

# HYPNOTISM

OR

## HEALTH AND WEALTH

WITHIN THE REACH OF EVERYBODY

A PRACTICAL, CONCISE AND  
UP-TO-DATE METHOD

BY

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## PREFACE

HYPNOTISM and magnetism reveal the secrets of power and wealth. It is evident that any person well grounded in the laws of these two sciences possesses a certain superiority to those who are not. No matter what their advantages may be, or their knowledge; those knowing nothing of magnetic or hypnotic influence are at the mercy of the initiated.

Have you not noticed that you are able to influence certain persons more than others? Have you not recognised that some people produce upon you an inexplicable impression? Have you not felt in the presence of a certain gaze a strange perturbation?

Such are manifestations of personal influence.

If you search for the causes of success on the part of certain illustrious men of all times, of all nations, you will find that such success is invariably derived from their ability to dominate others and use them to the accomplishment of their wishes. The most characteristic manifestation of personal influence is the art of convincing carried to a very high degree. You will be unhesitatingly believed in all you say, you will have an irresistible ascendancy over others, when you can master the use of hypnotism, and especially when you are able to develop your own personal magnetism.

You will then be able to penetrate the human entity under its true aspect, taking into account the influence of instincts and atavisms inherent to its nature. By indicating to you the conduct necessary towards the persons whom you wish to impress favourably, and teaching how employing mental force to dominate them without their knowledge, hypnotism and magnetism increase in an extraordinary manner the probabilities of your success, if in the past you have done nothing which will bar your way or necessitate for your moral redemption your lowering to an inferior condition.

It is in hypnotism and magnetism that you will find the fountain of energy necessary for the struggle for life; they will sustain and carry you to victory.

It is a recognised general opinion that human life, moulded by our customs and our social state, has become a struggle in which those less equipped will perish. With progress, existence

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becomes difficult and the combat always keener. The first duty of every thinking man is to get well equipped for the fray if he desires to win the battle—to be successful in life. No doubt this struggle for life is somewhat brutal and repulsive; it is an animal struggle, and it would be desirable to have it substituted by the more human conception of life by union. Is this possible? Humanity, moving forward to the ideal of knowledge, justice, charity and kindness, will see before long the realisation of this dream. At present we are still far off—very far; and, while we wait, we must fight on—fight ever.

In such hard fighting, however, who are the victors, whom does fortune favour? Many people will answer: evidently those who work and conduct themselves correctly.

Look around you and see if those who are successful are always the most learned, the most intelligent, the most courageous, or the most virtuous. Very often we attribute to luck or chance those successes which do not seem justified by the behaviour, efforts or knowledge of those reaping the benefits.

We are wrong in doing so; chance can only favour the one who creates it; that which is taken for luck or chance is nothing more than conscious or unconscious personal influence derived from the spiritual fitness or the merits of our own actions—sometimes of previous existences. Do not believe in chance or luck—but rather in the fact that each one is the architect of his own fortune or future.

It is by personal effort that one is able, in a lasting form, to become something, do something, and aspire to something.

It is every man's duty in society to create a position for himself through his knowledge, his work, his conduct; it is a legitimate ambition which nobody can condemn. But, as knowledge, work and conduct are not always sufficient, it is absolutely necessary to endeavour to obtain whatever is lacking. Any education which does not give the secret of power and success, which does not teach the eternal laws of personal influence, is an incomplete education, and can only put into the arena of life beings but poorly armed for the fray.

Hypnotism and magnetism are not sciences useful only to philosophers, on account of the facilities they provide for experimentation upon the human entity; not useful only to medical men, because of the powerful means which they place at their disposal to help in the restoration of the organism; they are not useful only to pedagogues searching for the best means of striking at the roots of evil habits and revivifying the power of the will; they are not profitable only to persons desiring to learn the truth as to psychical sciences; they are also sciences useful to every

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individual, not only because they permit the development of personal influence on the application of the benefits of suggestion, but, what is more, they provide facilities in entertaining and interesting an audience, no matter how heterogeneous may be the elements composing it. Certain people, who cannot see in the popularisation of hypnotism anything but a source of exploitation, point out various dangerous and condemnable applications of this science.

There is no doubt that, under hypnotic sleep, you may force certain persons to sign cheques, admit debts which they have not incurred, make wills in your favour, or commit suicide; it is possible to take advantage of a chaste woman; possible to kill and rob; and often the conditions under which a hypnotised subject perpetrates the crime assume a special character which will probably insure social impunity. The observation faculties of the subject possess a very special sharpness which causes him to select the moment propitious for executing the suggestion, impelling him to destroy any traces or clues which might cause suspicion; his physical forces become extraordinary, and thus reduce in proportion the possibility of victorious resistance on the part of the victim.

But, if hypnotic sleep facilitates the perpetration of the crimes we have mentioned and a good many more, and certain persons, as a result of special tendencies, cannot oppose an effective resistance to the powerful influence of those acquainted with the processes of hypnotism; if it is possible to place a person under suggestive power without mentioning hypnotism and without even putting that person to sleep; then we have as an irrefutable conclusion, as an imperious duty, to demonstrate very clearly:—That it is absolutely necessary to vulgarise hypnotism—in such a manner as to place it within the reach of everyone—as a protection against external influences, and the risk of exposing oneself voluntarily to becoming a victim of the nefarious suggestions of unscrupulous persons.

There is only one remedy possible:—by indicating the evil, and whatever point of view you may take, whether you consider its advantages or its dangers, it is an imperious duty to vulgarise hypnotism.

It is a science which will necessarily advance, and those skilled in it can only profit by this fact.

The vulgarisation of the fine arts was not detrimental to artists; on the contrary, it increased their earnings, for it developed the public taste and augmented the demand for the artist's work. The same thing will happen with hypnotism and magnetism,





# HYPNOTISM

or

## Health and Wealth

WITHIN THE REACH OF EVERYBODY.

# Hypnotic and Suggestive Art

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## I.—HYPNOTISM AND ITS DISTINCTIONS.

HYPNOTISM is the art of influencing through the *abnormal suggestibility in the waking state (a state of passive credulity, to which one is more or less susceptible, especially during classes, performances, lectures, shows, and when influenced by co-religionarism, class, caste, tradition, or past), or by suggestibility in a state of noticeable hypnosis (lethargic state, catalepsy, and somnambulism)*. HYPNOTISM constitutes only the *superficial states of hypnosis*—that is, it forms a kind of transition between the waking state and the magnetic states, known in days gone by as *somnambulism*, and now under the name of *profound states of hypnosis*.

The art of the hypnotiser is derived from the science of the psychologist—to know individuals, so as to select and apply suitably the processes designed for the utilisation of the psychical faculties.

SUGGESTIBILITY is the faculty of accepting suggestions conveyed by words, gestures, or in any other impressive manner, and executing them consciously or unconsciously. It varies according as circumstances, in some in relation to others may have predisposed to this through affinities or consequences of the past, and by the effects of experience and education—the influences resulting therefrom, as well as those from doctrination, legislation, customs, and cares of life, being nothing more than the means of harmonising

the moral æsthetics of persons in an ideal which is imperceptibly crystallised by the hypnosis of their aspirations. Suggestibility can be increased by regular practice, and, above all, by the confidence shown by the *subject* (1) in the *operator* (2), by absolute faith in his power, by sympathy or respect, or by self-persuasion that such and such a thing will happen because it has been suggested.

Suggestibility is also evolved by the *spirit of imitation* (3) innate with every being; and it is therefore advantageous, before performing the first experiment upon somebody, to give here an illustration of a perfect and trained *somnambule*.

HYPNOSIS is a state so called when the brain is thrown into an abnormal condition by the paralysis or momentary exaltation of certain faculties. It is the result, as in natural sleep, of certain actions, the first effect of which is to retard the circulation of blood in the brain; that is, it is produced by the contraction consequent upon the repulsion of the most mobile part of that organ (blood or nervous influx).

The human being is composed of three elements: First, the material or mortal body which everyone knows, an apparatus whose necessities compel the conquering of merit by toil, and which destroys in us the cognition or recollection of anterior lives, so that we may have some free arbitrament; second, the *peri-spirit* or *soul*, subliminal, plastic mediator, inferior conscience, impulsive or subjective being, astral or fluidic body, in which the spirit is always indued, and which

(1) Synonym of *patient, sensitive, somnambule subject*.

(2) Synonym of *hypnotist, hypnotiser, magnetiser, agent*.

(3) This influence, also called *by example*, is the best means of hypnotising. It may be said that upon it is based the efficacy of suggestions. The maker of the suggestion must have faith and believe implicitly in that which he wishes to cause to be believed or to transmit by his own example.

accompanies it upon the death of the material body (4); third, the *spirit*, true *ego*, or *I*, mental entity, superior conscience or objective being, which evolves by avatars or successive lives in worlds suited to its progress, during the intervals of which it collaborates, inspires or helps our thoughts until reaching perfection, and consequently the bliss of nirvana.

Suggestions are acts executed by the *peri-spirit*, a principle which completely governs the psychical functions during sleep, and more or less completely during the neighbouring state, in which the spirit does not exercise active vigilance.

In hypnosis, the spirit, probably absent, does not govern the organism, and the suggestions enter directly under the influence of the hypnotiser's will, not into the spirit, but into the *peri-spirit*, which executes them almost of necessity, without even the spirit's knowledge, remaining always in ignorance of what happened (5). In any other state in which the spirit, notwithstanding its presence, does not govern

(4) It is called *astral body*, because it is in man an individualisation formed with *astral light*, fluidic atmosphere which corresponds to him on the planet, and of which man is a miniature representation.

Consequently, the *astral body* accompanies the spirit only in the planet of whose fluidic matter it was formed; it is abandoned, or *dies*, when the spirit passes from one world to another, where it assumes a new body.

This fluidic body is also called *soul*, because for a long time, after being abandoned by the spirit, like a shell according to theosophists, it preserves the manners or the reflex of the life of the spirit, being, instead of the latter, attracted by evocations at spiritualistic séances. When occultists speak of *death of the soul* or *second death*, they refer therefore to the *astral body* and not to the *spirit*.

(5) The phenomena of hypnotism confirm the action of free conscious mind (*free arbitrament*); it is, however, necessary to know that free arbitrament can only exist for him who has been accustomed to exercise it.—“It exists, in the mind state, by the choice of material existence and proofs; and, in the bodily state, by the faculty of giving way to or resisting the bragging forces to which we are voluntarily submitted (*Le Livre des Esprits*, by Kardec, § 872).” It is a just reward for labour, for the desire of exercising it, as the dominance of intelligence over ignorance, of good over evil, and even of the strong over the weak, seeing that there are none privileged for the conquest of that same force. This is nothing more than the idealising of right in the past.

completely, as in frenzies, for instance, suggestions penetrate somewhat by surprise, and have greater or less tendency to being executed, because the spirit, barely recognising them, only offers very feeble resistance.

In a state of full consciousness suggestion may penetrate the peri-spirit, if the latter is voluntarily open, as in the case when it is asked to accept a suggestion for some determined purpose.

Considered under another aspect, the functions of the spirit and peri-spirit form what is called *understanding*—that is, intelligence and sensation together. Separated one from the other, the spirit has the *active function*, and the peri-spirit the *passive function*.

These two functions exist in every individual, even in different degrees. The strong man, resolute, self-willed, quick to act, is especially governed in the waking state by the *active function*, which dominates the other; the vacillating or hesitating man, obeying by instinct, automatically, is, on the contrary, governed more by the *passive function*. The first is a man capable of giving suggestion, of imposing his will, and can only receive very few suggestions; the second is oftener ready to receive than to give suggestion, to obey rather than to command.

But both receive or repel constantly, according to their degree of activity, suggestive incitations more or less numerous coming from outside.

HYPNOTISM may be considered a great convenience, not only because the suggestible patient is more easily cured than any other, but also because it helps to correct morbid tendencies or pernicious habits, to facilitate education and ascendency, and to orientate morally and intellectually.

Our relations in social life are nothing more than instances of suggestion by means of words, gesture, music, light, colours, sensations, perfumes, attitudes, exhibitions, ceremonies or established formulæ; it is therefore possible to legislate, not against hypnotism, but merely against its abuses, which, if they may be committed by quacks (not fully qualified doctors), can also be perpetrated by medical men, strangers to this special branch or interested in other systems.

It is therefore necessary to have free practice, each individual answering for such abuses as may be verified, as in ordinary crimes. If suggestion can facilitate crime, at the same time we may derive from it benefit in far greater proportion, seeing that the natural inclination of society is towards good, through the instinct of preservation or self-love, and that nobody wishes to do us harm so long as our actions do not provide a motive.

THE DISTINCTION BETWEEN HYPNOTISM AND MAGNETISM is that, contrarily to what obtains in the first, the latter does not depend upon impressionability on the part of the subject, but upon the magnetic or odic, and nervous or neuric effluence on the part of the person magnetising.

The reality of this influx is now proved by apparatus, such as *Fortin's magnetometer*, *Puyfontaine's galvanometer*, and especially *Baraduc's biometer*, which has the advantage of showing at the same time the polarity of the hands or other parts of the body, the *introduction* into us of the universal life-force, and the *exteriorisation* of our vital fluid after that force has been elaborated and tonalised in a manner proper to our organism.

The right half of the fluidic body attracts cosmic life, whereas the left half repels it.

The proportion is *Attraction 3 / Repulsion 1*; two units of vital force remaining within us to form the *capital-life* necessary for the normal working of the organism (6).

When the astral body is in a state or in motion, it determines in the apparatus a similar movement. Each biometric formula begins by the indication of the effect of the right hand and terminates by the indication of the effect of the left hand, the vertical line between the two indicating the body. Thus, the normal formula is *Attraction / Repulsion*; the formula *o/o* indicates the physical equilibrium between the tension of the vital force within us and the tension of universal force, and, morally, coldness, carelessness and indifference; the formula *Repulsion / Repulsion* indicates exuberance of physical vitality, and signalises the intensity of the expansive movements of the soul, joy, anger and enthusiasm; *Attraction / Attraction*, on the contrary, indicates weakness of physical vitality and atony of psychical vitality, etc.

By means of such apparatus we are able to verify that animal magnetism or mesmerism is a reality, and that magnetic force varies according to individuals. Everything appears to indicate that great magnetic force is compatible with the man who knows how to purify his mind, and submit his organism to correct abstemiousness and a diet favourable to the development of the nervous fluid.

A being by purification of mind is elevated to a level superior to that of the most rarefied astrality, attaining thereby a very extensive power, as if he were a deity, with

(6) There are other apparatus for the same purposes; for instance, the *vitalmeter*, not unlike Barduc's apparatus, and the *sthenometer*, which differs by having a piece of straw upon a pivot (instead of the needle or spade inside the glass dome), which moves readily when the hand is presented externally, a movement which cannot be attributed to heat, light, electricity nor any force other than the magnetism of the hands.

corresponding attributes of clairvoyance, prevision, intuition, that is, omniscience to a certain degree, compatible with worlds of real happiness or high progress. It is to this end that operate the commandments of religions and moral doctrines, or the contingencies of human life.

The magnetiser makes special use of the gaze, of passes, impositions, applications, frictions and gentle blowing; such methods, however, are unnecessary to those trained in the processes adopted by the fakirs, as shown in our *Treatise on the Obtaining of Irresistible Practical Powers*, in course of preparation; it will be enough to will anything, within human possibility, for it to be realised, exactly as it happened with Christ, the Apostles and other great missionaries.

As a rule, it is not even necessary to *will*: the very virtue of his *I* being in harmony with the reason of the macrocosm, all material and spiritual nature hasten to serve him by means which seems to him always natural; moreover, he has no tendency to desire anything but what is just, correct, beneficent, or in harmony with the laws of the Great All, for he knows that it is from Him that he derives his strength (*Domini Fortitudo Nostra*, the lemma of the priests).

Magnetism can subdue rebellious or unwilling subjects; it can cause marvels, such as levitation or the raising of heavy bodies into space without material support, the germination and rapid growth of plants, and prodigies still greater, such as those attributed to the Brahmins of the East.

To its dominion belong all the facts in which there is an exteriorisation of sensibility or motricity, fluid or transmission, such as mental suggestion, certain phenomena of magic or witchcraft, and the mediumnic effects of materialisation, table-moving, transport, direct writing, etc.

## II.—HYPNOTIC STATES.

IF we provoke hypnosis by means of agents whose effects may be gradually increased, we have a series of SUPERFICIAL PHASES occurring in the following order:—*Credulous state*, first lethargic state; *cataleptic state*, second lethargic state; *state of somnambulism*, third lethargic state; and the DEEP PHASES, constituting magnetic somnambulism, as follows:—*State of relation*, fourth lethargic state; *state of sympathy by contact*, fifth lethargic state; *lucid state*, sixth lethargic state; *state of sympathy at distance*, seventh lethargic state. It is only from the state of relation that exteriorisation of sensibility is produced, a phenomenon to which is affiliated mental suggestion, the charming sympathetic alphabet, the distant action of remedies, and psychometry or clairvoyance.

CREDULOUS STATE.—It is also called *suggestive or alert state*, *vigilambulism* or *somnambulic waking state*. It is characterised by cutaneous anæsthesia, but with the eyes and the other senses open, so that the sensitive remains in relation with all present. There is no contraction, and, with the exception of a slight modification in the facial lines, the sensitive preserves every appearance of wakefulness.

During experiments he loses completely, at least in appearance, all notion of individuality.

He does not know what or who he is, where he is, nor what he does; and, by simple affirmation, it is easy to make the subject admit and do everything desired; he is instantly transformed into any other person, whose part he plays more or less correctly. Thus, when someone is pointed out to him and at the same time he is told: "There is a policeman,"



he will show fear and will try to hide. If, on the contrary, you say that the subject is the policeman, and that the person pointed out is the thief, the attitude will be at once changed; he will fall upon the indicated person, catch hold of him, and conduct him to . . . prison.

The sensitive does not retain any recollection of such impressions nor of the actions which took place, and it is not possible for him to execute suggestions when awake, because his brain is too passive.

Corresponding to this state, we have psychographic, intuitive, and inspired mediumnities, *psychastenia* (nervousness or psychonevrosis, characterised by indecision or tendency to become apprehensive), and *light hysteria*, the result of defects or disorganisation of the nervous system.

THE CREDULOUS STATE IS OBTAINED AS FOLLOWS:—*in magnetism*, by means of passes or by the imposition of the hand upon the sensitive's forehead; and, *in hypnotism*, by the fixation of a brilliant spot, taking care to limit the duration and intensity of the two actions; because, beyond a certain limit, the sensitive, without noticeable transition, passes into the next state.

THE AWAKENING is effected by blowing slightly upon the eyes, or by means of upward passes, by verbal suggestion, or by the simple mental action of thought.

CATALEPTIC STATE (or *monoideism*=one-ideadness).—This is a special state of the nervous system characterised by a stiffening of the muscles, whose strength increases extraordinarily, the limbs and trunk having the faculty of maintaining positions into which they may be placed. The eyes are open and have a fixed look, which constitutes one of the most important characteristics of this state; there is little or

no blinking, and tears gather and run down the cheeks.

The most characteristic trait is immobility. The limbs, when displaced, give the sensation of extreme lightness, and the articulations do not make felt any resistance.

The physiognomy shows varied expressions in relation to the attitudes given to the limbs or by the movements communicated to them. If you close the cataleptic's fist, his physiognomy will express anger; if you place his hand close to his mouth, as in the action of throwing kisses, he will smile; if you place the arms and hands as if in prayer, he will show signs of fervid devotion; the head held high will give an idea of pride; if you place in his hands knitting needles and cotton, he will knit uninterruptedly until the objects are taken away from him; give him a bowl of water and soap, and he will wash his hands; clothes and a brush, and he will keep on brushing, etc.

The anæsthesia is complete : you may burn his flesh, prick it with a pin; the cataleptic shows no feeling, and there is only the drawing of blood. Partial sight and hearing remain, but their area is very limited. There is automatism of memory, automatism as in a mirror, or imitation; it is almost impossible to enter into relation with the sensitive. In cataleptic ecstasis provoked by the action of music the sensitive remains in contracture when the music ceases, but this contracture disappears as soon as the music starts again.

The sensitive does not preserve any recollection of what has taken place in that state, but remains under the impression felt in an attitude communicated a few moments before awakening.

Catalepsy is sometimes produced spontaneously by the influence of a sudden illumination or vivid lightning, and,

besides this particular instance, it may be also spontaneous in hysterical or anæmic persons. It is sometimes dangerous to prolong the cataleptic state, for an attack of nerves or a general contracture might result.

If the sensitive is in the credulous state, the CATALEPTIC STATE IS OBTAINED: in *magnetism*, by the fixation of the sight or by placing the right hand upon the forehead; in *hypnotism*, by fixing the sight upon a brilliant spot during a certain time, or by the striking of a tuning fork, a gong or tom-tom, or by the projection of a beam of luminous rays upon the face. The sensitive in catalepsy will pass into the lethargic state if you lower his eyelids, or he will pass into the somnambulic state if you rub lightly the top of his head (vertex).

To awaken from the cataleptic state, it will be sufficient to blow lightly upon the eyes, simultaneously making adequate suggestions, or to make upward passes.

STATE OF SOMNAMBULISM (or *polyideism*=more than one idea).—This state may be *superficial (somnambuloid)*, proper to those with little training; or *deep*, until the exteriorisation becomes noticeable, when it is called *magnetic somnambulism*.

It is characterised by the lowering of the lids over the eyeballs, which are generally convulsed and directed upwards. Tendency towards contractures exists, but not automatism. The sensitive seems to be asleep, and does not remember anything on waking. When the eyes are closed, he seems to be in lethargic state, with less limpness however, as the limbs, when raised, maintain for a few minutes the positions in which they are placed. Abandoned to himself, he looks as if asleep, but he answers questions and obeys orders given.

With eyes open, he shows tendency to activity; he is always in motion, looks as if really awake, discusses orders given, and shows resistance in some cases. An extraordinary exaltation is noted in the muscular sense; the slightest friction produces a contraction, the mere passing of the hand over the surface will cause a muscle to contract, tighten and stiffen. The same actions which produced the contraction will cause it to disappear. The senses of sight, smell and hearing acquire an incredible keenness, and the ordinary natural functions reach a remarkable excitement. Muscular strength increases; even anæmic women have shown an extraordinary vigour.

Memory acquires great precision; the influenced person is able to sing a song, recite poetry or whole pages of literature, which perhaps he had heard only once or a long time ago.

In certain cases he will be able to read with closed eyes, thread a fine needle, or write legibly in the dark, walk about in a dark room without stumbling over the furniture, detect smells at a great distance, hear the slightest noises, follow tracks and discover hidden objects.

When an acquaintance enters the same room he is recognised at once. During this state it is also possible to *change personality*. You will say, for instance, to the subject, "*You are a Member of Parliament making a speech in the House.*" At once it will be seen that he assumes a suitable attitude and performs his part well. His personality may be changed several times.

In short, in the deeper states, belonging already to the realms of magnetism, it becomes possible to transmit, at a distance, a thought to the sensitive, obtain clairvoyance and the foreseeing of the future.

A certain number of sensitives will only obey the operator; others easily place themselves in relation with any other person; the former are the well adapted, the latter the indifferent.

The somnambulic state may show itself in a spontaneous manner—that is, in the form of noctambulism; certain hallucination dreams, talking during sleep, dressing in bed, are often the signs. In this state a person gets up and walks about with marvellous agility. He is able to perform certain tasks with remarkable ability and perfection, impossible to attain in a normal state.

There are many masterpieces which have been done during noctambulism. The noctambule may have the eyes either closed or open; the insensibility, however, is complete, the physiognomy impassive. He hears nothing, sees nothing, and recognises nothing. But, for the purpose and performance of his dream, he possesses an extraordinary keenness of sight, hearing and touch.

Everyone knows the ability of the sleep-walker to climb over dangerous places, over roofs, along rain pipes, etc. This aptitude is not always free from weakness, and instances of falls are not rare.

The noctambule is at times given to committing dangerous acts to himself and others, and unfortunately cases of theft, attempts of murder, etc., are frequent during accesses of noctambulism. As soon as the fit is over, the noctambule returns to bed, falls to sleep peacefully, and, as a rule, does not remember anything in the morning, unless it is in the shape of a dream more or less vague, such as the soul might have of its past incarnation.

The access of noctambulism may be brought on by violent

physical or moral commotion; it may also be caused by the continuous concentration of a fixed idea with reference to a certain matter.

An individual in noctambulism may in certain cases place himself in communication with another person, receive suggestions, present all the characteristics of provoked somnambulism, and may be brought to wakefulness by the same process adopted for the latter state.

Provoked somnambulism may last a long time (36 and 48 hours), if the operator does not bring it to an end by gentle blowing upon the eyes and upward passes.

The subject being in a cataleptic state, THE SOMNAMBULIC STATE IS OBTAINED as follows:—in *magnetism*, by placing the right hand on the forehead until the eyes are closed, or by means of repeated downward passes; in *hypnotism*, by the fixation of the regard on a brilliant spot until the eyes are closed, by lowering the lids, by friction upon the vertex, by weak and repeated impressions upon the olfactory organs or hearing, by suggestion or by pressure on the hypnogenic zones.

LETHARGIC STATES (or *aideism* = idelessness).—Are characterised by torpor, the limbs and the whole body being completely inert. The eyelids are lowered over the eyeballs, which are generally contracted and staring upwards. Cutaneous anæsthesia is complete. The muscles have the special faculty of contracting under the influence of friction, shock or percussion. This faculty is neuro-muscular hyperexcitability. The senses are suppressed, but sometimes the passive remains in relation with the whole audience, and in this case it is possible to suggest to him the idea of performing some action after waking.

In this state the limbs do not offer any resistance when lifted, and fall heavily when released. The subject is incapable of making a movement; it is a state of apparent decease. You can shout in his ears: he appears to hear nothing. You can shake him violently: he is insensible. Try to make him stand up, and he will fall like a log.

Cases of spontaneous lethargy are frequent. They are especially observable in hysterics, are sometimes mistaken for signs of death, and can cause the belief that actual decease has occurred. The respiratory and circulatory movements are frequently imperceptible. The skin and the eyes have the appearance they assume after death, so much so that it is only possible to decide that this has taken place when signs of cadaveric decomposition appear. All the means of which science disposes are powerless to bring to an end certain states of spontaneous lethargy; the attack, therefore, should be allowed to end of itself, and the subject must be fed by means of a sound or a spoon. The lethargic sleep may be calm or disturbed by dreams, whose recollection vanishes on waking. There are lucid lethargies, in which consciousness continues; the subject hears all that is said and done around him, but the will has no effect upon the muscles, and a person in this state will allow himself to be buried without being able to utter a word or make a sign.

By means of auto-hypnotic exercises you can provoke in your own person, without danger, an artificial lethargy, such as the yogis or fakirs of India have done for centuries. These yogis remain for several months buried in a coffin, without taking the least nourishment. It is simply a suspension of life, possible and perfectly explainable by the reduction to a

minimum of the organic permutations (7), and by the absorption of vital elements, performed elsewhere by the invisible *astral body*, thus giving room to the phenomena of *vampirism*, a very high degree of the influences known to science as *sympathism* and *contagion*.

LETHARGY MAY BE MADE TO SUCCEED CATALEPSY by the occlusion of the eyelids. It is also obtained by putting the cataleptic in the dark, and, again, can be provoked, without the previous state of catalepsy, if the subject is made to gaze at a dull object.

In the person in catalepsy it is very easy to put one side of the body into lethargy, while the other side remains cataleptized; it will be sufficient to close one of his eyes. Placing a handkerchief over the left eye and causing him to gaze at some object with his right eye, the entire right side will remain hypnotised, and not the left side. This experiment shows that the two sides of the cerebrum can work independently and antagonistically. Lethargy can be prolonged without any danger.

THE SUBJECT BEING IN SOMNAMBULISM, LETHARGY IS OBTAINED: *in magnetism*, by the imposition of the right hand on the forehead; *in hypnotism*, by applying the thumbs to the eyeballs, until muscular inertia is effected. A subject in lethargy will enter into the somnambulistic state, if friction is applied to the crown of his head (vertex). If the eyelids of a person in lethargy be raised, catalepsy is provoked.

LETHARGY IS DISCONTINUED: by blowing lightly upon the eyes, employing suitable suggestions, and keeping the hand upon the forehead, or by making upward passes.

In hypnotism, as in magnetism, lethargy in certain indi-

(7) Certain animals, such as the marmot, the hedge-hog, and the squirrel, provide another example of this sleep.



viduals is superficial, and constantly interposes itself in the passage from one state to another, according to our classification. At other times no transitions are observed. For example: if, in the waking state, the right hand be laid on the subject's forehead, he will pass into lethargy through the credulous, cataleptic and somnambulistic states, which are not noticed; and, if the action is continued, the exteriorisation and unfolding of the psychic aura is obtained. If the left hand be laid upon the forehead, these states discontinue in an order always the same (lethargic, somnambulic, cataleptic and credulous), and the waking state reappears. The waking state obtained,—if the imposition of the left hand on the forehead is continued, organic activity diminishes, and the completest paralysis of all the functions is effected. The ordinary physiological state returns by isonymous action—that is, by the imposition of the right hand on the forehead.

In hypnotism, if the passive is not in relation with the operator, he expends his own strength and is rapidly fatigued; while in magnetism, participating in the fluid or the undulatory movement of the magnetiser, he becomes less fatigued and can endure prolonged experiments.

In magnetism, hypnosis is not necessary to effect a cure, for it is produced by the action of the magnetiser's fluid. The magnetic agent possesses no medicamental virtue in itself, but acts as an equilibrating principle, assisting the patient's nature to triumph over the disease or to expel everything that may prejudice the function of the organism. From this result reactions and crises, sometimes more or less painful; but Nature in the organism, thus assisted or reformed, in good time gives battle to the cause of the ill, and, if she possesses sufficient energy, triumphs with a cure.

During the magnetic treatment the disease returns by all the stages through which it passed while developing itself, so that the last transformation will be manifested in the form of an initial crisis, and the first will appear as the last on the eve of the complete and radical cure. In hypnotic treatment, as in all medical treatment, nothing similar is observed.

The hypnotic treatment is more convenient for nervous affections without lesion; while the magnetic treatment is especially useful in organic affections.

### III.—NEUROSCOPIC PROCESSES.

(HOW TO RECOGNISE THE STATE OF RECEPTIVITY OR SENSIBILITY, OR THE PERSONS WHO CAN BE HYPNOTISED.)

ALL persons are hypnotisable, but variably, in conformity with the process, the age, the time and perseverance expended in the exercises; nevertheless, immediate hypnotism, in a more or less appreciable degree, only occurs in the proportion of 40 per cent. as to men, and 60 to 70 per cent. as to women.

Here are some rapid processes, allowing of the recognition of the influences which can be exerted by hypnotism:—

1, *Backward attraction*; 2, *Attraction of the little finger*; 3, *Hand-clasp*; 4, *Suggestion in the waking state*; 5, *Influence of the bright point, hypnotic ball, or rotary mirror*; 6, *Influence of the magic mirror*; 7, *Influence of magnets*.

1, BACKWARD ATTRACTION.—Placing the individual in a standing position, with the feet together, stand behind him and apply the two open hands lightly to his shoulder-blades, as near as possible to the spinal border, the fingers ending at the inner third of the sub-spinous cavity. After thirty or forty seconds of imposition the subject, without having been warned of the effects, nearly always perceives a more or less active sensation of heat, which is not long in spreading over the entire dorsal region. Sometimes he feels tremors in the same region, with a species of weight on the shoulders, or an impression of glacial cold. At other times not the slightest sensation is produced, while the hands are being applied. But in every case (at least, where the subject is impressionable, suggestible), he feels himself strongly

attracted backwards at the moment when you withdraw your hands, and this attraction is so sudden and so irresistible that he loses his balance, so much so as to fall if he is not upheld. What is perhaps more extraordinary is that this phenomenon of attraction is also effected without contact, when the hands are held to the shoulder-blades at a distance which may vary from two inches to a yard or more. In spite of the distance, the subject perceives the warmth irradiated by your hands, and each time you retire slowly backwards he has the illusion of wires pulling him in the same direction. The number of persons sensitive to the action of this process is much greater than might be supposed; the effects are more or less noticeable in fifty out of a hundred persons, and reveal extraordinary suggestibility in twenty-five out of each hundred. Persons have been known who feel the influence of the hands at the distance of seventy or even one hundred yards.

The following is the method of obtaining the **BACKWARD FALL BY FASCINATION**:—Make the subject place himself in the same condition of passivity as already recommended, and say: “Think that you must fall backwards. As soon as I look at you, you will feel a force that will pull you more and more backwards.” (Tell him that he must look you in the eyes without intermission.) Then gaze firmly at the base of the subject’s nose, saying: “You feel something attracting you backwards . . . fall backwards . . . backwards . . . you are being attracted backwards.” Giving these suggestions, advance towards him to save him from the effects of the fall. By analogous processes you can cause him to fall forwards, to the right, to the left; force him to advance, retreat, open or close his mouth, put out his tongue, spread out his fingers, open or close his hand, glue his hands

together, fasten them to yours, to a wall or to a table; make him drop some article; clap his hands; open or close his eyes; seat himself or rise, etc.

2, **ATTRACTION OF THE LITTLE FINGER.**—Ask the subject to give you his right hand, ungloved. Hold it palm downwards, and with your left hand press softly his fingers, leaving the little finger free. This done, attract this finger to you by slight, slow, horizontal passes, and repeat the passes until he follows the movement of attraction. You can then suggest verbally that the little finger remain separated from the others until the moment when you wish to discontinue the phenomenon. After the operation, it is necessary to release the finger, hand and forearm, by means of the cold blast.

3, **HAND-CLASP.**—Select a pale, nervous person, with excited eyes, and, informing him that in the human organism there exists a magnetic force, ask him to grasp, with his two hands, two fingers of your right hand. Some minutes after, enquire if he feels anything. If he is hypnotisable, he will say that he feels a prickling and torpor in the arms and the upper part of his body.

Then say: "Squeeze my hand hard, harder still—enough! Now you cannot let go my hand!" And so it will be. Passing your left hand over his arms, intensify the muscular cramp so that he cannot release your hand, even at your command. A puff on the hand, and the assurance that he is free, immediately puts a stop to the cramp.

4, **SUGGESTION IN THE WAKING STATE OR IN THE STATE OF CREDULITY.**—Is obtained by gazing fixedly at the eyes of the subject, and commanding him with a firm voice and an assumption of authority to "do such and such a thing

(close his eyes and be unable to open them, keep his mouth closed, etc.)” Persons susceptible to these processes are the most sensitive.

5, INFLUENCES OF THE BRIGHT POINT, OF THE HYPNOTIC BALL, AND OF THE ROTARY OR REVOLVING MIRROR.—If you cause a subject’s gaze to be directed on a bright point, fixed or moving, or one of those balls called hypnotic, or a rotary mirror, and at the end of some moments the person feels a sensation of weight in the eyelids or has an irresistible desire to sleep, the hypnotic states can be induced in him. The mirror may be substituted by a luminous globe, rotated by clockwork. The globe should be of glass or china, painted blue, a colour of powerful influence in the production of hypnosis or of the anæsthesia necessary to surgical operations (8). In the same way as the hypnotic ball, this apparatus allows of the putting to sleep of several persons simultaneously, without fatiguing the operator in the least.

The revolving or rotary mirror is generally used in the daytime and for a large audience. It should be arranged in

(8) THE INFLUENCES OF LIGHT AND COLOURS.—*Surgical blue.*—*Savants* of to-day tell us that colours are forms of luminous motion and that they have a great influence in Nature. Their action upon vegetable growth has for a long time been recognised; certain plants, that grow rapidly under violet-coloured glass, become blanched and die under red glass. Colours are more or less favourable to the development of certain animals (fishes, batrachia, insects). We know, by experiment, that red is fatal, green harmful, yellow and orange neutral, blue and indigo favourable, violet very favourable. Everybody knows that red makes bulls furious; but what is not generally known is that bees reared in violet light swarm oftener and supply much more honey. The vicinity of colours is of great importance in the fine arts, and coquetry knows how to take advantage of this fact. Many ladies know that the *toilettes* that bring out their beauty are those which present two complementary colours—that of the hair and that of the costume.

The blonde will choose for preference turquoise blue; the brunette, red; the chestnut-haired woman, violet; the red-haired woman, green; the golden blonde, blue-green. In various diseases, amongst others small-pox and diseases of the mind, doctors conduct by means of colours a treatment that gives satisfactory results. All magnetisers say that sensitives have a predilection for blue, and dislike yellow. The influence

such a manner as to receive light and reflect it upon the persons to be hypnotised, who will be in a darkened part of the room, and will look intently at the mirror for the space of about half-an-hour, with the thought concentrated on the idea that they "wish to sleep." The operator will assist the coming of the sleep, if he suggest :

"Around you everything is dark, you commence to blink . . . you feel sleepy. . . . You only hear my voice. . . . When I have counted ten, you will be asleep."

Then begin to count slowly from one to ten, making passes over the eyes of those to be hypnotised, suggesting : "Sleep . . . sleep."

For the use of the hypnotic ball see the MIXED PROCESSES OF HYPNOTISATION, No. 23.

6, INFLUENCE OF THE MAGIC MIRROR.—Magic mirrors are classified in the following manner :—

Discs and instruments of black—*saturnine mirrors*; vases and crystals filled with water—*lunar mirrors*; metallic sheets or spheres—*solar mirrors*. The first are best for use with young people, the second for women, and the last are more synthetic and are suited to clairvoyants assisted by the operator.

Each of these classes can in its turn be divided into four of blue in *materia medica* is well-known, and several doctors use the colour as an anæsthetic. The insensibility obtained lasts several minutes, and only affects the head, but it is quite complete enough to allow of the painless drawing of teeth. This process is successful in about 60 per cent. All declare that, under the influence of blue light, they have an impression of calm, quietness and well-being, similar to that of sensitives when they sink into hypnosis. It is recognised that blue light has an equally important influence in the production of the hypnotic sleep. The hypnotiser does not apply the blue light by the same process as doctors induce anæsthesia, which is not always practical, requiring a light, blue veil and a blue electric lamp furnished with a powerful reflector. The hypnotiser causes the eyes to be fixed on a blue ball or a globe of blue glass allowing an internal light to shine through.

kinds, suited to the various temperaments of those who use them. Their composition can be varied, and they can be adapted to zodiacal or planetary influences, which is easy to those who know the theory of magical congruities. Well-polished metal surfaces are generally used, such as steel, copper or tin, surfaces of precious or semi-precious stones, or crystal spheres magnetised or consecrated by formulas and ceremonies, in conformity with the faith of the operator. A disc of wood, slightly charred, may also be used; an oval piece of paste-board, covered on one side with sheet-tin, and on the other with a piece of cashmere; a crystal bottle full of limpid water, or a crystal cup full to the brim of water, placed on a table with a white cloth and with two candles behind it. "Clairvoyance by the cup of water," say the magicians, "requires the conjunction of two persons—the operator and the clairvoyant. The latter seats himself facing the cup, in such a manner as to see the horizontal surface of the water. The operator then approaches, and, standing up, holds his right hand over the head of the clairvoyant, calling three times upon *Anael*, the spirit which presides over this operation.

"At the end of one minute (should it be successful), the clairvoyant sees the water bubble; then the colours of the solar spectrum appear, and finally are shown visions and the answers to the mental questions which may be put."

There is also the famous *Bhattah's mirror*, of crystal, with a coating of paranaphthalin saturated, by a special ceremony, with the magnetism of boys and girls who have not yet reached the age of puberty; and *Swedenborg's mirror*, plate-glass on which is burnt-in a paste made of very fine plumbago powder and sweet oil. This mirror is placed before the



clairvoyant at a distance of about eight inches, while the operator, standing, fixes his gaze on his cerebellum with the intention of *illuminating* him, mentally invoking his protective genius to facilitate the vision.

All persons sensitive to the action of the magic mirrors may be considered hypnotisable.

7, INFLUENCE OF MAGNETS.—In this is employed the *hypnoscope* or the *sensitivometer*. The hypnoscope is a small cylinder of magnetised steel, split open lengthways in such a way as to have two edges—*its poles*, which, when not in use, should be connected by means of a strip of steel. This latter withdrawn, the individual to be experimented upon introduces his forefinger into the cylinder, allowing both poles to rest upon it. When two minutes have elapsed, he withdraws his finger, and, if he possesses sensibility, the characteristic phenomena appear: goose-skin, itchings, stings, sensations of heat, cold, or dryness.

The sensitivometer is a bracelet of magnetised steel opened in such a manner as to present two extremities: the + or positive pole, and the — or negative pole; which, when not in use, should be connected by a piece of steel. It is also recommended that, in order not to lose its power too quickly, the instrument should be always suspended by a cord, so as to orientate itself in harmony with the polarity of the planet. To use this instrument, it is placed pointing east and west, the piece of steel is gently withdrawn, and one of the wrists is introduced, the opening being on the pulse side, with the positive pole on the side of the little finger (which is also positive), and the negative pole on the side of the thumb, negative also. This isonymous application causes a pricking in the tips of the fingers, heat in the palm of the hand and

in the forearm. The excited or irritated nerves produce involuntary movements. A quasi-hyperæsthesia (9) is observed, an augmentation of activity always accompanied by indisposition, with heat in the head, contraction in the muscles of the arm, then contracture, and sometimes anæsthesia. Heteronymous application, that is, the + pole on the thumb side, and the — pole on the little-finger side, produces opposite effects, but more slowly. They are: a kind of tickling in the tips of the fingers, an agreeable freshness in the hand which is felt as far as the head, torpor in the arm and diminution of activity; and, if these symptoms are intensified, anæsthesia and even paralysis result. Persons who experience these effects are excellent sensitives. They can be put to sleep with the greatest of ease, either by the action of the magnet applied in isonymous position, or by human magnetism. They manifest almost all the hypnotic states. The use of this instrument may also be of advantage in therapeutics, especially in obstinate affections of the hands and forearms.

(9) Hyperæsthesia is exaggeration of the sensibility.

## IV.—SUGGESTION IN GENERAL.

### (LAWS OF IDEOPLASTY.)

SUGGESTION is every idea accepted by the cerebrum, or, to put it in another way, every influence exercised upon the cerebral functions by some impression transmitted to the cerebrum and perceived by it. It may be styled *ideoplasty*, physiological realisation of ideas, reaction of the moral upon the physical, or operation whereby the attention and the will are concentrated upon a fixed idea with the object of obtaining a definite effect. This effect is generally the transformation of the idea into an action to be realised immediately or later on. The name of suggestion is also given to the actual idea that constitutes the object of the suggestive act, and sometimes to the effect which results, or should result.

Suggestion is produced constantly, or tends to be produced whenever two or more persons are in company. As a matter of fact, every word uttered suggests in the hearer a thought or a response; every movement calls for a corresponding movement; there is acquiescence or accord if the suggestion is agreeable or sympathetic, repulsion and disagreement when the suggestion displeases or is antipathetic. The lawyer, by his reasoning, influences the minds of judge, jury, and public; the clergyman, by his sermon, those of his congregation; the orator, by his eloquence, those of his audience.

The same obtains with the doctor who, by his mere presence, suggestionates invalids and those who may be standing round; the medicines and prescriptions often represent an *accessory* of the doctor's visit; the essential and most

efficacious part of it consists of the hope with which he inspires them and the testimony of the improvements that appear. When the invalid has confidence in the treatment, the cure is half-effected; to give his patient hope, is the first duty of the medical man; his presence, his words, his moral influence, are of more effect than the best of medicines.

Admitting that ideas are forces, the mechanism of suggestion is explained in the following manner:—Any idea accepted by the brain is transformed into action in a period of time more or less prolonged. This explanation of the psychologists is also admitted by the physiologists, who teach that every brain-cell actuated by an idea actuates in its turn a nerve-cell, which arouses to activity the fibres whose part it is to transform that idea into action. It is the official recognition of that affirmative of the old occultists: *All that enters the mind goes out by the muscles.*

Expanding this principle, it can be said:

1. That every suggested idea produces a corresponding impression; the point in the brain impressed by the idea reacts in a way that provokes an act corresponding to that idea. Describing to a glutton a succulent dinner, we develop in him gustatory suggestions, which can be rendered in the well-known expression: *My mouth waters.*

2. That every idea constantly repeated ends by being engraved upon the brain and provoking the act which corresponds to that idea. If, in the street, you meet a man, healthy, strong, and vigorous, and ask him: "What's the matter with you? You are pale; are you ill?" and three or four other acquaintances make the same remark to him, he will go home ill.

Suggestion may be compared to drops of water which, falling continuously on the same spot, wear a hole in a stone, and end by perforating it. It can be exercised and manifested by, and on, each one of our senses. The infant is suggestionated and put to sleep through the muscular sense—that is, by the touch, in the rhythmic, measured movement of the cradle.

The bird is suggestionated and fascinated by the eyes of the snake, fixed upon him. It is a suggestion through the sense of sight. The miller sleeps to the sound of the mill, and when it stops he wakes; it is a suggestion through the sense of hearing.

As a rule, says Dr. Ochorowicz, suggestive phenomena or phenomena of ideoplasty are special examples of the law of reversibility. If heat can produce mechanical motion, mechanical motion can produce heat. If electricity provokes magnetism, inversely magnetism can engender electric currents. If the voice can produce undulatory air-currents, undulatory air-currents can produce the voice.

Ordinarily, it is sensation that evokes the idea; but, in ideoplasty, it is the idea that provokes the sensation. This inverse transformation is called *hallucination*, when it is spontaneous; and provoked hallucination is usually called *suggestion*. It is invariably an ideoplasty of the sensations, or passive ideoplasty. It may be positive or negative. It is positive when it determines the perception of an excitatory cause that does not exist; it is negative when it renders impossible the perception of a real and actual agent.

It is possible, for example, to render invisible, even in the waking state, a person or object, or part of a person or object; so that the retina of the hypnotisable individual, even if

awakened, shall remain absolutely insentient to the sight of some object determined upon. And if, for instance, a person smoking a cigarette is rendered invisible, man, cigarette and smoke will be invisible to the passive; but, if the man lights a second cigarette not bewitched by negative ideoplasty, the passive will be dumfounded to see, travelling through the air, a cigarette that smokes itself. In close neighbourhood with ideoplasty of the sensations exists ideoplasty of the movements, or active ideoplasty, which may also be positive or negative.

The idea of yawning provokes actual yawning; a movement of some sort is suggested, and the passive cannot withhold himself from that movement. In this way it is possible to order the writing of a confession or of a will, to command a murder, or even suicide. It is also possible to prevent the execution of certain involuntary movements. You trace, for example, an imaginary line, and the passive will become quite incapable of passing it, not on account of a momentary paralysis of the muscles, but by reason of a temporary amnesia of the movements on that particular occasion, for, just as there is word-forgetfulness (amnesia verbalis), so also is there amnesia of motion. It is always the idea of the impossibility that renders the movements impossible, and from this results active-negative ideoplasty.

Then there is material or trophic ideoplasty, which may be positive or negative. By this, no subjective, sensory-motor modification is referred to; but a change, real and objective, of the vital functions, and of vegetative functions in particular.

It is common knowledge that, when the skin has been burned, the pain of the burn is represented mentally; but

can it be possible that the idea of the burn is capable of producing an actual local inflammation? However unlikely the phenomenon may appear, it is none the less true. By prolonging passive ideoplasty, it is possible, sometimes, to provoke a local inflammation, or even a swelling.

And, inversely, they can be made to disappear by the same process. Continuing the suggestion, not only are the sensations of heat and cold provoked, but also an actual increase of the peripheric temperature. It is possible to diminish or increase the pulse-rate, the secretions, the permutation of material; to create a ravenous hunger, to satiate it for several hours, determine the duration of natural sleep, cure insomnias, modify the necessities and the moral character of individuals, and render them absolutely unaffected by powerful doses of spirits, opium, morphine, etc.

By psychic inoculation also, better than by vaccines or hypodermic injections, it is possible to protect against small-pox, plague, cholera, typhus, yellow-fever, tuberculosis, hydrophobia. It is of this that the unjustly neglected *mental healing* consists.

## V.—SUGGESTION UPON ONE'S SELF.

### (INFLUENCES OF AUTO-SUGGESTION.)

SUGGESTION upon one's self, or AUTO-SUGGESTION, is the voluntary act, and nearly always the involuntary or unconscious act, by which our nervous force is accumulated and concentrated upon an idea, and whose result, or tendency, is to provoke a definite effect. The name of auto-suggestion is sometimes given to the idea itself that constitutes the object of the suggestion, as well as to the effect which results, or should result.

Auto-suggestion is one of the most important questions to consider in the physical sciences; it is recognised as the principle in many of our actions; the majority of our determinations are consequent to it; and by it are produced many physical or moral ills.

It enters into nearly all the circumstances and situations of life. Our designs, our wishes, our joys, are almost always cause or effect of auto-suggestion. Every sensation which penetrates to the brain and is perceived by it provokes a reaction and tends to be transformed into an action. If the sensation is energetic enough and the impression sufficiently deep, the reactional act is manifested immediately; such is the case with a more or less violent emotion. If, on the contrary, the sensation is merely transitory and is not reproduced, or is only repeated a few times at long intervals, the cerebral reaction will not be sufficiently strong to produce



an exterior act, and it may even happen that the impression disappears. If the same sensation is often repeated, the reaction will be fortified, will increase, and finally, when it has acquired sufficient energy, will effect the act provoked; the accumulated nervous force is abruptly exhausted, and all is in order again, either definitely, if the same sensations do not recommence, or until some future occasion when the same incitations shall again affect the nervous system.

In this category may be placed the diseases called nervous diseases, with intermittent crises, such as hysteria, hysterio-epilepsy, epilepsy and other neuroses, which are sometimes due to heredity, but which may have been occasioned by involuntary and unconscious auto-suggestions. It is also thought that an unvarying mode of living and the influence of surroundings may be preponderating morbid causes and unconsciously sustain a malady, and it is understood why a doctor, in a large number of cases, having exhausted all his resources, advises a change of air or climate, new and different occupations, constant amusement, or isolation. In all these cases the suggestive treatment may be tried with advantage.

To auto-suggestion can be attributed vicious habits, defects, certain obsessions and irresistible impulses, such as kleptomania, which, as is well known, is a mania which some people, occasionally very wealthy persons, have of stealing articles from the big shops.

Involuntary auto-suggestion is also shown in the vertigo which makes an individual precipitate himself into space. To provoke this nothing is more dangerous than to throw a stone into an abyss; following it with the eyes, there is formed a vivid representation of its fall, and this decides the

individual to throw himself into the depths. In the same way, also, when crossing a river, it is well to look upwards, and not at the current, for the idea of the movement of the water incites one to follow it.

To sum up, vertigo is induced by the mere recommendation "to be careful not to have it," in the same way as a servant is led to break crockery in the face of a threatening and inopportune warning "to take care not to break it."

Auto-suggestion may also be the cause of suicide. A soldier, in prison, having hanged himself with a cord which he had fastened to a window-bar, and the corpse having been removed, another soldier was posted as sentry. When they came to relieve him he was hanging dead. This double fatality gave rise to various suppositions; the other privates being reluctant to perform sentry-go, a sergeant volunteered. Hardly had he been left alone when he felt something brushing against his face, and, looking up, perceived the fatal cord, which swung gently in the wind, offering its loop at the height of his face, as if inviting him to make use of it. Little by little there came to the sergeant the idea of passing it round his neck, and he was actually doing so when, just in time, they came to relieve him. The sergeant thereupon explained what had happened, the suggestion of which he was victim and to which he was about to succumb. They removed the cord, and everything returned to its normal state.

Religious belief is a cause of the cure by unconscious auto-suggestion on the part of the invalid, who, possessed of faith, trusts in religion and in the saints or spirits he invokes. Let the object of your faith be true or false, its effects will be very much the same. Talismans or charms

act also by auto-suggestion, and many remedies produce, by auto-suggestion, excellent effects. A woman was once cured by *mercurial* treatment, which consisted of the application of a thermometer to the arm-pit; in the first place, of course, they put it there merely to ascertain her temperature; however, as the sick woman declared that she felt great relief, they continued the application, and she was cured.

Beliefs and superstitions produce effects due to auto-suggestion. If a child wets the bed, threaten to make it eat a rat. If your nose bleeds, a key put down the back will stop the hemorrhage.

We must learn to recognise auto-suggestion, to utilise it to a favourable end, and to fight against it when it interferes with our rest, our interests and our health.

Take the case of a traveller who, at a fixed, unalterable hour early next morning, must leave by train. On lying down he says to himself that he must be up and ready to start by such-and-such an hour; he dreams in his sleep; is obsessed by the same thought throughout the night; now and then he wakes up in a fright, rises, looks at the time, and goes back to sleep; his preoccupation is continuous, it persists during his sleep, which it disturbs; there is a fixed idea which has stamped itself on his brain and which remains all night, in spite of his fatigue and his need of rest. This fixed idea is an auto-suggestion; the labour performed by the mind in order not to miss the time is a labour of auto-suggestion; the fact of awaking at the desired hour is a result of auto-suggestion. Auto-suggestion is therefore a cause of disturbance; the deep and unaccustomed preoccupation disturbs the slumber and may render it impossible; the nervous force expends itself in continuous cerebral action,

instead of in the repairing of the powers. The night's rest is spoiled, and the traveller wakes up indisposed, with a feeling of general fatigue. But when the same occasion, by constant repetition, becomes a habit, auto-suggestion ceases to be wearisome or tiring: sleep is calm, tranquil, beneficent; the obsession of rising at a fixed hour disappears; nervous force is preserved; the brain remains passive, and only arouses to action on the awakening, which is effected at the precise moment and is accompanied by a feeling of general well-being, without fatigue or excitement. It is that the education of the thought has generally been effected by the more or less regular repetition of the same act; the fixed idea has only betrayed itself at the conclusion of his sleep, and has not preoccupied the person, because he has acquired the feeling of certainty that he will wake at the moment fixed by his will.

This example of auto-suggestion, conscious and voluntary, shows that it can be educated, guided, governed.

A freak named Thomas, exhibited in Barnum's circus, introduced pins into his flesh without feeling the slightest pain, and the pin-pricks did not bleed. He declared that the insensibility only appeared *when he desired it*; it was necessary for him to make this suggestion; for, on the contrary, he would have felt pain, and the wounds would have bled. Thomas could govern not only his vaso-motors, but also his heart; he could hasten or retard at will the circulation of his blood. This last fact, however, is not a solitary case; for a long time physiologists have studied individuals who can, at will, suspend the action of the heart. We ourselves also know the case of an elderly man who is slightly hard of hearing, and in whose family several persons have gradually become

stone-deaf at the age of twenty-five or thirty, without recognised cause and not as a result of heredity. The man of whom we write has preserved his hearing for several years by voluntary auto-suggestion, which he administers to himself from time to time at night, at the moment of falling asleep.

It is clear, therefore, that by auto-suggestive action we can influence our whole organism; accumulate our nervous force in some particular region, concentrate it upon an idea or act to be realised, upon a function to be modified, conquer fear, have energy and courage, acquire good habits, make certain inconveniences vanish, lessen pain in the majority of diseases, cure nervous maladies, increase the power of resistance, develop and fortify the will.

The efficacy of auto-suggestion increases in direct proportion to the practice of him who employs it.

It is necessary, in the first place, to know how to concentrate the thought, by means of the fixing of the gaze on a bright or dull point, without blinking, and by the mental reading of clearly written lines containing the suggestions it is wished to make. In the first attempts it is also well to repeat aloud the object of the auto-suggestion, to prevent the attention from straying. Afterwards make the suggestions in a low voice; and, in the end, the concentration of the thought will be enough; the exercises always to last about half an hour, preferably at night.

Very practical and efficacious is auto-suggestion while awaiting natural sleep; for, during the sleep, our mind employs itself with work whose result we find upon waking. The solution of a special problem in philosophy or mathematics, which you have found impossible in the waking state, will

be in some way revealed upon awakening, if just before falling to sleep you have pondered deeply over that problem, and if its details have been arranged in a clear, concise manner. The child who, before sleeping, repeats the lesson he must know on the following day, uses, without being aware of it, the same process.

The influence of auto-suggestion is still more powerful and rapid when the student endeavours to suggest himself into the hypnotic sleep. The possibility of self-hypnotisation is one of the most useful of discoveries. The process is as follows:—Sit or lie down comfortably, close the eyes and think, with concentration: “I am falling asleep . . . falling into a sound sleep . . . I am sleepy . . . I am very sleepy . . . I am dozing . . . dozing . . . I am sleepy . . . I am sleeping soundly.”

Insisting strongly on these mental suggestions and renewing the efforts throughout several days following, sleep will come infallibly.

The fixed and prolonged regard of some object, suppressing any inclination to blinking, is for many an excellent method of auto-hypnotisation.

Another excellent way is to seat one's self comfortably at a table on which is a blue bottle full of water, and gaze into the interior of the bottle, meditating on sleep. It is the least fallible process, and at the same time the quickest and most innocuous. Its efficacy will be increased if a light is placed behind the bottle. Dr. Lawrence's hypnotic ball produces the same effect if one gazes at its central point, avoiding blinking, especially if there is a light behind the ball.

Still another method of auto-hypnotisation is to combine

mental suggestion with steady and prolonged regard of a point.

In fine, auto-hypnotisation offers no risk of any kind, and the awakening always happens spontaneously, as in natural sleep. It is possible to suggest to one's self an awakening at a certain hour, self-confidence, strength of will, and development of the memory and of other faculties.

## VI.—SUGGESTION UPON OTHERS.

HETERO-SUGGESTION is the name applied to the art of influencing others, communicating ideas to them, and obtaining from them all or part of what we wish. It is constituted by the ideas which come from outside by ordinary means, or which are imposed with some end in view. It embraces the *verbal suggestion in hypnosis*, the *verbal suggestion in the waking state*, and the *suggestion of manners, gestures, or attitudes*.

There are two things to consider in verbal suggestions: firstly, the choice of words within the scope of the subject's comprehension; secondly, the manner of speaking. The manner of speaking is of enormous importance. You should speak not loudly, but deliberately, with conviction and confidence. If you stammer timidly, if you appear to search for words, as if repeating a lesson learned but imperfectly remembered, do not expect a success. Impose your will upon the subject by a tone decided, firm, positive—and you will be certain to obtain the influence. Practice will soon give you the necessary confidence in your suggestions. Alone in your room practise making aloud some of the suggestions which seem suited to the disposition of the persons whom you propose to influence: perfect them, and try their effect even in the waking state.

Suppose to yourself, by thought, that you actually have a subject before you, and that you wish to make him fall backwards. Keep your eyes wide open and say, in a positive



tone, gazing at some fixed point as if the subject were in front of you: "Fall backwards . . . a force is pulling you backwards . . . you are drawn back farther and farther . . . fall! . . . fall!" Making these suggestions, *think intensely that you wish the subject to fall.*

The utterance of the hypnotiser when he speaks with conviction and confidence, and above all when he thinks strongly that the subject *must obey*, is in reality a *force*. The manner of conveying suggestions—that is, of choosing suitable means of expression and speaking deliberately and with conviction—is not the only thing that renders them effectual. There must also exist in the operator a species of *personal magnetism*, the result of his practice, of his will-tension, of his self-confidence and of his unwavering expectation of the desired phenomenon. This is so true that, where the scientist fails, without the use or practice of hypnotism, the ignorant, illiterate man who has properly managed his gaze, his utterance, and his thought, and has already influenced individuals in the waking state, obtains a marvellous success.

Experience teaches that practice develops to an extraordinary extent the force or influence produced by magnetism, and it is well, therefore, to practise upon as many children and adults as possible the *drawing attraction in the hypnotiser's hands*, as we explain in *Neuroscopic Processes*. You can also experiment with a piece of paper, attaching it to the wall some little distance off with a nail or a pin, *thinking intensely that it must follow your hands*. Few indeed are the persons who succeed in evolving sufficient nervous force to attract the paper; but these daily exercises, even if unattended by success, will help you to obtain influence over

animate subjects. The celebrated medium Home could dislodge objects at a distance; the fakirs of India succeed, by methodical manipulation, in displacing heavy masses by the mere laying on of hands, and in hastening the growth of plants by digital imposition and fixation of the gaze. But these extraordinary powers can only be secured by those who follow the instructions given in our *Treatise on the Obtaining of Irresistible Practical Powers*, to be published shortly.

VERBAL SUGGESTION IN HYPNOSIS IS CONVEYED when, by means of the uttered word, we inculcate ideas in a person in a state of hypnotic sleep. The suggestibility being augmented, since the cerebrum is passive, with will and reason weakened, the direct suggestion is usually employed, consisting of the affirmation, pure and simple, of whatever it is wished to impose. Therefore, having placed the subject in a state of profound somnambulism by one of the processes already explained, take his left hand, hold it firmly, and at the moment of conveying the suggestion pass the fingers of your hand across his, from side to side. Repeat the suggestions in a decided manner, gazing always at the base of his nose, willing determinedly: "You have to obey my suggestions"—and suggest all you wish to be done, immediately or upon waking, or at a period more or less remote (*post-suggestion*), saying, for example: "To-morrow, at three o'clock in the afternoon, you will go into town and purchase such-and-such articles. You will not remember that the order was given you by me, but you will make me a present of these articles." Then awake the subject.

Post-suggestion may be verbal, mental, in the waking state, or in hypnosis. It has been successful after an interval of 62 days, 172 days, a year, even. The process is always

as follows:—The hypnotiser gives the command: the subject returns to his normal state; but at the appointed moment the subject proceeds, unconsciously, in accordance with the order he has received. Yet another example, in the state of hypnosis:—Begin by putting the subject into a deep sleep, and say: “Listen to me . . . one hour after you have awakened you will take your handkerchief from your pocket and pass it over your face as if you felt hot. . . . You will not know that the command was given by me. . . . You cannot help obeying me.”

Insist on the suggestions, assuming a tone more and more positive, and the result will correspond to your expectation. An excellent means of making one's self obeyed is, for the hypnotiser, to take with his right hand the left hand of the subject, pressing it lightly and touching the subject's forehead with the fingers of the left hand, while the suggestions are being made.

VERBAL SUGGESTION IN THE WAKING STATE is when, by means of the uttered word, we inculcate ideas in a person while he is awake. In this state the suggestion is nearly always inquired into, modified, neutralised by the reason, reflection, or judgment.

If anyone gives us certain advice, suggests an idea, incites us to some action or undertaking, we reason, reflect, weigh the “pros and cons,” and decide with our free judgment and complete independence. This is what also happens in conversation, or when one listens to an eloquent and agreeable debater, the suggestion always being conveyed from him who speaks to him who listens, and the better the more passive the attention given, especially when the latter is less instructed than the former.

You cannot depend upon the direct-suggestion process except with children or poorly-educated or unintelligent people, or with persons eminently susceptible to suggestion. The indirect suggestion is therefore resorted to, and consists of the conscious evocation of ideas in the listeners themselves, which are superseded in the *inconscious* by other ideas, especially by the more recent emotional states.

It is to some extent the Socratic method, which makes clear to the listeners the relations between things, ideas, and sentiments which escape them.

By indirect suggestion the listener can be forced to formulate to his own benefit the conclusion of our reasonings, which should almost always be made in the same way. One's surroundings also constitute a powerful agent of indirect suggestion continually at work. Such is the case with sufferers from melancholia, who believe themselves to blame, and to whom, at each instant, everything shows that they are considered to be ill; similarly with hypochondriacs, who believe themselves attacked by organic diseases and find themselves treated for nervous trouble; and with the obsessed, the morbid, etc., who, endeavouring in the midst of other invalids to dissimulate their condition, end by thus restoring their enfeebled will, acquiring the power of self-government.

In psychotherapy indirect suggestion is one of the processes most frequently applied to a great number of cases, especially nervous cases like hysteria and neurasthenia, and in almost all the curable psychoses and psychoneuroses.

In the waking state, as well as in hypnosis, sensory disturbances can be caused by means of suggestion. Everyone knows that imaginary impressions, having the character of

reality, can be perceived by the organs of each of our senses.

Sensory disturbances are sometimes spontaneously manifested under the influence of certain causes, such as extreme fatigue, sustained privations, fear. In fever, hallucinations of the vision and hearing are frequent, and then provoke delirium. They appear also in insanity. The abnormal state of the nervous system known as *ecstasis* admits of hallucinations of the sight or hearing.

*Ecstasis* can be provoked by hypnotic manipulation, and sometimes appears spontaneously under the influence of a fixed idea or of deep thought. In alcoholic intoxication the hallucinations can reach an exceptional intensity. Alcoholics, in their accesses of *delirium tremens*, imagine themselves followed or threatened by thieves or murderers, and attacked by certain animals—snakes, rats, etc. Cerebra enfeebled by illness, old men, children, are susceptible to sight-hallucinations, spectres, apparitions. Under the influence of certain excitatory perfumes, such as opium, Indian hemp, or haschisch, morphine, etc., illusions or hallucinations of all kinds are produced.

Although able at times to work a veritable transformation, it is generally by suggestive illusion that the Indian fakirs change the temperature of some substance or other, or the appearance of water into that of milk, or any other beverage.

For example, to give a taste of salt in the mouth, it is suggested: "In an instant you will have a taste of salt in your mouth. . . . The taste will grow stronger and stronger . . . your saliva will have a salty savour . . . your mouth is full of salt . . . of the salt from your tongue . . . salter and salter." The suggestion is insisted upon until the effect is obtained.

In a similar way you can give the taste of mustard, pepper, quinine, cod-liver oil, wine, iced water, sugar. You can cause a person to find everything he may taste insipid, or give the taste of a suggested substance in place of the savour proper to the substance which the subject is tasting, and which he will imagine to be another. You can abolish for a time the olfactory sense, render the perception of odours confused, or suggest imaginary scents, as in the following case, which happened in the waking state:—

“Professor Slossen, of Wyoming University, in the United States, appeared one day in class before his students, carrying in his hand a bottle carefully wrapped up in paper and cotton-wool. Seating himself in the professorial chair, he said more or less as follows:—

“‘Gentlemen, this bottle contains a liquid with a very powerful characteristic smell. I am going to uncork it to discover the exact time it takes for an odour of such intensity to diffuse itself in the air. I therefore request each student here, as soon as the smell is apparent to him, to raise one of his arms.’ He then took out his watch, placed it, open, on the table, and, unwrapping the bottle with great care, uncorked it suddenly, covering his nose with his handkerchief, and awaited the result.

“Fifteen seconds passed, and already most of the students on the front bench had raised their arms; within forty seconds the odour had spread to the back of the classroom, in regular parallel waves, as was demonstrated by the movement of the arms, which were being raised, one after the other, all over the room. A minute passed, and many of the students on the front bench began to feel unwell, and retired precipitately, unable to bear any longer the intensity of the smell.

“The experiment was over. The bottle contained simply—distilled water!

“What Professor Slossen wished to discover in this conclusive fashion was—not the expansive power of the smell (for, as a matter of fact, there *was* no smell), but the power of suggestion.”

In whatsoever species of suggestion, in the waking state or in hypnosis, it is easier to deceive the sense of smell or taste than the sense of sight or hearing, and it is easier to make believe that one thing is another than that there is some object in empty space.

Persons susceptible to suggestion believe they see picturesque country-sides, fairy-like scenes, spectres, everything that the operator may wish to suggest. Say, for example: “Close your eyes . . . you see a forest . . . a vast forest . . . wide-spreading trees. . . . Look at this forest . . . these trees . . . on every side . . . and more trees . . . you are now in the depths of the forest. . . . You see trees on every side . . . in this immense forest.” Insist on the suggestions more and more affirmatively.

When the subject shows signs of believing that he is in the forest, you can suggest appropriate scenery, mountains, rivers, parks; or lions, horses, dogs, the march of a regiment, carriages passing, etc.

By an analogous process you can make the subject believe that he is in a fishing-party, that he hears a noise, music, a song, the cry of some animal; you can temporarily suppress the senses of hearing and touch, produce insensibility, exaggerate sensibility, perturb the ideas, etc.

Suggestion in the waking state is constantly practised in social relations by the most varied means, and its principal

object is to convince or to gain sympathies which may contribute to the increase of our personal power or to our success in life.

THERE IS SUGGESTION OF MANNERS in every private and social act by gestures, attitudes, styles of dressing, speaking, writing—in short, in every proceeding, since it is evident that one is more or less disposed, not only to receive ideas from others, but to imitate their examples, which, like fruits on a tree, surround their own primary cause.

In everything there is a psychic irradiation, whereby that which seems secret can be discovered, and for this reason it is well always to bear one's self correctly, even in the most private acts and thoughts.

When our personality is developed by our self-government, in accordance with the processes of magnetism, the incitation to suggestion is spontaneous, unconscious, even. The individuality of the magnetiser transmits itself to those who surround him without his desire, because his thoughts, active and powerful, proceed directly to those whom they concern. They reach out, imposing themselves, and those persons who are susceptible accept them as having originated in themselves, as the expression of their own desires, their own actual intention.



## VII.—SUGGESTION OF MUSIC.

MUSIC, by the ringing sounds which it produces in the imagination, in the senses, and in the nerves, and even by the imprecision of its idea—a species of intellectual derangement—increases actual sensations, arouses those lying dormant, unites, animates, transforms them. It is a good or evil fairy, according to time and circumstance, and especially to the temperament of the artist and to his past.

In all ages its influence on the passions and the thoughts has been observed. By its power of soothing irritability and diminishing the thought of pain, music can establish equilibrium and induce calm.

It makes possible a physical exercise vastly more protracted, and with less fatigue, than in the absence of its assistance. Soldiers at manœuvres, young people at dances, the effect of popular songs, the wonderful power of choruses, religious music: all these examples prove that no one can escape the irresistible influence of music.

Even animals feel its effect. From lions and tigers to the most insignificant insects, running the gamut through rodents and birds, the efficacy of music in every animal series is incontestable. Nearly all animals, such as the dog, are perturbed by discords and pleased with true harmony; with his violin, Mead provoked, in a dog, positive convulsions. Snakes and saurians are delighted to ecstasy by the sound of the flute, and it is also by means of this instrument that the Tyrolese capture alive deer and chamoix.

Grétry and Paganini have told curious tales of melomaniac spiders. Collins Baker, of New York, published numerous observations concerning the action of music on the wild beasts of the Zoological Gardens in that city. Bovidæ and pachyderms (especially elephants) seem still more sensitive to harmony and melody. An old Arab proverb affirms that the shepherd's song feeds the beasts *better than the pasture*. Some fishers use instrumental sounds as bait: in seal-hunts, the notes of the flute are indispensable.

It is sufficient to frequent circuses to see how the horse possesses a discriminating perception of musical sounds. In this respect an army veterinary surgeon, M. Guénon, applied himself recently to a long course of very conclusive experiments on the horses of his regiment. Some, it appears, were frightened by the music, a small number remained unaffected, while the great majority took keen pleasure in it. The sound of the bugle stimulates their courage: they respond with joyful neighings. The sound of the flute almost always promotes intestinal and urinary evacuations, especially in thoroughbreds and young animals. It is chiefly while feeding that music is appreciated by animals.

What shows clearly that music exercises on the nervous system a real organic influence is the fact that it is the only art to which, not animals alone, but idiots and lunatics, show themselves susceptible. It calls into action the superior faculties of the being, excites memory and the emotions, heightens the imagination, and allows of the idealisation of dreams.

Let a certain tune have been heard by an invalid in certain circumstances, and you will be able, by bringing that tune to the recollection of his ear, to awaken associations of benefi-

cial and curative ideas, to understand, occasionally, his delirious utterances. This purely physiological effect is nearly always utilised by novelists and playwrights when they wish to triumph dramatically over a fit of madness attacking one of their characters. *Sociability and moralisation*, or (as the popular expression has it) *improvement of morals*: these are, in general, the results obtained by music, which exercises on the brain an inspiratory and suggestive action of no mean order.

With respect to the art of music, it is especially desirable to distinguish between the effect of rhythm and that of melody. Rhythm provokes in everyone natural emotions, while melody requires a preliminary education. This was the opinion of the old occultists, who perceived in melody the feminine or passive element of musical art, rhythm representing the masculine and procreative element. Herbert Spencer declared that song is nothing more than *impassioned speech*. But song is not all: everything that is music represents an elevated form of human language, and a true musician seems a veritable polyglot.

As to the beneficent and healthful effect of the different varieties of music, this can be determined logically, if the physical methods of technical acoustics, inaugurated by the genius of Helmholtz, are adopted.

Awaiting its determination, we may at once declare that music is essentially an *anti-spasmodic* agent—that is to say, modificant of nervous impressions. Stimulating or moderating, according as cases vary, it can, of course, render assistance or create dangers. Inevitable reverse of the medal: all medication possessing the power to heal can also do harm. It is to scientific methods of observation and induction that

the duty falls of determining the modifying effect of music in pathological physiology. This study, in our age of neuro-pathic superabundance, can become one of great practical importance.

The digestive action of orchestral music was maintained sixty years ago by Véron and Récamier. The stomach, said they, appreciates rhythm and harmony: dinner-concerts, marches and dance tunes soothe nervous dyspeptics.

Listening to music produces in the general circulation of the blood a species of expansion which facilitates to an extraordinary degree the nutritive and secretory functions, and dilates the vital forces.

Certain organisms are very particularly accessible to these effects: females, as a rule, more than males (an invariable phenomenon in every animal series). Sharp tonalities affect especially the upper parts of the body, while deep chords act rather upon the stomach and bowels.

The effect of music upon the heart and circulation was observed many years ago. Haller noticed that the drum increased the jet of blood from an open vein. The nervous, the anæmic and sufferers from chest complaints much appreciate noisy orchestras. It is known in hospitals, what keen pleasure is caused by the strains of a street-organ or accordion.

In virtue of these premisses they have constituted in South German hospitals small bands of buglers or cornet-players: this practice consoles the invalids in their misery and renders them less isolated from the world of those who enjoy health.

Music soothes pain: it is, as Beethoven said, *the great introductory to better worlds.*

According to the experiments of Doguiel and Blackman,

the circulatory variations caused by musical sounds coincide with the change in respiratory-rates caused by emotion. These variations are greater or less according to the description or intensity of the sound. The influence of music on nutrition is probably considerable. An English doctor, as the result of the study of numerous statistics, observes that pianists and violinists preserve opulent heads of hair until old age, while premature baldness attacks players of cornets and brass instruments generally.

The great Berlioz quite recognised in his circle the unconscious reflex action of music on nutrition. He describes in masterly fashion the cardiac agitation and the circulatory wave of melodic origin.

Soft and caressing, human song modifies passionate or sickly sensibility. The cathedral organ is a species of moral bromide, an invitation to quiet reflection. The obœe disposes to sentimental gaiety, the bassoon to sadness, etc. Warthin, experimenting with the effects produced by Wagnerian orchestration, notes an unusual fulness of the pulse, coinciding with a lively quickening of the respiratory movements. Upon a person hypnotised by him, the *Charge of the Valkyries* produced the illusion of a furious horse-race, the *motif* of the *Valhalla* a sensation of great calm. Warthin rejects as erroneous the charge frequently brought against Wagner's music, especially in certain passages of *Tristan and Iseult*, of being erotic. Binet and Courtier together proved that musical chords cause sensory excitation, accelerating the respiration. The more lively the movement, the greater the acceleration: the major key is more excitatory than the minor, and the effects of discordant sounds are to all appearance the same as those of harmonies.

Melancholy melodies accelerate the respiration in far less degree than jolly tunes. The heart suffers the counter-stroke of the emotional respiratory shock.

All the observations of these two *savants* were made with the assistance of registering apparatus.

*Coloured* dramatic passages especially accelerate the circulation (according to Féré and Tarchanof the latent remembrance diminishes muscular force). Weber's *Last Thought* attenuates the pulse. The *Cup* song in *Faust*, and the *Star* song in *Tannhäuser*, cause certain vasomotor waves. Beethoven's *Funeral March* weakens the pulsation one-eighth; while Ganne's *Marche Lorraine* diminishes it one-sixth. The *Sword* song in *Valkyrie* reduces the pulsation one-half, tranquilising it, while Gounod's *Golden Calf* increases the pulsation after having weakened it one-third.

Guiraud arrives at results very similar to Binet's: from his conscientious work can be determined the positive influence of harmonies on the vasomotor system, reaction brought about by the contraction of the vessels. Weak in individuals of only moderate musical taste, it is greatly developed in those who possess some talent as instrumentalists or singers.

Sound-excitation calls for motor energy, increasing the respiratory effort and the affluxion of more refreshed blood to the head. A practised ear can distinguish every one of more than 5,000 tones, and is sensible to the interval of one-sixty-fourth of a semi-tone. The Corti apparatus, which is, after all, the essential organ of hearing, is composed of more than 3,000 tiny fibres, the variations of which allow to our cerebral perceptor the registration of every sound.

It is precisely the extreme sensitiveness of the human ear which enables it to grasp the sensations, infinitely varied, as

produced by music on the mental therapeutics, in the case of obsessed persons and those lacking in brain power. Since the time of Ulysses, whose wisdom inspired him to make use of the zither to preserve the chastity of his wife Penelope; and since then, in remote days, when such things happened, contemporary with Saul and the legend of Orpheus, how much moral suffering has not been allayed by the harmony of sound?

It was in France, in the beginning of the century, that for the first time systematic use was made of the useful properties of music, by the introduction of an orchestra in the departmental asylum for lunatics in Rouen. Later, Esquirol and Leuret submitted the inmates to the influence of songs. For a number of years, at Bicêtre and Salpêtrière, those two great homes of refuge for lunacy, there have been periodical concerts, which the very best artists grace with their presence.

The moral results obtained encourage such endeavours. Howard Young recently proposed to introduce the best musical-boxes into the North American hospitals, executing the following selection:—For patients suffering from excitement and fever, soft and slow music; for the dejected, weak-minded, and those suffering from melancholia, cheerful and rhythmical tunes; religious tunes for the decrepit, sick, and convalescents, etc.

String instruments, especially the harp, are eminently sedative, and possess the gift of soothing moral and acute physical suffering, just as the nurse's lullaby quietens the restless infant.

The very complicated effect of musical sounds varies strangely enough with individuals, according to their intellectual capacity, and even nationality.

Music, sweet, slow, and at a distance, is always comforting. To go to sleep listening to the sound of sweet and pleasing harmonies is the best cure for painful nocturnal terrors and frightful nightmares. In fact, during the first period of transition, between waking and sleeping, our sensorial activity is in the body, except that which concerns the sense of hearing, which is the last to rest. It is in this preparatory stage that music seems more susceptible to create automatic and harmonious impressions, thus modifying the mental harm created by dreams and acquainting us more closely with deep healthy sleep—that is, sleep without dreams.

A Russian doctor, Mr. Betchinski, published an interesting article regarding the case of a little child suffering from nocturnal frights who was cured by music. It concerned a little girl of three years of age, on whom treatment with bromides, hydrotherapy, and the forbidding of her nurse to tell her stories had produced no effect. The child woke twice nightly in a state of fright. The doctor recommended music, in a minor key, played by the mother on the piano (Chopin's valse No. 2 of the *Trois Valses Brilliantes*). On the first night the child had only one attack; but after four nights the treatment was stopped and the attacks recommenced. A major key was tried; the child who had been quiet till then began to be excited, and begged her mother to stop playing. The cure was eventually effected after a few days.

Music is a deep-reaching modificant in nervous cases, and should be used systematically, both in private houses and in sanatoria. It is not only of benefit in mental affections: many other diseases, such as facial neuralgia and sciaticas of long standing (Gessner), have also been cured by music.



*Musical suggestion* is the arousing of certain fixed sentiments by means of musical phrases and their automatic expression by gestures.

It should be noted that each species of music produces in the person hypnotised an appropriate expression; and, vice-versa, that certain expressions, produced by the pressure of the finger or of the gaze in various divisions of the cerebrum, induce a spiritual state in affinity with certain airs, and cause them to be recollected, or even reproduced.

## VIII.—HOW TO PUT TO SLEEP; OR HYPNOSIGENETIC PROCESSES.

EVERY person, irrespective of age, sex, temperament, state of health, or degree of instruction, can in a short time become a skilled hypnotiser, and will derive from this fact the greatest advantage, not only by the influence which he, or she, will be able to exercise upon the uninitiated, but also by the absolute government which the profound knowledge of hypnotism allows of obtaining over his, or her, own self.

Hypnotism depends on skill and knowledge, rather than on the nervous force and the regimen, whose influence is relied upon in magnetism.

The influences in hypnotism are as follows:—(1) *Surprise* (an abrupt injunction or suggestion, a bright and sudden light like that of magnesium or lime-lights, fear, lively emotion); (2) *Suspension of thought* (influence of the gaze or of a brilliant point of light, such as the hypnotic balls, revolving mirrors, rotating luminous globes; repeated suggestions, monotony of sounds or chanting, such as gongs and tom-toms, diapasons; soft and regular friction); (3) *Polarities* (laying-on of hands, poles of magnets, plants, etc.); (4) *Electric agents*; (5) *Mechanical actions* (expectant attention, friction on the crown of the head, rotation, passes, blowing, pressures, certain scents and unguents); (6) *Mental action*.

GROUP I.—The abrupt injunction may be successful in the case of highly impressionable persons, even if they are not susceptible to reaching a more advanced phase of

hypnosis. The command must be curt, clearly pronounced, and in such a way as to take the subject by surprise.

With a little experience you come to recognise a tiny start on the part of the subject, indicating that the suggestion has taken effect. Thus, with a command of this sort, you can render the members of an entire audience blind, deaf, dumb, hump-backed, or paralytic, and then cure them; take from them or give them sensibility or memory; make them believe that they are possessed of the devil or metamorphosed into animals, whose cries and movements they will imitate; make them advance or start back; fall to the ground or rise up, sleep or wake; enclose them in a space from which they cannot move out; prevent their being able to touch you with the weapon they are holding, etc. These effects are highly dramatic, and the greater the number of persons present the greater the intensity with which they are produced, either by the action of the imitative instinct or by currents induced, which are still a matter of hypothesis.

A *bright and sudden light*, like that of magnesium or an electric flash, can also *dynamise* the ideas which the subject has in his mind; but the action is almost always very violent, and induces the cataleptic state straightway.

*Fear* causes hallucinations. The spectres perceived in the dark by children and cowards are nothing more than the materialisation of their thoughts. At the moment when fear puts a crowd of individuals into the state of credulity, the least sound, the slightest play of light, bringing about an illusion, will suffice for that illusion to spread with the speed of lightning and reduce the whole crowd to disordered flight. Inversely, if a commander, at the psychological moment, gives the order to charge, the suggestion will have

effect, and thus will be witnessed what, in the army, is called a *charge-panic*.

A *lively emotion* produces the same effect as fear. Tell the subject to think of some object, a dog, for instance; pull him away suddenly, as if you were frightened. In a flash he will see the head, or head and body, of the dog, according to the violence of the pull. The effect is naturally more complete if the hypnotiser strikes terror into the subject.

It can be seen by this process that nothing is easier for a detective than to wring out of a witness or a *sensitive*, by abruptness of manner or by fixation of gaze on the eyes or forehead, all the testimony, all the confessions, that he may desire. The inquisitor can create, by suggestion, the most accurate recollections, which will vanish when the subject returns to his normal state. He will then deny, in the best of good faith, all that he has said; but, to make him remember his previous confession, it will be sufficient to reproduce the state in which the suggestion was made.

GROUP II.—The process most used to suspend thought is the fixed regard of a bright point of light. It was employed by wizards and diviners of all ages, and is the point of departure of various branches of the occult sciences.

You can cause to appear in a diamond, in a finger-nail dipped in oil, in a bottle, in a wave, in a star, the thing which the *sensitive* desires, without the operator even knowing what it is. If, when the subject is in the state of credulity, we recall his mind to even an involved scene, evoking his memories or his imagination in respect of the character of its component personages, he sees them act, hears them speak. Sometimes it is not necessary for the object gazed at to be bright; it will be sufficient to concentrate the attention on the chosen object.

The passive state of the mind which remains fixed on a sole idea must not be confounded with the working of the mind which is trying to group around that same idea a multitude of ideas connected with it. The mind occupied ceaselessly with the envisagement of the same object makes the brain execute identical movements. Now, the effect of the repetition of the same acts produces, in the organs, habit; the mind, then, works and acts almost without consciousness of its action—operates automatically and as if by reflex action.

This same observation is applicable to ear-impressions. The *incantations* of the ancients were nothing more than verses recited in such a manner as to lull thought to sleep by the periodic return and the monotony of certain sounds. The effect of these incantations may be observed in the drinking-dens of Cairo and Damascus, in combination with the haschisch-smoke (Indian hemp), which causes a species of somnolence in those who are present, even without actually smoking. The faint, monotonous music draws them gently to slumber. On the walls are roughly figured *bizarre* forms, blue or red, camels, grotesque human beings, or simply lines, squares, interlaced triangles.

For the smokers these crude designs create delightful illusions; they believe themselves transported to the Mahometan paradise. Meanwhile, to charm with tales the leisure of the audience, a singer chants a long narrative, half religious, half heroic, composed of couplets, between which the music recommences its interminable rhythm. Sometimes one of the smokers stumbles to his feet; shouting aloud, he goes into ecstasies over some object which he has just seen in his deranged dreams, and extols the felicity of intoxication by delirium.

Amongst various kinds of divinations, one is mentioned as being made to the *sound of waves*. If you ask a "sensitive" to listen attentively to the tick-tick of a watch, you can make him hear or see, at the end of some seconds, all you wish. If the subject is made to repeat with us, rhythmically, *Ora pro nobis, ora pro nobis*, it will not be long before he falls into ecstasies. The sleep is obtained with the countenance smiling or sad by repeating in the same way: *I am so happy! I am so happy!* or, *How sad I am! How sad I am!* Soft and regular frictions on some part or other of the body produce the state of credulity or the sleep, according to the sensibility of the individual.

GROUP III.—All the actions of isonymous polarity can cause the state of credulity in the whole or only half of the cerebrum, according to the manner of its application. For example, apply to the middle of the forehead (the positive pole) of the subject the positive extremity (the tip) of a branch of the filbert-tree or other plant, in virtue of the law of polarity by which poles of the same name are repelled, become inert, contract.

The same result is obtained by touching the centre of the forehead with the north or positive pole of a magnetised bar, or by applying to the chin (negative) a small piece of sulphur, sealing-wax, or brick (negative substances); or, again, by applying the flowers of a bunch of violets to the left side of the head. In left-handed people polarity is inverse.

In the case of very sensitive persons it is not necessary for these actions to be applied directly to the head. The contracture produced in the thumb, for example, by a piece of sulphur, extends, when the contact is prolonged, first to

the arm, then to the shoulder, and finally to the cerebrum, where it provokes the state of credulity, and subsequently the sleep, if the effect is sufficiently intense.

The same result is secured when you place yourself behind a person, so that the two bodies are in isonymous opposition. This observation helps to explain the hallucinations of crowds and popular movements mentioned in history.

Take the case of a great number of people, who, all facing in the same direction (thus receiving from behind and in front the influence of the isonymous polarities), listen to an orator, or gaze at the sky in the expectation of some sight. The more sensitive, the women and children, whose heads only reach the level of their neighbours' shoulders, are in the state of credulity. For them any statement of the person speaking is truth itself; any action it advises will be followed by automatic execution. If anyone in the crowd say that he hears shouts or sees spectres, all the "sensitives" will see the spectres and hear the shouts.

Lean over the back of a subject's chair and speak to him without his turning his head, or place yourself in front of him and whisper quietly in his ear face to face, and you will persuade him of all you wish to. A "sensitive," by resting the right side of his forehead upon that part of his right hand which is on the thumb side, or by simply holding the outer part of his index finger to the same side of the forehead, *sees* all his recollections, and can give any suggestion to himself. These position-influences, as a rule very weak, may at times become quite intense.

The state of fascination, habitually provoked by Donato, is intermediary between the state of credulity and catalepsy, and hardly ever exists over more than one-half of the subject's

body. It is obtained by, simultaneously, a hard look and the isonymous conjunction of the right side of the operator with the left side of the subject.

A fresh, green branch, dried, or even *petrified*, is polarised (which tends to show that polarity is due rather to the structure than to the nature of bodies). This property is very strongly developed in the filbert-tree and in the bamboo, especially while still green.

Hence, without doubt, the marvellous properties attributed to magicians' wands, fairies' rods, the seven-knotted canes of the fakirs (10). Such, perhaps, is the origin of king's sceptres and witches' broomsticks.

It is by touching them with a stick that Circe transforms into swine the companions of Ulysses (*Odyssey*, X). "Mercury, director of dreams," again says Homer, "has in his hand a beautiful gilded rod; he charms the eyes of those whom he wishes to put to sleep, and also uses it to awaken those who are sleeping." (*Odyssey*, XXIV)

Mercury's rod became the emblem of medicine. The augurs entrusted with searching into the future had, as badge of office, a bent stick, the *lituus*, and the Romans had a proverb relating to those who grew rich without working: "They have the secret of the wand."

A flower, a piece of metal jewellery, placed in isonymity, upon the head of a woman, may bring on the state of credulity, and serves to excuse many weaknesses having their origin in worldly reunions.

In church we find another cause of hallucinations in the rays of light coloured by their passage through the stained-

(10) There may also be another reason for this action of wands:—the canalization, so to speak, of the magnetising fluid, which, like electricity, tends to escape at extremities.



glass windows. A red ray is sufficiently positive, and a violet ray sufficiently negative, to produce contracture of the limbs or hypnosis in the majority of individuals; the odour of myrrh or of the incense may by itself alone provoke ecstasies.

Having a pair of spectacles with one glass red and the other violet, it will be sufficient to place them on the nose of a "sensitive" and direct his gaze upon an illuminated object, for his *eyes* to remain in the state of credulity; you can thus evoke all the visions whose idea is provided to him by imagination or memory, but the hallucination only exists in the sight. If he wishes, for example, to be present again at a certain opera, he can see the actors, but cannot hear them; you are therefore compelled, to complete the illusion, to hallucinate his ears also by contacts in isonymity. When the subject is not sufficiently developed the hallucination is only partially produced. Thus, telling the subject that he may see in the spectacle a regiment marching over a bridge, he will see only the bridge.

To bring about hallucinations of the smell and taste, it will suffice to touch the nostrils and the tongue in isonymity with the fingers, or even to place close to these organs an energetic polarity, such as a powerful magnet or a stick of sulphur.

You can also hallucinate one nostril only, one eye, one ear, and operate the transfer; that is, if the right eye is hallucinated, the normal state is produced by approximating a positive body to the left eye, which is hallucinated in its turn.

Of all the processes derived from polarity, the oldest, the easiest, and at times the most effectual is the *imposition of*

*hands*, which played a great part in the olden times, especially amongst the Apostles.

GROUP IV.—Hypnosis may be produced with galvanic currents and static electricity. Generally, sleep supervenes when the subject takes in his right hand the conducting-wire communicating with the +pole of the voltaic pile, and in his left the electrode communicating with the — pole, in such a manner as to establish in his body an artificial current passing from right to left, and consequently in opposition to the natural current, which Professor Biarchi recognised, by means of the galvanometer, as existing in the majority from left to right. Hence the slackening of the nervous circulation. The galvanic current applied in a contrary manner produces, firstly, sleep; then hyper-excitability, and finally a torpor quite undesirable, because it is considered dangerous.

The state of credulity can be produced and made to disappear by means of powerful currents from a dynamo, actuating by induction at a distance of six feet behind the subject. As on the earth's surface there are produced occasionally, under the influence of unknown causes, abrupt current-variations, demonstrated by the displacing of the poles of compass needles, it is thought that the state of credulity may be induced by one of these currents, which transforms into suggestion, or *fixed idea*, the idea of the moment.

Stepping on to the platform of a dynamic machine and charging ourselves with electricity, positive or negative, if we stretch out our hand there will play from our fingers a sheaf of luminous sparks. Everyone will be able to see it in semi-darkness, if we are sufficiently well charged. When the charge is not so full these sparks will only be visible to

those "sensitive" whose eyes are in a state of relation, and who see the sparks in different colours according as they are positive or negative.

Projecting these sparks upon subjects of complete polarisation, we shall secure, at a distance of some few yards, all the effects obtained at the contact of an actual polarity.

If it is the subject that steps upon the platform, it is possible, by charging him sufficiently with positive electricity, for example, to make the positive parts of his body pass through all the successive stages of hypnosis. If we then apply negative electricity, the subject goes back, in inverse phases, to the normal state; and if the application of the negative electricity is continued, it is the negative parts of the body which, in their turn, pass through the different phases.

Whatever the agent employed (odic, magnetic, or electric polarity), it will suffice, to dislocate the polarity, to oppose to its passage certain crystals which experience will teach one to know; that is, after its passage through the crystal, the positive agent acts as negative, and vice-versa; *but* a further interposition does not reconstitute the original agent.

GROUP V.—What proves beyond doubt the influence of the cerebral circulation in the production of hypnosis is that it will be sufficient to awake a thought in a "sensitive" and subsequently retard the flow of arterial blood to the brain, by *compression of the throat*, to provoke instantaneously the corresponding hallucination, which ceases as soon as the throat is released. Thus is explained the susceptibility produced by the *expectant attention*, to which some authorities wish to attribute everything.

The same result is obtained by expelling the blood from

the crown of the head by the application of a cold body (11), or attracting blood to the back, for instance, by means of energetic friction or of a hot substance.

*Digestion*, which causes the blood to flow to the central part of the body, can produce an identical effect. The hallucinations are almost always in agreement with the stomach-disturbances. *Rotation* is employed in Turkey by the dancing dervishes in order to produce ecstasies. It is probable that its effect is to modify the normal supply of blood to the brain. At the end of several hours' waltzing, all sensitives see and hear what they are told to see and hear; they remain rooted to the ground when told that they cannot move. It should be observed that, in the case of two people waltzing together, the action of the rotation is reinforced by the action of the polarity due to the position of the two heads, as we have already explained.

A sudden blow, a slight shake, act in the same way as an abrupt command, stopping for an instant the movement of the heart. We say to a person: "*Think that you are going to have your left leg paralysed, or a pain in your right arm, or both your thumbs contracted.*" He may think these things without effect; but if we suddenly effect a shock on some part of his body the desired result will be realised.

When a mother, annoyed at the forgetfulness of her child, repeats to him a message accompanied by a slap, she gives him, *ipso facto*, a suggestion, and he perceives it perfectly, because as a rule she says to him: "Now you will remember."

(11) Hallucination disappears, on the other hand, when the crown of the head is warmed by friction or by the application of a warm body. Richardson showed, by means of freezing mixtures applied to different regions of the nervous system, the great influence which the direct action of cold, and, indirectly, the suspension of the circulatory phenomena, exercised over the manifestations of life of the nervous centres.

The numerous accidents caused by railways have permitted the study of a certain class of diseases which appear to have no other origin. From these accidents have been known to result the overclouding, and even the total failure, of the senses (sight, hearing, smell), lameness, contraction of the limbs, etc. Dr. Lober showed that they could disappear under the influence of suggestion, but that it would be well to reinforce it with some practical aids designed to impress as much as possible the patient's mind.

A simple pressure upon the vertex—that is, upon the higher part of the crown of the head—can bring about, according to its intensity, all the degrees of hypnosis. The most sensitive spot is the junction of the two parietal with the two frontal bones. The edges of the bones being the last to solidify, this point of the cranium (which is called *bregma*) remains peculiarly malleable, and it is thought that pressure applied there may act with greater ease upon the cerebrum. If the pressure takes place over the actual bregma, and consequently over the middle part of the cranium, it acts simultaneously upon the two lobules of the cerebrum; if, on the other hand, it is exerted to the right or a little to the left, the effect only operates upon the right or left side of the body.

When, by an ever-increasing *pressure*, the subject is induced, completely or only as to one of his halves, to any state of hypnosis, which can be done gradually if sufficient precautions are taken, he is raised to the commencing-point by being taken through the same phases by means of *friction*. In certain people the sensitiveness of the bregma is such that it is enough merely to blow upon it to bring about the state of credulity.

Certain odours and ointments produce hypnosis (12).

The cold blast brings about hypnosis when it is directed upon the nape of the neck, and the awakening when directed upon the face. In the first case, therefore, the state of credulity can be given, and in the second an illness or an hallucination originating in suggestion can be made to disappear. Origen (in his *Against Celsus*), mentioning an objection of the latter's to miracles, says that the ancient Egyptians "expelled *devils* from men's bodies, cured sickness by blowing (*morbus exsufflantes*), evoked the spirits of heroes, caused to appear tables laden with delicious viands, although there was nothing real about them, and showed animals moving that never existed, since they were merely phantasms."

GROUP VI.—To produce hypnosis by simple mental action it is sufficient to exert the will and the thought, as we explain in the *Treatise on the Obtaining of Irresistible Practical Powers*, to be published shortly.

(12) In relation to odours or perfumes, see the important instructions in our *Treatise on the Obtaining of Irresistible Practical Powers*, which we shall shortly publish,

## IX.—MIXED PROCESSES OF HYPNOTISATION.

IN hypnosis, as we have already seen, several phases or degrees are distinguishable, from the simple exaltation in the waking state, the nerve-tension or the slight torpor, the superficial somnolence in which the subject can perceive the least sound, to the deep sleep which the loudest noise cannot disturb and in which the abolition of sensibility permits of the painless execution of the most severe surgical operations.

It having happened that individuals, failing to be influenced on the first occasion, were influenced later on, it may be considered that all are susceptible to the influence, although the depth of the sleep varies according to the character of each. Where elevated tendencies predominate over those of lower nature or egoistical tendencies, where the person is sincere, and, above all, confiding or convinced, you have circumstances very favourable to hypnosis. On the other hand, sceptics and those who love to criticise show themselves less impressionable.

In the same way, persons of unhealthy imagination or of highly impressionable nature are unable to fix their mind for any length of time upon one particular point, and are in consequence incapable of fixing their thoughts upon simple or limited ideas. The weakness of their intellectual capacity and their defective powers of mental concentration will in many cases have an influence upon the course of the psychological processes. It is extremely difficult to act upon per-

sons of capricious or corrupt disposition, who appear to take advantage of their morbid condition.

The majority of persons may be hypnotised by some method judiciously chosen, but patience and perseverance are essential. Occasionally hypnotic sleep will be produced on the second trial; more usually, however, this result is only obtained after three or four attempts, and as a rule even more are required. On the other hand, there are persons so susceptible that they may be sent to sleep immediately, and others who, after having once been hypnotised, are incapable of repeating the experience. From three to fifteen, all children, without exception, are susceptible. Up to the age of thirty susceptibility is greatest; from that time it begins to decline, without, however, entirely disappearing, while after the sixtieth year it increases once more. Women, and children of either sex, are much more easily hypnotised than men.

By arousing susceptibility by means of a few experiments in the waking state all danger is avoided, as the operator may be quite certain if he is in communication with the subject, with power to direct him according to wish, and to terminate the experiment when desired. The same can hardly be said for experiments with physical processes, and for that reason we recommend for preference the method based on isolated action, or action composed of verbal suggestion combined with magnetism (i.e., more or less continuous passes from the top to the bottom of the head, the magnetic glance, the "willing" of the desired condition, or purely mental process of thought).

1.—Tell the subject that "sleep will probably cure him, or will be soothing and restorative; that it can be obtained



by everyone in the same conditions and without any unpleasant consequences." Then fixing your gaze upon the base of his nose, suggest heaviness of the eyelids and the limbs, and increasing difficulty of movement. Continuing to speak of the symptoms that should appear, say that "these symptoms are being realised." Explain that sleep, even the lightest, is salutary; and should it not be produced with this subject, remark on the results obtained with other persons more susceptible to the influence, after which persuasion he will almost always allow himself to be hypnotised.

2.—Seating the subject in a comfortable position, tell him to gaze steadily for five minutes at some brilliant object calculated to fatigue the vision, and after a short time suggest to him: "Your eyelids are feeling heavy, your eyes are beginning to droop with weariness." Finally, order him to close his eyes and go to sleep. Place your hands on the side of his head, the thumbs upon his forehead over the eyes, so that the tips of the thumbs almost meet. First, move the thumbs repeatedly from the centre of the forehead to the temples, then stop and say: "Sleep!" Place the fingers of the left hand upon his head, the thumb being on the forehead, and for four minutes bring the thumb down as far as the tip of the nose, at the same time making the suggestion of sleep. This performance should be continued the following day at the same hour.

3.—Make the subject sit down in a comfortable position, press the thumbs lightly upon the base of the nails of his second and third fingers, keeping your fingers underneath his, and suggest the idea of sleep. Then touch him lightly but firmly upon the front of the head at regular intervals, constantly making the suggestion of sleep. Should the subject

become drowsy, but not lose consciousness, set the fingers firmly upon his head, and say that in a few moments he will be asleep.

4.—Count *One-two-three*, whereupon the subject should close his eyes. Count again, and let him again close his eyes, repeating this until, wearied by the monotony, he no longer desires to reopen them. As a rule, it is not even necessary to count, as it will be sufficient for the subject repeatedly to open and close his eyes until he becomes weary.

5.—Take your seat in a chair somewhat higher than that of the subject, with the light at your back bearing full upon his face, and make passes from the head to the stomach, being careful, however, not to make any sound, and not to touch him before he goes to sleep, as that would arouse him.

6.—With the subject in the same position as before, tell him to fix his gaze in your direction upon a point some two yards away, while you fix yours upon the base of his nose. Let him think of sleep, and when you notice him getting weary, say gently but firmly: "You can no longer keep your eyes open; you are asleep." The hypnotic condition being obtained, tell him to remain "sound asleep," and after a little tell him to "get up and walk round the room." If he does not, you should make a few passes, declaring then that "now he can go."

7.—Move the outstretched fingers about the head of the subject, taking care to pass them in front of his eyes. Repeat the action until his eyes close, and from time to time breathe between his eyebrows for the purpose of inducing sleep.

8.—Ask him to fix his attention upon the tip of his own nose, and at the same time make passes from the head to the feet,

9.—Place the palm of your right hand upon the subject's head, and with the left hand make passes down the spinal column, suggesting that he should sink into the hypnotic condition.

10.—Let the subject gaze fixedly at you, let him open and close his eyes according as you do, and close them finally when you give the word.

11.—After fixing the eyes of the subject, say to him: "You are powerless to close them." He will keep them open, if you order him. Should he, nevertheless, close them, you should suggest: "Now you cannot open them."

12.—Dip the index and middle fingers of your right hand into cold water, and pass them over the eyelids of the subject, suggesting that his eyes are closing, despite all his efforts to keep them open.

13.—Place an open book in front of the subject, saying that he must read it to himself, spelling every word, and at the same time suggest: "You will go to sleep before you have read a page."

14.—Opening your left hand, place it upon the forehead of the subject, while he fixes his gaze upon the clock, and suggest that "In two minutes from now you will be asleep."

15.—Repeatedly pass the outstretched fingers of the right hand up and down the backbone, or any other part of the body, with a gentle tickling effect, at the same time ordering the subject "to close his eyes and go to sleep."

16.—With the light at your back bearing full upon the subject's face, tell him, remaining some two yards away from you, to fix his gaze upon the base of your nose, while you fix your gaze upon the same spot in his face. Let him "think of sleep," and when you find his eyelids drooping,

say gently but firmly: "You cannot keep your eyes open any longer . . . you are already asleep." The hypnotic condition being obtained, tell him to remain sound asleep, and, after a little, tell him to "get up and walk round the room." If he does not, make a few downward passes over his legs, afterwards declaring: "Now you can go."

17.—Place yourself in front of the subject, take hold of his hands, and tell him to return your gaze, in the meanwhile wishing for sleep.

18.—Tell him to take several slow and deliberate inspirations, and at the same time make passes in front of his face and chest, with the intention of making him go to sleep.

19.—Press upon the crown of the back of his head with three fingers of each hand, drawing them downwards; do this several times, and suggest that he should go to sleep.

20.—Placing yourself in front of the subject, tell him to close his eyes, take his hands in yours, so that the four thumbs meet, and ask him to keep quite still and not to resist the desire for sleep, which will come. When he is asleep—generally at the end of nine minutes—you should try, by means of passes in front of the head and chest, to make the sleep sounder, and to get him to speak, which will easily be done by placing one hand upon his head, with your other hand holding one of his near the pit of his stomach, and asking the question: "Can you hear me?" It will almost always be necessary to repeat this question about six times before obtaining a reply, very faint. Now is the moment to proceed further with the experiments; on the first occasion, however, it should not be carried on too long, in order not to distress the subject.

21.—Let the subject take up a convenient position for

the hypnotic sleep, and let him gaze at your finger, placed on a level with the base of the nose. Then say: "You are only thinking in your sleep . . . your eyes are getting tired . . . your eyelids are beginning to droop . . . a sensation of weariness is overcoming your body . . . your arms and legs are losing their feeling . . . your eyes are moist . . . your vision is clouded . . . now your eyes are closing . . . you can no longer keep them open . . . you are going to sleep."

22.—Make him sit down in a suitable position with his back to the light or in the darkest part of the room, and order him, in gentle and even tones, to pay attention to what you say, and, while returning your gaze, to await slumber.

In certain cases, especially with neuropathic subjects, it is well to suspend the power of swallowing, thus accelerating the hypnosis. Then lay your hands gently upon those of the subject, and suggest first a sensation of warmth on the back of the hands and then a feeling of weight in the limbs. Afterwards, fixing your gaze, raise your hands and make slow passes from the head towards the region of the stomach, giving other suggestions of sleep, as in the previous process. As fatigue appears, continue the fixation and suggestion (the subject should have his attention occupied with the expectation of sleep), place your right hand lightly on his head, drawing down slightly the skin of the forehead in order to induce the sensation of weight in the eyelids, and, little by little, close his eyes. Exert a light pressure upon the eye-balls, and suggest, in a calm manner: "Now you sleep."

23.—If in your experiments, when you fix your gaze upon the base of the subject's nose while at the same time he looks you in the eyes, you are not sufficiently practised to repress

a desire to laugh, or to overcome blinking—if this prolonged fixation is fatiguing to you, you can, with advantage, resort to *Dr. Lawrence's hypnotic ball*, and employ this mechanical object exclusively. The use of the ball in your first attempts will enable you in a little while to gaze firmly at the base of the nose. Independently of this advantage, the ball will influence a large number of persons; nearly all those, in fact, who are not impressionable by the gaze. The great advantage of the hypnotic ball is that it obviates all fatigue to the hypnotiser, thus allowing of the simultaneous hypnotisation of a large audience. It does not merely attract and concentrate the attention and the thought of a subject on the suggestions of the hypnotiser; it also contributes largely to the success of the experiment by inducing a more or less profound hypnotic state, according to the period of the fixation.

But the novice at hypnotising should abstain from causing it to be fixed by very sensitive persons before having perfected himself in methods of awakening, because he would expose himself to the risk of putting them into a very deep sleep.

In using the hypnotic ball to make a person fall forwards, tell him to stand up straight, with his feet together at toe and heel and the arms hanging naturally, and to distend his muscles. Stand in front of him and hold the ball at a distance of four to eight inches from his eyes, opposite the base of his nose. Order him to gaze closely at the ball, and not to interrupt his gaze until the influence is obtained. The subject should not distract himself by looking at another part. This done, gaze at the base of his nose and *think that you wish him to fall*. This recommendation to look at the base of the nose is not, however, indispensable. Say in a

firm tone: "Looking at this ball, you will feel yourself attracted forwards; you will fall forwards." Let him look for about twenty seconds, and then take away the ball as gently as possible, saying: "You are falling forwards . . . you are attracted forwards . . . fall . . . an ever-increasing force pulls you forward . . . fall! . . . fall!" Success once obtained, you can vary the experiment, performing it without repeating the suggestions at the moment of withdrawing the ball.

In this case you will say: "As soon as you look at the ball, you will fall forwards." Cause his gaze to be fixed on the ball as before, and withdraw it very slowly after some instants of fixation. Remain where you can save the subject from falling to the floor. With some very sensitive persons it is not even necessary, to obtain the fall forward, to withdraw the ball. By analogous processes you can cause a subject to fall backwards or sideways, to advance, recoil, follow the ball, etc.

24.—You can produce a more or less deep hypnosis by any peripheric excitation, if it constitutes the sole and unchanging sensation and continues for a certain period, like friction or pressure, light or heavy according to the cases, applied to certain regions of the body known as *hypnogenic zones*; such as the crown of the head, the frontal bosses, the ovaries, and the region below the short ribs, pressure on which can transform one phase of the sleep into another, or awaken.

The number and situation of these zones vary considerably; their number may reach fifty or more, according to the individual. They are very difficult to discover, for their diameter is very small, and they possess no outward indication

whatever. It is only by close searching that it is possible to recognise them; but, once found, an abrupt pressure on them immediately induces sleep. When a subject's body possesses hypnosigenetic zones it is sufficient to touch them, even casually, to put him immediately to sleep, without his knowledge. We learn by experience that the hypnosigenetic zones are found sometimes in the wrists, in the first small bones of the fingers, near the root of the nail, and in the bend of the elbow, and you can combine pressure on one of these parts with one of the suggestion-processes. For example, make the subject seat himself comfortably, and say to him: "Close your eyes; think of sleep. You are about to fall into a deep sleep." Then press uniformly on the root of the nail of each forefinger, and the sleep will come without delay.

25.—In obstinate cases make the subject look at a rotatory or revolving mirror, while at the same time you give the suggestion: "Think of sleep . . . your eyes are growing tired."

26.—You can induce hypnosis by the vibrations of a diapason fixed on the cranium, or by making the subject listen to the tick-tick of a watch, or to strokes on a tumbler, suggesting at the same time: "Listen only to the tick . . . tick . . . you are sleepy, etc." Listening to a song or tune, which generally makes the subject feel drowsy, will have the same result.

27.—Again, you can effect the passive state of the cerebrum by means of a dose of chloral or a hypodermic injection of morphine, and during the auxiliary action of the medication induce sleep by suggestion or some other method.

28.—Impression on the olfactory sense serves as a base



for some methods of hypnotisation. Make the subject seat himself, and say to him in a quiet, monotonous voice: "Close your eyes . . . your eyelids feel heavy . . . you are getting drowsy . . . your head is heavy. . . . Inhale this perfume deeply, and you will fall into a sound sleep." As you give this last suggestion, open quickly a phial, in which you will previously have put a little musk, benzine, or spirit, and hold it close to the nose of the person to be hypnotised, so that the odour may be perceived.

You can also say that "because of the difficulty of putting him to sleep, you are going to give him a little chloroform"; and then, placing over the nose of the subject a handkerchief quite free from any scent, the effect is sometimes identical with that of chloroform.

29.—The infallible methods of hypnotisation are based on the employment of certain chemical products causing fainting, which is afterwards diverted into hypnotic sleep by means of passes or suggestion. Anæsthetic ether, kellen (ether chlorohydrate or chlorate of ethyl), and chloroform, given concurrently with suitable suggestions, can immediately produce hypnosis. By reason of the ill-effects which may result from the employment of chloroform, however, it will be well to substitute for it anæsthetic ether, whose fumes should be inhaled *per* the mouth.

30.—To sum up, of all the methods of hypnotisation, the most convenient is the following:—When the subject can stand up, ask him to poise himself firmly on his legs, his arms hanging at his sides, head raised, eyes closed. Make a few downward passes with the fingers on the eyelids, pressing lightly on the eyeballs, so as to accentuate the occlusion; afterwards, placing yourself behind him, apply the hands

to the shoulder-blades, with the two thumbs close to the spinal column and the extended fingers touching with their tips the sub-spinous cavities or the nape of the neck. Do not speak.

After an imposition of hands, which may vary in duration from fifteen or twenty seconds to one or several minutes, take away very slowly your hands, but maintain the contact, as if inviting the subject to lean upon them. If he tends to fall backwards, you can be sure that he is highly suggestible, and the more so, the more spontaneous his movement. If this result is not obtained, or if the effect is feeble, recommence the attempt, with the assistance of verbal suggestion. Warn him that he "is going to feel himself attracted backwards; that, as soon as you take away your hands, he will be obliged to lean upon them and follow their movements; if he feels nothing, he is not to trouble himself; but, if he is attracted, he must let himself go in complete confidence; he must fear nothing; he runs no risk of a fall, for you are behind him, watching over him." Then apply the hands for about three minutes, and afterwards withdraw them very slowly, steadily weakening the contact. If he is suggestible, he will follow the movement without shifting his feet. With those who step backwards you should make a fresh attempt.

In case you do not obtain the desired result, apply friction up and down the spinal column with one hand; afterwards to the nape of the neck, downwards to the lumbar region, keeping the other hand in front at the level of the stomach to maintain equilibrium; or rub with both hands at once each side of the spinal column. While applying the friction, you can suggest verbally that you are "creating an effect

on the nervous system, which, as a consequence, will do its work regularly, free of pain or disease, etc." At the end of some few moments rub also the external region of the hips and thighs (this, however, is not indispensable); then recommence the imposition of the hands as before. You can repeat the attempts two or three times. If the person is suggestible, the desired action will inevitably result.

If there is no appreciable result, pass on to the following process:—Apply one hand to the forehead, and, with its inferior edge or little finger, press gently the closed eyes; place the other hand on the occipital cavity; then impart to the head a slow back-and-forth movement for twenty or thirty seconds. If the subject is suggestible, he will not delay in abandoning himself completely, and his whole body will participate in the movement. In persons not suggestible only the head obeys, the body remaining in vertical equilibrium. If there is still no result, it is not to be concluded that the person is not suggestible, for he may be hypnotisable by other methods, or become suggestible during hypnosis. You should therefore try influence by Braidism.

If the subject is strong and has not been fatigued by his previous experience, tell him to stand up in front of a small ball, bright or opaque, hung on a wall, ten to sixteen inches away and at the level of the eyes. This ball may be, for instance, a plated button fixed in a piece of black velvet, the better to make it stand out; a glass bottle-stopper, or any other bright object, will also serve very well.

Let him allow his arms to fall by his sides, and let him concentrate his gaze and his thought on this point, and not preoccupy himself with what is going on around him. Leave him to himself for four or five minutes (more would cause

fatigue), watching that he does not lose his balance, especially when his eyes begin to close. If he is physically weak, or has been fatigued by his previous experience, make him sit or lie down comfortably and hold the ball in his hand, at the level of the eyes or of the waist, at a distance of twelve or sixteen inches, and concentrate upon it his gaze and his thought; and leave the action to produce itself in from five to twenty minutes, according to the time at your disposal. You can lower his eyelids, keeping them closed with two fingers, as soon as his limbs enter into the cataleptic state. As soon as his eyes close, spontaneously or not, suggest that he "cannot open his eyes." If he cannot open them, he is suggestible; and if his eyes have closed spontaneously, it is probable that, as a result of your suggestion, he will not open them.

If they have closed by your intervention, you can heighten the influence by prolonged friction on the upper part of the cranium (the reflex of the vertex), or by passes, without contact, from the head to the stomach.

If there is no spontaneous occlusion, it will be better to proceed in the following manner:—Make the person seat himself in an arm-chair, or lie down on a bed or sofa, his legs, arms, and whole body comfortably disposed. Present to him, at a distance of eight inches above his eyes, the first and middle fingers of one of your hands, stretched out and touching each other, the other fingers being closed, and command him to look with all possible attention at the tip of the middle finger. You can, or not, place your other hand on the subject's head, the thumb on the forehead, ending between the eyebrows. Watch the eyes intently. If there is effect, it will not be long before you note, in the pupils,

alternating movements of dilatation and contraction, sometimes very faint, but still appreciable; the eyes become watery, sometimes the eyelids blink or open and close with movements more or less rapid, and you will also observe one or two swallowing motions and quick contractions and fibrillary twitchings in the fingers; hypnosis is then about to be induced. You can hasten its appearance by suggesting that his "eyelids are heavy and are about to close." If there is delay, provoke a lowering of the eyes and eyelids by making your fingers approach very slowly the subject, keeping his gaze always on the tip; and, when the aperture between the eyelids is very narrow, apply two fingers of the other hand to the eyes, effect complete occlusion, and maintain it for some moments. If there is no indication of hypnotic action, you can end by the closing of the eyes.

If the subject has shown himself impressionable to dorsal manipulation, you may make him sit or lie down, and in this case you will proceed immediately to occlusion of the eyes, without the previous employment of Braidism. To recapitulate, this method is divided into three parts: 1, dorsal manipulation, to find out whether or not there is suggestibility; 2, employment of Braidism or the bright object, if suggestibility is not manifested; 3, vertex-reflex, and afterwards Braidism by means of the fingers, if still no result has been obtained.

Verbal suggestion can always be used to assist the effect. You can interpose operations of Braidism and vertex-reflex, or dispense with Braidism and vertex-reflex, and proceed at once to occlusion of the eyes, according to your custom or intuition. Prolong the occlusion, subsequently, by means of two fingers. At the end of some few moments, if you desire

to test the hypnotic effect, place one of your hands on the subject's forehead, with the thumb touching it between the eyebrows, or the two fingers pressing lightly on the eyeballs. With the other hand make some downward passes over the face, and then from the forehead to the stomach, touching, or not, the face and the breast; make these passes as slowly as you can, and finish by pressing the palm of the hand or the tips of the fingers rather strongly on the epigastrium; then, holding a thumb or finger of the subject, raise gently his hand, forearm and arm. Some slight resistance may be shown, by reason of the catalepsy which has commenced; but it is a good sign. When you have lifted the arm shoulder-high, release it; if there is hypnosis, the limb will remain immobile and extended in the air, or will fall very slowly. If it falls suddenly, repeat the passes from the forehead to the stomach, and try again one or two minutes after; if the limb still tends to fall, support it with one hand, and with the other apply two or three light frictions underneath, from the armpit to the hand, as if to make the subject understand that you wish to see his arm remain in the position in which you put it.

If you obtain success, make the following experiment:— Hold out the subject's arm, and, keeping it in this position, apply with the other hand friction over the entire length, from the shoulder to the hand and fingers, bearing rather more heavily on the deltoid muscle and on the elbow, which you manipulate as if to fix it.

It is a suggestion by gesture, with which you may combine verbal suggestion, telling the subject that his "arm is growing rigid, that he can no longer bend it, that the arm has already stiffened," and, with the hand that is holding that

extremity, make some back-and-forth movements in different directions, around the articulation of the shoulder, taking it as the centre of rotation. If the suggestion has had effect, you will feel the rigidity of the limb, and you can then add: "You see, you cannot bend your arm." If the subject does not obey the suggestion, do not make the injunction, as he may possibly move his arm. You can yet succeed in assuring yourself that there is hypnotic effect by warning him that you "are about to open his eyes." Make some downward passes over the eyelids, add verbally the suggestion that he "close his eyes tightly; that his eyelids have become heavy; that he can no longer open his eyes," and then say suddenly: "It is useless to try to open your eyes; you cannot do it." If the eyes remain closed, observe that you "have power over him, and will use this power to cure him."

On the other hand, if the eyes open, tell him that he "has will-power and energy, and that you are going to develop those qualities and cure him by them." In no case must you allow yourself to be surprised at whatever happens; never show the least hesitation, and so arrange matters that success or failure of the *séances* may serve to strengthen your prestige.

If the subject shows himself highly suggestible, if your attempts are successful, you can experiment with the rotatory automatism. Taking the two clenched hands of the subject, impart to them a rapid rotatory movement, one round the other, and then release them, declaring that "the motion is going to continue, and cannot stop." And so it will happen in persons who are deeply impressionable. If the movement ceases, insist a little; declare that "it will begin again, that it must begin again, etc." If, in spite of your

injunctions, the fists remain immobile, order the subject to "abandon himself," but do not try again in the same session; it is probable that you will not succeed. If you obtain the unrestrainable movement of the fists, try the suggestive contraction. Close the hand of the passive, and defy him to open it; double his arm firmly and ask him "to stretch it out," but after having suggested that "he cannot do it."

Should the experiment not be successful, abandon it for the time; if the contrary, try the insensibility. Begin by cataleptising the arm, essaying to stretch it out and stiffen it, assisting yourself with verbal suggestion. Inform the passive that "you are going to prick it with a pin, and that he will not feel any pain." Repeat the suggestion two or three times, then prick the arm carefully, and you will easily recognise if there is suppression or diminution of pain. You can also ask "if he felt anything." Only experiment with insensibility when there is manifest rigidity or when an obvious cataleptiform state is indicated. You must be very cautious in this series of experiments, especially at the first *séance*. Speaking generally, be patient, do not hurry; hypnotism is, in its different degrees, a progressive state, which only develops slowly; it is wrong to insist on repeating or prolonging the sessions. Sometimes one fails to obtain success through wishing to obtain it too quickly, or because one has not made a suggestion for a long time past; therefore, when you make a suggestion, do not try at once to see if it has been realised; wait until the cerebrum of the subject shall have been thoroughly penetrated.

In any case, continue from time to time the occlusion of the eyes and repeat the passes; in certain individuals the



hypnotic state is attenuated or dissipated when we cease to keep them in hand. Employ the verbal suggestion; from the commencement, as soon as the subject has seated himself, order him "to abandon himself, and act as if he were in bed wishing to sleep."

At the first session do not tell him to sleep; perhaps sleep may not come, and it is well that the subject should not have the idea that sleep, though invited, did not appear; this would be the greatest of obstacles to therapeutic suggestion. If the subject is aware beforehand that sleep is not indispensable, and observes that he did not sleep, he will not be so surprised, his confidence will not diminish, and the suggestion will actuate with the greatest possible intensity. Therefore, take his head between your hands, one touching the cerebellum and the other the forehead; maintain this position for ten minutes, repeating and accentuating the suggestion: "Abandon yourself entirely, isolate yourself completely, do not pay the least attention to what is going on, and, if you wish, sleep as if you were in your own bed, etc."

The majority of sick people do not suspect that verbal suggestion is the most active means of actuating upon disease or upon the brain; they attach great importance to passes, and you should therefore have no hesitation in multiplying these and varying them during the session. Make passes, seize the thumbs, rub the forehead or the stomach, for all this influences the mind and develops the suggestibility. You can more or less dispense with these manœuvres with persons who appear in a high degree hypnotisable, and with trained somnambules. From time to time lift one arm, or both, and see if they remain posed as you place them, and rigid when stretched out. Interrogate, enquire how they

feel. Do not be surprised if the subject starts the conversation and indicates to you the suggestion to make; take apparently seriously everything he says; agree with; and be in accord with him completely. Proceeding thus, careful in gesture and word, convincingly and patiently, you will reach the maximum of what it is possible to obtain according to the suggestibility of each subject. In some you will not get farther than the first, the lowest degrees; in others, much more impressionable, you will arrive, by almost imperceptible successive phases, at a superficial sleep, from which the "passive" will be able to emerge remembering everything that has happened and denying that he has slept, or at a deep slumber which, on ceasing, will not leave the slightest recollection.

## X.—HOW TO GAZE.

THE hypnotiser's gaze provokes a particular state more or less notable in conformity with his training and the subject's degree of receptivity. This state is called *fascination*, and is characterised by a disposition on the part of the passive to believe in everything that is told him and to execute all orders given to him.

Fascination is obtained by gazing firmly *at the base of the nose, between the eyes* of the subject, while he fixes his regard on the eyes of the hypnotiser.

To train himself to provoke fascination the hypnotiser must practise keeping his eyes open as widely as possible, without the slightest blinking, and always gazing at the same point.

The hypnotiser will derive great advantage, even outside his experiments, from gazing firmly at the base of the nose of the person to whom he may be speaking. In an ordinary conversation he cannot, obviously, expect to obtain the absolute state of fascination; but, if he combines with the fixation of the base of the nose mental suggestions suited to the circumstances, he will be able to alter completely in his favour the dispositions of his interlocutor. Even if he has to deal with an initiate in hypnotism, it will be sufficient to fix him at the base of the nose between the eyes, for that person to be rendered incapable of influencing him against his will. The gaze also induces the hypnotic sleep.

The movement of the eyelids known by the name of

blinking is reflex; it is produced by habit, and involuntarily. It is therefore necessary to conquer the habit to obtain absolute success in attempts at fascination. Certain authors go so far as to say that a single movement of the hypnotiser's eyelids completely annuls the effect already produced.

Blinking is prevented by means of practising the fixed gaze on some point, a sheet of paper for instance, or a wall. The best process, however, is that of the fakirs—gazing fixedly at a small crystal ball for a quarter of an hour daily. At first prickings are felt in the eyes, they fill with tears, and, despite all effort, the eyelids fall. With persistent practice, however, the desired result is obtained in the end.

Another excellent method is to habituate yourself to gazing at one of your fingers, or at *Dr. Lawrence's hypnotic ball*.

In short, to enable yourself to gaze coldly at certain persons it is well to practise gazing at yourself, with all possible fixity, in a mirror.

## XI.—HOW TO MAKE THE HYPNOTISED PERSON SPEAK.

THE hypnotic sleep obtained, some passives will respond to you, others will reply with difficulty; some, again, will not be able, in spite of their efforts, to articulate a single word; while many will remain impassive, seeming even as if they did not hear you. Devote yourself, therefore, very slowly and patiently, to discovering the cause of this dumbness, and causing it to vanish by means of suitable suggestions.

When, having induced rigidity in the arm of the subject, you find that the hypnotic sleep has been obtained, suggest in a quiet and monotonous voice: "Sleep soundly . . . do not wake . . . listen attentively . . . you can answer me . . . you can speak without effort . . . nothing prevents you . . . you feel well . . . do you hear? . . . Answer . . . you *can* answer . . . do you not hear?"

If, in spite of your efforts, the subject cannot speak, suggest: "You can speak . . . nothing prevents you . . . your throat is clear . . . your mouth opens easily . . . your tongue is all right . . . you can speak easily." Giving these suggestions, make a few passes, and lightly touch the jaws. Continue to suggest: "You can speak . . . answer me . . . do you hear?" Insisting on these suggestions, the subject will be induced to reply to you.

To those who seem not to hear or not to make the slightest effort to speak, say in a positive tone, willing them to obey: "You hear me . . . you hear my voice . . . (*here touch*

*lightly the subject's ears*) . . . you hear well and can reply . . . come! answer! . . . Are you listening?" With a little perseverance, always renewing the suggestions, the passive will end by replying to what you ask.

## XII.—HOW TO HYPNOTISE SEVERAL PERSONS SIMULTANEOUSLY.

1.—Ask several persons to seat themselves in a semi-circle, stand in front of them, and tell them to look at you narrowly. Pass your eyes over all, so that each one may think that you are looking directly at him; tell them to “clasp their hands tightly, and that when you count *one-two-three* it will be impossible for them to unclasp them. Ready—*one-two-three!*” And suggest quickly: “Now you cannot unclasp your hands.” If you wish them to sleep, stop in front of them and tell them to “think of sleeping, of sleeping deeply.”

You can also suggest: “Close your eyes tightly, think of sleeping; your heads feel heavy, you are sleeping soundly, your limbs are as if weighted down, you cannot move them, you feel nothing, you are sleeping heavily and only paying attention to my voice.” Then make any ideoplastic suggestions you care to for treatment, amusement, or any other object.

2.—Remain in a similar position to that of the previous process, with the sole difference that the persons to be hypnotised have their arms stretched out horizontally. Tell them to look at you attentively, and that in a little while their hands will feel heavy and gradually fall. Then suggest convincingly: “Your arms are tired, they are beginning to fall . . . they are falling. . . .” Repeat the suggestion until the effect you desire is produced.

3.—All being in the same position as before, but with the arms hanging by the sides, suggest convincingly that they “cannot lift their hands, there is no motion in their arms, and they have no strength to raise them.” Repeat the suggestions, and at the same time touch their hands or arms with a feather to influence them.

4.—Make in front of all various cabalistic passes with a wand in whose powers you yourself believe, in virtue of the occult consecration you have given it.

5.—Place in the view of all a cinematograph picture or magic-lantern slide, a revolving mirror or a bright lamp, suggesting at the same time the idea of sleep.

6.—Give each person a glass of water sweetened with sugar or having some other flavour, suggesting that shortly afterwards they will be sleeping. You can complete the suggestion with cabalistic passes or signs.

7.—Suggest that “they will begin to sleep as soon as they hear a certain note from a bell, hand-bell, cornet, or musical instrument.”

8.—Tell them to think that a certain divinity is making them sleep, or to repeat indefinitely, without the slightest distraction, the words—*I sleep*.

9.—Tell them to look upwards, concentrating their attention on the inner surface of their eyelids, and suggest at the same time that “by this means they will pass into the hypnotic state.”

10.—Hand to each one a small mirror, suggesting that they “will fall asleep on fixing their gaze steadily on the reflection of their own eyes.”

11.—Wave a bright round object before their eyes at a distance of six inches, gradually increasing the rapidity and then suddenly decreasing it.



12.—Tell them to put their hands over their ears, and only to pay attention to what, seemingly from afar, they then hear. Then suggest that they “are sleeping, for they hear as in a dream.”

### XIII.—HOW TO PRODUCE AND DISCONTINUE CATALEPSY.

As we have already said, catalepsy is an abnormal state of the nervous system characterised by rigidity of muscles and tension of nerves. The obtaining of this state gives room to interesting experiments. It is one of the classic experiments of professional hypnotisers, and there is never a public *séance* in the course of which the operator does not present to the audience some experiments in catalepsy. To effect catalepsy, hypnotise the subject, and, making downward passes with contact, beginning at the shoulders and following down the arms, abdomen, and thighs unto the knees, suggest: "Your breathing continues . . . your heart beats regularly . . . your body grows rigid . . . becomes stiffer every moment . . . your nerves contract . . . make yourself rigid . . . more and more rigid . . . rigid as a bar of iron . . . you are absolutely rigid . . . more rigid . . . more rigid still."

After some suggestions of this nature, some persons' bodies grow so extremely unbendable that the head can be placed on one chair-back and the feet on another without the body making the smallest movement or flexure. Continuing the same suggestions, the catalepsy is more and more accentuated, and you can stand on the body of the cataleptic without his feeling inconvenience. In cases of intense cata-

lepsy the stiffened body can support the weight of two, three, or even four persons; in other cases, it is possible to play a piano upon the body of the cataleptic, and even to break with a sledge-hammer, on his stomach, a very heavy stone.

You can place the limbs of the cataleptic into the most unusual and fatiguing positions; he will preserve them for a long time without apparent effort. Catalepsy is one of the proofs that the hypnotic sleep is not simulated, for it is absolutely impossible for a person, pretending to sleep, to maintain, as a hypnotised person does, the arm outstretched, motionless, or to remain balanced on one leg with the body bent far backwards or forwards, or to left or right. Cataleptic individuals holding, at the extremity of the stretched-out arm, a pen in contact with a drum which unwound automatically a roll of paper, have drawn an absolutely straight line, denoting the complete absence of fatigue of any sort. The same test, attempted by persons who were awakened, resulted in the line being broken at the end of a few minutes.

The Indian yogis succeed, by a mere gesture or command, in raising into the air, without support of any description, the bodies of individuals in the cataleptic state; and render imperceptible by, and harmless to, these bodies the action of fire, poisons, or cutting or piercing instruments.

To DISCONTINUE CATALEPSY, make upward passes from the knees to the shoulders, suggesting: "You feel quite well . . . you are not tired . . . your body is no longer rigid . . . no longer stiff . . . you feel well."

Before awakening the subject, tell him that "after awaking he will suffer no fatigue, no inconvenience." It will be well to insist on these suggestions when the passive has been for some time in a tiring position. With persons very suscep-

tible it is possible to obtain an intense catalepsy without the necessity of making passes or putting them to sleep beforehand. In any case, it is well not to over-prolong intense catalepsy.

#### XIV.—HOW TO AROUSE PERSONS FROM THE HYPNOTIC STATE.

BEFORE everything else, we recommend the greatest calmness, since, if agitation is shown, those present will interfere, become excited, and call out, and for this reason the hypnotised person will not wake. There is no danger in letting the subject sleep, because sooner or later the hypnotic state changes into a natural sleep, and the subject will wake of himself. But as the time which must elapse before the awaking takes place is sometimes very long (36 to 48 hours), it is indispensable to know how to awaken the subject. If, before putting him to sleep, care is taken to develop his receptivity to suggestion by some experiments made whilst he is in a waking state, and if recourse is had for preference to methods based on the suggestion, you may be sure of awakening the subject with ease and rapidity.

When you wish to put an end to the sleep, you must suggest: "You are to wake up . . . you will feel well . . . you will have no headache . . . you will not be fatigued . . . you will wake up easily. . . . Wake up! Feel well! . . . Wake up! Wake up!"

At the same time you make upward passes, starting from the wrists, lightly touching the arms, the shoulders, and making passes at a little distance from each side of the head. If you continue the passes and the suggestions, the person will awake without the least fatigue. As it sometimes happens that the subject again falls into the hypnotic sleep, it

will be prudent to wait a moment before letting him go. You must speak to him gently, continually suggesting that he is not fatigued, and that he feels well. You say: "You are thoroughly awake . . . you are not sleepy any more . . . the sleep is gone . . . you feel well . . . you will stay awake." When he replies that he feels well, you may send him away without fear.

In the case of subjects who cannot be awakened by this means, blow lightly on the eyes or on the forehead, or fan his face, continuing the suggestions: "Wake up! wake up!" Generally the subject will wake up after being fanned or blown upon.

If it is difficult to wake the subject do not be frightened, for he will wake of himself later, passing from the hypnotic sleep into a natural one.

Meantime, if you wish to wake him more quickly, employ the following means:—If he is in a somnambulistic state and speaks, ask him: "What must I do to wake you?" Then do what he says, and he will wake immediately. When he opens his eyes, suggest: "You are fully awake . . . you are not fatigued any longer . . . you have no discomfort . . . you feel quite well."

If the subject does not reply to your request, and does not indicate what you must do to wake him, say in a decided tone: "Now, you must wake up . . . you can wake up . . . your sleep is ridiculous . . . wake up! Will you wake up when I count up to six? Will you promise to wake up when I get to six?" Insist on a reply or on his promising to wake up when you have counted. Persevere, and when he has promised to wake up, count slowly: "One, two, three, four, five"; then say "*six*" more loudly, at the same time

striking your hands together and suggesting in a very decided tone: "Wake up! wake up! wake up!" Make upward passes, blow chill air on the forehead or on the eyes, strike your hands together very loudly, and continue the suggestions until the subject awakes.

If the sleep continues, insist that this state is ridiculous, saying: "There is no longer any reason for sleeping." Make an impression on his self-respect, saying: "The people here are laughing at you, and it is ridiculous not to wake up." Insist on his telling you what time he will take to wake up. If he does not reply, ask him if he will wake in five minutes. If he promises to wake in that time or asks for a longer time, let him do as he asks, and when the moment agreed on arrives, go up to him and suggest: "Now, you feel well, and this time you will wake up, because the time asked for is over. Do you hear me?" Insist on his answering you, and say with authority: "This time you will wake up when I count six; I am going to count, so that you may wake and feel well." Count slowly up to six; utter this number loudly, and then clap your hands, saying: "Wake up! wake up! You are feeling all right!" Make sure that all hypnotic influence has disappeared, since it sometimes happens that the subject falls asleep again almost immediately, in which case say: "Now, when you wake, stay awake! You are not to go to sleep again; you feel well, and you will stay awake." Insist on these suggestions until the subject is fully awake.

Sometimes it is easy to wake a person by shaking him by the shoulders, gently raising his upper eyelids, blowing on his eyes, and all the time keeping your mind fixed on the idea that you wish him to wake up, making passes or

touching him on the bridge of the nose with the fingers dipped in cold water, at the same time commanding him to "wake up"; or deceiving him by threatening to wake him by means of ether on a handkerchief.

In virtue of the law of polarity, according to which poles of the same name (isonymous poles) repel each other or sleep, and poles of contrary names (heteronymous poles) attract each other or awake, you can also awake the subject in certain cases by applying the negative pole of a magnetised bar to the middle of his forehead, or the root of a carrot, the branch of a tree, or a piece of sealing-wax, sulphur or brick can be applied. The other pole should be applied in the case of left-handed subjects.

When he awakes it is always well to suggest that "he will feel well and will not be influenced by anything to his injury; that he will feel a general sense of comfort; that he will not be fatigued or have any headache; and that in future a single glance will not only be able to put him to sleep, but will awake him with equal facility."

When you are experimenting on a new subject, if, for instance, when he is awake you have fixed his arm so that he may find it difficult to bend it when ordered to do so, even after your verifying that all influence has disappeared, and if this influence continues even after some upward passes with contact have been made, then you have before you a person very sensitive to hypnotic influence. Sometimes, after he has bent his arm, and when all influence seems to have disappeared, the subject feels dull, his eyes blink, and he experiences a feeling of lassitude. In such a case be very prudent, because the subject is of exceptional sensitiveness, and it would certainly be difficult to wake him if you had



recourse to suggestive methods to put him to sleep. It is well in this case only to make use of verbal suggestion, without passes and without showing him very brilliant objects. Endeavour by some experiments, while he is awake, to develop the suggestibility of the subject, not only for putting him under the hypnotic influence, but, still more and above all, for taking him out of it completely.

During the course of these preparatory trials, repeatedly suggest that "all influence disappears immediately." Afterwards, when you wish to hypnotise him, say: "Your eyelids are heavy; they are drooping; your eyes are closing; your head is heavy; you only hear my voice; you are fatigued; a heaviness overtakes you; you only think of sleeping . . . sleep soundly. . . . Sleep . . . sleep . . . but wake up easily as soon as I order you to do so. Sleep! . . . and you will not be fatigued." By proceeding thus, you may be sure of waking him whenever you like without any difficulty.

There is another method of waking difficult subjects. It consists of allying the idea of sleep to the disappearance of some influence or other, which you have previously called up by suggestion.

Influences of this kind are so numerous that the process may be applied in very different ways. Here is an example: Suggest to a sleeping subject that "his arm is rigid—it is quite stiff—and cannot be bent in spite of all his efforts." When he has tried to bend it without succeeding, say in a decided tone: "After your arm has ceased to be stiff, you will wake up immediately—you hear me; when you can bend your arm, you will wake. Now, your arm is not stiff any longer; wake up! You can bend your arm all right. Wake up! Feel well! Wake, and stay awake!"

Finally, when the subject is hypnotised by other processes than those of suggestion, it is necessary to bear in mind all the details which were used in previous *séances* to waken the same subject—such as blowing on the eyes or on the forehead, striking the shoulders or sides, etc. As the subject is accustomed to some of these modes of treatment, it will be enough to repeat any one of them in order to wake him at once.

## XV.—HOW TO DISCOVER THE AUTHOR OF A SUGGESTION.

(MEANS OF DISCOVERING CRIMINAL HYPNOTISERS AND NEUTRALISING THEIR ACTION.)

WE may sum up in the following way the principles which, with rare exceptions, regulate suggestions and their effects :—

1. The subject is capable of receiving suggestions by means of speech in all the superficial states of hypnotism, including the lethargical phases; but this faculty disappears in the profound states.

2. Cutaneous insensibility is the sign by which it is recognised that the individual enters into the hypnotic state and becomes susceptible to suggestion.

3. When an individual is under the influence of a post-hypnotic suggestion, he falls into the credulous state, the first of the hypnotic states, and he loses feeling.

4. The suggestion takes effect sometimes more readily when it is contrary to the instincts of the subject, or when it is exercised while the mind of the subject is not capable of exerting itself—that is, when he is in the first lethargic states. But, when it takes effect, it may happen that individuals to whom it is distasteful may escape from its influence by falling into catalepsy or lethargy at the moment when he commences to yield to the influence.

5. The suggestion which takes effect almost always has a complete sway over the subject, at any rate in proportion

to the manner in which the subject understands it at the time.

6. The subject forgets, when he awakes, all that happened in the hypnotic state.

7. To make him remember what happened in the fixed hypnotic state, it is sufficient to place him in that state again. Pressure on one spot on the forehead determines during waking, in the case of the greater number of subjects, the recollection of what they have perceived in any phase whatever of the hypnotic state (somnambulic memory).

Below we give the different cases which may present themselves with reference to an attempt committed against the person during the hypnotic state, or to a post-hypnotic criminal suggestion.

1ST CASE.—*The hypnotiser did not take any precaution, and acted in the same way whether the individual was in the credulous or the somnambulic state.*

It will be sufficient to produce in the subject those two states in succession, and to make an appeal to his recollection relative to the points in question; he will then recount all that passed.

In this way, Rochas was able to reconstitute all the details of a scene which had happened two years previously between a hypnotiser, who had been passing through the locality, and a lady, of whom the person in question had taken advantage during a hypnotic sleep.

2ND CASE.—*The hypnotiser took care to commit the act during one of the lethargic phases, in which the subject, when the scene is reproduced, has not the use of speech, and consequently cannot reply to the questions which are put.*

Then there are two processes: To exercise pressure, during waking, on the spot on the forehead which corresponds to

the *somnambulistic memory*, and to question the subject as to what passed in the hypnotic state, or to produce successively in the subject the different lethargic phases, and suggest to him (13) in each of these phases that, when he wakes, he should remember what happened under the circumstances in question (14).

3RD CASE.—*The hypnotiser took all imaginable precautions to evade investigations; as, for instance, he suggested to the subject that he should lose the recollection of his (the hypnotiser's) personality or act, or he suggested false recollections, so as to cause the accusation to be made against other persons.*

You begin by giving to the subject, successively in all states, the suggestion that he shall remember, when he wakes, what happened in the hypnotic state with regard to the point which it is desired to clear up, and then question him after he has awakened.

If the subject, when he has been awakened and restored to a state of moral sensibility, speaks in obedience to a suggestion previously made, he will remain insensible, and the verification of this fact will prove that what he says is not true. And then the third principle will intervene in the struggle which takes place between the investigator and the suggestion intended to deceive him.

Some examples will show how he ought to proceed:—

There is, for instance, an individual who is suspected of having robbed Mr. A. under the influence of a suggestion given by Mr. X. When the subject is asleep he relates

(13) In order to cause a suggestion to communicate, it is necessary to pronounce it slowly and into each ear in succession.

(14) It is well, during this operation, to avoid creating, by suggestion, false remembrances.

stories of which the truth is not probable, because in all cases he exhibits cutaneous insensibility. The recollection is then to be determined, after he has been awakened by one of the processes already indicated. When he is awake, well relieved of all hypnotic influence and in possession of normal sensibility, question him again. He will relate the same story, but this time it can be ascertained that whenever he speaks he becomes insensible. You can then say: "The person who commanded you to rob ordered that you should never speak his name, and even that you should forget it; very well, I respect that desire, but you can give his address and say how he worked, seeing that he did not order you not to make such a statement." The subject will then indicate the address of the suggester, or will give other indications, as he is subordinate only to the terms of the suggestion.

If he designates a certain person, and the *criterion* of insensibility demonstrates that he does so through suggestion, you can say: "Very well, it was Mr. M. who ordered you to steal; but who ordered you to tell me so?" The subject will then indicate the name of the suggester.

Again in the hypnotic state, and especially in the lethargic phases, there may be superposed on the old suggestion which appears to have been made a new suggestion, which apparently does not contradict it. Thus: "When you wake, I will name in your presence different individuals, and when I pronounce the name of the person who forbade you to say that it was he who ordered you to steal, you will recognise the name and will affirm to me that *it is not he*." The subject, raised by these different suggestions to a tension of spirit which consecrates all his strength upon one sole point, will not reason; and when the name of the guilty

person is pronounced, he will spring up as if to defend him, saying: "No, it is not he!"

We could prolong this series of subtleties, the result of which is almost always certain, without, however, having any absolute faith in the indications which they furnish. The person hypnotised may, in fact, have seen imperfectly, or even forgotten, things in his sleep, as can also happen in a waking state.

What we have just explained will serve, at least, to tranquilise those who regard hypnotism as being designed for the perpetration of crimes which shall be shrouded in eternal mystery.

Even if any person has reasons for suspecting that he is under the sway of a suggestion, he can make the investigation for himself by applying the preceding principles. He will preserve, in fact, in the hypnotic state, the memory of his waking state; he can therefore, in this latter state, make the resolution to elucidate the point which interests him when he is asleep, and then can put himself to sleep by closing the eyes or by placing his right hand on his head. But the memory of what he discovers in the hypnotic state will not remain normally in the waking state, and he must, before going to sleep, take the determination to write down during his sleep what interests him, or to make auto-suggestions to himself in this state, so as to remember it when he awakes. He can draw out of himself the suggestions or hallucinations which another person has given him, by rubbing the top of his head energetically, or making use of a heteronymous action in accordance with the following case, which Dr. Casenave de la Roche communicated to the Society of the Practice of Medicine during the session of the 4th of Decem-

ber 1890, the suggestion being neutralised in its post-hypnotic effects by the application of a magnet:—

“After C. had gone into a profound sleep, Mr. P. suggested to him that he should go next day, at eleven o’clock, to the house of Dr. X., situated one mile away; that he should enter Dr. X.’s study, and write on a sheet of paper the following declaration: ‘*I am a thief,*’ with his signature below it. It is needless to say that when he was once awake, C. went off to his work, according to his custom, without anything in his physiognomy, his attitude or his language to show the slightest perturbation.

“At eleven o’clock punctually, C. sprang up suddenly, with his eyes fixed and his features contracted, and rushed out, violently dashing aside all those persons who were in his way. He ran into the street, and, perceiving various groups in the way where he wished to go, ran across the fields, leaped over the hedges, crossed the ditches, and arrived at full speed, with his physiognomy disturbed, at the house of Dr. X., who was waiting for him.

“Being taken into the study, he seized a sheet of paper, and with a feverish hand began to write the following words, ‘*I am a t . . .*’ At that moment the doctor placed a magnet against the nape of C.’s neck, in a heteronymous position, perpendicular to the axis of his body. Then a scene began, palpitating with interest to the man of science, and never to be forgotten by those present. As soon as the magnet was applied, C. was seized with a sudden fit of agitation, and his physiognomy expressed inconvenience and suffering; his rigid arms made efforts to overcome an invisible obstacle, as if to escape from a painful compulsion; his contracted hand rubbed away the first letter of the last



word, and substituted for it the syllable *hon*. Then the doctor removed the magnet, and at the same instant C. scratched out the syllable *hon*, and replaced it by *thie*. A fresh application of the magnet caused this to be rubbed out again, and the subject wrote the word *honest*. At this moment the nervous system was so strained, and reached a diapason of hyperæsthesia so intense, that, fearing serious consequences on account of this prolonged struggle between two currents of different origin, a stop was put to this singular experiment. The doctor withdrew the magnet finally; being under the influence of the suggestion, C. rubbed out the word *honest*, and wrote deliberately, 'I am a thief,' to which he added his signature."

In short, any sensitive person who feels himself induced to commit abnormal actions, or who experiences sensations which he has reason to think hallucinatory, need only pinch his skin to see whether he possesses ordinary sensitiveness. If he has lost it, it is because he is under the influence of a suggestion, and to make this disappear it is enough to re-establish the normal circulation by cooling the head. It will be to his advantage to use the means which we have indicated, since experience proves that many individuals can accustom themselves to overcome the species of stupor in which the suggestion plunges them, a stupor which prevents them from having other ideas than those which are imparted to them. A skilful hypnotiser can formulate his orders so as to prevent any kind of resistance; but almost always, in this case as in any other, this is a detail neglected by the criminal, against whom it is a proof; and those who have criminal intentions are baffled by the simple fact that they are not sure how far their victim acts automatically.

## XVI.—HOW TO READ THOUGHTS.

THE acuteness of the senses or the development of the cerebral faculties in the case of somnambulists has been verified in all times. Here is a fact related by Dr. Ochorowicz :—  
“ A countrywoman, whose ears were stopped and whose head was wrapped in a thick cloth, repeated exactly the words pronounced by Ochorowicz, in a low voice, almost unintelligibly, at a distance of four yards. The experiment was repeated several times, always with the same result, and, in analogous cases, it gave a favourable result at a distance of a good many yards, or even from one house to another.”

A person who in somnambulism concentrates his thought on the sensations of the state in which he is, can attain a prodigious exaltation of the sense of touch, will perceive the least displacement of any object or of the surrounding air, and will learn to interpret this displacement in accordance with the will of the person producing it, after he has had some preliminary exercises or magnetic education.

It is easily understood that certain somnambules can thus arrive at the perception and appreciation of odours existing in the air in infinitesimal proportions. The odorous emanations from the human organism are extremely varied amongst individuals, and they are also variable in one and the same person, according to his mental or physical condition. Many occupations, certain vices, may be discovered by the sense of smell; an ostler will not exhale the same odour as a blacksmith or a tailor; a smoker or a person addicted to alcohol

can be easily recognised. It is concluded, therefore, that the somnambule can find indications in the odours of persons with whom he is brought into contact. In many cases his lucidity is sufficiently explicable by olfactory impressions either isolated or associated with other sensory perceptions.

When a hypnotised person has his eyes open, the visual impressions can cause certain acts to be interpreted easily; and this has induced some authors to attribute to sight the transmission of thought and will.

Here is in what consists the act of seeing : When a person is put into a state of catalepsy or a cataleptic condition, it is sometimes sufficient to place near the eyes any object whatever to cause the eyes to be fixed on that object and not to leave it again. If the hand be approached, the gaze will be fixed on it, following all its movements, and thus, by a simple gesture, the gaze can be sent to any direction, and still by means of gestures cause more or less difficult suggestions to be carried out. For instance, the subject can be shown a hat, and made to understand that he is to place it on his head; or giving him a book, he may be made to open it. In short, the person hypnotised will carry out all that is desired, his actions being directed by gestures barely sketched, the significance of which he will learn.

In Abyssinia there are periodically enrolled a certain number of young girls less than twelve years old, who are brought up to the dignity of *labaschas*, or discoverers of crimes. They are charged, under hypnotic influence, to find out the criminals. An assassination, followed by a robbery, was committed in the outskirts of Addis-Ababa. A *labascha* was brought there and hypnotised. At once she set out on her way : she visited religious temples and private dwellings,

and finally crouched at the door of a hut, the owner of which was absent. As soon as he returned he was arrested.

The peasant protested that he was innocent, but getting confused by the questions of the Negus he confessed the crime. The manner in which he had spent his time was investigated, and it was ascertained that he had been in all the places where the labascha had gone before falling down at the door of the cottage, where the criminal came, tortured by remorse.

It is probable that the labascha was guided by the sense of smell, since this shows at times an extraordinary intensity, even in the waking state. Thus, in 1692, at Lyons, a water-finder was able, with the aid of his divining-rod, to follow the track of an assassin from the house where the crime was committed.

Almost all those who practise experimental hypnotism for the entertainment of spectators who take part in the experiments effect a transmission of thought with those same spectators by means of *Cumberlandism*. Their principal experiment, almost always the same, even with slight variations, is to follow up what they style, grandiloquently, *the History of a Crime*.

A member of the audience, the *assassin*, takes an object, a supposed *knife*, and wounds another person, the *victim*; after which the instrument of the crime is hidden in the pocket of a third spectator, the *accomplice*.

This scene takes place whilst the professional operator has his eyes bandaged. When the deed is done the professional takes the hand of his guide (or of any spectator who may offer himself; if the latter is capable of being hypnotised, so as to become a complete automaton, so much the better),

and this person unconsciously leads him to the victim, then to the assassin, and finally to the accomplice who has the knife in his possession. At other times, the professional having his eyes bandaged or simply closed, the guide takes his hand and accompanies him, thinking of what is to be done; for instance, the professional will have to discover a hidden object, find a book laid on a table or a stand and carry it to another place; or he must pull the beard of Mr. F., take his watch away and give it to another person, take his hat and put it on the head of Mr. X. The things desired to be done may vary according to the imagination of the person with whom the professional is in contact; and after he has done what is wished, this can be proved by reading a paper which the spectator has written and which he has kept in his pocket without showing it to the professional.

Generally, the hypnotic state appears in the guide, and is a rare thing in the professional. If this latter is impressionable, he may become hypnotic to a certain extent, natural or induced, which makes him more capable of perceiving and understanding, but is sufficiently superficial to leave him almost complete liberty of action and his power of reflection. Ordinarily, he remains in a complete state of waking attention. In both cases he will have the more satisfactory result the more he is gifted with intelligence, calm, power of reflection, attention, and self-control, or if he has a more highly developed sensibility, education, and skill.

The guide takes the professional by the hand, wrist, or finger, or he takes the professional between his own hands, which he lightly presses, concentrating his own thought *exclusively and strongly* on the action which has to be executed, or on the object which has to be obtained or discovered.

In this tension of will the guide is certainly influenced by the activity of his own thought, and this in a stronger degree, as he has been able to concentrate more attention on the object to be acted on. He becomes unconsciously hypnotised to a degree more or less profound, in proportion to his natural suggestibility and to his intention. In reality he is the true percipient, because he is influenced without knowing it, and without suspecting it he leads his companion, indicating to him what he must do. For this reason he is usually given the name of *guide*.

The good guide is the one who shares in the operation with the greatest good faith and a firm desire of seeing it carried out, supplying all the energy of his cerebral activity. When he is quite absorbed in his idea he does not perceive the involuntary movements which he makes; but the professional, especially after some exercises which develop his perspicacity, has a consciousness of the movements and understands that the hand of the guide directs him in one sense or another, now leading and now repelling. These movements convey to him what he is to do; all that is necessary is to pay attention and allow himself to be guided.

This explanation applies to almost all the experimenters who have occupied themselves with such tests from the time of Cumberland.

“The person who guides you,” says Ochorowicz, “does not know what he is doing, although he is supposed to be acting on his own responsibility. I know a lady who is very intelligent and well educated, who once enabled me to find a needle placed in a haystack. She guided me with such certainty and strength that it was impossible for me to resist her. On another occasion, a note was hidden in a vase of

flowers. She showed me the vase, and I began to finger it inside; but, with her hand, which was placed lightly in mine, she made me a negative sign which was perfectly comprehensible, and then another sign which meant 'down at the bottom.'

"Well, this lady was not only unconscious of having uttered this expressive guidance, but I have never been able to get her to believe that she guided me in the search by means of her movements. 'No,' said she, 'it is impossible; you read my thoughts—this time I was careful not to make any movement.' She was a very good hypnotic subject."

In the *Revue de l'Hypnotisme*, of February, 1902, Dr. Paul Farez describes experiments of this nature carried out on a young man who went specially to Paris to be tried as a thought-reader. This is his account and opinion:—

"The individuals who practise these experiments are not all in the same psychological state. In the beginning they exercise, so to speak, this faculty, which surprises themselves, in an automatic and mechanical way; their sub-consciousness interprets the sub-consciousness of the guide; they resemble the Chevreul pendulum; without suspecting it they are influenced by the direction which is given to them by the nervous dynamic force of the person whose hand they hold; everything goes on without their suspecting it. But as their experiments are multiplied, the percipients understand all that can be learned from the guide, learning this through tactile and muscular feeling, and being incited by necessity and the habit of succeeding, they can concentrate all their attention on the sensations in their fingers or palms, so as to note the slightest vibration and interpret it with full certitude. Again, as some guides are at once without defence and with-

out distrust, the percipient is tempted not only to follow the muscular contractions of his guide, but also even to provoke and excite such movements by means of certain abrupt and restrained pressures, taking advantage of the fatigue and enervation of the guide, so that he can obtain all the necessary indications. When he reaches this point, the percipient is nothing more than a skilful prestidigitateur.

“As to the guides, they do not study the question at all, nor do they even understand the part they play. They are satisfied with wishing with all the energy of which they are capable that a certain act should be performed, and they do not fail to respond to the requirements of the percipient by a muscular movement signifying *yes* or *no*.”



## XVII.—HOW TO ACQUIRE GOOD QUALITIES.

WE must do as the actor does when he considers himself the character he represents, for here illusion exercises a creative action. It is indispensable to act as though you were what you wish to be; figure to yourself that you really possess the habits you wish to acquire, the advantages you wish to obtain.

Thus, in order to make fear cease, to possess confidence and assurance, you must not say: "I will not be afraid; I wish to have in myself every confidence, and to be successful in what I am about to undertake." For will, by itself, is not able to produce such effects, excepting in the case of individuals of great energy, when the active function has become sufficiently powerful to dominate completely the passive function.

It is better, for those who do not possess a sufficiently strong will, that this should be removed, in order to allow the direction of the organism to be controlled by the passive function, during the period of auto-suggestion. Therefore one must use, with conviction, the following affirmation:—

"I am not afraid; my timidity has disappeared; I have every confidence in myself, because I possess everything necessary to succeed."

Even though we have not the slightest belief in this statement, yet such formulas, mechanically repeated, will end by

conveying gradually the idea they represent (15). We shall then take care to give them more notable outlines, a more concrete and vivid form. We must represent ourselves as we wish to be—vigorous, robust, healthy. The idea gaining in precision and relief, its realisation will be certain; for what is well conceived is easily carried out.

Endeavouring by this means to remove a pain, which persists in spite of auto-suggestion, it will be seen some time afterwards that, chance having conveyed the thought to it, the pain has disappeared.

This result is due to the idea having continued its course notwithstanding the withdrawal of the conscious action of the spirit.

Lie on a bed, and in this position dispose yourself without constraint, as though you were endeavouring to rid yourself of your earthly covering. Breathe as slowly and deeply as possible, and only cease the breathing exercises when you have acquired the state of perfect repose and absolute calm. Concentrate your attention on yourself alone, and keep yourself as far as possible in this state of self-concentration. Then fix your thoughts upon these two words, "*Without fear*," and endeavour to represent their graphic form. Pass from the image to the meaning, and represent what the characteristics of a person devoid of fear may be. Imagine

(15) The proverb says that "Constant dropping wears away the stone." This may well be applied analogically to the attitudes and words which, by perseverance, finally end by producing in the mind the corresponding ideas. Thus originates faith, the essence of which is to be blind, as theology teaches, and which is not an enlightened belief. Being an idea introduced into the spirit by our own imagination or by an outside will, it is consequently nothing more than a form of suggestion, and the best of all forms. It is an idea inculcated as a thing already effected. Hence its creative power, the power to move mountains, as Christ says,—and as we actually carry on in the above stated suggestive process, the power "to act as though you were already what you wished to be,"

yourself in the possession of the quality you wish to acquire, and, acting under the influence of such quality, consider yourself in relation to other men, and endeavour to enter into the affairs of other people. Repeat these exercises as much as possible, for their action, though slow, will be sure.

Do you wish to alter your indolent or apathetic nature? Have recourse in the same way to the word "ENERGY." The same process is applicable to the words "GOODNESS, COURAGE, DISINTERESTEDNESS," according to the defects in your character.

Let us suppose that successive attacks and periods of indolence or pessimism disturb your intellectual work.

You imagine that against this an effort of will is sufficient; but scarcely have you made up your mind to write or work, than there appears at once a great necessity of taking a walk. This feeling acquires such a strong hold that, should you not be accustomed to it, you leave your work and go out. You thus succumb to the temptation of the impulsive being, who did not desire physical repose. Let us suppose now that, instead of giving way to the temptation, your will inclines towards the effort to be made.

The necessity disappears as though by enchantment, and a rather powerful thirst makes itself felt progressively as the mental work becomes accentuated. It is another temptation of the instinctive being; because each drop of liquid absorbed attracts to the brain at this moment a portion of the nervous force, which will somewhat hinder the proposed work. But dominate this further sensation, and you will begin to study, or the pen will write at last on the paper. It is now that the other impulsive centres come into action. The physical necessities become dumb; but the emotional feelings begin

to replace them. The images of past struggles, of former likings, and of future ambitions are depicted little by little, and an apparently invincible force induces or brings about the dropping of the pen, makes you recline, and leaves your spirit given over to melancholy sweetness or to the impetuous ardour of the dreams which crowd into the mind.

If the cause of the impulsive action which enforces the desires of the innate indolence be known, its effect may be avoided by force of will alone. But should the will be insufficient, the processes of auto-suggestion already described must be employed. After withdrawing into isolation and meditating for five minutes on the advantages which would come about from serious work, the thought will become fixed on this sole word, WORK; and, selecting a task, the formal undertaking to perform it is made. By doing the utmost to acquire habits of order and work, little by little the habits of irregularity and wandering disappear.

The greatest enemies of man are indolence, sadness, ennui, and discouragement. These feelings paralyse the initiative of the individual, degrade the personality, ruin the energy, and make one fear evils which may, perhaps, never come about. "Deep calls to deep," says a proverb, and nothing is truer. We may even add that, when one is influenced by these feelings, one nearly always falls *into Scylla in trying to avoid Charybdis*—that is, from one evil to a greater still. The reason for this phenomenon is as follows:—The thoughts of anger, sadness and discouragement attract similar thoughts, which thus feed our own and increase their energy. Tormenting ourselves, worrying ourselves, we imagine that this or that does not occur as we desire; we create destructive forces which act around us, decrease our energy, fatigue,

weaken, pre-dispose to disease, cause us to become disagreeable and unpleasant to other people, drive away our real friends, and finish by hurling us into misfortune. One good action, one good thought, make us feel around us something like agreeable waves, which attract good things to us, ensure our health, make us agreeable to others, and contribute largely to our happiness. The gloomy and discouraged man is almost always indolent; he becomes tired with work, sick of life, reality hurts him; and, pursuing his illusions, he only desires what he cannot attain.

In order to become independent through work, one must be hopeful and plucky, satisfied with one's luck for the time being, but sure that it will improve shortly. In trying to penetrate the serene regions of thought, we must try our utmost to understand that the Universe is in evolution, that we are part of that Universe, that we are all in evolution, that we will attain perfection and consequently reach supreme happiness, and that by following the processes explained in this book we can obtain that more rapidly than others.

We must evoke ideas of activity, joy, hope; we must imagine ourselves to be performing a plucky action, to have reached our ideal position or have secured happiness—and such ideas will create in our souls corresponding states, which in time will materialise more and more, to the substitution of contrary conditions.

It is a known fact that dogs, children, and even many adults, having assumed an expression, will in the end retain permanently that expression. When, during the cataleptic state or hypnosis, we cause the subject to strike a given attitude, he feels at once the corresponding emotion.

To become happy, it is necessary therefore, on bringing

to your mind a joyful thought, to assume the attitude and expression of that feeling, re-creating in your mind a scene of happiness such as you have enjoyed before; and, a very important detail, to raise your eyes and never lower them. This feeling will more rapidly be produced if one stimulates with a finger of the left hand the centre of happiness indicated by phrenologists—the left side of the cranium, almost in the middle, above the eye—while touching the corresponding part on the right side should be avoided, as it would induce sadness.

By virtue of a principle which certain psychologists call *psychical polarisation*, it is nearly always possible to substitute sad thoughts for happy ones, by placing a finger of the left hand in the middle of the forehead, the centre of will power. This application of the finger will very often, in a few instants, cause the painful impression left by nightmare to cease. It will be sufficient, if half awake, to turn over, and, at the same time, place a finger, the forefinger by preference, upon the indicated spot, and try to avoid thinking. The existing painful sensation will rapidly grow less. After a minute or two, in the case of less sensitive persons, it is a surprise to find ourselves thinking only of agreeable things, and, falling asleep once more, he will wake up in excellent mood.

It being known that the astral body, the subjective being, the *inconscious*, governs completely the organism during sleep, it is easy to understand that, by imposing a task to be performed during such state, establishing an idea in the *inconscious*, such idea must necessarily elaborate itself. In fact, the idea is developed and elaborated with a reasoning superior to that possessed in the waking state, because attention is not diverted to other things. There are many

examples taken from ordinary circumstances of life, enough to convince those requiring proof rather than theories. There is a proverb, "Night brings counsel," which is a very true saying, because it is a recognised fact that many important decisions are arrived at after sleeping on them; details and minor aspects of the question stand out much more clearly and precisely. Students know that to read a lesson once or twice at night, before going to sleep, is quite enough to enable them to repeat it the following day. There are certain persons who are their own alarm clocks; it is enough for them to think, on going to bed, of the hour at which they wish to get up, for them to wake up at that hour. Often, on going to bed feeling a pain somewhere—for instance, neuralgia—one thinks intently of sleep; soon after one is asleep, and, waking up several hours after, is agreeably surprised to find the pain gone; the concentration of thought upon going to sleep caused a divergence, resulting in the pain being forgotten or transformed into another phenomenon. The mechanism of the above facts being known, it is therefore easy when in bed, without loss of time, to impress upon one's self the desired idea, in accordance with the rules of auto-suggestion. For instance, when we want to rid ourselves of a bad habit, we must fix our mind upon the quality we wish to develop. Closing the eyes, we think for five minutes of the advantages to be gained, advantages we must make ourselves believe to be already partially possessing; and mentally say to yourself: "*I shall do so; I shall put an end to such and such a thing,*" endeavouring your utmost to determine very precisely the conditions of the operation. Repeat this several times under the same conditions, and after, abandoning pure auto-suggestion in order to think only

of the advantages to be gained, fix your mind upon going to sleep, which will follow very soon. During the greater part of the night the *inconscious*, becoming for a few hours the active being, will be occupied with the elaboration of the idea and of the practical means of assuring its execution. The following day it will be seen that, if the results were not altogether complete, part at least was obtained; there is less difficulty in realising one's wish, and an inward feeling will tell us that, with perseverance, the result in the end will be complete.

It happens that sometimes auto-suggestion is only accepted with a certain difficulty. A young man, on closing his eyes, would say: "*I will wake up to-morrow at a certain hour.*" The order was not accepted by the *inconscious*, and a distinct negative was manifested. He repeated the process, saying: "*I will wake up when the hour strikes*"; and the same negative still manifested itself. Persevering with the suggestion some eight times, he at last obtained an acceptance. Abandoning afterwards the idea of waking up, he slept peacefully, and woke up regularly at the required moment.

The process above described may be usefully employed to cure nervousness or bashfulness, especially in those who have to appear in public, and to put a stop to certain bad habits, such as nail-biting, smoking, gambling, drunkenness, drug mania, kleptomania, quarrel-picking, etc.



## XVIII.—HOW TO DEVELOP WILL POWER.

WILL is the resulting consequence of brain power and the most important manifestation of that force. The sound condition of the brain permits the volition to operate with regularity and energy; inversely, when the will is intact, when it is exercised firmly and freely, the brain possesses all integrity and vigour. By virtue of the physiological axiom that every active working organ strengthens and develops itself, we may say that, by constant exercise of will, we strengthen and develop the producing organ of that function; and, since brain power increases, the intensity of the will is also augmented. The organ and the function react one upon the other and mutually perfect themselves.

Many take obstinacy for will power, and everybody believes himself to possess will power. It only exists, however, in those showing calm, patience, and resignation in the face of adversity. Those who are irritated by the slightest provocation, or who display bad temper, are those with the least will power. Those able to dominate other persons by means of suggestion, or those who get out of temper, but soon control themselves, are those possessing a strong will power.

Will power may be developed through the vicissitudes of life, by correcting pernicious tendencies, by the magnetic practices of isolation, concentration, and deep breathing; any person may devise varied means of exercising it. The practice of auto-suggestion being, however, very useful, we recommend the following exercises in absorption of energy, which must be performed daily, and whenever possible under

the influence of the sun, as if trying to absorb from it some of its electric energy. The process is arranged in three actions, to last each about ten minutes.

FIRST ACTION.—Breathe slowly, and with firm faith repeat mentally or in a low voice: “*I am consciously absorbing the power of will, and am taking full possession of it.*”

SECOND ACTION.—Hold your breath, and say with conviction: “*I am establishing within me the power of will, and henceforth it shall belong to me.*”

THIRD ACTION.—Exhaling slowly, say: “*I am master of the power of will, and I shall make use of it whenever necessary.*”

The operation must be repeated several times, after a few moments of rest, always taking care to fix in your mind the triple idea of *absorption, fixation, and utilisation of the power of the will.*

The following exercises are also of great value, written on a sheet of paper, the better to imbibe a single idea during each practice, by the above-explained process:—

*My will power is strong. Nothing can resist my influence.  
I shall never be discouraged. I shall never be disagreeable.  
I shall secure all success. I am determined to be successful.*

*Nothing can resist my will. My will is very powerful.  
I can govern others, and nobody can govern me.  
I am not afraid of addressing myself to other people. I am always self-possessed.*

*Nothing troubles me. I am not worried by anything.  
I can influence others. Everybody shall appreciate me; they shall not be able to resist me.*

There are other processes of will-education; this faculty,

like those of memory and attention, is susceptible to development by good training. The general principle in this education is to proceed slowly, and not to insist upon any impossible effort, but to go on increasing gradually.

We may perform every morning three determined movements of the arms; then six, then twelve, followed by a similar number with the lower limbs. Performing the above exercises, we rely less upon the useful action of muscular gymnastics than in the effort of volition obtained by this method. At the same time, as you raise the arms vertically, you should keep in mind the thought: "I must have a ruling will power"; and, after a few minutes in such position, lower the arms slowly, thinking to yourself: "Nobody shall resist my power of will."

Half an hour daily will be enough for these exercises. To certain people it will be beneficial to walk one or two miles, or take a good run, an excellent exercise, which, when well performed, regulates the circulation of the blood and the beating of the heart, increases the vigour of the muscles and especially the breathing muscles, improving the respiratory action. There are in the magnetic, mecanotherapeutic, or Lander institutes, apparatus by means of which excellent breathing gymnastics are automatically performed. To those without personal energy to do it at home simply and without an apparatus, we recommend the help of the said institutes.

Japanese wrestling, *Ju-Jutsu*, also gives something more useful than strength: *it gives self-confidence*. It is an art by which one's weakness becomes one's self-defence. Finally, we may exercise our will and consequently increase it in many other ways which may be inspired by varying conditions of surroundings or capabilities.

## XIX.—HOW TO BE SUCCESSFUL SOCIALLY.

(WAYS OF EXERCISING POWERFUL SUGGESTIVE INCITATION IN SOCIAL CIRCLES—FACILITATING THE ACTION OF WILL AND EFFORT—BEING SUCCESSFUL IN A SPEECH OR A DIFFICULT INTERVIEW—PRESENTING TO YOURSELF THE PERSPECTIVE OF A SITUATION IN ACCORDANCE WITH YOUR ASPIRATIONS—ATTRACTING MONEY—SELLING MERCHANDISE TO ADVANTAGE—CREATING BELIEF IN YOUR IDEAS—OBTAINING PAYMENTS—MAKING YOURSELF BELOVED AND CONSEQUENTLY FACILITATING YOUR MARRIAGE.)

I.—To EXERCISE STRONG SUGGESTIVE INCITATION IN SOCIAL CIRCLES, tact is more essential than talent, but it is only with difficulty acquired by those who do not possess it naturally. However, it can be at least partially attained by estimating the probable desires of those who surround us. Never allow to escape an opportunity of pleasing someone. Be courteous to everybody.

Politeness is the lubricant of society; it costs nothing and buys all, sometimes when money itself is of no avail. Exert yourself, therefore, to gain the hearts of all you meet. "Win men's hearts," said Lord Burleigh to Queen Elizabeth, "and you will have their pockets at the same time."

Always remember that it is easier to lead men by persuasion than by violence, and that it is always better to please than to force. The best rule in politics is "not to govern too hard."

Be ready to listen to all, as far as knowledge and justice

permit, but do not be afraid of saying No. It is necessary, however, to refuse gracefully, so that the refused may always take pleasure in relations with you, and be desirous of renewing them. In business circles there is more sentiment than is generally supposed, and nobody is insusceptible to kindness or courtesy. Agreeable, cordial manners sometimes close bargains better than money. "The desire to please usually ends in pleasing, and, on the other hand, he who does not try to please does not please," said Chesterfield. When this precious gift is not bestowed in youth, it is very difficult to acquire it afterwards. More than one owes his worldly success rather to his good manners than to his sterling qualities; while, on the other hand, many an excellent man, full of kindness and good intentions, creates enemies by reason of his boorishness.

Good manners thus being an open letter of recommendation, you should employ agreeable language to all. Learn to look at people steadily without staring—that is, adapting the regard to the varying circumstances. Practise saying: "Good morning! How are you?" in a firm, full, agreeable voice.

Always dress neatly, but inexpensively. The appearance of the clothes generally establishes a standard of judging, so that, if you are negligently attired, there is some reason for thinking, though sometimes mistakenly, that you would be careless in everything else.

It is also well to imbibe forces from your surroundings, as we explain in the *Treatise on the Obtaining of Irresistible Practical Powers*. It behoves one to know how to inspire confidence, to be ready with quips and humorous remarks, for *the smile opens the man*, and disposes him to receive

outside influences. The expression and the tone of voice are elements which combine to this end.

Study the character of the persons whom you are endeavouring to influence, and instil yourself always with the sentiments of good-nature. By itself alone kindness will sweep away all moral defects and will inspire you with the behaviour you should affect in society. It can give the patience and calmness that, in the varying circumstances of life, assure superiority. If you are really kind to all, you will not alienate the friendship of the garrulous, nor of the authoritative, nor of the violent. You will listen without impatience to the confidences of the first, will even come to take interest in his prolixity; the enumeration of details apparently the most trivial, but to which he attaches great importance, will not seem to you inopportune. The authoritative also will recognise your ascendancy, for kindness is the greatest force that can be put in play; even those who consider themselves inaccessible to outside influences will be the first to feel its influence. Finally, upon the violent you will exert the force of calm. He who always preserves his presence of mind will never have to admit himself in a condition of inferiority relatively to those around him. He who is always master of himself in all circumstances, and never allows himself to become angry, is an actual power. A sharp retort is decidedly better than mockery or ridicule, creators of deep hatred, but a soft answer has always the advantage of turning away wrath.

Do not be always ready to believe that people are lacking in attentions to you. If they laugh at your expense, do not show yourself annoyed; if possible, laugh with them. Be patient, have the courage of your opinions; but always maintain a certain reserve. Do not show excitement nor give

hasty decisions on any matter that may be in discussion.

If you are chosen as arbiter, never give your verdict abruptly on the point in argument, for you would make an enemy of him who lost the case. Reflect on the question before attempting to decide it; and, as in the majority of cases there is a wrong and a right side, give prominence, carefully, to the side of truth, and then express your opinion with firmness tempered with gentleness. They may ask what you think of a fact, of a book, a theory, an idea. Never reply if you do not perfectly understand the matter, for you would risk giving doubtful judgments, which would lower you in the esteem of those who interrogate you and those who know you. It is better at times to confess ignorance than to answer haphazard. If you should happen to possess ideas a little peculiar, whose originality allures your mind, take care, in expressing and defending them with perhaps too much ardour, not to offend those who are of a different opinion. Remember that your theories are not the only reasonable theories, and that it is possible not to think as yourself without necessarily being mad or imbecile. Do not shun, even, the opinions of others, except when you are sufficiently acquainted with the subject. Never receive critically what you may hear. Suspend your judgment, try to penetrate into the sentiments of those who are speaking to you. Do they ask your advice? Thin down with cautious reserve what counsel you give, so that, if it is not crowned with success, nobody will blame you. Do not try to prove your superiority, so that others may not, feeling themselves inferior, become irritated; and, if you are in the right, you will lose nothing by not saying so very loud. Be discreet and prudent, and know how to wait.

In conversation, carefully avoid speaking of yourself, your business, or your difficulties; endeavour, on the contrary, to guide the conversation to what interests your interlocutor. Let others speak of themselves as much as they like, and do not try to prove them imbecile or devoid of sense. Appear to have something to learn from your interlocutor, for thus you will win his esteem. Nor is this the only advantage; you will really learn something useful. Generally speaking, every individual has studied more deeply and particularly a certain subject. His choice is guided by his taste, or his natural disposition, or the exigencies of his profession. Everybody likes to hear about a subject that is of interest to him, or of which he has special knowledge; it is well, therefore, to lead the conversation to that subject, and keep it there. With a gardener, interest yourself in gardening; with an artist, be interested in art. It is not necessary for you to have special acquaintance with the subject, for the person to whom you speak will give you all the information you desire, if you question him and take heed of what he says. An English author wrote by this means a complete encyclopædia of commerce and industry, simply by interesting himself in the conversation of warehousemen and workmen.

Be equally careful to avoid speaking of your sorrows and your joys, so as not to risk disturbing the spirits of those around you, for they may have reason to be sad while you are happy, and vice-versa. Always take care not to discommodate them by very loud or inopportune congratulations or condolences. If you avoid importunity by not speaking of yourself, and resentment by not speaking ill of others, you will gain general confidence, and will not have to complain



of failure. You should never speak against your own family or against your country or its statesmen.

You should not make a general accusation against any nation, and nothing is more unjust than to attack a class or profession. Individuals forget or forgive sometimes; societies never. Also, it is foolish to speak ill of the absent, for those present, presuming that you would treat them in the same way, would regard you with legitimate suspicion. If calumny is revolting, abusive language is also to be censured. When a person is criticised before you, try to underline his good qualities; when the defects imputed are absolutely certain, attribute the fault to circumstances. Make use neither of flattery nor of adulation; they are vile methods, which can only influence low minds; but always pay a discreet homage to the qualities and work of those with whom you are associated.

If a person asks your approval and deserves it, grant it without restriction. At a party, it is a work of charity to emphasise the sterling qualities of persons present, and lead the conversation to subjects with which they are familiar.

It is always well to assist others in any difficult emergency, but it is not solely by lending money that you can be obliging. Kind words, encouragement, help in tiring or difficult toil, good advice, are also means of conquering esteem and enjoying on earth true felicity.

Raise the spirits of the despairing, show them life in a more favourable perspective, and revive their courage. Be always attentive to the weak, the poor, old people, and children. Saturate your mind with this truth: *Others will treat you in the same way as you treat them, and will always speak of you as you speak of them.* In spite of what has been

said of ingrates or about ingratitude, always remember that *a kind act is never lost*. Take pleasure in lending your services, be ingenious in obliging others in all circumstances of life, *forget yourself* in favour of others, and you shall see that they will *forget themselves for you*. Respect everyone's delicacy, say nothing that may offend their modesty or their sentiments, and never be brutal or rude.

If you wish to know what line of conduct you should take with another person, put yourself, in imagination, in his place, and see then how you would like to be treated. It is well not only not to do to others what you do not wish them to do to you—you should also do for them, in all circumstances, what you would wish for yourself. You will thus win all hearts, and what you do for others, others will infallibly do for you.

Nevertheless, if in spite of your constant efforts the behaviour of some person seems difficult to modify, make use of fascination allied to mental suggestion. Gaze, in the course of conversation, agreeably and unostentatiously at the base of the nose, and think strongly: "I want you to like me . . . to like me more and more every day . . . you do like me . . . I want you to like me." If it is not possible to see him frequently, procure his portrait and, fixing your gaze on the base of the nose and turning towards the direction in which he lives, preferably at a time when you know him to be in bed, make the following suggestions: "I am near you . . . my thought penetrates you . . . you are well-disposed towards me . . . you cannot get away from my influence . . . you are forced to like me."

Continue this practice every night, and success will come rapidly to crown your efforts, especially if you have trained

yourself to transmit thoughts to persons in artificial somnambulism. If you do not possess a portrait, which to some extent performs the office of condenser of the thought, like images in the churches, concentrate your mind on the same suggestions, conjuring up a memory-picture of him whom you wish to dominate. With a little effort you will obtain the same result, for the thoughts are waves which, guided by the will of the skilled operator, communicate themselves infallibly to the cerebrum chosen as receiver.

The epoch in life in which one has most triumph is youth, because it is endowed with abundance of vitality or personal magnetism, which through all difficulties favours the condition of prosperity, especially when one is loved, esteemed, and blessed. Exhausted persons—that is to say, old people and those who abuse sensual pleasures—tend to sink always to a lower plane, even if they possess greater wisdom, experience, merit, or talent. It is therefore well to seek the assistance of fortunate youth, and this is why it helps to have sons and to know how to educate them lovingly in the principles of good, so that they, at least, shall not withhold their aid.

A good means of preserving the personal magnetism is to lead a hygienic and methodical life, nourish only good thoughts, and sleep with the head towards the North and the feet towards the South (or inversely in the Southern Hemisphere), in a bed with its legs on insulators of ebonite, china, or glass, as with pianos.

To sum up, no science is more necessary than the knowledge of individuals. It is of all possible importance to decide with certainty, not only if you should trust such-and-such a person, but also how far and in what manner you may

grant him your confidence. It is necessary, especially, to know how to choose your working assistants, so that the duties may suit them and they may suit the duties. If you have not confidence in them, do not employ them, and if you employ them, have confidence in them. Confidence should be complete, but not blind.

2.—TO FACILITATE THE ACTION OF THE WILL AND THE EFFORT, it is well, before going to sleep, to offer up a petition to the Almighty, praying for what you desire. Ask as if you already knew that you can obtain what you wish, and, above all, always keep in view that you should never ask of God anything of which your conscience does not recognise you as deserving. On the contrary, your prayer will be heard, not by God, but by spirits occupied with evil, whose compensation will be to subjugate you later to harmful ends. The realisation of what is asked for in the prayer consists of the feeling of justice with which it is proffered, and not in the words; therefore the evilly-disposed person, who asks or desires happiness, may by his prayers call down upon himself the sufferings or the vicissitudes necessary to his moral purging, which is the indispensable vehicle of true felicity.

If you do not believe in God, it is useless to offer up prayer, for the result would be negative; and if you are merely unaccustomed to praying, the following thought, reverently maintained in your mind, will facilitate your intent: "I desire ardently to be in relation with the Almighty, to live in harmony with His laws, to have health, happiness, success, and prosperity." On rising, say to yourself convincingly: "The Almighty will guide me in all my acts and thoughts, so that I may do only that which consorts with my aspirations."

3.—To SUCCEED IN A SPEECH OR IN A DIFFICULT INTERVIEW, it is first of all necessary to train yourself. Shut yourself in a room, and, letting the idea sink well into you that "you are calm and nothing frightens you," exert your action upon an imaginary person seated there, to whom you will practise speaking in the attitude which, with all confidence, you wish to assume at the interview. For this you can make use of your own reflection in a looking-glass, or of a doll or a lay-figure. After breathing deeply for five minutes, inhaling with all the force of your lungs and exhaling slowly and uniformly, begin to speak naturally, but preparing beforehand each phrase of your discourse. Address yourself, with a strong, assured voice, to the imaginary person. If you have to ask for anything, request it as a thing that belongs or is owed to you. Pronounce each syllable clearly, and pause slightly between sentences. Your words should resound, proceeding straight from your chest. Walk about the room with long strides; in short, say and do all you would wish to say or do if the individual were there in the flesh. . . . Half an hour of this exercise produces a marvellous effect.

This process may vary according to circumstances. If you stand before a mirror, it will serve to correct such of your gestures as are defective; while, if you walk about with the mirror, holding it in such a way as to make it appear that your feet are treading upon air, you will lose the fear of walking close to a precipice or upon a tight-rope stretched in the air.

Thus practised, when the occasion arrives for presenting yourself to the person whom you wish to interview, go nicely dressed and quite unembarassed, as do those who are accustomed to frequent good society. Do not appear surprised

at anything you may see; bow slightly to others who may be present, and, addressing yourself to the person whom you seek, salute him with an inclination of the head, or take his hand if he should offer it to you. Holding your hat in the left hand, seat yourself where he indicates, and, while you explain what you desire, concentrate in your brain the actual reply it will suit you to receive. It is not necessary to keep your eyes fixed upon the base of your interlocutor's nose; because, by making him suspect that you wish to force your will upon him, it would supply him with a motive for wishing to frustrate at all costs the object of the interview. It will be sufficient to have in your mind the answer you desire, for your volition will impose itself in the same way, as mental suggestion reinforced by the attention lent you.

In certain cases of intimacy, it is well to begin the interview by asking after the health of your interlocutor, or of those of his family of most interest to him, and, if he develops the conversation, seek to become sympathetic, touching only on what is agreeable to him, and not contradicting him beyond certain respectful limits. Do not expound the difficulties of your life, do not speak ill of anyone, do not be full of your *ego*, do not whimper or try to inspire compassion, and let your replies be firm, but always polite. Even if he tries to treat you familiarly, it is better to retain your attitude of respect and affability, for too much familiarity, even with wife, children, or most intimate friends, nearly always degenerates into abuse of familiarity, or at least lowers one in their opinion. If your interlocutor becomes angry with you, obviate at once its ill effects by concentrating yourself in the idea that you "dominate him," or that he "will not remain annoyed with you."

Whatever the reply he may give to your request, show yourself imperturbable; if he puts off the answer for a while, return on the day appointed, and, on shaking his hand in farewell, have the idea that "he will not fail to receive your petition favourably," a suggestion which you will continue to exercise even after leaving him, until you obtain everything you desire.

In the case of a formal refusal, return with the same request under another guise, in circumstances more favourable, having the thought that the person to whom you make the request "will not remember that he has already refused you or may refuse you, and will not think you importunate." If it is employment you require, and they have already answered that they have no vacancy, watch for opportunities, in various circumstances, of rendering them disinterested or gratuitous service. The consequence will be that, on the first occasion, they will recognise your worth, or interest themselves in your favour.

You can also, when you have established these relations, go into a room, darken it, seat yourself, close your eyes, and, for some minutes, think strongly and insistently of a person, inculcating him mentally with your desires, saying, for example: "Smith, you must appreciate me . . . you shall like me more and more; you shall feel that I am necessary to you; you shall prefer to do your business through me; you shall invite me to fill such-and-such a position," etc. Concentrate yourself well in these thoughts, repeating the suggestions a dozen times, and you will obtain all success if your belief is pertinacious. Nearly everything is possible to those who have strong will power, but it is necessary that no one should know that you are endeavouring to influence,

nor that you go through preparatory exercises with this object in view.

4.—To PRESENT TO YOURSELF THE PERSPECTIVE OF A SITUATION IN ACCORDANCE WITH YOUR ASPIRATIONS, you should suggest to yourself, persistently, that you have competence or the requisite qualities to fill the position you desire, but in such a manner that you actually come to acquire real merit, by applying also the corresponding material means. Such being the case, you can say to yourself: "I am much more competent than Jones to fill the position that he occupies, and which will be offered to me"; or, "I am fit to do better than black boots or wait at table." The clerk or book-keeper can say to himself many times during the day: "I am competent to manage this department, or this firm." The banker will say: "My services will be utilised in important transactions, for I have rare ability in financial matters." The barrister will say: "I will be a famous jurist, with a large clientèle." Even the boy can say, with the immortal Lincoln: "I will be President of the Republic."

It is not well to apply more than one species of suggestion at a time—that is, you must not pass on to another wish until the first is realised, for different thoughts at the same time may neutralise each other.

5.—To ATTRACT MONEY, say aloud to yourself: "I have the faculty of attracting money. I have magnetic power in the financial world, and consequently I am now drawing money to me. The psychic forces of prosperity enter me from all sides, and favourable conditions offer themselves. I shall have all the money that I need in this life."

Endeavour at the same time to become competent in your profession, labour always in a way to receive the inspiration



of success, and stimulate your intelligence. Genius in business consists in making correct hypotheses as to the fluctuation of values.

The author of these lines met a man who for some years had lived in extreme poverty, but imbued with hope, for he had learned the law of suggestion and the creative power of thought. To facilitate in himself the constant thought of money, he wrote on the four walls of his room, in large letters: "I am money."

This suggestion actuated in such a manner upon the brain of the man that some time afterwards he became proprietor of a newspaper business, and had at his disposal all the money he required. At first, the suggestion, "I am money," seemed to him absurd, but as it was also in his ambition, it affected the plastic conditions of the future, and he obtained complete success.

6.—TO SELL MERCHANDISE TO ADVANTAGE, it is necessary to believe in its indispensability and value, to be confident that you can sell it, and to know its good points, so as to be able to give them prominence eloquently, instead of speaking mechanically, which convinces nobody. The explanation already given as to *how to be successful in a speech or interview*, will here be found of great utility and advantage, allied to others with which the actual desire to get money honestly will inspire you, according to circumstances.

The commercial man, to be happy, should have his thought concentrated upon his business, at least during working hours. He should not interest himself in politics or outside matters, and it will be well for him to learn all he can concerning his speciality.

7.—TO CREATE BELIEF IN YOUR IDEAS, it is necessary to

speaking in a manner suited to the disposition of those whom you seek to convince, choosing their moments of good-nature, to believe firmly in what you expound, to have in your mind the whole plan for conviction before executing it, to select your terms and your utterance in accordance with what we have said in the chapter, *Suggestion upon others*.

8.—TO OBTAIN PAYMENT, the first condition is to persevere tenaciously with mental suggestions upon the debtor, in favourable conditions and circumstances. If these favourable conditions do not exist, endeavour to create them, showing affability and agreeableness, and never wounding his self-love. His sympathies thus conquered, it will be easy to put in a word at an opportune time; and, when you have left him, conjure up a mental picture of the debtor, mentally suggesting him “that he wishes to pay you and behave properly.”

9.—TO MAKE YOURSELF BELOVED, AND CONSEQUENTLY TO FACILITATE YOUR MARRIAGE, it is first of all necessary to study the taste of the person whose heart you desire to conquer, in order subsequently to attract her sympathies by your conversation, manners, or behaviour. Utilise all opportunities of showing your affection, but without excess, and project in her the thought that she “will love you.” If you do not thus obtain what you desire, dissimulate, affecting indifference, but continuing your friendly attentions, and above all maintaining always the firm idea that she “will not fail to correspond to the nobility and genuineness of your love.” You will have the felicity of being responded to, if there is perseverance on your part and if your intentions harmonise with the character of the person to whom you thus dedicate yourself.

Those who really wish to marry will receive *ipso facto* an inspiration of the means which they ought to employ to obtain their desire. In difficult cases, some advise certain practices of actual gœcia (love-charming); but, as a rule, it is never well to force the obtaining of anything. Only natural resources should be employed, and you should never think of obtaining what may prejudice the interests or the consideration of others. Only thus will you be able to have a strong will to reach what you desire, or be persuaded that you have a right to it and the means of obtaining it, which will the sooner be acquired the greater your calmness, energy, and perseverance.

Also, nobody should think of marrying who is not in perfect condition organically. In the State of Dakota there is a law whereby all who wish to contract nuptials are obliged to pass a revising council, who decide if they are *fitted for conjugal duties*. It is only after auscultation and examination by a doctor or lady-doctor that they have the right to appear before the altar. Sufferers from alcoholism, tuberculosis, chlorosis, hysteria, etc., are rigorously prohibited from marrying, for they might produce morbid or degenerate offspring.

THE END.



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