carefully studied its pages up to this paragraph, will on the contrary be convinced that the underlying principle of the whole art of magnetic healing (hypnotism included) always has been, and always will be that most subtle, yet most powerful force, called vital magnetism. And it will also be apparent to every student of this science that the claim that vital or personal magnetism and hypnotism are one and the same thing is a contradiction in itself.

4. Is Everybody Passive?

This question means: Can everybody be brought into the state of higher passivity? No, and yes. Most of the experts in the practice of this science seem to agree that about 20 per cent of the people will go into this higher state upon first trial, no mat-

ter what the temperament or sex of the subject may be; but it may be taken for granted that the success depends largely upon the skill of the operator, and that there are hypnotists who will attain a much higher percentage of success than given above. Of the greatest importance in this work is the condition of the mind at the time of the trial, especially at the time of the first trial. The undivided attention of the subject is absolutely necessary for success. In difficult cases it is, therefore, advisable for the operator to allay all fear, excitement, anxiety, desire to laugh, or other distraction of the mind of the subject by giving the proper explanation of this state of passivity. Bodily ailments, an overloaded stomach, noise, or any other disturbance are also hindrances of success. Persons between the ages of 15 and 25 years are said to enter the higher stages of passivity much easier than people of any other age.

Be not discouraged if you do not succeed at the first trial, for prudence on the part of the operator, and patience and perseverance on the part of both the operator and subject will go a great way towards success in this science. If you thoroughly understand your business, and do not give up a case too soon, you will be able to hypnotize almost any person. Children under the age of 8 or 10 years and very old people, however, can very seldom be perfectly influenced, because it is almost impossible to get their steady and undivided attention. For similar reasons people suffering from certain nerve diseases, and violently insane people cannot be hypnotized at all.

5. Is Passivity Sleep?

The hypnotic state is commonly defined as an artificial sleep; but the definition of passivity given above implies that it is no sleep at all. It is a sleep-like condition only in so far as, when in it, the mind is entirely secluded from the outside world, with the only exception of the voice, or gestures, of the operator; but the consciousness of the subject is never asleep, for it follows with keen interest and eager-

ness every suggestion given by the operator, and acts upon it. A person in the state of passivity, therefore, is at all times aware of everything going on with, or done by him.

6. Is Passivity Produced by the Power of a Stronger Mind Over a Weaker One?

Or, in other words, does a hypnotist possess a particular power over his subject? Both of these questions must be answered in the negative. As the state of passivity is based upon an agreement between the operator and the subject, it can not be claimed that one mind, or will is the stronger, and the other the weaker one, for the parties concerned could just as well change their places, and the operator assume the role of the subject, while the subject would assume the role of the operator. The hypnotist does not possess any particular power over his subject that is not in the possession of any other person capable of assuming a positive attitude and knowing how to give proper suggestions. This is further, and conclusively, proved by the fact that any person at all passive, or susceptible, can, without any outside help, put himself into the same state of passivity, as soon as he has acquired the knowledge necessary. It has been proved even that persons, who could not be handled by any operator, were all alone able to gain their ends in this regard. The whole art, or part, of the hypnotist consists in assuming a positive attitude and giving proper suggestions for the purpose of directing the mind of the subject towards the state of passivity; or, in other words, the operator simply assists the subject in thinking the thoughts which are absolutely necessary, if a person wants to be passive.

7. What Produces Passivity?

Dr. Stanhope's idea on this subject is as follows: "Those believing in the theory of animal magnetism, hold that the hypnotist exercises an influence over the subject independently of suggestion. They recognize the power of suggestion, but do not believe

it to be the principal factor in producing the hypnotic state. The disputes have been long and bitter between the different schools, but I believe the best results are obtained when both suggestion and animal magnetism (passes) are used."

Dr. Stanhope is certainly correct in his belief as far as it goes, and if he is aware of the fact that suggestion is nothing but a magnetic thought-current, his belief is entirely and absolutely correct. As demonstrated before, the underlying principle of all branches of magnetic healing is vital magnetism, and as soon as one thoroughly understands and comprehends this, he will be ready to admit that magnetic passes must be a great assistance to magnetic thought-currents (suggestions) in producing the state of passivity. This state can be produced by verbal, or by silent suggestions, or by passes, or by suggestions and passes combined, and in cases of great susceptibility it is sometimes produced during the treatment of a patient without any intention of the healer to induce it. Of course, in all these cases, the art of the healer, after the necessary agreement is accomplished, consists simply in directing the magnetic force within the patient himself. More it cannot be, or else a person would never succeed in producing this state of the mind all alone.

8. Can a Person be Put into the State of Passivity Against His Will?

This question has, indirectly, been answered before. As in almost every case an agreement between the healer and patient is necessary, and as in all cases a submissive, or passive attitude on the part of the patient is required, in order to produce the passive state, it is a matter of course that nobody can be hypnotized against his will. The moment a patient sets his will against the healer's aim, he assumes a positive attitude, which is just the opposite of the attitude absolutely required for success. The claim that people can be hypnotized against their will has, therefore, no foundation in fact, and the fear of some, that it can be done, is simply the product of

their bewildered imagination, resulting from ignorance.

9. Can an Operator Do as He Pleases with His Subject?

Many people believe that a person can not only be hypnotized against his will, but also be made to do anything the operator might suggest to him, even crime not excepted. There is no such thing, however. Hypnotism is not sleep, but merely a state of passivity. The consciousness of a hypnotized person is always on the alert, and is, consequently, aware of everything coming into conflict with his instinct of self-preservation, or with the principles firmly established in his memory. There is no reason why a hypnotized person should follow the lead of the operator for any longer time than he pleases, and it is a fact, fully substantiated by experience, that a subject can and will break the state as soon as a suggestion is disagreeable to him, or against his true nature.

10. Is Passivity a Dangerous State?

That a hypnotic subject cannot be induced to perpetrate a crime, or any other wrongful act, which he would not commit in his normal state, has been shown in the preceding paragraph, so that from this source there is no danger in the passive state; but how is the subject's health affected by it? Some people are so afraid of this state that they would die rather than be hypnotized, but the only cause of their terror is their ignorance. There is not a single case on record of anybody ever having been hurt by going into this state. On the contrary, it is a fact that everybody going into this state is positively benefited by the proceeding. And even in the case of an unexperienced operator putting a person into the hypnotic state, but being unable to get the same out of it again, there is no cause for alarm, provided the operator keeps cool; and why should he not keep cool, when he positively knows that the subject, if left alone, will on his own account come out all right again? The passive state will after some time pass into a state of natural sleep, and in due time the

subject will wake up again, or, in other words, the subject will sleep off the hypnotic state, and awake as refreshed and well as it ever awoke from a natural (common) sleep.

11. Why is Suggestion so Effective During Passivity?

In the paragraph about "concentration of mind" we have seen that the more a person succeeds in concentrating his mind on a given point, the more power will his suggestions show in its effects. Passivity now is a higher degree of mind concentration, and the highest stage of passivity is, of course, the highest degree of this concentration. From this it follows that during the state of passivity a suggestion must have a very powerful effect. The impression in the memory, made during this state by a suggestion, is, indeed, so strong and deep that thoughts, which used to be paramount in the memory and, consequently, hitherto governed the person, are pressed back and overshadowed entirely by the new thoughts, which have firmly taken root in the memory. And the higher the stage of passivity, the deeper the impression of a suggestion in the memory. In this way it is possible to change a person, physically and mentally, to such an extent that he is the same person no longer. We know that nobody is for two days in succession exactly the same person, for he changes continuously in his body and mind, for the better, or worse, but the change accomplished by a magnetic healer is much quicker and, another very essential point, always in the right direction, namely, for the better. A magnetic healer is as a matter of course always a good person, for if he was not, he would, in the first place, not have chosen this hard and painstaking profession, and could, in the second place, not accomplish anything.

12. Different Stages of Passivity.

About the different degrees, or stages of the state of passivity there is yet much confusion in the minds of many who claim to understand the subject thor-

oughly. Some writers state that there be a difference between hypnotic stages and mesmeric stages, and announce the existence of three stages of the former, and six stages of the latter kind. Some even go so far as to claim that these stages be not successive ones, but that one person readily goes into one, while another person just as readily goes into another stage, without passing through the preceding ones. It is hardly necessary to state that these theories are diametrically opposed to the definition of the nature of passivity, given at the beginning of this chapter, and that they can have no foundation in fact. There is only one force lying at the bottom of all these phenomena, namely, vital magnetism, but there are different methods of procedure in this matter. A certain degree, or stage of passivity is, however, always the same, no matter by what method it was produced. The foremost students of this subject agree that there are six distinct and successive stages of passivity, but that a few only of our best hypnotists know how to produce them.

The first stage is called sleep. It is, to be sure, not a common, unconscious sleep, but a conscious, although sleeplike state, as described above.

The second stage is simply an intensification of the first one, or deep sleep.

The third stage is the cataleptic degree, or a state of rigidity, in which a person has no power to move.

The fourth stage is the automatic degree, and at the same time a light degree of clairvoyance, in which mind reading begins.

The fifth stage is the independent clairvoyance and mind traveling degree.

The sixth stage is the deep trance degree or complete clairvoyance stage.

Almost all susceptible people can be brought into the second stage, and a good many into the third and fourth, but a few only into the fifth and sixth stages. More about the stages the reader will find in Chapter VI of Part III of this book.

13. What is Revealed During Passivity?

During the state of passivity the hitherto unsuspected depths of latent powers and capabilities, lying dormant in the human mind, are revealed. We have seen how easily, during this state, the magnetic force in the human organism can be directed, in order to drive out and banish disease from the system. But other revelations of the mind during this state are even more wonderful still. In the fourth stage of passivity the subject shows the ability to read the mind of other persons, and to see things hidden to the physical eye, and this ability develops more and more in the fifth and sixth stages. In the fifth stage the subject (that is, his mind) can be sent anywhere to visit friends, he is able to read their minds, to describe places, and to give you answers to your questions, which will be, in the fullest sense of the word, revelations to you. In the sixth stage the mind of the subject does not need to travel, but everything, whether in the past, present time, or future, seems to be right before him. In this stage the mind is omnipresent and omniscient, and space and time do not seem to be any barriers to it. A subject in this stage is able to answer any question you may ask him, no matter of what nature it may be, and entirely independent of his former education; he can talk to you in any language, although he never learned the same. He can see and describe any person you mention to him, no matter whether the same is present or thousands of miles away, or whether the same is living to-day, or lived hundreds or thousands of years ago. He can see into the depths of the earth and locate layers of gold, etc. In fact, nothing can be hidden from his mental eye. Is this not more than the great majority of the people ever dreamed of, and is it not sufficient to give to man entirely new ideas about his own mind and life? Is not the human mind, possessing these unlimited powers, a much greater thing after all than many of us used to think before?

CHAPTER IV.

TELEPATHY.

In the last paragraph of the foregoing chapter we have been made acquainted with the phenomena of the fourth, fifth and sixth stages of passivity, which show us that the human mind is in direct touch or connection with the mind of the universe, or the Great Spirit, commonly called God. This can not be astonishing to us at all, for the human mind, being a part of the superior mind of the universe, must, of necessity, be in touch, connection, or communication with it. And what do you think is the connecting link? Vital magnetism, of course!

By telepathy, or thought transference, however, we do not mean the phenomena of the stages mentioned above, but the power of a person in his normal state to mentally telegraph to any point desired. The sending out from the brain of a thought, or a suggestion, to a particular point or part of the body, is a kind of thought-transference, and the same is a suggestion sent by the healer to the diseased part of the patient's body. This is usually done by means of the laying on of hands, but why should it not just as well be possible to send out a thought without the touch of hands by using the same connecting link mentioned above—vital magnetism—alone? Why should not the human mind in this way be able to communicate with the minds of other people, no matter whether these are a few feet, or hundreds of miles away? Such a thought—transference at a distance, or thought telegraphy, is what generally is termed telepathy, and it is a fact.

On different occasions in this book a parallel has been drawn between electricity and magnetism, in order to make the respective subjects more intelligible to the uninitiated. To do the same in regard to telepathy would, until very recently, have been im-

possible; but since wireless telegraphy has been invented by Marconi, one cannot reasonably doubt the existence of telepathy. The present method of wireless telegraphy is limited to distances of fifty or sixty miles, and this distance, being quite considerable, will largely be increased as soon as the instruments employed will be improved. But how much inferior must this wireless telegraphy always remain to telepathy, in which the brain, the finest telegraph apparatus in the world, is operated by the omnipotent will of man? Why should not the will, absolutely supreme in its realm, be able to send and direct a thought (or suggestion) to a person in any quarter of the globe? This transmission, no doubt, takes place almost instantaneously, and in a straight line, so that very little of the force is lost on the way.

On telepathy is founded the mode of healing which is generally called the absent treatment, of which there are two methods, one—on the above basis—the direct, and the other the indirect one; and both of them, although quite different in their application, are of great value in curing all kinds of human ailments. To prove this claim, it will be sufficient to state that not long ago a certain institution giving absent treatment to sick applicants was investigated by the United States authorities on the charge of fraud. The results of the investigation disclosed the fact that sixty-seven per cent of those thus treated declared themselves cured, or much benefited; thirty per cent had received some relief, and only three per cent were not at all benefited by the treatments. What a great record! And last, but not least, none of the patients were hurt or killed, as is so often the case where medicine is imprudently employed.

There are not many magnetic healers so far advanced, however, as to understand both methods of absent treatment. In fact, the indirect mode of absent treatment can not be taught, or learned at all, and it can not be practiced by anybody not having the requisite natural genius within himself.

PART III.
Experiments.

INTRODUCTION.

No experiment in this field can be successful unless the operator goes to work with a strong intention, a firm determination, the full might of his will, and his undivided attention, and this rule applies to each and every step taken in such experiments, no matter whether it be a silent or verbal suggestion, a pass or stroke, or a manipulation of some kind. If he wants to be successful, the operator must constantly keep this rule in mind, and it is put right at the beginning of this part, in order to impress its importance on every operator in such a degree as to make a constant repetition later on unnecessary.

Another very important rule is that great care must be taken by every operator to take all hypnotic suggestions completely away again from the subject, or to properly recall all suggestions given, in order not to hurt the subject.

A third rule is: Never give up an experiment, if the first trial fails, but repeat the attempt six to eight times in succession before you quit the experiment for the time being.

CHAPTER I.

TESTING SUSCEPTIBILITY.

There are different ways of testing whether a person is susceptible to or receptive for the magnetic force of another one, and these tests of susceptibility are at the same time proofs of the existence of vital magnetism, though further proofs are really unnecessary.

1. Sending Magnetic Current Through Subject's Body.

Tell the subject to sit down on a chair, with the feet flat on the floor, the eyes closed and the whole body relaxed. Then take both his hands in yours by putting your fingers at his palms and the fore half of your thumbs at the back of his hands, between the two last fingers of the same, so that the first joints of your thumbs rest between the knuckles of the said two last fingers of each hand. Press moderately with your thumbs, and then send the current through your right hand into and through the subject's body, and, if susceptible, the subject will feel the current gently crawling up his left arm.

2. Drawing Backward Test.

The subject is required to stand straight, with the heels together, the hands hanging down on the sides, the eyes closed, and to completely relax and make himself as passive as possible. Tell him that you will take care that he will not fall down. Standing back of the subject, make two or three passes in contact from his head down over the shoulders and arms, and then, with the right hand only, two or three passes in contact down the spine, all with the intention to draw him to you. Then just stretch out your hands towards his back, in the height of his shoulders and about one inch from them, and exercise the strong intention, and at the same time suggest to the

subject, that he will fall backward—or you may stretch out the right hand only, touch with the finger tips the nape of the subject's neck, and then suggest: "When I draw my hand back, you will have to follow." And in both cases you will succeed, if the subject is susceptible.

3. Drawing Forward Test.

Have the subject stand the same way as in the former test, and close his eyes. Bear in mind that the subject will fall towards you, and make a few strokes from his head down over the shoulders and arms. Then look at the root of his nose and stretch your hands against his chest, and exercise your intention, and suggest as before.

4. Fastening Hands.

The operator holds out his right hand, and the subject puts his right one on top of it (palms together). The operator now suggests to the subject—while both are looking in each other's eyes—that both hands will stick fast together, and then says: "Now you cannot take off your hand, they are stuck together, you feel that they are tight, and you cannot take off your hand until I tell you." Or the operator suggests to the subject to fold his hands together, and that they are getting tighter, and tighter, and that they are so tight that he cannot get them apart."

5. Drawing with the Eyes.

The subject should stand as in former tests. Look at the root of nose of the subject, and tell him to look straight in your eyes. At the same time strongly will him to fall forward.

6. Drawing One's Attention.

If in a theater or other place you are sitting behind a person whose attention you want to draw, look steadily at the nape of his neck and exercise a strong intention that he shall turn around.

7. To Stiffen an Arm.

Rub down over the arm with the right hand four

to six times, with the firm intention that the arm shall become rigid or stiff, and suggest to that effect, and you will succeed, if the subject is susceptible. When telling the subject that he can bend his arm again, you must rub up with the strong intention that the stiffness shall go out of the arm, and verbally suggest that the arm has become limber now.

8. Fastening Feet on Floor.

Rub both legs from the hip down and suggest: "You cannot walk, your feet are fastened to the floor and will stick there. You cannot move them until I tell you." When taking the influence from the subject, rub the other way.

9. Fastening on Chair.

Have the subject sit down on a chair, and then suggest with a strong intention: "You are fastened to the chair, and you cannot get up until I tell you." In all such tests the subject should look in the eyes of the operator, and vice versa.

10. Prevent Speaking Name.

Touch the Adam's apple of the subject for a moment, and suggest: "You cannot speak your name until I tell you." When recalling the suggestion, you may touch the Adam's apple once more.

11. Directing One's Mind.

In a gathering of people you may select some one and silently suggest to him different things you may want him to do, for instance, if on the opposite side of the room, to come over to you (and offer you a cigar), or to go from one chair to another; or to go out of the room; or to go and shake hands with some one; or to go to sleep; or to rub his nose, or eyes; or to stand up and sit right down again, etc.

12. To Find Hidden Objects.

Where a number of people are assembled, the following test may be tried. Send one person out of the room, after having told him that during his absence you would hide some object in a place where it could be reached. One single person in the room should

do the hiding, and all others should firmly think of the place where the object is hid. When the subject is called back to the room, the first impression will accurately tell him the hiding-place, provided he is susceptible enough.

13. Guessing Names, etc.

In a similar way names, or words, agreed upon by a gathering of people, can be guessed by a susceptible person sent out of the room, when entering again.

14. Sending for Things.

Send a person to another room and tell him that you will there let him know what to bring. Then think strongly of the object you want to have brought to you, and the subject, if susceptible enough, will bring it.

15. Influencing by Handkerchief.

The operator on one side of the room throws a magnetized handkerchief towards a person on the other side, and at the same time suggests to him: "You will blush," or "you will get a chill," etc.

16. Causing Toothache.

After having tried the subject on fastening the hands, have him sit down in a chair. Then commence in an unconcerned manner to pass by him, and when quite near him suddenly look into his eyes. The same moment you commence to tap him with the two first fingers of your right hand under the jaw and suggest very positively that he has a toothache. This tapping should be done firmly and in contact and, as well as the suggesting of toothache, be continued for some time. During the whole process the subject should look straight in your eyes, and before long he will feel such an intense pain that he will utter a cry and jump up from the chair. Proceed at once to take the influence from him in the following manner. Let him look directly in your eyes, and suggest to him quickly that the toothache is gone.

It will be an easy task for any operator possessing the necessary genius to try any number of similar tests of susceptibility.

CHAPTER II.

PRODUCING THE PASSIVE STATE.

1. Introductory Remarks.

In the paragraph on "self-treatment" in part IV. of this book it will be shown how a person may put himself into the state of passivity. In that case the person unites in himself both the operator and the subject, and has alone to do the work of both; this, of course, necessitates a division of the forces within, and it is self-evident that if this division could be avoided, the effect would be stronger and deeper. This is done in all experiments as they are carried on by the hypnotists and their subjects. There an agreement is made between the operator and the subject, the former as the positive and directing force, assuming the task of giving the proper directions and suggestions, the latter, being the negative or passive force, doing but listening to and following the suggestions of the operator. Where two wills thus blend together, the mind of the subject is relieved of the task of giving its own suggestions, the division of the subject's inner forces is avoided, and the subject is free to concentrate his whole mental force on his inner self, and to give his whole attention to the directing suggestions of the operator. If the work is thus divided between two persons, a much stronger and deeper effect is produced than if one person tries to do it alone.

Every magnetic healer naturally has his own method or methods of hypnotizing; everyone being able to do independent work follows his own impressions and, therefore, it would be impossible to give directions which would exactly suit every practitioner. The following methods are simply given for the purpose of starting the new beginner on the road to independent experiments and investigation of this great field.

2. Explanation to Subject.

Before trying to hypnotize a patient, it will in many cases be advisable to first give him a proper explanation of the process. If a patient never has been under the influence before, and does not know anything of hypnotism, it is not necessary to mention the word to him, in fact, it is better, if you do not, in order not to frighten him unnecessarily. Simply request him to make himself as passive as possible, as fully described in the paragraph on "self-treatment" in part IV. of this book, and explain to him that the more passive a patient is, the stronger the effect of the magnetic treatment will be.

If the patient should happen to know of hypnotism, however, and to be afraid of it, the healer should explain to him that hypnotism is nothing to be afraid of; that it is no real, common sleep, but that he always will hear the healer's voice and know what is going on with him; that hypnosis is no force at all, but simply a state of passivity; that nobody ever was hurt while being in this state; that the more passive a patient is, the greater the effect of the magnetic treatment; and that, for this reason, hypnotism always benefits a patient. Thus you will drive away all fear he may have had at first.

If a patient should be wanting in the necessary attention and earnestness, and laugh, or talk nonsense, for instance, you may reprimand him as follows: "Now, I am doing this for your benefit, and not to pass or fool away time, for my time is worth too much, and if you do not care to be cured, just tell me so." While saying this, the healer must really feel as he says, and at the same time direct a firm, determined look into the patient's eyes, and in eight out of ten such cases his words will have the desired effect, and bring the patient to thinking.

It is a good habit of the healer to always begin his experiments with the drawing backward and forward tests, and the test of fastening the hands.

3. Suggestion Method.

The suggestion method is practically the same as outlined in the paragraph on "self-treatment" in part

IV. of this book. In the first part of said paragraph it is pointed out how the patient assumes a passive attitude, and in the second part of the same paragraph it is shown how a person may suggest to himself, in order to reach the state of passivity. These same suggestions now can be used by the healer to obtain the result desired. This is purely a suggestion method.

4. Suggestion and Manipulation.

The manipulations used in hypnotism are very manifold, but it seems to be immaterial which or how many kinds are used, as the purpose of all of them is to magnetically influence the subject through your hands and thus assist your verbal suggestions of sleep. It seems to be essential, however, that your hands, while manipulating on the patient's head, do not touch and that they always, more or less, be opposite each other. If, for instance, the right hand is on one side of the head, the left one should be on the other side, and if one hand touches the front of the head, the other one should touch the hind part of it, etc., and experience has taught that the methods employing both suggestion and manipulation are more successful than the pure suggestion method.

There is no fixed formula for sleep suggestion, to be learned by heart. Every healer suggests in every case according to the purpose in view, and the better he understands to impress the patient by his suggestions, the sooner will he succeed; and what seems to him a very hard task at first, will after comparatively short a time, be to him a matter of course. The healer will find the following to be a very valuable

Sleep Formula: Well, now here, you feel that your eyes are closing, and an e-a-s-y, e-a-s-y, e-a-s-y, contented feeling is coming over you; you feel it plainly that your eyes are closing tighter; there is an e-a-s-y feeling in your head; your head feels light; you are in a very agreeable condition; you are feeling just as though you were nicely and easily resting in your bed."—"Now, your eyes are closed tight; you feel that you cannot open them; you feel it more

and more, now, please try to open them, but you feel you cannot."

If the patient opens his eyes yet, half or whole, do not give him any time to think; but close his eyes at once by passing with your fingers lightly down over his eyes, and continue: "Now, they are tight, now you cannot open them, just keep them closed for about five minutes, and then I shall tell you to open them. You feel it that they are closed now, my eyes feel just as heavy as yours, I am feeling just as sleepy as you, I feel just as though I could not open my eyes (here the healer shall take a deep, long breath, so that the patient will hear it). Now, you feel that your eyes are closed tight, you feel that you cannot open them, you may try, but you feel that you cannot."

Now, if you find that his eyes are closed tight, you continue: "Sleep a while now." Then you will have to test him. For instance, you tell him: "You can raise your left hand high, your right hand you cannot, you feel it is too heavy," and if he follows this suggestion, he is deep enough, that means, he is under your control, and will take any other suggestion. Never forget to recall the suggestion immediately by saying: "Now, you can lift your right hand, all right!"

Now you tell him: "Do not go any deeper, stay right where you are until I tell you to wake up. You do not hear anything but my voice, all outside noise will not disturb you, you are feeling easy and perfectly satisfied under my care. Your head feels easy and clear, you will answer all my questions promptly, and all my suggestions will make a deep impression on you."

During this whole process it is advisable for the healer to keep his eyes closed too, except when it is necessary for him to keep them open.

1. **Method.**—Stand in front of the patient, place the fingers of both of your hands on the sides of the patient's head, and the thumbs on his forehead, near to the eyes, but so that the thumbs do not quite

touch each other. Now move the thumbs slowly outward above the eyebrows and over the temples, and repeat this movement for half a minute, or a minute, or longer, all the while suggesting sleep according to the above sleep-formula.

2. **Method.**—Stand to the right of the patient, and put the thumb of your left hand on the root of the patient's nose, and the fingers on the top of his head. Let your right hand hang down at your side, and commence to suggest sleep.

3. **Method.**—Stand in front of the patient, put your left hand at the back part of the head and the thumb of the right hand on the forehead, just between the eyebrows, and with the fingers of the right hand tap lightly and regularly on the top of the head, always suggesting sleep. After a while you may cease tapping, and tell the patient that soon he will breathe easily and fall into a sound, refreshing sleep. At this moment you may feint a snoring, and the patient, hearing it, will at once go into a deep sleep.

4. **Method.**—Put the fingers of your left hand in the nape of the patient's neck, and press inward and upward at the base of his brain. Place the thumb of your right hand at the root of his nose and the fingers on his left temple. Then commence to suggest sleep.

5. **Method.**—As soon as the eyes are closed, a slight pressure upon the eyelids, or a pressure at the corners of the eyes near the root of the nose, will often have the tendency to assist the suggestions of sleep.

5. Suggestion, Manipulation and Passes.

The best results in hypnotism are obtained when suggestions, manipulations and passes are employed together, and one of the very best methods is the following:

1. **Method.**—When you start, stand four to five feet in front of the patient, and tell him to look straight in your eyes, and you look into his. Then slowly approach the patient until about three inches

before his face, when you quickly raise your head about four inches in order to cause the patient's eyeballs to look upward. Then you pass with the fingers of both hands down over his eyes and gently close them, suggesting all the time (from the beginning) sleep according to formula given. Now put your right hand on the patient's forehead and the left one on the back of the head for from half a minute to a minute. Follow this with passes at a distance with both hands (so near that you do not touch the patient) from the top of the head over the face down to the region of the heart, for about a minute or longer, as may be necessary, always suggesting sleep according to formula given above. During the passes let him try to open his eyes until you find that they are closed tight.

2. **Method.**—Place the thumb of the left hand at the root of the nose, and the fingers on the top of the head. With the fingers of the right hand make slow passes downward from the back top of the head to the nape of the neck for three to four minutes, if necessary, and suggest sleep. In making the passes a firm pressure is in order.

3. **Method.**—Have the patient look directly at you. Tell him that you would commence to count, and that he should close his eyes at each count, and open them between the counts. Then commence to count regularly but slowly in order to give him time to follow you, and it may happen that he will be unable to open his eyes by the time you have counted twelve or fifteen. When he becomes very drowsy and drops his head, make passes at distance in front of him from the head down to the region of the heart, and suggest sleep.

4. **Method.**—Pressure with the tips of the fingers of the right hand in the region of the heart, or passes made in circular form over the region of the heart will often be a great help in producing the passive state.

6. Hypnotizing Subject Lying Down.

Tell the patient to be perfectly easy and passive

and to just listen to your voice, that nothing else will disturb him, that he feels perfectly easy and comfortable; rub easy over his eyebrows and suggest easy, sound sleep for a few times. Then start making passes at distance over the head down to the region of the heart, and constantly suggest sleep. After a while test him (whether his eyes are closed tight) in a similar way as before.

7. General Remarks.

As the degrees of susceptibility are very different in different patients, the healer always should know how to adapt his hypnotic process to these changing conditions. He may use one, two, or more of the methods given, and lengthen or shorten them according to the necessities of the case. Many patients go into the passive state in a few minutes, and many in a few seconds even, and it is a matter of course that the process is at an end as soon as said result is obtained. If the healer does not succeed in hypnotizing a patient within half an hour, he must stop until the next day.

With very few exceptions, everybody can be hypnotized, and if the case is a very difficult one, the end desired can more speedily be attained by giving the patient a home exercise in self-hypnotism, as described in the paragraph on "self-treatment" in part IV. of this book. As soon as the patient has been able to influence himself in that way, he will also easily be hypnotized by the healer.

People troubled with heart failure or hysterics will not be hurt by hypnotism itself, but improper suggestions might tend to increase or decrease the action of the heart, and thus endanger the patient. Therefore, great care must be taken in handling such patients, and healers not thoroughly understanding this should not recklessly undertake anything of this kind.

A healer wanting to be successful in the field of hypnotism must be able to go at the work in a calm, earnest manner, with full confidence in his ability always to be master of the situation, and must be

in the work with his whole power and soul and the firm conviction and feeling of being able to do good to the patient. The suggestions, manipulations, and passes will not accomplish much, unless they are charged with the whole magnetic force of the mind and body of the healer. This all-important force must be applied with the utmost energy in order to secure good results, and from this fact it follows that there is more in hypnotism than many may have been inclined to think heretofore, and that it is by no means as easy work as many may have been looking for.

8. Awakening Subject.

Before awakening your patient, tell him once more: "Do not pay any attention to anything but what I tell you," and continue: "You will do just as I tell you, and when I tell you to wake up, you will awaken without difficulty. Now you feel clearer in your head, you will wake up refreshed and strong in mind and body. All sleepiness and drowsiness is gone, and when I count three, and clap my hands, you will be wide awake and all right." Then count, clap your hands, and at the same time say: "Wide awake! All right!" Repeat the latter command and the clapping of the hands, if necessary.

If a patient is difficult to awaken you start as above, and then wave with a handkerchief or your hands up towards his face, and take a feather or a piece of paper, and tickle him under the nose, and tell him, "Now you are waking up." Count three, clap your hands, and say: "Now you are wide awake and in good spirit." If this should not awaken him yet, then say: "Now I give you three minutes' time, and within that time you will wake up, and be in good spirit." Count, clap the hands, and command: "Wide awake! All right!" Repeat the latter expressions, if necessary.

Never forget to be very positive about this work in order to leave no doubt in the mind of the patient. If a patient will not readily awake as he should, it is very often not his fault, but the operator's, the

same not being decided and earnest enough in his work, for it is by no means easier work to awaken a patient than it is to put him to sleep.

New beginners are usually a little nervous in all these experiments, especially so when it comes to awakening a patient; but there is no reason for such nervousness, and it must be overcome. A healer always must keep cool, and never be in too great a hurry in awakening his patient. He never shall lose the confidence in his ability to get him out all right, for if he should become nervous, the patient would get excited, too, and instead of awakening him, he would get him into a very nervous condition, and might, possibly, hurt him mentally. The healer always should keep in mind that there is no danger in hypnotism itself, and that the patient, even if not awakened, would sleep off the passive state without suffering any harm.

A subject hypnotized by another operator than yourself is awakened exactly the same way as one hypnotized by yourself. Should, however, the subject be difficult to awaken, it would be advisable to treat him as though he had not been hypnotized at all, and to hypnotize him anew, and to test him, and not to rest until he would follow your suggestions and entirely be under your control. Then you would proceed to wake him up as you would awaken any other difficult subject.

Patients suffering from heart failure or hysterics never should be waked up suddenly. If a hysterical person, while in the passive state, should become uneasy and breathe very hard and quick, the healer should, in a very decided manner, command him: "Now breathe easy and regular, and keep perfectly quiet. Your blood circulation is equalized, your nerves are steady and strong, and all fear you have overcome." Repeat the last suggestion, if necessary.

CHAPTER III.

SUGGESTION DURING PASSIVE STATE.

1. Introduction.

As soon as the patient or subject is in the state of passivity, he is ready to receive and act upon any suggestion the healer may give him, and the field for experiments of this kind is unlimited. The magnetic healer, however, has no use for any experiments which do not have the direct purpose of curing disease, and a book on magnetic healing has no room for explaining the experiments of the stage performer who travels around the country and gives so-called entertainments. For illusions, hallucinations, hypnotizing a large number of persons at once, and the like, a magnetic healer has absolutely no time.

2. General Treatment by Suggestion.

In cases where it is necessary a general treatment by suggestion is given. In such cases you suggest about as follows: "Your brain and nerves are getting stronger, your will power is increasing, your mind is master of your body, your blood circulates regularly, you are breathing deep and full, all your organs are in good working order, your liver is active, your stomach will perfectly digest the food, your bowels will move easy, your kidneys and bladder will cast all impurities out of your system, you have new life, new ambition, new strength and new energy, all fear, anxiety and worry has left you, you feel that a new life has begun for you. Now, you feel plainly a great change in your organism, and you will feel it more and more."

If you want to make your suggestions very impressive; it is a good plan to repeat every single suggestion, or the whole formula twice or three times in succession. Almost in every case of hypnotic treatment such a general treatment by suggestion is nec-

essary, and in the few cases in which it might not seem necessary it never should be forgotten, to at least stimulate the brain and the nerves to activity and to regulate the blood circulation.

3. Producing Anaesthesia.

Anaesthesia, either general or local, is a very great help in cases where a surgical operation cannot possibly be avoided, and also in the extraction of very bad teeth. If you want to produce general anaesthesia, you suggest: "Now you have no feeling at all, all sense of feeling has left you, you do not feel any pain, you are perfectly numb." If you want local anaesthesia, you suggest the same for the particular part of the body where it is needed. But always remember that the suggestions must be continued for the whole duration of the tooth-extraction or other operation for which anaesthesia is produced. The state of anaesthesia is invaluable in surgical operations, because it makes unnecessary the employment of dangerous drugs, as chloroform, ether, cocaine, etc., which always are hurtful to the patient. The only weak point in its usefulness is in the fact that not every patient can be hypnotized as quick as a particular case might require.

4. How to Regulate the Circulation.

While in the passive state, passes can be made and the proper suggestions given in order to increase and equalize the blood circulation of the patient, but this is seldom done during the hypnotic state. To reduce the circulation of a patient, while in this state, is entirely out of question, because a patient who has fever cannot be hypnotized at all.

5. Post-Hypnotic Suggestion.

A post-hypnotic suggestion is one that goes into effect after the patient is awakened again, and every suggestion given for the benefit of a patient is in a certain sense a post-hypnotic suggestion, for such suggestions are never recalled, and are, therefore, also in full effect after the patient is awakened. You may suggest, for instance: "The pain in your back

has left you," "you will sleep well and sound to-night and wake up refreshed and in good spirit," "your bowels will move easy every morning right after breakfast," "the headache that used to come to you every afternoon is entirely gone," "you do not care for chewing tobacco and will have no desire for it any more."

To children you might suggest: "You will not lie, you will not steal, not use bad language any more, you will learn your lessons easily, you will be more pleasant and more accommodating, you will have an easy, quiet temper, you will obey your parents and teacher," etc.

6. Increase of Susceptibility.

When a patient is in the passive state once, you suggest to him: "The next time I want to hypnotize you, you will go to sleep easily and quickly," or "Whenever in the future I shall pass my hands down over your eyes and say: "Your eyes are closed! you will at once fall into an easy, refreshing sleep." And in this way you can put a person once hypnotized into the state almost instantaneously.

7. Protection of Patient.

If the healer has reason to fear that his patient might come under bad influence of some kind, he may suggest to him: "If anyone wants to weaken your confidence in my treatment, his efforts will have no effect on you." Or, if you want to prevent another operator from hypnotizing and injuring your patient, you suggest: "Nobody will have the power to influence you by hypnotic suggestions but myself."

8. Hypnotizing at a Distance.

A person once hypnotized can afterwards be hypnotized at a distance, either by telegraph, by telephone, or by a letter, etc., if during the hypnotic state the following was suggested to him: "Whenever I shall communicate to you: Go to sleep for five minutes (or : Sneeze five times; or: Laugh; or: Count ten, etc.), you will immediately follow my sug-

gestions." But the particular words you intend to communicate, and the mode of communication must be agreed upon in advance.

9. Transferring a Subject.

An operator (healer) wanting to transfer a hypnotized subject (patient) to another operator, simply suggests to the said subject to obey the third party, or the said third party may put his right hand on the subject's forehead a few seconds.

CHAPTER IV.

SUGGESTION DURING SLEEP.

If you want to suggest to a child during sleep (in the case of grown-up people it is not done), you before tell him: "To-night I am going to talk to you; you will hear my voice, and answer all my questions, but you will not wake up." Before you commence to talk to him, you make the regular passes over the child as though you wanted to hypnotize him, what you really do by this action. After awhile you try to talk to him in a low, slow tone, and as soon as he answers, you commence with your suggestions. Then you suggest just what you consider necessary, for instance: "You will not wet your bed, you will not chew your finger-nails, you will not care for so much candy any more, you will always be a good child, you will keep order with your playthings, your school books, your clothing, you will have good manners at the table, you will be polite to older people," etc., etc.

CHAPTER V.

SUGGESTION DURING WAKING STATE.

A person in great sorrow, worry, anxiety, and nervousness will, without being hypnotized, be benefited greatly by suggestions in the waking state, as follows: "You must be quiet; everything will turn out all right in the end; all your heavy thoughts and your dejectedness will not help you to overcome your troubles, but only press you down more. You must take new courage; you must keep up your spirits; you must not listen to other people's talk; you must not think of things that you can neither help nor change; you must never give up; you must have a will of your own; you must look at the bright side of things; you must try to make the best of your circumstances; you must forget everything behind you and commence life anew. This world is just as beautiful, and this life is just as sweet to-day as it ever was, if you only want to see and feel it. Make up your mind, and exert your will power in this direction, and all the good things of this world and of this life will be yours yet."

Of course, all the suggestions given by the magnetic healer during the treatment of his patients—when they are not hypnotized—are also suggestions during the waking state, and they are a very powerful means of directing the magnetic and mental forces within the patient.

CHAPTER VI.

PRODUCING THE STAGES.

There are six different stages of the state of passivity, three physical and three mental ones. They follow each other in succession, but the subjects that can be taken through all of them are very seldom. The common tests of susceptibility do not furnish any reliable information in this regard, for there are many very passive subjects that will never go through all the stages, while some that do not promise much at first will after some practice readily go through all of them. The only sure way of finding out whether a subject will go through the stages is to try. The best results in this field of experiments are produced by employing suggestion and passes combined. Once in awhile you may find a subject that will go through all six stages at the first sitting, but in many cases it may take weeks or months to develop clairvoyancy.

1. Stage—Sleep.

Put your subject in an easy position, either in an easy-chair, or, better yet, on a lounge (laying), tell him to relax, and be sure that he has his mind on what you are going to do with him. Then put him to sleep by employing suggestion and passes at distance. These passes are first made long, from the head down to the feet for a few moments, then short, from the head down to the region of the heart, and sometimes you get him deeper by slightly pressing with the fingers of the right hand on the lower part of the chest. When you see that his eyes are closed, test the eyes, and if you find that they are closed tight, the subject is in the first stage. Now tell him to rest for a few minutes in this stage.

2. Stage—Deep Sleep.

When you want to continue, you command the subject: "Now go on deeper!" and continue to make the short passes as above. Repeat the command, if necessary. That he has been following your suggestion he shows by drawing a deep breath. Then tell him: "Now you are in the second stage, stop there for a few minutes."

3. Stage—Catalepsy.

Before suggesting for the third stage, take one of his hands and feel his pulse, then command him to go on deeper (passes are no longer necessary.) As soon as you feel a kind of a rigidness or a light jerking in his hand, he is in the cataleptic stage. Tell him: "Now you are in the third stage, stop there for a few minutes."

4. Stage—Automatism.

In order to produce this stage, you suggest: "Now go deeper," and repeat this, if necessary. When the subject becomes limber and relaxes, you see that he has taken your suggestion. Now ask him some question, something like "Do you hear that music?" or "Do you smell this rose?" or "How many persons are there in the room?" If he should not give you a clear answer, you would have to renew your suggestion in order to force him deeper. If, however, his answer is clear, he is where you want him. Then say to him: "Now, you are in the fourth stage, stop there for a few minutes." Do not ask him more than necessary, as a subject is awakened very easily in this stage, and, if once awakened here, is hard to be carried over at subsequent trials. This is the first mental stage, and a great lucidity commences to illumine the mind, and the subject sometimes starts to talk about some objects he sees, in a broken, dreamy way; it is a light state of clairvoyance, in which mind reading begins. In this stage the subject is largely an automaton—seeing, hearing, feeling and thinking merely as suggested to him—and, for this reason, this

stage may properly be called the automatic stage. Never keep a subject longer in this stage than until you see that he has reached the same.

5. Stage—Mind Traveling.

As soon as you are satisfied that the subject has reached the fourth stage, suggest to him for a few moments to go right on deeper. Then test him by sending him to some far-away person or place that you personally know, and have him describe them. Wait awhile for his answer, because his mind is traveling, and if the test is satisfactory, you can send him anywhere else. If his answer should be unsatisfactory, it would simply mean that he was not deep enough yet, and you would have to renew your suggestion in order to get him deeper. When the subject is deep enough, tell him: "Now you are in the fifth stage, stop there for a few minutes." In this stage the lucidity of the mind increases, and the subject is, amongst other things, able to obtain a clear knowledge of his own internal, mental and bodily state, and, if sick, to calculate the nature of his disease and to foreshadow where he will find help. A subject in this stage, if placed in communication with a third person, is enabled to inspect him in the same way (diagnosis.) In this stage the faculties of clairvoyancy and mind reading are much increased.

6. Stage—Complete Clairvoyancy.

Before you send your subject any deeper, he must promise you to come back through the stages just the same way he went in. You ask him: "In twenty minutes (or so) I shall tell you to wake up, will you come back through the stages after that time?" Insist on an answer from him. If he answers yes, then command him to go deeper. In a few moments you test him by asking him anything you want to know, and, if deep enough, he will answer you right away, for in this stage the lucidity of his mind is complete, and everything is present before his mind—the same is omnipresent. If he does not answer right away, tell him to go a little deeper yet. When he answers

your question promptly, he is far enough, and then you tell him: "Now you are in the sixth stage, now stay where you are, and when I tell you to come back through the stages, you will do as you promised." Then you can ask him what you want until the time set has passed, and the answers you receive will set you in utter astonishment, for this is the stage of the highest capabilities and activities of the human mind—the stage of complete clairvoyancy (inclusive mind reading.)

After the subject has reached this stage, it would not only be useless, but positively dangerous to try to force him any deeper, and new beginners can, therefore, not be warned too earnestly to abstain from producing the stages until they understand the process in the most thorough manner.

After the time set is up you command: "Now, come back through the stages just as you went in." After awhile you continue: "In what stage are you now? Come on back and wake up. You will feel clear in your head and be in good spirit, you are stronger physically and mentally." Some go into and through the stages quickly, and some slowly, and just the same way they come back again. And if the operator understands his business and does it right, the subject will always come out of the stages all right; but should it happen that the subject would not come back easy and within a reasonable time, the best thing to do would be to let him alone and give him his time to sleep off the state. Under no circumstances should the operator become alarmed, but always keep cool, and never forget to repeat the suggestion (command) to come back, unless he concludes to let him alone. In this latter case you may yet suggest: "You will get over this sleep in a natural way, you will sleep off the stages, and you will awaken strong and healthy, and in every way all right."

A good suggestion to give before awakening is the following: "You will not remember anything you have seen or said during sleep." Or, if you want him to remember said things, you say (suggest): "After

awakening you will remember everything you have seen or said during sleep." And if you want to develop independent clairvoyancy and mind reading in a subject, you suggest to him, while in the sixth stage: "Whenever you want to go through the stages alone, you make yourself passive, set yourself a fixed time, think of what you want to find out, and then you will easily go down." After the expiration of the time set the subject will awaken himself. Or, if you want the subject to be questioned by somebody else, suggest to him to go down the same way, with the exception that he does not need to think of anything in particular.

For the purposes of curing disease it is not necessary to take a patient farther than the second stage; but as the other stages are so closely allied to the two first ones, and as the mental stages show and illustrate in so forcible a manner the omnipresence and powers of the human mind as to set the investigators a-thinking, and for other reasons (diagnosis, etc.) it would never do to leave them out of consideration here.

CHAPTER VII.

FIRST IMPRESSION AND DIAGNOSIS.

Many susceptible people make it a practice in many things to follow their first impression. When meeting a person for the first time, they judge him that way, and it is generally supposed that the first impression one gets of a strange person is usually the correct one. To catch the first impression correctly is of the greatest importance in the diagnosis of disease.

If you want to diagnose the disease of a patient, take his hands and make yourself passive to him; then you will feel the pain of your patient in your own body in the same parts or organs where he feels them, but it is of great importance that you catch the first impression of his pain, in order to be at once ready to make yourself positive again and to cast off the pain, as otherwise it would take hold in your body and make you sick.

CHAPTER VIII.

TELEPATHY OR MIND—TELEGRAPHY.

The most simple experiment for the purpose of convincing a patient of the reality of thought-transference or telepathy (mind-telegraphy) is the following: After having treated a patient for some time, and after having found him to be so susceptible as to feel a current sent with your hands (put on the top of his head) through his head down the spine, for instance, take off your hands and explain to him that you can send just as strong a current through his body without touching him. Then step aside of him and send the current, and he will feel it just as plainly as when you had put your hands on his head; and he will have experienced by himself that telepathy is a fact. Then explain to him that you might just as well be a mile or farther away from him, and that he would feel the current just the same, as distance was no barrier to telepathy. Also call his attention to the fact that in this way it is possible to transfer any kind of thought to any distance, provided the person intended to receive the message is susceptible enough for this kind of experiments, or is in the right mental attitude at the respective moment, or was informed beforehand of what was going to be tried.

As soon as you know telepathy to be a fact, the question naturally arises in your mind whether it would not be possible to mentally telegraph by using the letters of the Morse writing telegraph. It is certainly a matter of course that an operator initiated in and understanding the work of telepathy is able to send forth currents of any length he chooses, with interruptions or intervals at pleasure, and it is out of doubt, therefore, that he can send forth short currents signifying points, and longer ones appearing in writing as lines, according to the alphabet of the Morse writing telegraph system. This work can,

however, not be performed unless the operator is in connection with and has at his disposal some susceptible subject who, no matter how far away, is informed of and acquainted with the nature and scope of the experiments to take place. If two experts in this way work together, they can with an accuracy equal to the accuracy of a telegraph message communicate with each other.

PART IV.

The Practice of Magnetic Healing.

PRACTICE.

1. The Cause of Disease.

The causes of disease are manifold. You may become sick as the result of eating or drinking too much, of working excessively or not at all, of contracting a cold, of breathing bad air, of staying too much in the house, of being the slave of a crazy fashion, of having bad habits, of not living and sleeping regularly, of taking too rich or improper food, of having too much worry and care, of suffering a sudden shock of some kind, of being constitutionally weak, etc. These and many other causes are tributary to disease, and they might be called the indirect causes of disease, for the direct or immediate causes of disease are inactivity of the nerves and imperfect circulation of the blood. These two are always the immediate causes of every disease known, and they cannot very well be separated either, for if the whole nervous system is in good working order, all organs of the body will properly perform their functions, and the blood will be pure, and its circulation perfect.

It is of great importance that you give this point the proper attention, for it makes the understanding of all the diseases very simple. Start the nerves to activity and the blood to regular circulation, and you will drive every disease out of the system.

2. Diagnosis.

The doctors of medicine think they are making a great hit when they claim that the magnetic healers are unable to properly diagnose a disease, but it is a fact that just the contrary is the case. A magnetic healer, who thoroughly understands his business, is, after taking the patient by the hands, able to feel his condition as plainly as he is feeling his own condition, and, for this reason, there cannot possibly be any mistake about his diagnosis, while half a dozen.

or more medical doctors diagnosing the same case hardly ever agree, until the patient is dead. There it is easy to agree. It is just this ability of the magnetic healer to thus accurately describe or diagnose the condition of patients that generally sets the people in utter astonishment. Yes, when it comes to the diagnosis of diseases, the magnetic healers are far ahead of the medical doctors, so far ahead, in fact, that you might say the latter were "not in it" at all.

3. Can Medicine Cure?

The idea that medicine is required in order to effect a cure is an old and deep-rooted one, but is wrong just the same as many other old theories which cannot stand before the searchlight of modern science and investigation. The more you study this subject, the more you will be convinced that medicine cannot and will not cure disease. Medicines are put into the stomach, and this organ, which digests our food, is an organ of nourishing and, for this reason, is not expected to receive anything without any nourishing qualities. Any other stuff but food being put into the stomach, if absorbed, and taken into the blood, will poison the same, and, if not absorbed, will as worthless be thrown out of the body again. But even if medicine would have any healing qualities, and if it would be possible to bring it into the blood, how could it heal in a case where it could not reach its point of destination, as in a case of congestion of the blood, for instance? Or, more plain yet, how in the world could medicine restore the activity of the nerves and regulate the blood circulation which are the immediate cause of every disease? That the theory of medicine is fundamentally wrong is conclusively shown by the fact that hundreds and thousands of people have been taking medicine for years and years, and instead of improving, they have steadily grown worse; if medicine cures, why are they not as sound and strong as an oak tree to-day? And what giants would they be, if they had taken the treatment of a magnetic healer for that length of time? The fact is that the curing qualities of most

of the medicines used are more than doubtful, and that in the majority of cases the patient would be better off, if no medicine whatever was given him. Patients, claimed to have been cured by medical doctors, were really cured by nature's own process of healing, and not by, but very often in spite of the medicine given, and it cannot be doubted that many people, dead and buried now, would live to-day, if they never had tasted any medicine. The only medicines for which there is any excuse are the infusions or "teas" of herbs, as they are used as household remedies in many families.

4. What Honest Doctors Say.

But what more could be said in condemnation of medicine than many of the most intelligent and honest physicians have said themselves? Here follow some expressions of the world's greatest medical authorities:

Prof. Gregory, of the Edinburg Medical College: "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Dr. Kimball, of New Hampshire: "There is a doctorcraft as well as a priestcraft. Physicians have slain more than war; the public would be infinitely better off without them."

Dr. Mason Good, a learned professor of London: "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine all combined."

The same: "My experience with *materia medica* has proved it the baseless fabric of a dream; its theory pernicious; and the way out of it the only good thing about it."

Dr. Cogswell, of Boston: "It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished, mankind would be infinitely the gainer."

Prof. P. F. Parker, of New York: "Instead of in-

vestigating for themselves, medical men copy the errors of their predecessors, and have thus retarded the progress of medical science and perpetuated error."

Prof. Jamison, of Edinburg, Scotland: "Nine times out of ten our miscalled remedies are absolutely injurious to our patients."

John Mason, M. D., F. R. S.: "The science of medicine is a barbarous jargon."

Prof. Mott, the great surgeon: "Of all sciences, medicine is the most uncertain."

Dr. Marshall Hall, F. R. S.: "Thousands are annually slaughtered in the quiet sick room."

Prof. S. M. Gross, of the medical college, Louisville, Ky.: "Of the science of disease very little is known; indeed nothing at all."

Prof. Magende, of Paris: "Oh! you tell me doctors cure people. I grant you people are cured, but how are they cured? Gentlemen, nature does a great deal; imagination does a great deal. Doctors do devilish little—when they don't do harm."

Sir Astley Cooper, the famous English surgeon: "The science of medicine is founded on conjecture and improved by murder."

Dr. Hufeland, the great German physician: "The greatest mortality of any of the professions is that of the doctors themselves."

Sir John Forbes, physician to Queen Victoria's household: "No classification of disease or therapeutic agent ever yet promulgated is true or anything like truth, and none can be adopted as a safe guidance in practice."

Dr. Alexander Rose, F. R. S. L., of England: "The medical practice of to-day has no more foundation in science, in philosophy or common sense than it had one hundred years ago. It is based on conjecture, improved by sad blunders often hidden by death."

Dr. Benjamin Rush, of Philadelphia: "I am constantly led to make apology for the instability of the theories and practice of physic. Dissectors daily convince us of our ignorance of disease, and cause us to

blush at our prescriptions. What mischief have we done under the belief of false facts and false theories? We have assisted in multiplying diseases, we have done more, we have increased their fatality."

Dr. Ramage, F. R. C. S., of London: "How rarely do our medicines do good! How often do they make our patients worse! I fearlessly assert that in most cases the sufferers would be better off without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

Dr. Talmage, F. R. C.: "I fearlessly assert that in most cases our patients would be better without a physician than with one."

Dr. Abernethy, of London: "There has been a great increase of medical men lately, but upon my life, diseases have increased in proportion."

Dr. Oliver Wendell Holmes: "The disgrace of medicine has been that colossal system of self-deception, in obedience to which mines have been emptied of their cankering minerals, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom and all the inconceivable abominations thus obtained thrust down the throats of human beings suffering from some fault of organization, nourishment or vital stimulation."

The same: "Except opium, wine, ether and chloroform, I firmly believe that if the whole materia medica, as now used, could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

Prof. St. John, M. D.: "All medicines are poisonous."

Dr. Lugol, of Paris: "We are following an erroneous course in our investigations, and must resort to new modes if we would be more successful."

Dr. Evans, Fellow of the Royal College, London: "The popular medical system is a most uncertain and unsatisfactory system. It has neither philosophy nor common sense to commend its confidence."

Dr. Jacob Bigelow, of Massachusetts: "The pre-

mature death of medical men brings with it the humiliating conclusion that medicine is still an ineffectual speculation."

Prof. J. Rhodes Buchanan, of Boston: "Of all known sciences none have been more unstable, confused and contradictory in doctrines than practical medicine. Not only is it changing from age to age, and even from year to year, but on the very same day, if we pass from nation to nation, from city to city, or from one medical school to another located in a neighboring street, we find the most contradictory doctrines taught with dogmatic confidence at the same hour, and the votaries of each expressing no little contempt for the others."

Dr. Frank: "Thousands are annually slaughtered in the quiet sick room."

R. C. Blackmer, M. D.: "There is no doubt but that the doctors killed Garfield."

J. T. Jelks, M. D.: "Doctors are queer animals. Electricity is now the fad. We doctors, all do about the same thing at the same time, and in a few months we do entirely something else."

C. H. Hughes, M. D.: "A cough is a reflex act, but a coffin is not. A coffin is often the result of the doctor's visit."

Sir John Forbes, M. D., F. R. S.: "Some patients get well with the aid of medicine, more without it, and still more in spite of it."

James Johnson, M. D., F. R. S.: "I declare as my conscientious conviction founded on long experience and reflection, that if there was not a single physician, surgeon, midwife, chemist, apothecary, druggist, nor drug on the face of the earth, there would be less sickness and less mortality than now prevail."

Dr. Forth: "There is scarcely a more dishonest trade imaginable than medicine in its present state."

An eminent doctor and professor, of New York City: "The critic who will take pains to examine the standard works of the most popular authors on theory and practice—Good, Watson, Thatche, Eberle, Elliotson, Dunglison, Dickson and others, who have

written recently—will find on almost every page the most contradictory theories supported on equal testimony.”

Dr. Ramage, F. R. S. C., London: “It cannot be denied that the present system of medicine is a burning reproach to its professors if, indeed, a series of vague and uncertain incongruities deserve to be called by that name.”

Prof. Magendie, the great Parisian physician, is reported to have addressed his class of medical students as follows: “Gentlemen, medicine is a great humbug. I know it is called a science—science indeed. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honor to come here to attend my lectures, and I must tell you frankly now in the beginning, that I know nothing in the world about medicine, and I don’t know anybody who does know anything about it. I repeat it, nobody knows anything about medicine. I repeat it to you there is no such thing as medical science.”

Prof. A. H. Stevens, M. D., of the New York College of Physicians and Surgeons: “The older physicians grow the more skeptical they become of the virtues of medicine, and the more are they disposed to trust to the powers of nature.”

Prof. Barker, of the New York Medical College: “The drugs which are administered for scarlet fever kill far more patients than that disease does.”

Prof. E. R. Peaslee, M. D., of the New York Medical College: “The administration of powerful medicine is the most frightful cause of derangement of the digestion.”

Dr. Traill: “What do persons who call themselves reasonable do in the midst of a hundred doctors, with a hundred different medicines, each affirming that his own is good, and that all the rest are bad? Do they reject them all? No, they swallow them all.”

Prof. Parker, of New York: “Hygiene is of far more value in the treatment of disease than drugs.”

Prof. Davis: "The vital effects of medicine are very little understood. It is a term used to cover ignorance."

Such expressions from such authorities should certainly set all honest doctors a-thinking.

5. Are Operations Necessary?

It goes without saying that it is dangerous for patients to fall into the hands of certain medical doctors, for, if they do, they are no longer master of their own selves. It is a common topic that nowadays by far too many operations are performed, and the people are becoming suspicious as to the real motives for them. And it is about time that the people should be aroused to the full understanding of the situation. When a patient being really sick, that is, beyond the limit of nature's own process of healing, comes to a medical doctor of the kind mentioned above, the latter, of course, is unable to effect a cure, and he must know it, if he is not a fool. But the doctor does not tell him the truth right away, for the question uppermost in his mind is how to make the most money out of the case, especially when the patient happens to be well off. For weeks and months (and years sometimes) the patient is now given medicine, with the natural result that instead of improving the victim gradually becomes worse. At last, a part of the truth is told him, namely, that there is left no hope for recovery—unless he submits to an operation. The doctor knows as well as any other intelligent person that an operation will not cure the patient, and that the probabilities are that it will make him worse even; for how in the world could an operation restore the nerve-activity, or purify the blood, or start the circulation? But so many poor patients are lacking in the necessary intelligence, and the very threat of an operation makes them more miserable still, and the operation takes place. True enough, many of these operations (so-called) are very small affairs in itself, and it even happens in some cases (as we know from confidential information) that the whole process consists in scratching the skin

of the patient a little, in order to make him believe he was operated; but how is it with the doctor bills in such cases? After the operation, the dosing with medicine is continued until after some time has passed, a second operation is considered necessary, and performed. If the patient does not die before, sometimes even a third, or fourth operation is undertaken. It is readily seen that lots of money can be made that way, and that the whole proceeding is more than anything else an operation of the purse of the patient, for doctor bills are usually quite high, and one single operation sometimes brings two or three hundred dollars at one stroke. The practice of this kind of operations is such a remunerative business that many doctors do not care to lose any time with giving medicines, but are at once ready to go on with the operation. It goes without saying that doctors of this kind have no use for a conscience.

Now, the fact is that ninety-nine out of one hundred operations are unnecessarily performed and, therefore, cannot be justified. This has been conclusively been demonstrated during the last few years by the numberless operations for appendicitis, which became a veritable mania with many doctors. In every case of this disease certain medical doctors have ever been ready to apply their knife, and who is able to tell how many patients they operated for this disease who never were afflicted with it? Finally, after this thing had been going on for years, honest authorities on this matter came forward with the verified statement that in almost every single case of appendicitis no operation is necessary, and the medical journals, and the newspapers generally did not neglect to take notice of it. But how can the victims of this mania of appendicitis-operations be recompensed for their loss in money and health, and how can those who died as the result of such operations be resurrected again? And how can those rapacious doctors be stopped who still continue performing the very same operations that were condemned as unnecessary and criminal? In the eyes

of some people, all these things seem to be "all right," however, if done by doctors of medicine; but what a howl would these same people and doctors send forth, if ever one single patient of a magnetic healer should dare to die?

To perform an operation, is always a very risky thing, for it is very seldom that an operated person ever gets as strong and healthy again as he formerly used to be. Usually, an operated person, if he does not die, is more or less crippled for life, so that there is never any excuse for an operation, except it is the very last resort for saving a person's life. There are such cases of absolute necessity, especially with women, or where some part of the body is torn, or broken, or where some foreign object is in the body which not otherwise can be removed; but they are happily quite seldom. Any other operation, however, should be considered a crime, and be punished as such.

6. Magnetic Healing.

The magnetic treatment of disease is not supposed to take the doubtful roundabout way through the stomach, but it goes directly for the seat of the sickness. It does not use poisonous medicines which, instead of curing diseases, very often ruin the stomach, and, by thus adding a new and grave evil to the already existing one, make the patient a good deal worse than he was before. It has also no use for operations as, now-a-days, they are performed in so many cases of sickness, especially in cases of female diseases, appendicitis, kidney diseases, etc. In ninety-nine out of one hundred cases, which are operated now, there would be no need of the surgeon's knife, if a magnetic healer was called in time.

Whenever, for any cause, any organ or part of the body gets out of order, nature tries to overcome the derangement again, and in the majority of cases it succeeds in its attempt. This is what we call nature's own process of healing. Sometimes, however, the forces within are not of themselves able to overcome disease—although they would, if the patient

had the knowledge of how to use his own forces to better advantage—and the condition of the patient will gradually become worse. The magnetic healer, now, knows how to use the forces given us by nature and to thereby assist nature's own process of healing. He directly applies nature's own force, vital magnetism, which has the great task of keeping the human organism in good working order. He sends the magnetism directly to and forces it through the diseased parts of the body, which are in need of it, and disease will have to leave, and health will once more be set upon the throne. Does it not follow from this that magnetic healing is the most natural, or, in fact, the only true method of healing in existence? Magnetic healing is the greatest achievement of modern science, a blessing to mankind, and for this reason, it will soon find the general recognition which it so extraordinarily merits.

Or is it possible to think of something greater in the world than the treating—and curing!—of diseases without the use of poisonous medicines and dangerous operations? and of diseases even which the medical doctors pronounced to be "incurable?" Incredible as it may appear to many, nevertheless it is literally true that the time is at hand at last, when nobody needs to be sick any more, for every disease—provided the same has not advanced entirely too far, has not passed a certain utmost limit—gives way before the magnetic treatment.

And how wonderful does this treatment appear in its general effect! As the same does not take the doubtful roundabout way through the stomach, but attacks the disease directly at its seat, it produces its effect suddenly, so to say, so that the patient is astonishingly relieved by the first treatment. In cases of acute sickness, magnetically treated, there is no suspense between life and death for weeks and months, for by this treatment the power of the disease is broken in a remarkably short time; and even chronic cases, given up by the medical doctors, are in comparatively short a time entirely cured by it.

And if one looks back upon the numberless operations, which, within the last decade, degenerated to a dangerous mania (if nothing worse!) of many doctors of medicine, what a comfort must it be for suffering humanity that such operations are no longer to be dreaded!

But that is not yet all, for even in cases in which a cure is not possible any more—in the face of death—the magnetic healer can bring relief at least by taking away the pain. Does anyone know of a more noble feeling than the one caused by the consciousness of having relieved the death struggle of a dear relative or friend, and of having sweetened the last hours of his life by this last service of love!

7. Who Can Learn It?

Can everybody learn the practice of magnetic healing? Everybody has of necessity vital magnetism within himself, for nobody could live without it; but many people have hardly enough of this force to keep their own organism in motion, so that they have none of it to spare. These people are certainly not in the possession of the power to heal the sick, although every intelligent person, whether physically weak, or strong, is able to learn and understand the theory of magnetic healing; and this knowledge alone is of incalculable benefit to everybody possessing it, for knowledge is power. On the other hand there is no reason why not every physically and mentally strong and healthy person should be capable of becoming a magnetic healer, although, naturally, not every healer can possess this power in the same degree. By steady practice this power can, however, be greatly developed.

The power of magnetic healing can be called a supreme, divine power. With some people it is an in-born, natural gift or talent, and these people may reasonably be expected to always rank uppermost amongst the great fraternity of the magnetic healers. It is with this skill as with all others with which man is endowed, for it is well known that not everybody may become a great musician, poet, painter,

orator, teacher, statesman, editor, etc. It is also well known that even in the most common trades, as of a shoemaker, tailor, carpenter, blacksmith, etc., there is a great difference of ability. So it must naturally be with magnetic healing. The most successful in any line of business, trade, art or science will always be he who has received from mother nature the necessary genius for doing work of extraordinary excellence.

.8 Who Shall Practice It?

Some writers on this subject are of the opinion that the practitioners of medicine are pre-eminently the persons enabled to practice magnetic healing, and that, therefore, this practice should be restricted to the medical fraternity. The absurdity of this contention is clearly shown by the fact that the great majority of the medical men do not yet know anything of magnetic healing, and that the knowing ones amongst them do not care to practice it, because they can make money easier the old way; and by the further fact that not every doctor of medicine is able to learn the practice of magnetic healing, and that in general his medical knowledge is a hindrance rather than a help in this practice. And as the magnetic healer on the other hand has absolutely no use for medicine, the study and knowledge of it could also not benefit him in any way. In this connection it is very interesting to note the further fact that doctors of medicine, who lately also studied magnetic healing, have openly admitted that they would make a better success of it if they had never studied medicine at all.

And why is this so? Simply because the practice of medicine, and of magnetic healing, have not only nothing in common with, but are positively and diametrically opposed to each other; or in other words: Because a doctor understanding both the practice of medicine, and of magnetic healing, has either no use for his medical knowledge, or he has no use for his magnetic power. Either one, or the other, one may well say here. But even if this was not the case, it

would still not be practical to unite both practices in one person, for each one of these studies is such an extended one that a person has plenty of work on hand, if he wants to master one of them in a thorough manner. The quintessence of these details is that the restriction of magnetic healing to the medical fraternity—if such a monstrosity was possible—could have but one result, it would be the death-blow to magnetic healing.

Who, then, should be allowed to practice the art of magnetic healing? Everybody who is able to learn, and willing to practice it. The only restriction and proper requirement might be the possession of a diploma of one of the regular schools of magnetic healing. This requirement might, perhaps, stop the business of those traveling "charm" healers, who go from place to place, gather in as many advance payments as possible, and, in due time, disappear again, without even thinking of effecting a cure. Or it might be required of magnetic healers to pass an examination before a state board of examiners, the same to be composed of magnetic healers, of course, as doctors of medicine knowing nothing of magnetic healing could not possibly be fit members of such a tribunal. The requirements of such an examination might be based on the general principle that everybody wanting to practice any method of healing should have a proper knowledge of it; but for the rest the practice of magnetic healing will regulate itself, for a good healer will always be a success, no matter whether he have a diploma, or have passed an examination or not, while even the poorest one amongst the magnetic healers will be able to accomplish more than the medical doctors, who accomplish nothing with their medicines. It is in the nature of things that magnetic healers never will be the danger to mankind which many medical doctors are, for the simple reason that they do not dose their patients with poisonous medicines and, therefore, never hurt them, and that in cases even, which are beyond a cure, they give relief at least. And one thing may be taken for granted, that a patient, who should happen

to die while under the magnetic treatment, would also have died under the medical treatment, and most likely a good deal quicker yet.

9. Can Magnetic Healing Be Suppressed?

Many medical doctors who care more for the welfare of their purses than of the people, would like to suppress magnetic healing; but can they do it? In different states they have tried to smuggle laws through the legislatures, which, pretending to protect the dear people, were really intended for the protection of the medical profession against the competition of the magnetic healers, and they will most likely try it over and over again. Up to date they have not succeeded to any great extent, for our best people are becoming more and more disgusted with medicine and surgery, as practiced by so many doctors, and the legislators are consequently hesitating to give the medical doctors an absolute monopoly of the whole field of curing disease. If in their power, some medical doctors would even prevent a person from curing himself, and if he knew ever so well how to do it. But even if laws of this kind could be passed, would they be able to suppress magnetic healing? Never, for such laws would be so preposterous and ridiculous that no judge in the land would dare to uphold them. Or does anybody suppose for a minute that at the end of the nineteenth century new discoveries and the progress of science could be prohibited and stopped by laws?

A common sense medical law can only be directed against quacks in medicine, and "Jack the Rippers" in surgery, and magnetic healers, who heal without medicines or surgery, can never come under any medical law of this kind; they are quacks neither in name nor in fact, and they can easily prove that they invariably benefit their patients. Could it be the purpose of any law to prosecute the greatest benefactors of mankind?

And, last but not least, what does the enmity of the medical men against magnetic healing show? It is the irrefutable proof that the doctors of medicine are

convinced that there is something in it, and that they are afraid of it, because they see that more and more it will gain the confidence of the people, if they do not succeed in soon killing it. If magnetic healers could do no more than the doctors with their medicine, nobody would call on them, and the latter would not make their present strenuous effort against this new science. This very fight on the part of the medical men is the best proof of the greatness, and the best testimonial for the innate vitality of magnetic healing, and at the same time a confession that it cannot be suppressed.

10. Length of Study.

Some schools advertise that magnetic healing can be learned in ten days, or in two or three weeks, etc. And these advertisements are certainly true, although they do not mean that every student of this profession will bring it to perfection in that time. It would also be true in a certain sense, if one would advertise that this art of healing could be learned in one or two days. One knows the essential points of the theory of magnetic healing as soon as he has read it, and as soon as he is familiar with the theory, the practice may at once begin. But an entirely different thing is the question: "How long will it take to become a good magnetic healer?" Some will learn the profession easily and quickly—and with these the preparatory schooling or previous study will usually go a great way—with some it will take many times as long, and some will never be able to learn it well, and, for these reasons, the schools of magnetic healing give to their students the privilege of staying and studying as long as they please. And last but not least—as in everything else—the practice only will show whether a student will ever make a good healer or not. It takes time to get acquainted with the treatment of the many different cases of disease, and after one has practiced for many years, he is not yet through with learning. Again, some healers are, for physical reasons, especially adapted to curing certain kinds of disease, while good, all around No. 1 mag-

netic healers are comparatively seldom yet; but their number is increasing from year to year, for there is no good reason why not many fairly good healers by earnest study and steady practice at last should reach the top-notch of the ladder.

11. Diseases Cured.

A first-class magnetic healer cures without the use of medicine or surgery all known diseases which ever a medical doctor imagined to have cured, but he does not stop there. The greatness of the magnetic treatment especially shows itself in cases which have been abandoned by the practitioners of the old schools. Where the skill (?) of these ceases, it accomplishes its greatest triumphs, and, for this reason, the magnetic cures appear to many people so wonderful that they hesitate to believe them. But in the face of the facts, and the new "wonders" performed every day, they cannot hold out in their disbelief.

When a magnetic healer claims that he cures all known diseases, he means it; and if he is able to cure one disease, why should he not be able to cure all others? There is only one force which cures disease, vital magnetism, and if it cures one disease, why should it not cure all others? Vital magnetism is the true antidote of disease, and in this fact is to be found the cause for the magnetic healer being able to also cure cases which by the medical doctors are considered "manifestly incurable," no matter whether they are of an acute or a chronic nature. True enough, a magnetic healer cannot cure absolutely every case, for there are cases, for which there is no more help in the world—where there is not enough of a foundation of sound tissue left to build upon—and, after all, man did not yet succeed in conquering death.

But it may be added right here that man, as he shall become more and more acquainted with the laws of life, will be able to conquer death to a certain extent at least, for not death, but life is the great principle of the universe, and it cannot be doubted that by understanding the forces, and living according

to the laws of nature, man will be able to quite materially lengthen his days.

Although able to cure acute and chronic diseases, magnetic healers usually confine their practice to chronic cases of every description. The reason for this is obvious from the fact that the latter cases mostly can be treated in the office, or infirmary, and usually require one treatment a day only, while acute cases require home treatment (in the patient's house or rooms), and very often three or four of them a day, and sometimes would take the healer's whole time even, so that he would be obliged to neglect his office work, which he cannot very well afford to do.

After the explanations given above, it would seem unnecessary to give a list of diseases which yield to the magnetic treatment, and those who may like to read such a list, are hereby referred to part V. of this book.

12. Time of Cure.

One of the first questions a magnetic healer is asked is: "How long will it take to cure me?" Now, this question is not as easily and quickly answered as given. There are so many different organs and parts of the body, and each one may be affected in many different ways. Some diseases have been of short duration only, while others have been of long standing, some even being twenty, thirty and forty years old. Then again, it is well known to the profession that the magnetic treatment does not work as quick in one case as in another. If, for instance, a sick person has for many years tried everything in vain, and is, consequently, very skeptical in regard to the possibility of his recovery, he is not in the attitude necessary for a speedy cure. In some cases of this kind it takes a few days until the patient is brought into the right attitude, and before this is accomplished, the healer is unable to effect much of a cure. The difference in cases and persons is really so great that, if you should have one hundred patients before you, there would not be two of them exactly in the same condition. From this it is readily seen that a healer

can never exactly say how long it will take to cure a particular case, even taking for granted that the patient during his treatment will take proper care of himself; in some cases a few treatments will be sufficient, in some it may take weeks, and in others months to effect a cure; some very bad cases may even require a quarter or half of a year, but such cases are happily quite rare. The magnetic healer is able to approximately state the time of the cure, however. But of what account can in rather severe cases a few weeks or months be to a patient who has suffered for years without finding any relief, and is now aware that under the magnetic treatment he is securely started on the road to complete recovery!

13. Permanency of Cure.

Another question frequently asked by patients is: "Will the magnetic cure be permanent, will it last, or will it just benefit me as long as the treatments are continued?" The answer is that a magnetic cure is just as permanent and lasting as any cure can be, and the chances are that a person cured by a magnetic healer will remain in good health as long as he takes proper care of himself. But how could a magnetic healer give any guaranty in this respect? Or could a doctor of medicine give it? Before they could do anything like that, they would have to get from the patient cured a guaranty too, and that to the effect that he would live according to the rules of hygiene and common sense. A person who would constantly live and act against the laws of nature, could not expect to remain well, and it would be asking too much of the healer, if he was required to guarantee anything in this regard for his patient. In this matter, too, everybody must paddle his own canoe, and the more careful he is, the more likely will he avoid upsetting it.

The first requirement for the permanency of a cure is the completion of it. Many patients commit the great mistake of not properly completing their cure, and some even quit taking treatment when their cure is only about half finished. The reason for such

foolish action is not plain, for, as the result of it, they themselves are the main losers, as all the time and money spent for an incomplete cure is simply wasted and thrown away. It should certainly be a matter of course for everybody that half a cure is no complete cure, for, if it was, every disease could just as well be cured in one treatment. That such a thing is impossible, everybody understands, and it is just as reasonable that a half or incomplete cure is no cure at all, for every cure takes naturally its certain course of time; and a patient, who quits the treatment before the time, has no right to complain, when later on he finds out for himself that he is not cured yet.

14. Unconscious Magnetic Healing.

A great deal of magnetic healing is done unconsciously, and it would be a great wonder, if it was otherwise. Here are a few instances:

If a child bumps his knee or any other part of the body against some object, many mothers instinctively lay their hands on the respective place and say: "It does not hurt any more, it is all right now," and the pain has really left.

Or, if a grown up person bumps against something, he at once puts his hand on the seat of the pain and, perhaps, rubs it a few times, and it does him good.

In cases of headache some people have the habit of laying their hands on the patient's forehead, and they know from experience that it relieves the suffering. Often when a patient is lying in a fever, the nurse or somebody else takes him by the hands, and thereby greatly relieves the patient.

Some people occasionally exert the whole strength and energy of every cord and muscle of the body from the head down to the feet, and thereby stretch said cords and muscles, increase the blood circulation, stimulate the nerves to activity, and thus promote their general health.

In the case of a person who is in great sorrow, worry and trouble, everybody knows that the best thing to do is to get new thoughts into his mind.

Many little ailments, which might become the beginning of more serious ones, are sometimes cured by the simple thought: Oh, that is not much, I am strong and healthy, and everything will be all right, in fact, is all right."

During epidemics some people master themselves by their strong will power and thus avoid fear and sickness.

Many people know that the human will is a great power, and they are using it for their benefit both morally and physically.

In all these and many similar instances the person has no proper idea of what he is really doing, but it is magnetic healing just the same.

15. Self-Treatment.

If you want to treat yourself, and are not sick abed, sit down on a chair, with the feet level on the floor, and close your eyes. Assume a passive attitude, that is, drop every physical and mental effort and quietly rest. Do not try to do anything, but relax yourself, just as one does when he is about to fall asleep. Let go all anxiety, fear, distress, care, worry, pain, try to think nothing that would remind you of the outside world, and concentrate your whole mind on your inner self. When you have reached this utterly passive, sleeplike condition, your head will feel clear and easy, and you will be just in the condition, physically and mentally, in which the forces within will work with increased energy. You may now commence to give yourself any suggestion adapted to your case; you may think, for instance, that "the nerves are working," and that "the blood is circulating regularly" in the diseased part of your body; and if you strictly concentrate your mind on the said part, and at the same time exert your will power in the same direction, you will at once feel how the magnetic current works through the diseased part, stimulates the nerves, restores the circulation, removes obstructions and cleans out and sweeps the said part, and leaves it free from the malady which distressed you. This may in some cases be done al-

most instantly, in some cases it may require weeks and months, but if you are firmly determined to be healed, and uninterruptedly and courageously keep up your self-treatments (once or twice a day for about half an hour each time), you will surely get well.

If you are not afflicted with any particular disease, but are generally weak and run down, you may charge your magnetic thought-currents with courage, self-reliance, energy, health, life, in order to stimulate your whole nervous system, and to regulate the blood circulation in your whole body. Thus you may literally rebuild yourself; your kidneys will be stirred up in order to carry the impurities out of the system, the lungs will be made to breathe deeper and to increase the supply of vital magnetism, the liver will perform its part in the digestion of your food, your stomach and bowels will work better, the absorbent glands will take up nourishment, and the perspiration glands will resume their normal action. In a short time you will find yourself almost anew, and health, peace, life, new hope and success will be your part.

It is not the destination of man to be sick; on the contrary, it is always the endeavor of nature to overcome all irregularities in, and remove all impurities from the human body. Your thought, assisted by your desire to get well, will forcibly assist nature's process of healing and lead to the result mentioned above. All you need is patience and perseverance in tending to your treatment.

A person can greatly assist the magnetic treatment of himself by observing the following very important facts. The air you breathe, the water you drink, the food you eat, contain all the life and all the elements necessary for invigorating, stimulating and building up your weakened body. After you have begun to treat yourself, you must have a purpose in everything you do. From that time on eat, drink, breathe, rest, sleep for the purpose of bringing into you life, health, strength, courage, good.

Do not neglect to think of this advice, for thoughts are magnetic forces, which wonderfully influence our physical being.

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From the theory of the hypnotic state, or the state of higher passivity, we know that the more passive a patient is, the more powerful will the magnetic treatment affect him, and this rule also holds good in regard to the self-treatment of sick people. With a little practice, almost everybody is able to put himself into the higher state of passivity. The best time for the first trial is the time you go to bed, just before you fall asleep, when you are naturally tired and your eyes heavy. And you begin with auto-suggestions as follows: "My eyelids are getting heavy, and heavier, they are getting heavier and heavier, they are getting so heavy that I can hardly open them." Then try, and as you no doubt will see the effect of your suggestions, you repeat them over and over again, until you find that it is almost impossible for you to open your eyes. In repeating your suggestions once more now, you change the last part of them and make them more positive by saying: "My eyes are so heavy now that I cannot open them." After you have succeeded in thus closing your eyes, you continue to suggest about as follows: "My eyes are closing tighter and tighter, they are closing very tight," and repeat this formula until you feel that they are really closed very tight. The third step is to suggest sleep. You suggest, for instance: "Now, I am getting so sleepy, so very sleepy, I am now going into a good sound sleep (for five or ten minutes or longer.) I am going into a deep sleep; I am going deeper and deeper, now, I am fast asleep." You may give these auto-suggestions silently, but you must firmly concentrate your mind on them, you must really think them, and, if necessary, repeat them. In this way you can put yourself into the first or second stage of passivity, and after this is accomplished, you may commence giving yourself suggestions for the benefit of your health, and you will be astonished what wonderful work they will do.

It is a singular fact that the going into the state of passivity is in itself very beneficial to the person. It is as though all the life-forces within were let loose during this state, without any special health-suggestions being given at all. If you have cold feet, for instance, when you go to bed, they will immediately become warm, as soon as you go into the passive state, without any further exertion on your part.

16. Absent Treatment.

The absent treatment is based on telepathy. By it, sick people can be successfully treated, no matter how far the distance. It must be admitted, however, that the absent treatment is generally somewhat slower in its effects than the personal treatment, and that, for this reason, in the majority of cases, especially in very severe ones, the personal treatment is to be preferred. Absent treatment is usually given at the end of a cure by personal treatment, in order to keep up the healing currents for a while longer, and thus thoroughly finish and make sure of the cure. The absent treatment is also used in cases where, on account of the distance or of being sick abed, it is absolutely impossible for the patient to see the healer personally, or where the patient, for other reasons, decides to take this kind of treatment. In all these cases, the absent treatment is to be highly recommended, as many truly wonderful cures are also made by this method. But in all cases where there is no insurmountable obstacle in the way, sufferers should try to see the healer personally, because the personal treatment, on account of working quicker, in most cases gives the better satisfaction. Once in a while the healer may get a case, however, in which the absent treatment will do better work than the personal treatment, but the decision of such questions must entirely be left to his best judgment.

17. Terms for Treatment.

One thing not readily understood by some patients is the condition of the magnetic healer that all treatments or treatment-cards must be paid cash down.

But for the following reasons it cannot be otherwise: The magnetic healer, in order to do good and effective work, must have a clear and easy mind, free from trouble of any kind, and the doubt whether he would get his due for his work would naturally hinder him in his labor. It is true enough that according to the law of common sense a magnetic healer has just as good a claim to his pay as a medical doctor to his fees, but, as stated above, it does not agree with his work to burden himself with the trouble of collecting bills, and fighting dead-beats. Besides, the work of a magnetic healer is so fundamentally different from the work of a medical doctor that it is impossible to apply the same measure in both cases. The main part of a physician's work, in the majority of cases at least, consists in writing out prescriptions, certainly a very easy work. The magnetic healer, on the contrary, must apply his best power and work with his mind, brain and hands, in some cases very hard, too, and he cannot risk it to be cheated by anybody. And still another point: Some patients would like to make a contract, and profess to be willing to pay—after the completion of the cure—almost any amount the healer might ask for; but how long would it take to cure such people? Or does anybody believe that they ever could be cured to their own, admitted satisfaction, if, by alleging to feel some pain here and there, they could avoid paying their debt for an indefinite time? The fact is that, if any healer would undertake to treat on credit, he would get so much work as to endanger his own health, and would not have the cash at the end of the week to pay for a beefsteak. A healer could not live on the exceptions to this rule, and he is forced to take the only course that will protect him—to work as cheap as possible, but to demand cash on the spot. This course will not hinder him to treat people gratis, if in exceptional cases he may see fit to do so.

18. Title of Profession.

Many magnetic healers style themselves profes-

sors, and their reasons for not wanting to be classed with some doctors of medicine are to be appreciated; but with the people it is such a deep-rooted custom to call a "doctor" everybody who cures, or claims to be able to cure diseases, that it seems to be a good plan for magnetic healers to adopt the same title. It is certainly worth while to make true what the people always supposed to find behind said title, namely, a person able to cure diseases. For anybody able to do this, it is a good title, and one to be proud of, and magnetic healers should unhesitatingly adopt it (for they really earn it), and have their cards printed as follows: "Dr. _____, M. H.," or: "_____, D. M. H."

19. Magnetizing Water, etc.

A very wonderful thing is the fact that the power of the magnetic healer can be transferred to water, food, flannels, paper, pillules, etc., for whatever purpose you may have in view, and that all magnetized articles have very strong healing qualities. Water is magnetized in the following manner: Fill a glass jar, hold it at the bottom in your left hand (if right-handed), hold the right or positive hand at the top of it, right over or on the water, and send the magnetic current into it for from three to five minutes, with the strong intention of accomplishing the mission with which you may want to entrust it. Thus you may make the water an aperient (a laxative or purgative), an astringent (a remedy drawing together) a tonic (a restorative, a remedy which strengthens), or a nervine (a means for quieting and strengthening the nerves.) The better you succeed in concentrating your mind during the process of magnetizing, the better will the magnetized water work. This water may be taken as a drink, or may be used externally by compress, or for a bath, and it will always perform its mission.

All kinds of food can be magnetized the same way as water and are thereby made very strong curative agents.

Cloth and paper are magnetized by pressing the

articles between both hands, but so that neither the hands nor the finger tips touch each other, and then sending the current into them. Such magnetized articles are then carefully wrapped up by the healer in a piece of newspaper, or enclosed in an envelope.

In place of water it is sometimes more convenient to use magnetized pillules, for which purpose the ordinary homeopathic sugar pillules, as they are before medication, are recommended. In order to magnetize these pure and harmless pillules, roll them in the hollow of, or between your hands, and then bottle them up tightly.

Magnetized articles, as water, cloth, paper and pillules, may be sent to any distance, and it is not necessary that the healer ever saw the patient addressed. But nobody but the person for whom it is destined should open the package and handle the magnetized article, in order to avoid losing of the power of the same.

Magnetized articles will not benefit any other person but the one for whom they are magnetized, and magnetized water, for instance, shall not be drunk by anybody but the patient for whom it is intended.

20. Magnetizing by Gazing, Passes and Blowing.

The magnetic healer is further able to exercise his influence by gazing, by passes, and by blowing.

The expression of the human eye always has been considered to mean a great deal. The eye has been called the mirror of the soul; again it was said that in the eyes was lying the heart, and it is certain that through the eyes an expert is able to throw a deep look into the inside or mind of man, and to read there a great deal of his mental nature and character. A person with a steady gaze or look will always make a better impression than one with a wandering, winking and blinking eye; the former means energy, and firmness of character and habits, the latter almost everything else, but nothing good; the former is likely to succeed in the world, while the latter will seldom accomplish much. A steady gaze is also for the magnetic healer of very great importance, for

without it he cannot hope to be successful in his profession. He must be able to look straight into the face and eyes of the patient he wants to bring into the passive state, for instance. He must think his thoughts as well as speak them, his looks shall transmit his strong intention and purpose, and his eyes shall show firmness instead of weakness. And when this steadiness or firmness of the eyes is wanting, it can be cultivated. The visual nerve and the muscles of the eyes and eyelids can be exercised by repeatedly looking at some near or far-away object or point until one is able to look at the same without winking or weariness for ten to fifteen minutes. These exercises can be taken in many ways, either while staying in the house, or while walking in the open air.

To learn to make the passes properly takes a little practice, too. Make them easily and gracefully and in a quiet way and kind spirit, but with a purpose and a strong intention of your mind. When you want to make the passes, hold the hands, with the fingers extended and spread, from two to five inches apart, and then slowly move them downward. The moment they come down, swing them sideward, as though you would want to throw off some water from them, and bring them, with fingers closed, in a bow outside of the patient's body up again. If the hands would be raised in front instead of on each side of the body, the work of the downward passes would be undone, for these (the downward) passes always alleviate pain and further sleep, while the upward passes always bring on wakefulness. Passes are long or general, if made from head to foot, or short or local, if applied to certain parts only, and both kinds can be made either at distance, or in contact, and the latter again in a vigorous, or in an easy manner. A magnetic healer must be able to make the long passes from half an hour and over without becoming tired. In part V of this book we shall see in what cases the different passes are applied.

Blowing is also a very useful means of magnetiz-

ing. Hot breathing is soothing and healing. Cold blowing slowly through the compressed lips is arousing and wakeful in character. Blowing through flannel or clothing is very effective in many cases, as we shall see in the treatment of the respective diseases.

21. Manipulations.

In cases where there is a contraction of cords and muscles certain movements or manipulations, which are a kind of massage, are employed. There is one very essential difference, however, between common massage and the massage as practised by magnetic healers. Common massage is manipulation pure and simple, and while it is certainly very beneficial in certain cases, it will never be able to successfully compete with the manipulations of the magnetic healer, for the simple reason that the latter with every single movement employs his magnetic power. The massage of the magnetic healer is a magnetic massage, and as such very far in advance of all other kinds of manipulation, but his manipulations as such are about the same as taught by the science of massage. The list of the different movements employed by the magnetic healer is quite an extended one, but as their description would not enable the reader to practise them—for they can be learned only by practical work and experience—it would be useless to mention them here.

The purpose of these manipulations is to loosen and make limber contracted cords and muscles, and to stimulate the blood circulation in the affected parts. Those wanting complete information about all the different manipulations or movements employed in massage may find it in any good book on osteopathy, which is the most scientific massage of the present day. But the magnetic healer is not at all in need of such a study, for most of the manipulations of the osteopathic school are of no use to him, as he manipulates in certain cases only, and exclusively for the purpose mentioned above.

22. Epidemics and Hereditary Diseases.

Many modern scientists are of the opinion that

there is no such thing as an infectious or contagious disease. According to their theory, epidemics are not the result of infection or contagion, but are caused by fear, anxiety, fright and diseased thoughts, so to say. And this view of the matter is no doubt correct. If a person is so afraid of a particular disease that he constantly thinks of getting it, too, he thereby suggests disease to himself, and as man usually gets what he thinks for himself in this respect, it would indeed be a wonder, if he would not get the particular disease. Epidemics are in reality thought-epidemics, and this fact shows plainly how important it is never to give up to fear. A person full of anxiety is no longer positive, but passive, and consequently very susceptible to the power of diseased suggestions.

With hereditary diseases it is very similar. If a parent, or brother, or sister of a person died from consumption, for instance, and said person takes it into his head that he have the dreadful disease, too, and shall die an early death from it, he will, and if he be perfectly strong and sound, eventually contract consumption and succumb to it. Bad or diseased auto-suggestions have killed thousands of people already, and the magnetic healer very often gets patients who have no other disease than such an imaginary one.

The first and main thing for a magnetic healer to do in such cases is to firmly implant in the patient's memory sound, helpful, uplifting thoughts, in order to thus displace and overcome the bad suggestions, and to extinguish their influence.

23. Keynote of Magnetic Healing.

What the healer wants to give to his patient, he must possess himself. This is the keynote of magnetic healing. If the healer wants to give his patient strength, energy, health, life, he must himself be in possession of all these qualities. If he wants his patient to feel well, the healer must feel well, too. If it is his intention that the head of his patient shall become strong and feel clear and easy, his own head must be in the same condition. If he wants to stim-

ulate the nerves of his patient to activity, his own nerves must also be strong. If the healer wants to regulate the blood circulation and all organs of his patient, his own organism must be in good working order, too.

Health and strength, bodily and mentally, which are the immediate consequence of a good supply of vital magnetism, are the main requisites for the success of the healer, and his auxiliary knowledge of anatomy and kindred studies is not essential. There are very excellent magnetic healers who can neither read nor write, and who do not know enough of anatomy as to be able to properly locate the organs of the body, but who know how to diagnose a case and to locate the seat of the pain and disease. That is all they care for, and as soon as they know where the pain and disease is, they put their hand on the place, and by sending their healing current through, and by giving a general treatment in addition, they stimulate the nerves to activity, cause the blood to circulate regularly, and thus impart the diseased part of the body with new life and thereby cure the disease. Even if the magnetic healer would not know the exact location and nature of the disease, he would be able to cure it, but, of course, there is a difference between magnetic healing and magnetic healing.

24. General Advice.

The full and thorough knowledge of the theory of magnetic healing does not of itself make a successful healer, although it goes a great way towards ultimately making him such. Besides the theory, a magnetic healer needs a good deal of practical knowledge which can only be acquired by practical work and experience under the guidance of a master in this profession; and this takes a good deal of time, for almost every disease calls for a particular mode of treatment.

Many students of this science get discouraged, if they do not succeed at their first trial, and think afterwards that there is nothing in it. But nothing could be more erroneous. Take any other trade or

profession, and consider how much time and labor is required until it is thoroughly understood and mastered; would it not be foolish to assume that magnetic healing would be an exception to this rule, and that it could be learned in a few hours?

A person imagining that magnetic healing is an easy way to make a living is also badly mistaken. On the contrary, it is as hard work as you could wish for, for a magnetic healer not only has to work with his hands, but also with his brain and mind; then he has to contend with the prejudices, queer notions, whims, streaks, crankiness, and bad habits of many patients; and if his business is rushing, he is as liable to become fatigued as much as if engaged in any other trade or business.

For the new beginner in this art of healing it is usually quite hard to produce a strong and effective current, and a good deal of perspiration on the part of the novice is the natural consequence. After he has learned and found out once how to set his brain apparatus in motion, he is able to send the current almost without effort, and he even can keep up a conversation during his work.

When a healer first commences to practise, he becomes easily tired, but in a short time he will find himself magnetically stronger, and the treatments will no longer affect him so much. The fact is that, after a healer once knows enough, the treatments he gives to his patients will benefit him, too.

In the morning, when the healer begins his daily work, some time will sometimes elapse until he has fully started his magnetic current; after it is fully started again, it will keep up all day, and the last treatments he gives in the evening are just as powerful and beneficial as the ones given during the day.

A healer is able to send out magnetic currents from the head, or from the whole body, but experience has shown that the currents sent through the palms of the hands and the finger tips are the best and strongest, and this is the reason why magnetic healers are largely using their hands. Usually the current is

sent through the right arm and hand, whereby the same become positive, while the left arm and hand are negative, but an experienced healer is just as well able to use the left hand as the positive one, whenever it suits him to do so.

When a patient calls on a magnetic healer for taking treatments, he is first required to assume an entirely passive attitude, both physically and mentally. Then the healer takes him by the hands, in order to get into magnetic communication with him. This aim is reached as soon as a certain moistness appears on the palms of the patient's hands, and an experienced healer recognizes it at once. As soon as this communication is attained, the patient is in a thoroughly passive attitude, and ready to receive the full benefit of the magnetic treatment.

Another very important point, not to be overlooked by the healer, is the nature of the pulse of the patient. The same should always be regular, and if it is not so, but either too quick or too slow, the healer shall regulate it. If in a case of fever the blood circulation is too fast, it must be reduced, and then equalized; if in a case of chills the circulation is too slow, it must be increased, and then equalized to the normal condition, which requires about seventy pulsations per minute for a person of middle age; in childhood the pulse is somewhat quicker, in old age slower. The circulation is increased or reduced, and equalized by sending a strong current through the hands of the patient, or by long passes at distance in front of him. By vigorous strokes (passes in contact) down his spine the circulation is increased. All these currents and passes must be charged by the firm intention and command of the healer to accomplish the purpose in view. A treatment is never finished until the circulation is thus regulated and equalized.

Very essential in any case, especially where the lungs are affected, are repeated breathing exercises. Stand or sit straight, with the head erect and the arms stretched sidewise, so that the breast has a chance to expand, and then slowly fill your lungs with

air to their full capacity, stop for a moment, and then in the same slow way, totally empty them again. Do not stop here, but at once commence to fill the lungs anew, and repeat this slow and deep respiration eight or ten times at least. You should undertake these exercises once a day at least, in the open air, if the weather is nice, or in a well-ventilated room, if it cannot be done outside. In general, the function of breathing is so very important that, by performing these exercises, also an entirely healthy person will be greatly benefited.

The very first treatment invariably benefits the patient and makes him feel well, but after the next following treatments, although they are beneficial, too, he is liable to feel severe pain, or a drawing sensation, in the affected parts of the body, so that he might become afraid of getting worse. Still the pain showing itself after these treatments is a good sign, for it proves that the treatments commenced to work in earnest. It is a singular fact that a disease, magnetically treated, leaves under about the same symptoms and pains under which it first appeared.

The time or duration of a treatment is not the same in every case, and the healer must be able to judge when the treatment is finished. It must be borne in mind that it is of no use at all, when a treatment is continued too long, and it could also be made too short. An experienced healer is able to feel it, as soon as the treatment was accomplished its purpose; it may last, according to the case, from fifteen minutes to one hour, but the usual duration is from twenty to thirty minutes.

In chronic cases one treatment a day is usually sufficient, but in some cases two treatments a day might be entirely in order. In the beginning the treatments must be taken regularly every day, towards the end of the cure they can be taken every other day, or twice, or once a week only. But in every case the healer must be the judge of these matters.

A patient can be treated through a cloth, or through a part or the whole of his clothing, but the best treat-

ment is undoubtedly given by the laying of the hands on the naked skin, for the current flows the easiest in that way, and without so much exertion on the part of the healer as would be required by treating the other way. And you may take it for granted that a healer, who does not treat on the naked skin, is no genuine magnetic healer, and will never benefit his patients as much as he charges for his treatments.

In serious cases it is not policy for the magnetic healer to tell the patient the whole truth about his condition, for if he was informed of the seriousness of his disease, it might frighten and thereby greatly injure him.

The most interesting difference between the medical and the magnetic treatment refers to the diet. Patients sometimes call on the magnetic healer half starved to death, because the medical doctor had prohibited them almost all the different foods and beverages in existence. The first thing for the magnetic healer to do in such cases is to tell the patients: "Eat and drink everything you like, for the purpose of getting strength again. Your stomach will stand everything your appetite calls for, provided, you do not carry the thing to excess." And the patients invariably find that the advice of the healer was correct.

Sometimes it happens to a magnetic healer that out of sympathy he falls into a passive mood and then takes on the condition of the patient, and this is the reason why so many would-be magnetic healers cannot treat bad diseases, and are afraid of them. An experienced magnetic healer can easily guard against such contingencies by assuming a resolute and positive attitude, and if once he should catch a disease, he would be able to throw it off immediately. A first-class magnetic healer is not afraid of any disease.

One of the foremost tasks of the magnetic healer, and one requiring great skill, is the proper direction of the magnetic force in the patient himself, for as soon as the healer succeeds in this, the patient will do half of the healing himself, and the cure will pro-

gress so much quicker. The first requirement in this direction is confidence in the healer and his mode of treating, and by giving proper explanations this confidence of the patient can be transformed into perfect knowledge and conviction. Teach him to understand the omnipotence of his will, and that he must have a purpose in everything he is doing, that he must eat, drink, breathe, sleep for the purpose of bringing into him new life, strength, health and happiness. As soon as the patient is in the possession of this necessary knowledge—and knowledge is power—he will with the closest of attention follow every suggestion given to him, and it will thus be comparatively easy for the healer to stir up and direct the latent powers in his patient, which is so essential a help, in fact, the main aim of magnetic healing.

Should a patient be too sick and weak, too hopeless and disheartened, to be able to create and form in his mind the necessary confidence and belief, then the healer shall mentally put himself into the patient's place and undertake to think for him about the following: "I am one with infinite life, one with all life and strength there is, and I shall again be healthy and happy." Do not expect to see the result at once, but keep on thus thinking for him, and, at last, your thoughts will take root in his memory, and he will recognize them as his own.

For the success of a magnetic healer it is absolutely necessary that he possess self-confidence in his ability to heal, a strong will power and firm determination to effect the cure desired, and a feeling of charity and benevolence towards everyone calling on him for help. Self-trust is the result of self-knowledge, which one acquires by studying the sciences of vital magnetism and the human mind. These sciences show us the greatness of our own being, physically and mentally, and the more we progress in this knowledge, and the more we get acquainted with our own greatness and our power to heal, the stronger will become our self-confidence. And the more we know and trust ourselves, and the more we know and assert our power, the stronger we shall become

magnetically, and the greater we shall be as successful magnetic healers.

In treating mentally, that is, in working with his mind on the mind of his patient, the healer shall not think of the bodily organism, but only of the mind, or spirit of his patient, and he shall endeavor to see it in spiritual perfection, as a part of, and at the same time one, that is, in harmony with God, the Great Mind or Spirit of the universe, which is the original source of all life, strength and health, of all that is true, good and beautiful. The healer shall send this healing thought into the patient's memory, and firmly implant there the conviction that all disease is bound to leave, that he is the natural heir of undying life, health and vitality, and that everything contributing to his happiness is his as soon as he knows it, and is ready and willing to receive it.

PART V.

Treatment of the Different Diseases.

TREATMENTS.

CHAPTER I.

INTRODUCTORY PARAGRAPHS.

1. Causes, Symptoms and Nomenclature of the Different Diseases.

As inactivity of the nerves and irregularity of the blood circulation are the immediate cause of all diseases, it is not necessary for the magnetic healer to follow up the original causes, of which said inactivity and irregularity are the result. The healer may, however, ask his patient about the probable cause of his disease, in order to be able to give him proper hygienic advice for the future.

The symptoms of the different diseases, as studied by the doctors of medicine, are of secondary value only to the magnetic healer. In his diagnosis he does not need them at all, and he will never deal with any symptoms but such that are generally known and understood.

With the scientific names of the many hundred different diseases discovered by the medical doctors the magnetic healer does not bother either, and he certainly has not much use for any names not understood by the common people.

For these reasons, a practical book on magnetic healing has no room for lengthy explanations of the causes, symptoms and scientific names of the different diseases, and its main object must be to show the best way of curing the latter.

2. General Treatment.

In almost every case of disease a general treatment is given with the first treatment of a patient. Its object is to stimulate all the organs of the body to proper action. If after the first treatment some of the organs are not yet in good working order, they must be included in every subsequent treat-

ment of the patient until they are doing good work. A general treatment is as follows:

Take the hands of the patient in order to get in communication with him. Then make vigorous strokes (passes in contact) down the spine, for the purpose of regulating (increasing, decreasing, or equalizing) the blood circulation. Continue the strokes until the pulse is regular.

Now place the right (positive) hand a little below the shoulders (lumbar plexus) and the left (negative) one over the stomach pit, and send the current through with the intention of stimulating the stomach. Continue for about three minutes, or until you feel a certain moistness in the palms of your hands. Leave the right hand where it is, move the left one over to the ends of the right ribs, and send the current through as before, for the purpose of stimulating the liver.

Then move the right hand down to the waist (about midway between the lumbar and sacral plexuses) and the left one over the right side of the upper bowels, and send the current through as before, with the intention of stimulating the bowels. Leave the right hand where it is, move the left one over to the left side of the upper bowels, and send the current through for the same purpose, and as before. Now slide the right hand down to between the hips (sacral plexus) and the left one down to the left side of the lower bowels, and send the current through for about three minutes; then slide the left hand over to the right side of the lower bowels, and send the current through for the same length of time. Thus you stimulate the bowels.

Now move the right hand over to the right side over the kidney (between the hip and ribs) and slide the left one over to the middle of the lower abdomen, and send the current through. Then slide the right hand to the left side over the kidney, leave the left hand where it is, and send the current through. In both cases exercise the intention to send the current through from the kidney to the bladder, thus stimulating both organs.

3. General Treatment for Pain.

In treating pain always heat your hands very hot by briskly rubbing them on each other (and suggesting at the same time), place the positive hand on the seat of the pain and the negative one on the opposite side, and send the current through with the intention that the pain shall leave until a kind of moisture is felt under the hands; then make passes with both hands over the aching parts in the direction of the circulation. And in some obstinate cases, where it seems impossible to control the pain, it is worth more than anyone would imagine to magnetize water and heat it on a stove just as hot as you can bear your hands in, and to dip cloths into it, wring them out and apply them until the pain is removed; but each cloth must be taken off as soon as it gets cool, for, if not changed when cool, it is very dangerous. The same way can magnetized paper, or cloth, be applied.

4. Hypnotism.

It is by no means necessary for the magnetic healer to employ hypnotism in every case he wants to cure, but still it should always be tried, as it will be of great benefit to every patient who thus can be influenced and there are some certain cases in which the cure entirely depends on the successful employment of hypnotism. But you should never lose much time in the vain endeavor of hypnotizing an insusceptible, or stubborn patient, except in some special cases, as intimated above. That hypnotism may, or shall be tried in every case is to be regarded as a general rule, and will not be repeated in the description of the treatment of the different diseases.

5. Passes.

Every treatment is usually concluded by making a few long passes at distance in front and back of the patient, for the purpose of equalizing the circulation.

6. Hot Hands.

Hot hands loosen cords and muscles. Observe

the following directions for heating them: Stand up straight, throw the hands energetically down on your sides, with the intention of throwing the blood down to the hands, leave them there for a few moments, then ball rigid fists for a few seconds, and now rub the hands briskly on each other (palms together), with the intention of making them very hot. Then apply the hot hands on the sore place.

7. Suggestions.

The success of a magnetic healer depends to a great extent on his skill to give, during all of his treatments, the proper suggestions, no matter whether hypnotism is employed or not. This is another general rule which will not be repeated later on.

CHAPTER II.

NERVOUS DISEASES.

1. Introductory Remarks.

Nervous diseases, in most cases, take quite a long time for effecting a cure; it may take from one to six months. Moderation in eating and drinking, etc.,—a good thing for a healthy person even,—is especially to be recommended to patients of this kind.

The treatment of all nervous diseases is started as follows: Get the patient in a comfortable position and have him to relax. Then pass easily with both hands over the forehead and down over the temples (use palms of both hands and not the finger tips or fingers only) for about three minutes. After that make passes in contact from the neck down the spine for the same length of time—all this, of course, with the strong intention of quieting and strengthening the nerves. You suggest about as follows: "You do not feel so down-hearted and despondent; you have taken new courage and are more cheerful; all fear and worry has left you; your nerves are quiet and strong; and all your organs are in a good work-in order."

If a patient is extremely nervous, the foregoing constitutes for two or three days the whole treatment; in this case the treatment should be concluded with passes at distance from the head to the feet, in front and back of the patient, for five minutes in all, for the purpose of quieting and strengthening the nerves.

In the majority of cases the treatment can be continued by giving a general treatment, and in cases with pain a general treatment for pain follows. The different diseases require, in addition, special treatments, each one of which will be fully described in its place.

2. Paralysis or Palsy.

Definition: Loss of muscular power, or impairment of the sense of sight, smell, taste, or touch.

Special Treatment: Manipulate on the parts paralyzed for about fifteen minutes, in order to loosen the cords and muscles, then rub down with the circulation for two to three minutes, and then up the same length of time, in order to start good circulation.

Paralysis of Arm and Legs.

Definition: Generally more loss of motion than of sensation.

Special Treatment: Rub from the spine over the arm to the hand, or from the spine over the leg to the foot, and vice versa, ten or twelve times. With the negative hand take the patient's hand, the positive hand place on the brachial plexus, and send the current through from three to five minutes, in order to strengthen and stimulate the nerves. With the negative hand take hold of the foot (palm of hand on hollow of foot), the positive hand place on the sacral plexus, and send the current through the same length of time and for the same purpose.

Paralysis of One Side.

Definition: Stroke of paralysis.

Special Treatment: Manipulate the side affected. Put the positive hand on the sacral plexus, the negative one on the top of the head, and send the current through.

Paralysis of the Face.

Special Treatment: Manipulate, and then heat your hands several times; place the positive hand on the paralyzed part, the negative one opposite, and send the current through.

Paralysis of Lower Body.

Special Treatment: Manipulate, throw currents from the sacral plexus down, and apply hot hands, if there is pain.

Locomotor Ataxia.

Definition: Creeping palsy, progressive paralysis.

Special Treatment: Manipulate the whole body, send currents through the arms, legs and whole body, especially from the sacral plexus (positive hand) up through the brain (negative hand on top of the head.) Where pain is, apply hot hands.

Shaking Palsy.

Definition: Continual shaking, beginning in the hands, arms, or head, and gradually extending itself over the entire body.

The treatment is the same as of locomotor ataxia.

3. Epilepsy or "Fits."

Definition: Falling sickness, attacks of sudden loss of consciousness, together with convulsive movements of the muscles.

General Epilepsy.

Definition: Sudden convulsion of all the muscles of the body, followed by a deep sleep.

Special Treatment: Hypnotism is very effective in such cases, if the patient can be brought under its influence. First find out the cause of the trouble, which usually is in the sexual organs, and then remove it; any sexual disease is to be treated locally. Give the following suggestions: "You are stronger, you will not get these attacks any more, all fear has left you, your nerves are so strong that you can overcome all your ailments; your blood circulation is regular, all organs of your body are in a good working order, you are strong in mind and body, you are master over your ownself." Repeat these suggestions several times. If you cannot get the patient into the state of complete passivity, get him as far as possible, rub with both hands (palms) from the forehead down over the temples, and suggest to the same effect. The result will in many cases be just the same as if the patient had been hypnotized.

Local Epilepsy.

Definition: Begins with a peculiar sensation in some particular region of the body, either in one extremity or one-half of the face, followed by a twitching of the muscles of the part. The sensation and spasm extend or advance gradually to other parts; when the spasms culminate in a general convulsion, consciousness will be lost, too.

This disease is treated like general epilepsy. Manipulate on the affected part, and apply hot hands, if there is pain.

4. St. Vitus' Dance.

Definition: Spasmodic contractions of certain muscles, usually confined to the left side, or to a special group of muscles, but may affect the entire body.

The treatment is the same as in epilepsy.

5. Nervous Debility.

Definition: Exhaustion, nervous prostration, nervous weakness.

This disease is treated the same way as epilepsy. If it is caused by cerebral or brain exhaustion, or by sexual weakness, impotency, etc., the respective parts require special attention. Impotency is treated by sending the current from the sacral plexus (positive hand) through to the bladder (negative hand), with the intention of throwing all the strength on the nerves that govern these parts. A particularly strong current for curing impotency can be sent by placing both hands over the lower abdomen, the two middle fingers in touch, and the others spread, but without touching. For treating the brain put the positive hand on the cervical plexus, the negative one on the forehead, and send the current through.

6. Nervous Headache.

The treatment of this disease commences the same way as in other nervous diseases, and then a general treatment follows. The treatment is finished by placing both hands on the forehead, the middle fingers touching, and sending the current through.

7. Neuralgia.

There is neuralgia of the head, eyes, face, heart, and stomach.

Neuralgia of the head is treated like nervous headache, and a general treatment for pain applied. Neuralgia of other parts of the body is treated the same way.

8. Hypochondria.

Definition: An affection of the mind in a slight degree.

Such patients cannot very well be hypnotized, but it should be tried. The treatment is like that of epilepsy, with the proper suggestions. **Effects of Fear** are treated the same way, also **Idiosyncrasy**, an abnormal and peculiar sensibility and irritability of some persons.

9. Delirium Tremens.

If the patient can be hypnotized, proper suggestions will do the work, otherwise the treatment is like that of epilepsy. Magnetize water for him for the purpose of destroying his longing and appetite for liquor, and give him about a wine glassful every hour. **Whisky, Tobacco, Opium, and Morphine Habits** are treated the same way. Similarly treated are **Insanity and Sleeplessness**.

10. Black Cataract.

Definition: An affection of the optical nerve.

Special Treatment: Besides the treatment suggested for all nervous diseases, the optic nerve must be given especial attention. Place the positive hand on the cervical plexus, the negative one on the affected eye, and send the current through for from five to ten minutes, then change the hands. Try also hypnotism.

11. Sciatica.

Definition: An affection of the great sciatic nerves running down from the spine to the feet.

Special Treatment: Manipulate on the muscles, first from the hip to the knee, then from the knee to

the ankle. Certain twists, made for the purpose of loosening the muscles, cannot be adequately described, but must be practically learned. Then make strokes (vigorous passes in contact) from the hip to the knee, and from the knee to the foot. Now heat your hands very hot and send a strong current through the sciatic nerve for about five to ten minutes; place your positive hand on the sacral plexus, and with the negative one take hold of the foot, then change the hands, and always suggest that the pain is gone. Then have the patient bend his knee, and after that have him stand straight and make passes down from the head to the feet. As soon as the patient is able for, make him walk, too.

CHAPTER III.

BLOOD DISEASES, CAUSED BY CONGESTION AND IRREGULAR CIRCULATION.

These diseases, with a few exceptions only, are treated by first giving a general treatment. Besides, the main object of the treatment must be to break up the congestion and to regulate the circulation.

1. Apoplexy.

Definition: A sudden diminution or loss of sensation and voluntary motion, caused by the rupture of some blood vessel and the pressure of the blood emptied into the tissue of an organ, as the brain and spinal marrow, for instance.

Cerebral Apoplexy.

Special Treatment: Draw the blood down from the head by making passes in contact with the positive hand from the back of the head down the spine until a change for the better is visible; if you place the negative hand on the forehead of the patient, you work a good deal easier. Now place the positive hand on the forehead and the negative one on the back of the head, and send the current through the head with the intention to strengthen the brain and relieve the pain.

Spinal Apoplexy.

Special Treatment: Make vigorous strokes down the spine, and then work down each leg separately from the hip down to the knee, and from the knee down to the foot, in order to draw the blood away from the spine.

2. Dizziness, Fainting, Congestive Headache, Inflammation of Brain and Eyes, Sunstroke.

All these diseases are treated like cerebral apoplexy, except that you have to change the intention according to the case.

3. Palpitation of the Heart, Cold Feet.

These diseases are treated like spinal apoplexy. In treating **Cold Hands**, the arms have to be treated analogous to the feet. **Fluttering of the Heart** needs simply a general treatment.

4. Goitre.

Special Treatment: Manipulate on it in order to loosen it, and apply the hot hands, the positive one on the goitre, the negative one opposite, and send the current through with the intention that the blood circulation shall take it away. Then make short passes over it with both hands. **Swelling of the Glands, and Tumors** require similar treatment.

5. Piles.

Special Treatment: Apply the hot hands, the positive one on the sacral plexus, the negative one on the bladder, and send the current through for the purpose of loosening the congestion. Then rub up from the rectum to between the hips, in order to get the blood up.

6. Gray Cataract.

The gray cataract is treated like the black cataract. The suggestions given must have the purpose of stimulating the circulation in, and of removing the deposit of impurities (skin) from the eye.

7. Toothache.

Special Treatment: Apply the hot hands until the pain is relieved. Magnetize water, and have the patient keep it in his mouth until the pain is all gone. If the tooth is decayed, a dentist must be employed at once.

8. Erysipelas.

Special Treatment: Apply the hot hands, with the intention to remove the congestion, and continue for ten to fifteen minutes until the redness disappears; make passes with the circulation, and then take cotton batting and tie it over the diseased part, in order to keep the air off.

9. Pleurisy.

Special Treatment: Apply the hot hands, the positive one on the brachial plexus, the negative one opposite, and throw a strong current through for some time until the pain ceases.

10. Pneumonia.

It is treated like pleurisy. In very obstinate cases of pleurisy and pneumonia employ the entire general treatment for pain. Give the patient water to drink, which was magnetized with the intention of removing the congestion in the affected parts.

11. Asthma.

Special Treatment: Heat your hands, and put the positive one over the stomach pit, the negative one opposite, and send the current through for the purpose of relieving the contraction of the nerves of the bronchial tube; heat the hands repeatedly and apply them until you feel a moistness in your hands. Then rub up with the positive hand towards the throat; then apply the hot hand (positive) on the throat, the negative one opposite, for three to five minutes, in order to open the tube. Then stand back of the patient and rub up from the stomach pit to the throat and over the neck, and throw the pain off until the patient is eased.

12. Bronchitis, Hoarseness, Cough, Sore Throat, Quinsy, Croup, Tonsillitis, Diphtheria.

The treatment of all these diseases is similar to that of asthma, but in all these cases the patient must be treated three times a day. If a sore throat is properly treated (three times a day), croup, diphtheria, etc., never will develop. For croup patients magnetize drinking water with the intention to throw up the slime.

13. Grip.

In cases of grip the general treatment has to be continued until the patient gets into perspiration. Give him magnetized water to drink to keep up the perspiration for some time, and take care not to have him exposed to cold.

14. Catarrh.

In all cases of catarrh the general treatment is just as necessary as in any other case.

Catarrh of the Head.

Special Treatment: Manipulate over the temples and sides of the head from five to ten minutes, manipulate the nose, make the patient snuff warm magnetized water to open the tubes, and throw currents from the forehead to the back of the head, and vice versa, also from the right temple to the left one, and vice versa.

Catarrh of the Throat.

Special Treatment: Manipulate on the throat, throw currents both ways, and rub down over the throat.

Catarrh of the Lungs.

Special Treatment: Throw currents through from between the shoulders (positive hand) to the chest (negative hand.) Put a handkerchief on the cervical plexus and blow from seven to nine times magnetism through (long blows) in order to loosen the phlegm. Have the patient breathe through his nose, and during inhaling throw the current from the right armpit to the left one, and repeat it from five to seven times. Then make passes from the head down over the body.

Catarrh of the Stomach and Bowels.

Special Treatment: Manipulate over the stomach and bowels. Throw currents through from the lumbar plexus to the stomach pit, and vice versa, with the intention to remove the phlegm. Magnetize water for the purpose of curing the catarrh, and have the patient drink a wine glass full of it every hour.

Catarrh of the Bladder.

Special Treatment: Manipulate over the bladder. Throw currents with the positive (right) hand from the sacral plexus to the bladder (negative hand over the bladder) with the intention to cure. Give magnetized water for the same purpose.

15. Inflammation of Stomach, Bowels, Liver, Spleen, Kidneys, Appendix, Urethra and Spine.

In these cases no general treatment can be given.

Special Treatment: Heat your hands very hot, and send the current through the inflamed parts with the intention to start the circulation, for the stomach from the lumbar plexus, for the bowels from the sacral plexus, and for the other cases through the seat of the pain. Magnetize water with the intention to take the inflammation, heat it as strong as it can be borne and apply it with a towel, which you must wring out as hot as possible and renew as soon as it gets cold, until the inflammation is relieved; put a flannel (double) over the towel to keep the steam. After quitting this treatment, put a dry warm flannel over the part and be careful not to expose the patient. Give him enough magnetized water to drink to move his bowels. Tell him to be very careful in his diet.

16. Rheumatism.

Special Treatment: Rheumatism is mostly treated by manipulation and the application of the hot hands to relieve the pain, to limber the cords, and to start up the circulation.

Rheumatism of the Joints.

Manipulate, then apply the hot hands on the diseased part, and send the current through both ways for the purpose mentioned above.

Stiffness of the Joints, Stiff Neck, Pains in the Back, Inflammatory Rheumatism, Lumbago, Hip Joint Disease.

The treatment of these diseases is just the same as of the foregoing disease, except that the intention always has to be changed according to the case. The treatment of hip joint disease is concluded as follows: Send the current from the sacral plexus through the leg to the foot (palm of negative hand on the hollow of foot), then take the foot into both hands, the right hand in the hollow of the foot, the left one on the top

of the foot, with the intention to draw the pain down, and hold it until you feel a perspiration in your hands, when the pain is gone.

17. Fevers.

Congestive Chills (Ague or Shivering), Intermittent Fever (Chills and Fever), Malarial Fever.

Special Treatment: If the patient is in chills, start up the circulation, and then treat with the intention to equalize the same. If he is in high fever, cool him down as far as possible, and then equalize the circulation.

Bilious Fever.

In bilious fever treat the same way, with the addition that you have to apply hot hands and send the current through from the stomach pit to the opposite side.

Typhoid Fever.

Treat it as any other fever, only work more on the brain and nerves of the head by throwing currents through to ease and relieve the pain.

In all fevers accompanied by excessive thirst take, if possible, ice and chop or pound it fine, put it in a clean handkerchief or cloth, and let the patient suck at it; the ice must be magnetized for the purpose of relieving the fever. If the head is very hot, you can apply cold magnetized water with a cloth. In all fevers make long passes at distance from the head to the feet, in order to equalize the circulation and work the fever down from, and quiet and strengthen the brain; then put the positive hand on the base of brain (neck) and the negative one on the forehead, and send the current through with the same intention, and vice versa.

18. Bright's Disease.

Definition: A waxy degeneration of the kidneys, caused by congestion of said organs; a very insidious and most fatal form of organic disease.

Treatment: This disease is comparatively seldom, and milder forms of kidney diseases are often mis-

taken for it, but all such diseases are treated the same way: Give a general treatment, with special attention to the kidneys and bladder. Advise the patient to drink soft or boiled water, magnetized for the purpose of strengthening the kidneys and enabling them to cast out impurities. All stimulating drinks are forbidden in such cases.

19. Diabetes.

Definition: **Diabetes insipidus** is characterized by an increase in the amount of urine excreted; **diabetes mellitus** is characterized by the presence of sugar in the urine. The causes of these diseases are obscure.

The treatment is similar to that of Bright's disease. Give a general treatment, with special attention to the bladder and kidneys. The currents must be sent with the intention to remove the settlings.

20. Torpid Liver.

Also called liver complaint, including all chronic affections as congestion, induration and enlargement of the liver, resulting in deficient action, functional derangement and morbid secretion of bile.

Give a general treatment, with special attention to the liver, and exercise the proper intention.

21. Bleeding.

In cases of bleeding no general treatment can be given.

Nose Bleed.

Special Treatment: Take hold of the middle of the nose with the positive hand, the negative one lay on the back of the head, and send the current through with the intention to stop the bleeding. Magnetize salt water with the same intention and have the patient snuff it up. Forbid him to blow his nose, and tell him to keep as still as possible. In bad cases lay him level on the floor and make passes down from the head to the feet, with the intention to draw the blood down from the head.

Bleeding of Lungs.

Special Treatment: Lay the patient flat on his

back, the shoulders as low as possible, the head as high as he can stand it (put a pillow under), and keep him quiet. Give him salt water to drink magnetized with the intention to stop the bleeding.

Bleeding of Stomach.

Special Treatment: Lay the patient comfortable, and keep him quiet. The treatment is similar to the foregoing (give magnetized water.)

Patients suffering from bleeding of the lungs, or stomach shall not eat and drink warm; everything they consume must be cool, until they are better.

CHAPTER IV.

BLOOD DISEASES, ORIGINATING FROM IMPURE BLOOD.

These diseases cannot be radically cured in less than from six to ten weeks, as it takes that long to renew the blood, and in this way thoroughly purify it. All of these diseases require a general treatment, and the special treatment is always described in the proper place. Patients of this kind shall not use spices, vinegar, whisky, or alcohol.

1. Abscesses, Boils, Carbuncles, Diseases of the Glands, Cancer, Running Sores, Caries or Bony Erysipelas, Felon.

Special Treatment: Apply the hot hands, the positive one on the sore (put a cloth between the hand and sore), the negative one always opposite. Send a strong current through from ten to fifteen minutes with the intention to start the circulation in the diseased parts. Open sores should never be exposed to the air, and, therefore, always an air-tight, magnetized plaster be put on.

2. Eczema, Humid Tetter, Salt Rheum, Running Scall or Heat Eruption, Lichen, Crusted Tetter or Scall, Itch, Small-pox, Scrofula.

Definition of Scrofula. The characteristic feature of scrofula in all its forms is the formation of tubercle, the disease is the result of a constitutional predisposition of many children; hip joint disease is frequently a scrofulous affection of the hip-joint.

Special Treatment: If there is any open sore in any of these diseases, apply the hot hands, the positive one on the sore, the negative one opposite; and throw the healing current through. Then make passes at distance over the sore in the direction of the circulation. The patient must keep himself clean by

washing and bathing and observe a proper diet, eat light food as far as possible and use neither spices nor liquors. One treatment a day is sufficient.

3. Granulated Eye or Sty.

Special Treatment: Place the hot, positive hand over the sick eye and the negative one opposite. Heat the hands repeatedly and continue to send the current through for five minutes. Magnetize water for the purpose of curing the eye, heat it as much as the patient can stand, and bathe the eye three times a day with a soft cloth or sponge.

4. White Swelling.

This disease affects the knee-joint and sometimes also the joints of the elbow, wrist, ankle, and toes.

Special Treatment: Apply the hot hands on the sick part from ten to fifteen minutes, and send the current through with the intention to start up good circulation in the affected part.

5. Rickets.

Definition: A scrofulous derangement of the entire system, which finally manifests itself in softening of the bony tissue.

Special Treatment: Manipulate the head, spine and affected limbs from fifteen to thirty minutes, in order to start up the circulation in the diseased parts.

6. Syphilis.

Special Treatment: Manipulate over the abdomen with the intention to strengthen the sexual organs. Suggest to the patient for the purpose of giving his thoughts the proper directions. See that the patient keeps himself in fresh air and in good company. Washing the body with lukewarm water can be recommended.

7. Gout.

Special Treatment: Treat this disease like rheumatism and suggest that the blood will get pure.

8. Jaundice.

In giving the general treatment in such cases, the liver requires particular attention. Give magnetized water to drink for the purpose of purifying the blood.

9. Dropsy.

There is general dropsy and dropsy of the brain, chest, heart and abdomen. In giving the general treatment in all of these cases, the kidneys and bladder require particular attention.

CHAPTER V.

FEMALE DISEASES.

All of these diseases, except one, require a general treatment for the purpose of strengthening the constitution. In all of them treat from the sacral plexus (positive hand), the negative hand on the seat of the pain, and send the currents both ways.

1. Menstruation.

Difficult Menstruation.

Special Treatment: In difficult menstruation, after the general treatment and the treatment from the sacral plexus, seat the patient before you (provided she is not sick abed) and start working up from the lower abdomen over the hips with both hands for five minutes (make light strokes or passes in contact) with the intention to strengthen the cords. Then you change the intention to regulating the flow, and manipulate from the hips down over the bladder to the lower abdomen, for the same length of time.

Painful Menstruation.

The treatment is the same as that of difficult menstruation, with the exception that in manipulating downward the intention (and suggestion) must be changed to taking away the pain.

Suppressed Menstruation.

This disease is treated alike, too, but the intention must in this case be changed to starting the menstruation.

Profuse Menstruation.

It is treated the same way, with the exception of the downward manipulation, which in this case would be hurtful. Change the intention according to the case.

In all of these cases suggest that the next monthly period will pass regular and without pain.

Change of Life.

It is treated like irregular menstruation, according to the accompanying circumstances.

2. The Whites.

They are treated like irregular menstruation, with the exception that in the special treatment you do not manipulate downward. The patient must keep clean.

3 .Displacement of the Womb.

It is usually called falling of the womb (uterus), of which there are different kinds termed flexion, retro-flexion and ante-flexion, and retro-version and ante-version of the uerus.

Special Treatment: After the general treatment, and the treatment from the sacral plexus, make light strokes upward over the abdomen and hips, in order to strengthen the cords and keep the womb in place, but do not manipulate downward. How to put the womb in place, must be practically learned.

4. Urinary Fistula.

Definition: A false passage between the bladder and the vagina, between the bladder and the uterus, or between the urethra and the vagina.

This disease is treated like all other female diseases by giving the general treatment, and the treatment from the sacral plexus to the seat of the pain, always with the proper intention. No other special treatment is necessary.

5. Ovarian and Uterine Troubles.

They include ovarian and uterine tumors and abscesses; ovarian neuralgia; ovariitis, a chronic inflammation of the ovaris; inflammation and ulceration of the womb and cervix (neck of the womb); inflammation of the vagina.

All these diseases are treated like fistula.

6. Elongation of Cervix.

The treatment is like that of the foregoing dis-

eases. The intention is to draw the cervix together to its proper dimension.

7. Barrenness.

This disease is often caused by one of the foregoing diseases, and if this is the case, the cause must be removed.

8. Pregnancy.

The disorders of this period are "morning sickness," impaired appetite, constipation, diarrhoea, headache, "heart-burn," fainting fits, difficult breathing, and convulsions.

No general treatment, and no treatment from the plexus is given in such cases. It is only necessary to see that the stomach and the bowels are in good working order.

9. Milk Leg.

Special Treatment: After the general treatment, work on the leg to start up a good circulation. If there are any hard places or lumps in the leg, manipulate them and send strong currents through, in order to force the blood circulation through and dissolve, divide and carry them away. Then make vigorous strokes down over the leg for three minutes, and then up for the same time.

10. Hysterics.

Giving a general treatment, with particular attention to the bowels, is about the best thing to be done in such cases. Suggest: "You can control yourselves better, you will not get this attack any more, etc."

11. Lost Womanhood.

Besides the general treatment, you treat from the sacral plexus (positive hand) to the lower abdomen (negative hand.) Send the current through with the intention to strengthen the sexual organs. The treatment of lost manhood is the same.

CHAPTER VI.

MISCELLANEOUS DISEASES.

1. Burns, Scalds, Chilblains, Bruises, Cuts.

No general treatment is here necessary.

Special Treatment: Put the positive hand on the sore, with the intention to take the inflammation and pain out, the negative hand opposite. If the sore is too sensitive for the touch, hold the positive hand as near as possible over it and send the current through. Make passes over it with the circulation. On burns and scalds you blow with the intention to cool them. In cases of cuts and bruises the magnetic treatment is also always beneficial, but bad cases of this character belong to the domain of the surgeon.

2. Dyspepsia, Defective Appetite, Vomiting, Heart Burn, Stomach Cramps, Gall Stones.

Give the general treatment, with special attention to the stomach and the liver. Magnetize water according to the case and give the patient a wine glassful three times a day, or every hour in bad cases. Have him observe proper diet.

3. Colic, Diarrhea, Gravel of Kidneys and Bladder, Stones in the Bladder, Urine Troubles, Constipation.

Give a general treatment, with special attention to kidneys and bladder. Give magnetized water to drink.

4. Cramps and Convulsions.

The treatment of these cases begins as follows: Manipulate, and throw currents where you find the cause of the disease. As all these diseases, more or less, originate from a disordered stomach, the nerves of the stomach must be stimulated, and likewise the nerves of the brain; to this end place the positive

hand on the base of the brain (neck), the negative one on the forehead. Do not forget to give the proper suggestions during this treatment. The treatment of these diseases is to be continued by giving, from and after the second day, a general treatment until all organs of the body are in good working order.

5. Debility and Consumption.

Definition: Consumption in its different forms follows many diseases, as tuberculosis of the lungs, syphilis, ulceration, paralysis, typhus, etc. Phthisis or tuberculosis pulmonalis comprises different chronic diseases of the lungs, which by gradually destroying the lungs at last lead to a general consumption (wasting away) of the body. Atrophy is a condition of suspended nourishment of the whole body, or of single parts of it, which consequently waste away. *Tubes* is the general wasting away of the body without ulceration or tuberculosis, and *tubes dorsualis* is a wasting away of the spinal marrow.

First give a general treatment, then have the patient make breathing and outdoor exercises, and advise him to get light, nourishing food, diversion, good company, good ventilation of the house and bed-room, and a bed-room on the sunny side of the house, if possible. The patient must take great care not to over-exert himself in any way, when he commences to feel better, in order to avoid a relapse.

6. Corpulencd.

Give a general treatment with particular attention to the bowels and kidneys. The patient must be very temperate in eating and drinking. He shall drink water, take extended walks, not sleep over six to seven hours, go to bed early, and rise early, and do away with the after dinner naps.

7. Ruptures.

Definition: Ruptures and tumors are by some mistaken for each other. In order to make a correct examination, lay the patient flat down, and try to

easily press the swelling back with your hand; if you get it back, it is a rupture, if not, it is a tumor.

Give a general treatment, with particular attention to the bowels.

Special Treatment: The patient can be treated while standing, sitting or lying. If you treat him in standing or sitting, stand or sit behind him, heat your hands very hot, put the positive one on the rupture, the negative one opposite and send a strong current through with the intention to strengthen the abdomen and close and heal the rupture. This must be continued ten or fifteen minutes. Then make light passes in contact upward over the rupture and way over the hips with both hands for about five minutes. Give proper suggestions during the treatment. Repeat this treatment every day until the rupture is closed. After that two treatments, and then one treatment a week are absolutely necessary for awhile, for the purpose of keeping up the healing currents, and giving the rupture sufficient time to thoroughly and firmly heal up.

8. Imperfect Eyesight.

This disease can be the result of blood congestion in the eye, of inflammation of the eye, of insufficient circulation in the eye, of an affection of the optical nerve, of neuralgia of the head, or of the after-effects of measles, scarlet fever, or small-pox.

Where the cause of the disease is in the circulation, begin with a general treatment; then start the circulation by putting the positive hand on the back of the head (base of brain), the negative one on the eye, and sending the current through for five to ten minutes. Now make passes in contact with both hands from the nose over the eyes towards the ears, with the intention to strengthen the eye.

Where the cause is in the nerves, no general treatment is necessary. Put the positive hand on the back of the head, the negative one over the eye, and send the current through from three to five minutes with the intention to stimulate the nerves; change

the hands and send the current the other way. Place the hands over the temples and throw currents through both ways for three to five minutes each, with the same intention. Make passes in contact from the nose over the eyes towards the ears for a few minutes. Always accompany every treatment with proper suggestions.

At least eighty out of one hundred cases of measles, scarlet fever and small-pox leave some after-effects in the eyes. The eyes must then be treated, according to the nature of the weakness, one of the two ways given above. It is of very great importance that in all cases of measles, scarlet fever and small-pox the rooms be kept dark and well ventilated. Water, magnetized according to the purpose in view, as hot as it can be borne, used three times a day, will be a great help in the treatment of all eye diseases. Apply the water, that is, wash the eyes with a linen cloth; each time leave the wet and hot cloth lay on the eye for a while, also over night; in the latter case the wet cloth will gradually cool down, but that will not hurt. In the case of a splinter, etc., in the eye, apply cold, magnetized water in the same way.

9. Deafness, Earache.

Deafness cannot always be cured, as many cases are caused by defects of the organ; if caused by catarrh, hardened ear-wax, a tumor or abscess, however, it can be cured. After the general treatment give the following

Special Treatment: Start the circulation in the head by sending the current through from the back of the head to the front of the head, for the said purpose. For the same purpose manipulate on each side of the head (put one hand on each side) from the temple over the whole head. Now ball your fists except the forefingers of each hand, place these (the forefingers) in the ears, and send the current through for three to five minutes, with the intention to open the tubes; if both ears are affected, the fin-

gers must be changed. Then take a handkerchief (doubled) and put it on the affected ear, the negative hand on the opposite ear, and blow slowly and steadily four to five long currents into the ear with the intention to open the tubes. Long passes from the head down over the body also increase the circulation in the head. How to remove tumors and abscesses from the ear cannot be sufficiently described, but must be practically learned.

10. Fistula.

Give a general treatment, force the circulation through the affected parts, and give proper suggestions.

11. Falling of Rectum.

Give a general treatment, and pay particular attention to the bowels. Put the negative hand on the front of the bladder, the positive one on the sacral plexus, and throw the current through with the intention to strengthen these muscles and cords, then make passes in contact with the right hand (leave the left hand where it is) up the spine with the intention to keep the rectum up. The treatment of **rectal ulcers** is the same, except that the intention is changed.

12. Worms.

After the general treatment throw the current through the bowels with the intention to remove the worms. Magnetize water with the same intention, and inject a pint of it made warm; also give him magnetized tea or water to drink. **Tape worms** are removed in the same manner.

PART VI.
Auxiliary Studies.

AUXILIARY STUDIES.

1. Introductory Remarks.

We come now to the very important question: What other studies besides the theory and practice of magnetic healing proper, if any, should be required of the magnetic healer? In order to be able to answer this question correctly, we must refresh in our memory what was said in the chapter on vital magnetism about the distribution of this force. There it was said that in a sound, healthy body vital magnetism distributes itself, without any especial exertion on the part of the mind, or, in other words, that it is always in the equilibrium, provided there is no obstruction of any kind in the way. This is also true in regard to the relation of the healer to his patient. When the healer, who is always supposed to be a strong, healthy, magnetic person, touches his patient, who is usually wanting in magnetism, the magnetic force of the former will all of itself (although slowly) flow to the patient and, of course, benefit the latter, and this magnetic flow will continue until a new equilibrium is reached, including both the healer and the patient. It is exactly the same process which takes place, when a young, strong and healthy person sleeps with an old and magnetically weak or poor one—the magnetically weaker person draws the magnetism from the stronger one, and benefits thereby. This is in the nature of things, and this happens without any knowledge whatever of anatomy, physiology, pathology, etc.

It is further a fact that when the magnetic healer sends (forces) his current into the body of his patient, in order to stimulate the nerves to activity and to properly circulate the blood—and thereby assists nature's own process of healing—the proceeding must of necessity affect the disease, wherever its seat, and by removing the obstructions tend to effect

a cure. And this healing effect can greatly be increased by the firm determination and resolution of the healer that his magnetic current shall directly go to the seat of the disease. From this it is evident that the magnetic healer is able to cure diseases without any regard to anatomy, and kindred studies, and this was the only method by which old-time magnetic healers used to cure the sick. Christ, and His disciples, for instance, who certainly have not been very learned men, cured all kinds of disease without bothering much with scientific studies. The magnetic healer has indeed no use for the learned studies and hair-splittings of the medical profession; he does not need to know every little bone, muscle, nerve, vein and artery in every part of the body, for he will never perform any operation, and the knowledge of all the scientific names the medical doctors use would not help him, either. The magnetic healer is out for no other glory than to be able to heal the sick, and this he can do without any, or with very little of the knowledge the medical doctors possess.

2. Anatomy and Physiology.

Anatomy is the knowledge of the construction of the human body, and physiology the science of the different organs of the body and their functions; and it is only for the purpose of diagnosing, and on account of the local treatment being preferable in many cases, that a magnetic healer should have some knowledge of these subjects. He should know the general construction of the human body, and that it is composed of bones, muscles, sinews and nerves; he should know the location and general construction and functions of the different organs, particularly of the organs of nourishing and digestion, blood circulation, breathing, excretion, sight and hearing; but what a pupil can learn of these matters in any common high school, is more than sufficient. The physiology of the nervous system is contained in the theory of magnetic healing, and the main things a magnetic healer must know of this system are the differ-

ent main plexuses, which are largely used in the local treatment of the different diseases. Of course, if a magnetic healer should happen to know more of anatomy and physiology than the general principles outlined here, it would certainly not hurt him, but, as stated above, an extensive study of these subjects is unnecessary for him.

3. Pathology and Therapeutics.

Pathology is the doctrine of disease, embracing the doctrines of the origin, the cause, the investigation of the latter, the symptoms, the diagnosis, and the prognostic of disease. The main branch of pathology is pathologic anatomy, that is, the doctrine of the anatomic change or transformation of the organs, and especially of the effect of sick parts upon the organism as a whole. Means of assistance of this discipline are the sections, and the microscopic investigation of the diseased parts of the body. But for this whole doctrine, including medical therapeutics, the magnetic healer has no use whatever. And as to diagnosing a case, the magnetic healer has a diagnosis of his own, which surpasses everything the medical doctors have ever been able to accomplish. And as soon as the healer knows what organ or part is affected, and how, he sends his magnetic force right to the seat of the disease, and cures it, no matter what terribly scientific name the doctors of medicine may have for it. In the opinion of magnetic healers the main thing in healing is not the scientific classification and naming and minute description of a disease, in which attempt most of the medical men fail anyhow, but the knowledge of how, and the ability to successfully treat and cure it.

4. Phrenology.

Phrenology is a study which is in direct connection with the study of the human brain and mind, and should, although not essential to his success, either, be taken notice of by every magnetic healer. One may not agree to all the deductions of the school of phrenology, still it stands to reason that, as well as

every organ and part of the body in general has its particular purpose and functions, the different parts of the brain have their particular functions, too. And it may in some cases be helpful to the magnetic healer to know where the seat of a particular function of the brain is located. The science of phrenology has up to date fixed the location of forty-two distinct functions of the brain, but as it cannot be our purpose to go into the details of this science here, we simply refer to the "Phrenological Journal and Science of Health," published by the Fowler & Wells Co., New York City, which is a very excellent monthly dealing of phrenology and kindred subjects.

5. Hygiene.

A magnetic healer must further be well posted on the laws of hygiene, for many patients need advice in this respect. Some people are of the habit of constantly living against the laws of nature, and many of them, who come to the healer for treatment, would never have become sick if it had not been for said fact. Now, the magnetic healer can certainly cure them, too, provided their disease has not yet advanced entirely too far; but, if they want to be permanently cured, they will certainly have to radically change their mode of living, for nobody can expect to remain in good health as long as he is living against the well established principles and rules of hygiene. Students as well as other people, who want to make themselves acquainted with hygiene, are hereby referred to the very excellent, common sense book of Dr. E. B. Foote, of New York City, entitled "Plain Home Talk, or Medical Common Sense," a book useful to read for everybody.

GENERAL REVIEW.

(Examination—Questions.)

PART I.

1. Can any man rightfully claim that he knows everything? Why not?
2. What should man always do before judging of a new thing, or discovery?
3. How old is magnetic healing?
4. Can you give a date in this respect?
5. In which book do we find much about magnetic healing?
6. What were the miraculous cures performed by the Founder of Christianity?
7. How is it that magnetic healing at the present time seems to be an entirely new discovery?
8. Who was the modern scientist who for the first time called the attention of the whole civilized world to this subject?
9. In which year did Mesmer issue his celebrated circular about the "magnet cure?"
10. How is Mesmer called because of his discovery?
11. How was the theory and application of magnetism called since Mesmer's time?
12. Was Mermerism a complete system of drugless healing?
13. Who is the originator of the first complete system of magnetic healing?
14. In what year, where, and how did Weltmer establish his new school of magnetic healing?
15. How is his new method of magnetic healing called?

PART II.

1. Do we need any proofs of the existence of vital magnetism? Why not?
2. What is this nervous force?
3. What is life?
4. What is the life in man?
5. Why is the term "vital magnetism" used?
6. Is vital magnetism the principle of life itself?
7. Which are the two principal sources of vital magnetism?
8. What are the oxygen and ozone of the air supposed to be?
9. By what fact is this supposition supported?
10. How is the oxygen also called?
11. How much oxygen does water contain in proportion to air?
12. Of which other sources of vital magnetism do you know?
13. How is the supply of magnetism?
14. How is vital magnetism distributed through the body?
15. What is meant by the equilibrium of vital magnetism?
16. Is the distribution of magnetism confined to the nervous system alone?
17. Which fluid especially contains a good supply of it?
18. How is the blood called, therefore?
19. Is the supply of magnetism in a healthy body stationary, or does it constantly change?
20. How does this change take place?
21. By what is a healthy person always surrounded?
22. Can the magnetic current be sent from one person to another?
23. Can you give an example for comparison?
24. Why is the transfer of magnetism from the healer to the patient especially easy?

25. Are vital magnetism and electricity the same?
26. Which force of the two is the finer one?
27. Why is vital magnetism a finer force than electricity?
28. Can the electricity of metals ever compete with the vital magnetism of living beings in curing disease? Why not?
29. Do all persons possess magnetic power?
30. Has everybody the power to magnetically influence others?
31. What class of people are able to cure disease?
32. What can be done with the power to heal?
33. Which are the functions of vital magnetism?
34. Which of these functions is especially important in magnetic healing?
35. When are all organs of the body in good working order?
36. What is the result of too little magnetism in any part of the body?
37. What is the result of a complete withdrawal of magnetism from any part of the body?
38. May an organ or part of the body also have too much vital magnetism? Why not?
39. How does magnetism act upon disease?
40. What is the cause of so much suffering in the world?
41. What is the greatest power in man?

* * *

1. How can mental science properly be defined?
2. What is the principle of life in man?
3. Through his mind man is related to and in touch with what?
4. He is a part of, and at the same time one with whom?
5. Which are the qualities of God, the Great Mind or Spirit of the universe?
6. Why does the Bible call man the image and likeness of God?
7. Why did Christ call Himself the Son of God?
8. What, and where is the Kingdom of God?
9. What is the intellectual man?

10. Who is the principle of life in the universe?
11. What should be our constant aim?
12. Can mind and magnetism be separated?
13. Can the mind, the brain, and the nerves work without magnetism?
14. Is the mind subordinate to magnetism?
15. What is the means by which the mind is working?
16. What, or who governs the whole life in man?
17. What is the only product of the mind?
18. How is a thought formed in and sent out by the brain called?
19. What is a thought?
20. What is a suggestion?
21. What has a suggestion always to perform?
22. Will it always perform its mission?
23. What is "suggestive therapeutics?"
24. Is it the whole of magnetic healing?
25. Are all suggestions hypnotic suggestions?
26. Is the number of suggestions limited?
27. Which is the aim of all healing suggestions?
28. How are all suggestions other than hypnotic suggestions called?
29. When are hypnotic suggestions given?
30. What is a post-hypnotic suggestion?
31. What is an auto-suggestion?
32. Is an auto-suggestion more powerful than the suggestion of another?
33. What are thoughts and suggestions in the life of man?
34. How is, or what is a man?
35. Is thought or suggestion able to kill a man?
36. Is it also able to cure a man?
37. In what ways can suggestions be sent out?
38. What is the human speech?
39. What is employed in every action of the body and mind?
40. What is the underlying principle of magnetic healing?
41. Which is the proper name for the art of drugless healing?

42. What is the whole thing? The whole thing is what?
43. Which healer will be the most successful with suggestion?
44. How many minds is man supposed by some to have?
45. How are these two minds called?
46. How many minds has man in fact?
47. What has the mind in quite a number?
48. Which are the three main activities, or faculties of the mind?
49. Which are the three activities of the intellect?
50. What does the mind acquire by observing, concepting and thinking?
51. Can you define the faculty of consciousness?
52. What is the faculty of intuition?
53. How might this faculty properly be called?
54. What is the memory?
55. Does the memory ever sleep?
56. Can anything be lost which ever came, or comes into man's consciousness?
57. Where is all that impressed and stored away?
58. What is the sum total of all of man's feeling, learning and experience, of all his thoughts up to date?
59. What makes the man?
60. What is the memory, the storehouse of thought, therefore?
61. What must we do in order to intellectually advance?
62. Which are the two kinds of impressions on the memory?
63. Which thoughts will govern the memory?
64. What is therefore of great importance?
65. Is there also a universal memory?
66. How is this memory called?
67. This universal memory is a faculty of what, or whom?
68. Who is able to see the magnetic aura around man, and to read the thoughts and feelings which translate themselves in the astral light?

69. Who is the positive principle in the universe?
70. Which is the positive pole in man?
71. What power has the mind over the physical body?
72. Which faculties of the mind do we call the builders of the human body?
73. Which one is the greatest of these factors?
74. What is the will power in all mind work?
75. How many nerve systems has man?
76. How are they called?
77. Why is the vegetative nerve system called so?
78. Which organs are governed by it?
79. How are the motions of the inner organs usually called?
80. Is the vegetative nerve system also dominated by the will power?
81. Which fact shows this plainly?
82. Which is the highest activity of the intellect?
83. By what is thinking also dominated?
84. What is intellectual action?
85. What is the power of thinking in all intellectual matters?
86. What is the will power in all intellectual matters?
87. What would man be without this executive commander?
88. Is it possible to develop the will power by education?
89. How do we call the educated will power?
90. Is the will of man free at first?
91. Which is the aim of education?
92. When is the will free?
93. How do we call this stadium of the will?
94. This mental freedom or ethical liberty is synonymous with what?
95. What is most particularly the principle of life in man?
96. What is man by his will power?
97. With what can the brain be compared?
98. Who is the operator?
99. Is the brain a simple or complex apparatus?

100. Having many keys, the brain apparatus is similar to what?
101. Which are the three main parts of the brain?
102. Can you state the comparative size of the cerebrum and the other two parts of the brain?
103. The cerebrum is the seat of what?
104. How is the cerebrum divided?
105. How many are the subdivisions of each hemisphere, and how are they called?
106. Which is the most prominent characteristic of the cerebrum?
107. What is constantly taking place with these many and varied convolutions?
108. How many different mental faculties have been located by the science of phrenology?
109. Where is the home of these faculties?
110. How are these convolutions called for comparison's sake?
111. Does the cerebrum work as one single organ, as a unit?
112. Who is able to work the keys of the brain apparatus at pleasure?
113. Are the magnetic currents (suggestions) coming from the different convolutions one and the same in quality?
114. The different brain convolutions are worked by the will according to what?
115. What is the result of steady practice on the brain apparatus?
116. What means concentration of mind?
117. What is the result of such a control of the mind?
118. What is necessary for a successful mind concentration?
119. Which governs, mind or matter?
120. What is thinking?
121. What is volition?
122. What plays the most essential part in all physical or mental action?
123. Could man think, or will without this force?
124. Does matter also influence the mind?

125. How soon does the intelligent mind assume the undoubted leadership?

126. How do we call the equilibrium of the physical and mental forces of the universe?

127. The universal harmony is the source of what?

128. What does it mean, when you are physically or mentally diseased?

129. What should be man's highest aim?

* * *

1. Is hypnosis a mysterious force, or subtle power?

2. What is it?

3. Hypnosis is a state or condition of what? Of what passivity?

4. What is the science of hypnotism?

5. What attitude must be assumed by every patient?

6. How are sick people as a rule?

7. Which is a happy providence of nature, or rather a matter of course?

8. Is one person as passive as another?

9. Which person is cured the easiest?

10. In what state is the magnetic treatment especially effective?

11. What seems to happen with the dormant and latent forces within as soon as a person gets into higher passivity?

12. What is higher passivity?

13. Can hypnotism be the underlying principle of magnetic healing? Why not?

14. How many per cent of the people can be hypnotized upon the first trial?

15. What is absolutely necessary for producing this state?

16. What will sometimes greatly help to reach the desired end?

17. People of what age are most easily hypnotized?

18. Can everybody be brought into higher passivity?

19. Which classes of people can seldom be hypnotized?

20. Why can these people seldom or never be hypnotized?
21. Is higher passivity or hypnosis sleep? Why not?
22. Is passivity produced by the power of a stronger mind over a weaker one? Why not?
23. By what is passivity produced?
24. What are suggestions, manipulations and passes?
25. Can a person be hypnotized against his will? Why not?
26. Can an operator do as he pleases with his subject? Why not?
27. Is passivity a dangerous state?
28. Was anybody ever hurt by going into this state?
29. What is on the contrary its effect?
30. Is there any danger when a subject cannot be awakened?
31. In whose case only can this happen?
32. Should an operator ever become excited?
33. What is the state of passivity?
34. Why is suggestion so effective during this state?
35. How many kinds of impressions made by hypnotic suggestions do we distinguish?
36. What will strong and deep impressions on the memory accomplish?
37. How many degrees, or stages of passivity are there?
38. Do these stages follow each other in succession?
39. Do all hypnotists know how to produce them?
40. How do we call the different stages?
41. Can everybody be gotten through all the stages?
42. What is revealed during passivity?
43. What do the powers and capabilities of the mind in these stages show?
44. Is it astonishing that the human mind is thus in touch, connection and communication with the superior mind of the universe? Why not?

45. Which is the connecting link?

* * *

1. What is meant by the word telepathy?
2. Which is the connecting link in telepathy?
3. Telepathy is very similar to what?
4. Why will telepathy always be superior to wireless telegraphy?
5. What is the omnipotent will able to do in telepathy?
6. What is based on telepathy?
7. How many methods of absent treatment are there?
8. What can you tell me about the value of the absent treatment?
9. What has been the result of an investigation by the U. S. authorities?
10. Does every healer understand both methods of absent treatment?

PART III.

1. How must an operator in this field go at his work?
2. What must always be done with hurtful hypnotic suggestions?
3. How often must an experiment be tried in succession before giving it up?
4. Can you mention some ways of testing susceptibility?
5. What do these tests prove at the same time?
6. How many persons does it take for producing the passive state?
7. If a single person undertakes this work, whom does he unite in himself?
8. If a person is both the operator and the subject, what will he have to do?
9. What is the result of this double-work?
10. Can an auto-suggestion be as strong as the suggestion of another? Why not?
11. Where is this division of the inner forces avoided?
12. What have the operator and his subject to do first?
13. Which force is each the operator and the subject?
14. What is the operator doing, and what the subject?
15. When two wills thus polarize, we say that they do what?
16. Is it always necessary to talk hypnotism to a subject?
17. If the prospective subject has heard of hypnotism, what is in order?
18. Even what will do good service in certain cases?
19. What is a good habit of the healer to begin his experiments with?

20. What is used for the purpose of producing the passive state?
21. In which case are the best results obtained?
22. Is there any fixed sleep formula?
23. How are you to suggest?
24. The healer must adapt his hypnotic process to what?
25. Which is the limit of the time you spend in the attempt to hypnotize a person?
26. Which is a good plan in a very difficult case?
27. In which cases should great care be taken by the hypnotist?
28. In what manner must a healer go at his work?
29. He must have confidence in what?
30. He must be in his work with what?
31. What conviction and feeling must he have?
32. With what must the suggestions, manipulations and passes employed be charged?
33. How must the healer apply the magnetic force of his mind and body?
34. What follows from this?
35. How must a healer be about his work in awakening a subject?
36. Is it easier to awaken a subject than to put him asleep?
37. What should a new beginner always avoid?
38. If the healer would be in too great a hurry in awakening his subject, and get nervous and excited, what would be the result?
39. How is a subject hypnotized by another operator awakened?
40. What would you do, if such a subject was difficult to awaken?
41. What should never be done with hypnotized persons suffering from heart failure or hysterics?
42. For which kind of suggestive experiment a magnetic healer has not much use?
43. What is necessary in almost every hypnotic treatment?
44. Where a general treatment by suggestion seems unnecessary, what should at least be done?
45. What is anaesthesia?

46. Of how many kinds of anaesthesia do you know? How are they called?
47. In what cases is anaesthesia invaluable?
48. Can you tell me the only weak point in the usefulness of anaesthesia?
49. Is it customary to regulate the circulation during hypnosis?
50. Can the circulation be reduced during hypnosis? Why not.
51. Can you mention a few post-hypnotic suggestions?
52. How is the susceptibility of a patient increased?
53. How can you protect a patient against bad influence?
54. How can you hypnotize at a distance?
55. How is a subject transferred?
56. To whom would you suggest during common sleep? How?
57. In what cases is suggestion during the waking state useful?
58. What are all suggestions to a patient not hypnotized?
59. Which is the effect of common suggestions?
60. How can you find out for sure whether a subject will go through all the stages?
61. How long will it take to develop clairvoyancy?
62. How are the stages produced?
63. What would be positively dangerous in the sixth stage?
64. Who only should undertake to produce the stages?
65. Which stages will answer the purposes of healing?
66. To get the first impression is very important in what? Why?
67. How would you diagnose a case?
68. How can you prove telepathy to be a fact?
69. Can the letters of the Morse writing telegraph be used in telepathy?

PART IV.

1. Which are the immediate causes of all diseases?
2. Where must the original and only cause of disease always be looked for? (In the mind.)
3. Which is the only correct diagnosis?
4. Can medicine put into the stomach cure? Why not?
5. Who does the real healing in such cases?
6. Are operations necessary?
7. How many per cent of all operations are unnecessarily performed?
8. In what cases only should an operation be resorted to?
9. Which are the good points of magnetic healing?
10. Who can learn this art?
11. Who shall practise it?
12. How long will it take to learn this profession?
13. Which diseases can be cured by magnetism?
14. Will man be able to conquer death?
15. How long will it take to effect a magnetic cure?
16. Are magnetic cures permanent?
17. Can you give a few instances of unconscious magnetic healing?
18. Can magnetic healing be suppressed?
19. Of which methods of self-treatment do you know?
20. What do you know about absent treatment?
21. Can a magnetic healer treat on credit?
22. Which is the best title for the profession? Why?
23. How would you magnetize water, food, cloth, paper, pillules?
24. Can a healer also magnetize by gazing, passes, and blowing?
25. What are manipulations good for?

26. What are epidemics and hereditary diseases?
27. What is the keynote of magnetic healing?
28. How can a novice in healing best acquire practical knowledge?
29. Is magnetic healing easier learned than any other trade or profession?
30. Is magnetic healing an easy way to make a living?
31. On what account has a new beginner to per-spire a good deal?
32. What effect has magnetic healing on a new practitioner?
33. How is it with the current in the morning?
34. Which current is the best and strongest?
35. Which arm and hands are usually the positive ones?
36. What is first required of every patient?
37. What is the second step?
38. To what must a healer always pay particular attention?
39. Which is a very important kind of exercise?
40. What can be said of the first, and the next following treatments?
41. Do all treatments take the same length of time?
42. How long does a treatment usually last?
43. How many treatments a day are necessary?
44. Which is the most effective way of treating, on the naked skin of the patient, or through his clothing?
45. Is it always policy to tell the patient the whole truth about his condition?
46. What is the difference between the advice of the medical, and the magnetic doctors in regard to the diet?
47. What does easily happen to an inexperienced magnetic healer?
48. What must a magnetic healer always possess?
49. Self-confidence or self-trust is the result of what?

50. How is self-knowledge acquired?
51. Which should be the mental relation of the patient to the healer?
52. By proper explanation this confidence in the healer can be transformed into what?
53. In cases of great mental depression and hopelessness it is sometimes necessary for the healer to do what?
54. How would you treat a patient's mind?

PART V.

1. Has a magnetic healer much use for the original causes, symptoms and scientific names of the different diseases?
2. For what purpose may a healer ask the patient about the probable cause of his disease?
3. How far only will a magnetic healer deal with the symptoms of diseases?
4. Has a magnetic healer much use for any names of diseases not understood by the common people?
5. What is in almost every case given with the first treatment?
6. What is the object of the general treatment?
7. There is also a general treatment for what?
8. What is to be said about the application of hot water-poultices?
9. What can be said about the application of hypnotism?
10. By what is a treatment usually concluded?
11. Which is the effect of the application of hot hands?
12. How are the hands heated?
13. What role does suggestion play in healing?
14. In how many groups do we divide the diseases?
15. How are the five groups called?
16. Are nervous diseases quickly cured?
17. How is the treatment of nervous diseases started?
18. This start is sometimes the whole treatment for how long?
19. Mostly this start is followed by what?
20. And what is added in cases of pain?
21. What do the different cases require besides?
22. Blood diseases caused by congestion and irregular circulation do first require what?
23. Can you tell me the exceptions?

24. What is the main object in the treatment of these diseases?

25. How long does it take to cure blood diseases originating from impure blood? Why?

26. What do all these cases require first? And then?

27. What should patients of this kind abstain from?

28. What do all female diseases require first? What for?

29. All female diseases require also a treatment from what plexus?

30. Can you tell me the exception?

31. What comes next in the treatment of these diseases?

32. Which are the general rules for the group of miscellaneous diseases?

33. Do burns, scalds, chilblains, bruises, and cuts require a general treatment?

34. What comes first in the treatment of cramps and convulsions?

35. Is a general treatment given in such cases? When?

36. Where may the cause of imperfect eyesight be?

37. Wherewith does the treatment begin in each case of this kind?

38. Can deafness always be cured? When not?

PART VI.

1. Does a magnetic healer need much of auxiliary studies, as of anatomy and physiology, pathology and therapeutics, for instance?

2. Which one of the four studies named is the most important for a magnetic healer?

3. How much of this study (anatomy) is more than sufficient?

4. To know the principles of which two other studies will not be hurtful, either?

(The subjects not especially touched in these questions belong more to a practical examination).

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Correction.

The heading on page 64 should read:

- 2. The True Designation.**

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