

THE SELF-CONSCIOUS FACULTY OF MIND

As Discovered, Described and Fully Explained

BY

J. G. SCOTT

Which Makes Plain the Occult Sciences from a
Phrenological Standpoint

Perfecting the Sciences of Phrenology,
Hypnotism, Clairvoyance and
Magnetic Healing

A text book of Phrenology, Hypnotism, and Magnetic Healing,
for the people. Demonstrating fully that Truth is really
more wonderful than all the Fiction that has hitherto
been written about these grand sciences

NEW YORK
FOWLER & WELLS CO.
PUBLISHERS

LONDON
L. N. FOWLER & CO.
PUBLISHERS

BF871
.53

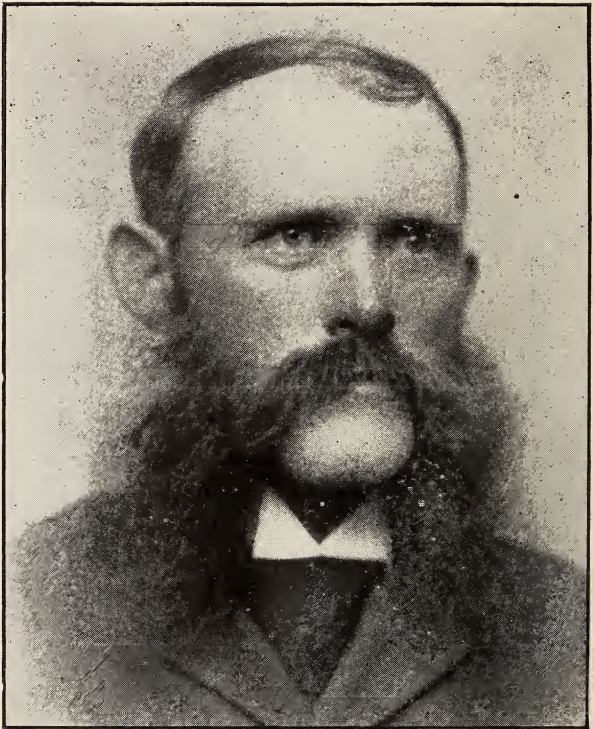
LIBRARY OF CONGRESS
Two Copies Received
OCT 14 1907
Copyright Entry
Mar 30 1907
CLASS A XAC. No.
172594
COPY B.

~~26.4~~
~~54.94~~

Copyright 1907

J. G. SCOTT.
of Sterling, Colo.

•••
•••
•••



J. G. SCOTT, AUTHOR.

INTRODUCTION.

A TIMELY WARNING.

Dear readers, if at any time in the near future you should hear a gentle rap at your front door and, on opening it, you should see a well-dressed and genteel person, who, while addressing you thus, "Madam, may I have the pleasure of introducing to you" (and at the same time drawing from its hiding place a beautiful bound book, while placing the toe of his No. 9 shoe against the door to prevent it from being closed, while with your No. 2 against the inside of it to prevent it from being further opened), "a new scientific work on Phrenology, Hypnotism and Magnetic Healing. This is one of the very latest works on these scientific subjects and just the thing that you want. It is written by Professor J. G. Scott, one of the foremost scientists of the day, and one who has been before the American people as a public lecturer for almost a quarter of a century, and one whose scientific research has extended over a period of thirty-five years, and one who has recently made one of the greatest discoveries in mental science that has been made in the last century. His style of writing is new and original. It reads like a novel, something new and interesting on every page. Here is an account of his wonderful dis-

covery. A discovery that is destined to throw new light and inspire new interest in all of the mental sciences. It is a book that all who are at all interested in mental sciences should have, and I know you want one of them, and you'll take one, won't you? It's sold at the extremely low price of \$1.00 a book. See what a list of subscribers I have among your neighbors. You'll give me your name for one, won't you?"

Now, if any such person should come and urge you to buy, don't do it unless you want it; for while I know they would be telling you the truth, yet I give you this timely warning not to buy or even read the book unless you want to.

THE AUTHOR.

'AN EXPLANATION.

I wish to explain for the benefit of my readers that while the science of Phrenology is over one hundred years old and has been investigated by many people and the phenomenon of mind known as consciousness was known to exist, yet it was not known that it was really a faculty of mind until my discovery, but was believed by all the Phrenologists to be simply a part of every other faculty and was so described; and if you will look over the list of faculties of the mind as described by them you will see that no description of any such faculty is among them describing this part of mind, and although their *pictoreal* head is all the space occupied, yet it is not represented there, and yet you will see by my description of the faculty that it is a very *important* one as it really gives *value* to all the rest of the faculties of the mind.

But if it were a part of every other faculty *Dreaming* would be an *impossibility*, for if any one faculty were awake we would be conscious and we cannot dream when we are in a conscious condition. Neither could we be hypnotized, for so long as any one faculty was in activity we would be conscious, and every hypnotist knows that so soon as the subject comes

into consciousness that the hypnotic influence is gone. Many other proofs might be noted to prove it a special faculty of mind, but perhaps one of the most convincing is that every function, both of body and brain, has its own organ.

As the intelligent part of mankind is far superior to the bodily man, let us inquire, what is Mind? It is the blending of spirit with matter through the action of the brain, or some part of it.

Every thought that the mind entertains is brought about by the action of one or more parts of the brain—called Organs. “My mind a Kingdom is,” was the saying of a great man, and a very apt saying, too.

The spirit of man may be said to be the King on the throne; while the different organs of the brain are his subjects; to do his bidding. The mind, like all other things in nature, is made up of many parts—each part of which is a whole of itself—not a whole mind, but a whole faculty. (And when I say a faculty of the mind, I mean an element of the mind, such as memory or the musical faculty of tune). But few people realize how much things are made up of other individual things. To illustrate this point let us glance for a moment at the earth on which we live. This is only *one* of the many planets which revolves in space around the sun. And our solar system is undoubtedly but one of the many systems which go to make up the universe.

But this world is made up of many seas, oceans,

continents, etc., all of which are whole ones of themselves. Each of these is composed of many parts, such as islands, lakes, rivers, gulfs, bays, etc., all of which are wholes within themselves.

Then, too, these natural divisions have been divided up by man into parts called kingdoms, republics, provinces, states, counties, etc; of these, too, it may be said they are whole ones. In these there are cities, towns, etc., and each of these are made up of many buildings, stores, churches, dwellings, etc. These also are made up of many parts, and each plank, board, spike and nail is a whole one. The people also of these cities are made up of families and various organizations, lodges, etc.; and then, too, these each are made up of individual members, all of which has many members within themselves—hands, feet, eyes, ears, lungs, etc.—and so we see that throughout all nature all things are composed or made up of individual things, and the brain and mind are no exception to this rule.

The mind is made up of over forty faculties and the brain of a corresponding number of organs which are instruments of thought and feeling, and no person ever *did* or *can* understand Hypnotism, Mesmerism, Clairvoyance or any of the occult sciences, aright, without a knowledge of these individual faculties of mind.

It is true many persons learn to hypnotize in a way, one person learning from another; but it is a very limited knowledge of the real scientific princi-

ples of the work, to what the practical Hypnotist and Magnetic Healer should have.

To illustrate, the average person can go to the telephone and take down the receiver and communicate his thoughts to a distant friend, providing everything is all right; but if anything is wrong with the telephone, or battery, it requires an electrician or a mechanic who understands the mechanism and construction of the telephone before the best results can be hoped to be obtained. So it is with the hypnotist or magnetic healer who would be a credit to his profession; they must become familiar with the make-up of the human mind, for it is the mind more than anything else that they have to deal with. Without this knowledge of the mind they are like the person who is not an electrician or mechanic trying to fix the telephone—the work will be poorly done or possibly an entire failure.

Phrenology is the best system of mental philosophy that we have ever had, and it is not yet a perfect science, but it is destined to become so.

I have been a student of Phrenology for thirty-five years and have lectured on the subject much of my time for twenty-five years, and while I admired it as a science in progress, yet I could see that it was not yet a *perfect* science.

MY WONDERFUL DISCOVERY.

About two years ago (it now being the second day of January, 1907), while experimenting with some

subjects which I had hypnotized, I made a wonderful discovery, one that is destined to perfect the science of Phrenology and all of the occult sciences as well.

I discovered a new faculty of mind which will not only perfect the science of Phrenology, but strikes the keynote of Hypnotism, Mesmerism and all of the occult sciences.

MY DISCOVERY EXPLAINED.

I discovered a faculty of mind which I have named *The Self-Conscious Faculty*. I had studied Hypnotism from many teachers, read all the books that I could get on the subject, and found that there were almost as many theories as authors, and from my knowledge of Phrenology or mental science, none of these teachings were the real truth. (And if there is any one thing that I prize above another it is Truth, be that truth what it may). So I determined to find out the real truth concerning these mysterious powers of mind, which goes under the name of occult sciences.

The faculty which I discovered is the most important one in the human mind, because it is the one which makes all of the others really what they are. This may sound strange to you, dear readers, but let me explain: In all my instructions in Hypnotism they spoke of the unconscious mind as if there were some faculties that were always unconscious and some that were always conscious. I knew from my knowledge of the mind that this was false

teaching. My discovery reveals the fact that there is but one faculty that is a self-conscious faculty, and really it is not always conscious. When we go to sleep it sinks into unconsciousness, and the instant it goes to sleep all the other faculties are proven to be unconscious, because many of them may be awake and active and in just as good working order as ever. Memory may be awake and active and record every event of the dream as perfectly as if the whole mind were awake, yet unconscious, because self-consciousness is asleep. Causality may be awake and active and may trace out cause and effect with even greater facility than if all were awake, because of the ability to concentrate the mind on the one thing, the other faculties being asleep and not interfering with the concentration, and we might say the same with regard to every other organ or faculty, yet they do it without any conscious activity, but automatically.

But if memory, or eventuality, has been awake, all is made conscious as soon as the self-conscious faculty awakes. But if memory has been asleep all is lost, because memory was the only organ that can recollect events and bring to the notice of the self-conscious faculty the memories of the past, just as the self-conscious organ is the only organ that is self-conscious; yet, so long as it is awake and in good working order, it gives to the entire mind perfect satisfaction so far as their conscious activity is concerned.

But I have said this self-conscious organ, or faculty, strikes the keynote to the occult sciences, as

you will soon see, for when the person is hypnotized his self-conscious faculty is thrown into an unconscious condition, or into a deep sleep, which is really the meaning of the word hypnotism, and any one, or more, or all, of the other organs and faculties kept awake for the operator to play on, just as a musician would play upon a musical instrument. But remember, there are degrees of hypnotism. In the first degree the subject's self-conscious faculty is not entirely in oblivion, but only in a stupor or semi-conscious state. In this stage he is in a more or less conscious condition.

OTHER PROOFS OF THIS ORGAN.

Another proof of the truth of this faculty is found in insanity; in fact, many persons who are insane are so because of the injury, or disease, of this organ of the brain, and, of course, other organs that lie near this one may be involved also, and the character of this insanity will, of course, depend upon the number and kind of faculties involved, and whether or not there are any others involved. This of itself, if rendered unconscious, is sufficient to cause insanity of the worst degree, because if the individual has by nature an unbalanced brain he may be the most dangerous of men; that is, if the lower organs of the brain are strong and active and the top of the brain naturally weak.

As there are many books on Phrenology describing all of the organs of the brain, I will only give

in this one a brief description of the organs of the brain, except those which are especially important in the occult sciences, and for the benefit of my readers I will give here a list of the books which I can fully recommend for everything, except the organ of the self-conscious faculty, which I will give a more lengthy description later on in this book, and will also give its location in the brain.

The first book I would recommend to the reader is "How to Read Character," by S. R. Wells (Fowler & Wells Co., N. Y.).

The next factor of importance in Hypnotism is ideality, or what might be called the imaginative power of mind. When a person gives you a description of anything, or place, there comes to your mind an image or ideal of the thing or place described.

This is the result of the action of the organ of ideality, and when the self-conscious organ is put to sleep by the hypnotist, an image of anything or person may be presented to the subject's mind by a simple suggestion of the thing or person.

And even more vivid than when all the faculties are awake, because of the ability to concentrate the faculty on the one thing, person or place. When the subjects are hypnotized, the operator may have them imagine they see sights, hear any sound, music or anything that they may suggest that they see, hear or may have them have any kind of experience that any person ever did have, and they seem just as real to the subject as if they were going through the

reality and gives just as much pleasure for the time as if they were actually going through the reality.

The organs of the brain may be compared with the United States Senators. There are forty-two of them, and each one might be compared to a Senator from some one of the States.

The self-conscious faculty may be compared to the Speaker of the House, whose duty it is to keep each Senator in his proper place. But what would the Senate be without a speaker? All would be confusion. So it is with the self-conscious faculty—the mind is without a controller. For while there are many other good and grand powers of mind, yet they are entirely unconscious of any action whatever without this faculty.

Every part of both body and brain has its special duty to perform. No other organ or faculty can perform *its* duty, any more than the eye can perform the work of hearing, or the ear the duty of seeing.

If any organ of brain is withheld from activity, its function is as certainly withheld from activity or manifestations.

So long as all of the Senators are in their places we might expect good work to be done; but, suppose all the Senators from the Western States would remain out of their places for a day—the Eastern Senators might enact a law that would not be for the good of the Western States. So, if some of the organs of the brain are withheld from activity for a time, the rest of the brain may do crooked or imperfect work.

In the Senate only one of the Senators is allowed by the Speaker of the House to occupy the floor at a time; so it is in the brain, the self-conscious organ only allows one faculty to manifest itself at a time; but others are always quietly paying attention to the work being done, just as the other Senators are paying attention to the work being done by the Senator who occupies the floor, and especially is this true of the self-conscious faculty, just as it is necessary for the Speaker of the House to pay strict attention to every act of him who occupies the floor; but, suppose for any reason the Speaker of the House should become incapable to do this, the work of the Senate might not stop, but all would be confusion. So it is with the brain if the self-conscious faculty becomes incapable to act, all is confusion; but it does not always stop its activities, but, if it does not stop its activities, they are changed from a conscious to an unconscious activity, and the action will depend on who has the floor. If it is the faculty of language who occupies the floor, we expect an outburst of loquacious language jumbled together, possibly without any meaning, like a young man whom I had hypnotized in Denver a few years ago. I told him he was Bryan and that he was expected to make a speech to the convention, whereupon he bounded to his feet and spoke with as much vim and freedom of speech as Bryan could have done himself, yet without pith or point.

If it is the faculty of mirthfulness who has the floor, we may expect to see the person giggle, laugh

or snicker as if all kinds of mirthful scenes or visions were passing before him, and especially is this true if the hypnotist suggests these mirthful scenes. But let the hypnotist suddenly change his suggestions of mirthful scenes to suggestions of fear or fright, and see how soon mirthfulness takes his seat and cautiousness bounds to his feet, the smile or grin which but a moment ago was on the countenance has faded away and the face now wears an anxious look, for every faculty has what is called a facial sign of the activity of its organ.

Observe, too, the natural language of the faculty of cautiousness; see the restless, changeable immotion of the whole body; one instant he is ready to run, then, as if reinforcements had come, he takes a bold stand as if determined to stand his ground. You may wonder what has happened, but cautiousness has taken his seat and combativeness has the floor, and we now see a boldness in his attitude which defies all opposition. And I might go through the whole catalogue and show *every* faculty of mind can be called into activity, except the self-conscious faculty, and played upon just as you would play upon a musical instrument, without the subject being aware that he is doing anything. But, of course, if the organ of eventuality has been awake and active, the subject will remember all that has transpired.

Now here you will need a word of explanation about this sleep: Hypnotism is said to be a deep sleep, but remember, it is an artificial sleep and may

only affect the one organ of the self-conscious faculty, or it may affect one or more or even *all* of the other organs, by withdrawing from activity the self-conscious faculty; and right here is the importance of becoming acquainted with the various organs or faculties of mind, so that you may keep those which you wish to operate upon awake, and keep those which you don't wish to operate upon asleep. You remember that Hypnotism is a thing of the mind, and that every phase of any of the occult sciences is brought about by the activity of some part of the brain, whether it affects the body or mind. If it is the body that we wish to affect, we must do it through some part of the brain; or if it is the mind we wish to influence, that must also be influenced through some part of the brain, for the brain is the organ or the instrument of the mind. So long as the self-conscious faculty is awake and in its normal condition, but little influence can be affected on either body or mind, because the mind is not easily swayed when this organ is awake, and especially if this organ is well developed.

One of the properties of this organ is suavity, and if it is as large in the subject who is to be hypnotized as it is in the operator, then it is suavity arrayed against suavity and about an even contest, and especially if the subject does not care to be hypnotized. But if he submits to be hypnotized, may be easily brought under the influence.

A child ten years old might, by sitting in the cab of an engine watching the engineer, push and draw

the levers which sets the engine in motion or stops it, might soon learn to do the same thing, and stop or start the engine, and yet not really know just how it did the work; and so it is with those who hypnotize. They know they do it, but how they cannot tell, *because they do not know*. Each one has their theory and each one tells a story of their own, but I am satisfied that the truth has never yet been told. So I will now attempt to tell the truth about it, and will leave it to your judgment, dear reader, if I am not right about it, and I believe I can prove to the mind of any and all fair-minded readers that I have found out the real truth about it, if they will but take the pains to investigate the next chapter carefully and persistently to the end.

CHAPTER SECOND.

THE REAL TRUTH ABOUT HYPNOTISM.

In explaining the principles of Hypnotism I want the reader to plainly understand that the mind is the all-important part of mankind. The body is like a lamp with reference to a light; the lamp may be good, and yet it is no good without the fire. So the body may be good, but without the mind it would be good for nothing.

There is not a thing that we do but what we first do it in the mind. This may seem an extravagant assertion at first, but it is true nevertheless. The reason it seems to be untrue is because you don't yet

fully comprehend the self-conscious faculty, many things we do when the self-conscious faculty is not active, consequently we are inclined to think that we do it without the mind's activity; but remember, there are many faculties which act voluntarily, or automatically, without being any more conscious of their activity than the alarm clock is conscious of awakening you in the morning; do it because they were made to do it thus without annoying the conscious faculty; and when it is necessary that the conscious faculty should be active, they arouse it to action, just as your alarm clock aroused you when the proper time came, without being aware it did it.

We are now becoming acquainted with the human mind by studying its different parts, and we can't become too familiar with it, for it is the greatest thing we can study or become familiar with. And now let us consider some of the proofs of the existence of this self-conscious faculty, for if you fail to get this great truth, you fail to get the first and all important principle of Hypnotism.

There is one and only one faculty of mind that is conscious of activity; but the activity of this one makes the entire mind conscious just so long as it is active or on the alert. That is, it satisfies the entire mind so far as consciousness is concerned. Just as the eyesight satisfies the entire mind with sight, or the ear satisfies it with hearing.

No two faculties perform the same functions; it is the function of this one to make its owner conscious of existence or conscious of any or all other

faculties of mind. When this one fails from any cause the individual is as deep in unconsciousness as he could possibly be in the dark if his eyesight failed him.

Whenever unconsciousness comes, whether it be caused by a blow on the head, or by disease, sickness, death, or by the use of chloroform, ether, or whatever may be the cause, it is always instantaneous, and yet some of the faculties may be in active operation showing when this faculty is stilled, it matters not what the cause may be, all consciousness is suspended until this organ comes into activity again, and then consciousness is as suddenly restored, although some of the other organs may still be incapable of activity. When sleep overcomes this faculty, or its organ, unconsciousness is the result, although many of the other organs may keep on actively engaged in thought for hours after consciousness has been suspended, or when the mind and brain has been satisfied with sleep. Oftentimes many of the organs become awake and actively engaged in thought and feeling before the self-conscious faculty becomes awake and active.

Many times in my life my conscious faculty has been aroused to activity at or near the midnight hour, to find that many of my faculties were actively engaged and had been for hours, evidently from the record which memory had accurately kept, attempting to solve some of the most weighty problems of life, or debating among themselves some of the deepest questions that human mind could possibly think

of without any conscious activity, until the debators became so enthusiastic that they woke the self-conscious faculty.

SCIENTIFIC EXPLANATION OF DREAMS.

Dreaming is nothing more or less than the activity of one or more of the organs of mind, when the self-conscious organ is asleep. The dream may be finished all satisfactory and the entire mind go to sleep, or it may be broken off suddenly by all of the organs falling asleep; or it may continue, but not be remembered, because of memory being asleep; or it may be broken off suddenly by the self-conscious organ becoming awake; the other faculties have all the experience, do all the thinking, while this one simply makes us conscious of that experience.

The dreamer has an experience, and sometimes a very wonderful experience, and, although the memory recollects it, yet he is not conscious of that experience until the self-conscious faculty awakes, and even then would not if memory had not been awake.

The same is true in Hypnotism; they may have a wonderful experience, and yet, if the Hypnotist withholds the memory from activity, they will not be conscious of that experience.

Hypnotism is a magnetic sleep in which the self-conscious organ is especially put to sleep; but many of the other organs may be kept awake and made to dream any kind of a dream that the hypnotist may suggest.

All the other faculties are of themselves unconscious, just so long as the self-conscious faculty is in abeyance, and the subject may be made to have any experience that any human being ever did have, because the entire mind may be used except this one faculty of self-consciousness, whose function it is to make us conscious of all our feelings and conditions of mind and body and to guide these movements accordingly. Whenever this organ is aroused to activity, the hypnotic influence is gone, just like the dream is gone, and for the same reason the entire mind is conscious because of the activity of this organ. In a natural dream no one is ever conscious that they are really dreaming, because the self-conscious organ is always asleep, and when it awakes the dream is always at an end, whether it is finished or not, which is another proof of the truth of the *only one* conscious faculty.

Whenever any one goes into unconsciousness, it is always instantaneous; this is always true whether it is caused by sleep, death, an injury, fainting, Hypnotism, or whatever may be the cause. The same is true when coming back to consciousness, it is always instantaneous; this is another proof of its being a single faculty, for if it belonged to more than one faculty it would not be instantaneous, but a gradual going into unconsciousness and a gradual coming out, as one faculty after another went in or came out of the unconscious condition. Then, too, when the self-conscious organ is asleep, many of the other organs which we would be inclined to think

would be self-conscious, if indeed any others *are* self-conscious, are awake and active, such as the memory, the reasoning organs of causality and comparison. The perspective organs of size, weight, color, order, number, etc., these so-called intelligent organs, may be awake and in active operation, and many others, and yet the individual be altogether unconscious of their activities until the self-conscious organ comes into operation, and then memory reveals the fact that they had actually been in active operation by calling to mind their past activities and thoughts.

Can anything be more convincing than this, of the fact of the one, and *only* one, self-conscious faculty? And *especially*, when we remember that the reasoning organs and the organs of number oftentimes perform feats of logic and in the science of numbers that would be impossible for the person to do while the self-conscious organ was awake, simply because of the ability to *concentrate* the mind upon one thing until completed. This, too, explains why many persons when hypnotized can perform many things that they could not do when in their normal condition, because the concentrating power of the mind is greater when the self-conscious organ is in abeyance.

In our *greatest* mental *efforts* the nearer we can withdraw from *self-consciousness* the greater will be our success. Yet it must all be planned or guided by our self-consciousness, or it may be like our dreams, oftentimes disjointed, or disconnected, because if it is not planned or guided by the self-

conscious faculty, there is our ever-ready organ of imagination, which is always a blind guide and will lead us into all kinds of flights of the imagination. When a person is asleep this is our leader, and when we hypnotize a subject we lead the imagination by suggesting in any way or manner in which we may wish or desire. But the hypnotist should always understand the nature of all of the organs of the brain and all the faculties of the mind to give him the greatest success. In fact, he should be a *practical phrenologist* in order to properly size up his subject and know in what manner he would perform best, and then lead him in that direction.

I am satisfied that much of my success as a hypnotist is due to my knowledge of Phrenology, as I have studied it and practiced it for many years; and it is due also to my knowledge of hypnotism, which lead to the discovery of this self-conscious faculty.

The one science agrees with and proves the truth of the other, as all truth must agree and harmonize with every other truth.

There is no possible way for accounting for the phenomena of Hypnotism, Mesmerism, Clairvoyance, and so forth, scientifically—except through partial manifestation of mind. And therefore, to understand it, we must study the mind by becoming familiar with its parts.

Every thought that the person entertains, whether in the hypnotized condition or in the normal state, is brought about by the activity of one or more organs of the brain; and by a careful study of the

nature of the thoughts the practical phrenologist may determine to a certainty what organ of the brain, or faculty of the mind, produced it.

Therefore, the hypnotist who is a practical phrenologist understands his subject thoroughly—for he can tell from the shape and configuration of the head of his subject what his capabilities are, and can show his talents and peculiarities off to the best advantage.

If he should find his subject to be of musical turn of mind, and the general make-up of the person to tend toward refinement and taste, he may have the subject sing or play an instrument almost to perfection while in the hypnotized condition; but if the subject is low, coarse, and of the animal type, he would not attempt to have him perform in that way, but would play upon the baser tones of his nature; for instance, have him imagine he was becoming rich by gambling, or feasting on turkey and cranberry sauce, while in reality he would be vainly trying to eat a sauce of dry flour and puffing and blowing it all over the room.

And if your subject is of a high moral character, with a high, wide head at the top of the brain, you may have him see and enjoy all the pleasures of Paradise.

But some of my readers may say, Why all these deceptions? And in answer to this I will say that I simply show you the manner of influencing your subject to show how the mind may be led and influ-

enced in a similar way for their good and improvement and recovery from disease, etc.

The mind is the overruling power of the body, and through its medium many of the defects of the body may be overcome. But before I proceed further on this point, let me tell you something of the influence of mind over the body. Many of the diseases of the body are more of a mind infirmity than a bodily disease. But few people realize the influence of mind over the body in causing disease or curing it. Recent experiments have proved beyond a doubt that stout, healthy people can be made sick, or sick people be made well, simply through the medium of the mind, or what is called "Suggestive Therapeutics." But we have a great accompanying influence to go with the suggestive therapeutics in magnetic treatment.

Everyone's brain is like a magnetic battery. It is made up of many thousand cells, and these cells are constantly vibrating; in fact, everything in nature is constantly in motion; but the vibrations of mind and body should be in harmony to be in a healthy condition. But thoughts of sickness and disease are discord and invite disease and ill-health, while thoughts of health is harmony and drives away disease and pain.

Nothing is more natural than for a person in poor health to think of their sickness and continue the discord; while the magnetic healer can think the thoughts that will restore harmony and communicate it to the patient by the laying on of the hands.

It was Christ's way of restoring health, and he fully appreciated the necessity of the thoughts of health when he urged them to have faith, which is in reality expectation of health and recovery from sickness; and in some cases he upbraids them for not believing, for not expecting. He says, "Oh, ye of little faith." Now here is the importance of Hypnotism in healing the sick. When a person is hypnotized you can make them expect anything you suggest. And here is the importance of Suggestive Therapeutics, even without Hypnotism; for it is very hard for any one to doubt an assertion made by a person who fully believes that assertion himself; and especially is it hard to doubt if that assertion be repeated and afterwards the same meaning affirmed in a little different manner and repeated again—it seems to sink into their very being and they cannot resist it. "As a man thinketh in his heart (or mind) so is he." If he thinks he is getting better he is getting better, and is certainly on the road to recovery; and the same may be said of the person who thinks he is getting sick, or getting worse, or that he is going to be sick. The mind will build the body in accordance with the thoughts, whatever they may be, and will eventually destroy the body if thoughts of destruction are are persisted in.

We are all free moral agents to think the thoughts we desire to think so long as the self-conscious faculty is intact. But let that faculty be overcome by sleep, or by accident, or by the hypnotist's art, or by the doctor's anesthesia, whatever it may be, whether

chloroform, morphine, ether, or anything else, and we are no longer a free moral agent to control our thoughts, until the self-conscious faculty again comes into activity.

And it is a fact that when this faculty is entirely unconscious we cannot suffer pain until it again comes into activity. However great injury may be done to the person while in this condition he will not be conscious of any pain.

So, you see, it is a very important faculty of mind—and from its very nature it is quite important that it be most of the time on the alert and active; yet there are times when it is also important that it be withdrawn from activity.

We live in a world in which we often meet with dangers and difficulties, and for this reason we have the faculty cautiousness, but the faculty is not enough to keep us from every danger we encounter, for we are often overtaken by calamity and so severely injured that death would be the immediate result were it not for the fact that the self-conscious faculty is thrown into an unconscious condition. It is a natural safety-valve to ward off the intense pain until it becomes bearable, for it is the mind that suffers pain; and the All Wise Creator has given us this faculty and made it thus easy for us to be thrown into an unconscious condition, that life be tided over a critical period of severe injury, or illness, until the danger has passed. The medical doctors have learned that various medicines, such as morphine, chloroform, etc., have the power of throw-

ing this faculty into an unconscious condition; and yet, strange to say, they never discovered it was a separate faculty of mind. But these medicines are positively injurious to the person's health, while the hypnotist, without the use of any drugs, can effect the same result without any injury whatever to the patient.

To the practical phrenologist, let me say, that this organ of brain occupies the space that was formerly allotted to what was believed to be a faculty by some phrenologists and doubted by others; and which, I think, I can fully demonstrate is but a certain phase of the organ in question. Turn, if you please, to page 116 of "Heads and Faces," by Nelson Sizer and H. S. Drayton, and read carefully the description of agreeableness, or suavity. Now think for a moment, Who can be agreeable, or have much suavity, without this self-conscious faculty? Have you ever seen one hypnotized? Have you observed how they were swayed by the operator? Not a particle of suavity about them because the self-conscious faculty was in abeyance; and if any agreeableness—it was because it was produced by the suggestions of the operator or hypnotist.

I attribute agreeableness more particularly to approbateness being large and self-esteem only moderate, combined with a sweet temper, hope and mirthfulness.

The larger the self-conscious organ is in any one, the more suavity he will have, other things being equal.

This organ, like all others, is larger in some persons than in others, and it is always found large in those who have swayed the multitudes; while in those who have it only moderate or small, can sway or influence but little; and I have known persons with that organ so small, and coupled with small self-esteem, that they would lose their consciousness if compelled to speak in public.

Both agreeableness and suavity are due to a combination rather than a single organ.

But self-consciousness is undoubtedly the result of a single organ, and forms an important factor in both agreeableness and suavity, yet more particularly suavity.

To prove this we have only to refer to the condition of the subject whose self-conscious organ is in abeyance, and we see that there is little or no agreeableness manifested; and especially is this true of suavity. So I have not the least hesitancy in saying that this is the location of the self-conscious organ at what was formerly called agreeableness. And I believe it is at this point only that we are all conscious of the activity of the brain when engaged in thought.

Now consider the person who is thoroughly hypnotized and while he is not at all conscious of what he is doing, and, as I have said, void of these qualities above mentioned, yet many of the other talents are capable of wonderful accomplishments.

The finest singing I ever heard was done by a young lady while she was hypnotized. I hypnotized

her and had her performing many amusing things before a large audience; after some time I suddenly changed my manner of suggestions and said we would go to church, telling her that there were fine singers there and that she should sing with them; then I announced that they were to sing "Nearer, My God, to Thee"; she began singing and far surpassed her natural ability, to the perfect delight of the whole audience. And after I brought her out of the hypnotic spell, she said, "I wish you could always control me when I sing; I enjoyed that singing more than any other part of the entertainment to-night." She imagined the whole congregation were singing with her, while in reality she was singing alone.

Hypnotism is a partial manifestation of mind in which the *self-conscious faculty* is *always inactive*, made so by the operator, or hypnotist. It is not a hard task to do this if we only understand the nature of the faculties; we can call into activity any of them that we wish to, or can withhold any one of them from activity.

Do you ask how we can do this? Let me give you one suggestion. Perhaps my readers are as familiar with the faculty of mirthfulness as with any faculty. If I wished to call it into activity in the minds of all my readers or hearers, I would relate an amusing anecdote, or tell a very funny or witty story; but, suppose I wished to withhold it from activity, then I would go to the other extreme. But as there are over forty faculties, and all are

different and differently affected, you may see the necessity of becoming acquainted with them all to be able to control them. If you are really interested and wish to become familiar with the faculties of the mind I would suggest that you study "How to Read Character," by Fowler & Wells Co. (Pub.), N. Y.; also "Heads and Faces," by the same company. (The price of the former is \$1.00 and the latter 40 cents).

Not more than one faculty can be exercised in its best and most perfect condition at the same time; this is the reason why any one who is hypnotized can accomplish things when they are under the hypnotic spell that they cannot do while in their normal condition, because they can concentrate the whole mind on the one faculty. But when the self-conscious faculty is active, any one of the others may be active at the same time, but neither can be at its best. Sometimes three or more may be see-sawing at the same time; as when an operator in a telegraph office is receiving and taking down a dispatch at once, with his self-conscious faculty at work at the same time. But this is dividing the mind up too much, and requires a great deal of practice to do it, and then mistakes are liable to be made, so that the companies will not insure correctness without its being sent both ways, or returned the same as sent. We can do reasonably good work with both the self-conscious and any one of the other faculties active at the same time, because we practice this almost every hour of our lives. But when the clair-

voyant wishes to accomplish that which she cannot do in her normal condition, she withdraws from consciousness, or, in other words, makes her self-conscious organ inactive for the time being and throws the entire power of the mind upon the one organ necessary to accomplish the thing desired.

This, you see, gives concentration of mind which is impossible to get while the self-conscious organ is active. And we may say that (to withdraw from the self-conscious faculty) is the secret of success in all of the occult sciences, so that we may have the *concentration of mind*.

This is the *all-important* factor in accomplishing any great mental feat.

If you think this is not true, try to listen to the conversation of two or three people talking at the same time and see how important it is to keep the mind centered on one thing at a time until completed. Or try relating two anecdotes at the same time, by telling one sentence alternatively of each one until they are completed.

Some writers on this subject have tried to convince their readers that there were many faculties of the mind, which they termed the "unconscious mind," and which they describe as always acting unconsciously, as if their action was always unconscious. But this is false teaching. Every faculty of the mind is made conscious by the activity of this self-conscious organ; all are unconscious when this one is inactive.

NO NEW FACULTIES NECESSARY.

No new faculties aside from these already discovered and described, and the one I have discovered, need be conjured up to account for any of the activities or accomplishments of the human mind.

With this new one added to those already described in our phrenological works makes Phrenology a perfect mental science. With a thorough understanding of these we can account for every phase of human character. A few words here may be necessary for the reader to understand the importance of a knowledge of this kind. It gives one a knowledge of self which he cannot get from any other source, and self-knowledge is considered the very best of education. Phrenology should be taught in every school in the land. Is it not a fact that every person judges from his or her standpoint. If their knowledge of self is imperfect, their knowledge of every other subject is almost as imperfect. If their knowledge of self is good, they have a good standpoint from which to view and judge all other subjects.

The great masses of mankind of to-day are very ignorant of themselves, and especially of the make-up of their own minds. I am aware that if they should read this in this book they would doubt the statement—but, let me illustrate: The ancients studied the planets and stars and undoubtedly supposed they knew their movements quite well. But they were not aware of their being hurled through

space at the rate of over one thousand miles per hour by the movement of the planet on which they lived. So they had a movable and variable standpoint from which to make their calculations, and believed the sun revolved around the earth instead of the earth around the sun. They were like the colored preacher who came up from the South a few years ago and preached in Pittsburg. During his sermon he said he believed all the scientists were crazy. He said, "They claim that the earth turns around and that the sun stands still, and the moon goes around the earth. Well, now, anybody can see that the earth don't turn around and the sun don't stand still, but they are all right about the moon; so, you see, they are all right once and all wrong twice."

So we must remember and study well the standpoint from which we judge. No two minds are exactly alike, and hence no two persons see anything from the same standpoint.

Persons whose heads are wide across from ear to ear, in proportion to the height and width at the top of the head, are inclined to look at things from a selfish standpoint, because the selfish organs in that case are strong and influential.

But persons whose heads are high and wide at the top, in proportion to the width at the base of the brain, are comparatively free from selfish thoughts and deeds, because the moral faculties at the top of the brain are stronger than the selfish qualities. If the back part of the head is wide and extends back far behind the ears, it indicates a

strong social tendency, because the social qualities are all located in the back of the head. But if it is narrow and contracted from the ears backward, it shows a lack of sociability. If the front part of the head in front of the ears is wide, it shows mechanical skill and ingenuity, inventive genius, and also economy, because this is the location of these powers of mind.

If this part of the head is narrow in proportion to the remainder of the head, these talents will not be good. If the forehead extends far out in front of the ears, it indicates intelligence and capability for education. If the lower part of the forehead is more prominent than the upper part, the person will be more of an observer than a thinker; but if it is the reverse, he will be more of a reasoner than an observer. If the top of the forehead is wider than the lower part, it shows that the person has the self-conscious faculty well developed and also the imitative and the mirthful faculty, with a lively imagination. But if the lower part is the widest, the musical talent is good, with good order and good mathematical capacity. If the top of the head is as high in front of the ears as it is behind them, it indicates a rather amiable disposition, very benevolent and kind. But if the head rises extremely high behind the ears, it will be the reverse; the person will be domineering, and if wide about the ears also, he will be cruel and unforgiving.

Now, this is just describing the head in a general way, and also the character; and if you will look

around you among your friends, and also your enemies (if you have any), you will find that their character will correspond with what I have said about the shape of the head, and also that the shape of the head will correspond with what I have said about character.

But, of course, it is only describing it in a general way, for I have so much other subject-matter I have not the time nor space to go into details. Suffice it to say that if you become thoroughly acquainted with the forty-two faculties of the mind, and their location in the brain, you will be surprised to find how well you can read the characters and dispositions of those whom you meet, although they may be strangers to you.

We find another proof of the *one*, and *only one*, faculty of self-consciousness in somnambulism. Oftentimes the sleep-walker (as he is called) gets out of his bed and walks on narrow and dangerous places in perfect safety, if he is not interrupted and disturbed, and goes to bed again without any consciousness of having done anything. But, if he be awakened on this dangerous place, is sure to fall; the reason of this is, when he is performing this feat, the faculty of weight, which enables him to balance well, is active; and when the faculty of self-consciousness comes into activity, the other becomes inactive and he loses his balance and falls.

We often see the same principle in little children, especially those who are afraid of strangers. If they come near a stranger, and they turn their eyes upon

them, they at once come into possession of their self-conscious position and are almost sure to fall on the floor, not being able to hold to both faculties at the same time strong enough to keep their equilibrium.

A few years ago a lady was standing by the brink of the Niagara Falls, gazing into the waters as they poured over the precipice, evidently admiring the grandeur of the scene, when she suddenly fell over the precipice; and it was announced in the papers that the waters had hypnotized her. Dozens of people fall from high and dangerous places every month, and it is the generally accepted belief that they committed suicide. But it is nothing of the kind, in most instances. They lose, to a degree, their self-consciousness, and, in their desperate effort to regain it, they lose their equilibrium and fall.

In making the assertion that there is only *one* self-conscious faculty, I am aware that I will be met with opposition, because there are so many people who judge from appearances; like the colored preacher who thought because the sun appeared to go around the earth it must be so; and this same wrong idea was shared by the whole world for many centuries before they arrived at a correct understanding of their movements; and so I am not surprised that a wrong idea has prevailed for so long a time about the nature of the mind. For mankind has ever been studying and investigating everything else, but have neglected the investigation of their own

minds until quite recently. So the real nature of mind has not been understood.

Hypnotists believed that because there were faculties that were unconscious when the persons were hypnotized, they were *always* unconscious. But the discovery of the self-conscious faculty reveals the fact that as soon as this faculty becomes active that the action of every power of mind is made conscious through its activity.

When we become fully acquainted with this self-conscious faculty, all will be made plain about the occult sciences, so that they will no longer be occult. And it is my object in this book to make my readers familiar with it. But, in so doing, I will undoubtedly make some statements which will look doubtful to some of my readers at first—but remember, this is only natural.

The first assertion that the earth revolved in space looked doubtful to all who heard it, and still looks so to the person who hears it for the first time. So, don't be doubtful about my assertion, because it does not look reasonable at first, before you have heard all the facts concerning it.

Thus far I have spoken of the self-consciousness of the mind as being one, and in one sense it is but one, and yet in another sense it may be considered as having parts (for you will remember the illustration which I gave of the earth and all things being made up of parts, but I did not carry out this illustration to its extreme limit; for we might keep on in our imagination, dividing up the earth until

we came to the smallest atom of which the imagination could conceive of, and yet each one would be a whole; and so it is with all nature, there appears to be no limit of the divisions which might be made).

So while we regard the self-conscious faculty of mind as being but one, yet it is composed of two parts. One, relating to the consciousness of mind; and the other, relating to the consciousness of the body. And they can, and do, act independently of each other, just as one part of the hand or foot may act independently of the other parts. So we wish to be understood, that it is but one faculty, but has different phases. And these different phases can be better understood by studying them under the influence of Hypnotism.

To illustrate: Under the influence of a powerful medicine, like morphine or chloroform, the entire faculty is withdrawn from activity; or with a blow on the head sufficient to destroy the consciousness of mind will also withdraw the consciousness of pain and the consciousness of all bodily activities.

But when a person is hypnotized only the consciousness of the mind's activities are withdrawn, and the person still retains the consciousness of the activities of the body and also is conscious of all the pains and bodily pleasures. But, after the person has been hypnotized and his self-consciousness of mind has been withdrawn, then the hypnotist can withdraw his consciousness of the bodily pains; and can withdraw, for the time, all possibility of his

feeling pain; and can make his body stiff and rigid—almost like a bar of iron—so that he can hold up a weight that would crush almost every bone in his body if in his normal condition; yet, in the hypnotic state, he can do all this without any injury.

THE FACULTIES OF MAN COMPARED WITH THOSE OF
THE LOWER ANIMALS.

The superiority of man's mind over that of the lower animals does not consist so much in their having better qualities of mind as it does in their having a greater number and greater *variety* of facilities.

The faculties of mind, whose organs are located in the base of the brain, are almost exactly alike in the human mind to those in the lower animals, and are apparently no stronger in the human mind than in the lower animals; but the faculties whose organs are located half way from the base to the top of the brain, many of them are left entirely out of the brain of the lower animals. Some are left entirely out of one kind of animals and are strong in other species. Acquisitiveness, or the faculty which gives a disposition to lay up store for future use, is large and active in the ground squirrel; and, in fact, in all of the squirrel species; but it is entirely lacking in the horse, cow, or hog. The musical talent, situated scarcely half way up in the human brain, and which is to some degree active in all of the human kind, is entirely wanting in all the animals, but is

strongly marked in some birds and lacking in others. The mirthful faculty, which is a little above the half-way line, and is found developed to some degree at least in all of the human kind, is entirely left out of all the birds and beasts. It is true the parrot sometimes laughs, but it is only his imitative ability, which he has in a marked degree, and this organ is situated still a little higher up in the human brain than mirthfulness. Cautiousness is situated about half-way up and it is common to all of the human kind, as well as to beasts and birds, though stronger in some than in others. The faculties, whose organs are located in the top of the brain, are common only to the human kind, except firmness, which is very strong in the mule.

So, you see, by this comparison of the human mind with that of the lower animals, that there is a great difference in their capacities in some respects, and yet in some respects the animals may equal, if not surpass, that of the human race, as in the case of the horse in respect to the faculty of locality: they can keep their direction and find their way out of the woods on a dark and foggy day better than his master, and often, when his rider is lost and is so completely turned around that he does not know the way home, or which is east, west, north, or south, if he will let the horse have the reins he will go directly home, while perhaps the rider imagines he is going from home.

The front part of the organ, of the self-conscious faculty, is given to the activities of the self-conscious-

ness of the mind of mankind, but this part of the organ is entirely left out of all of the lower animals. But the back part of the organ is given to the consciousness of bodily activities, and is common to all of the lower animals, as well as to the human kind.

When we consider the nature of the mind of the lower animals and the limited number of faculties we find that part of the faculty which gives self-consciousness of mind would be of little or no use to them, but that part which gives self-consciousness of bodily activities is extremely necessary; for, without it, they could not feel pain or wouldn't guard against injury. Even plants and vines seem to exhibit a kind of intelligence. The wild cucumber, the watermelon, and the pumpkin, all reach out their little tendrils several inches to grasp a weed or anything they can get hold of, and twine around it with considerable show of intelligence, to keep the winds and storms from blowing them away, but do you think for a moment that they are conscious of this act on their part? The man who is hypnotized uses his mind in the same way without any effort or knowledge of what he is doing. That is the advanced degrees of the hypnotic spell or sleep. The act of hypnotizing a person does not affect any of the faculties of the mind, except this one—the self-conscious faculty. However, all of the other faculties may *then* be affected and operated on in any manner that the hypnotist wishes, because they are unconscious and at his services, *except* to do that which is believed by the hypnotized person to be *wrong* or unjust; for it must be remembered that we

all have a faculty which loves right, and it acts just as faithful when the self-conscious is *asleep* as it does when that faculty is awake. Now, this is *positive evidence* that the faculties *can* and does do as good work when the self-conscious faculty is in abeyance as when it is in full sway. *However*, it must be remembered that other faculties are of a *different nature*, and can be very easily led into *wild* and *extravagant beliefs*; for they are investigators and enterprising and ever ready to try any new or novel suggestion, and they *especially* need the *restraining influence* of the self-conscious faculty; they are *enthusiasts*, and are always ready to *do too much* if not held in check and controlled by the self-conscious faculty. This, then, is the duty of the self-conscious faculty—to *restrain* and *control*—and, acting in connection with the reasoning organs or faculties (which are its near neighbors in the brain), guide these enterprising enthusiasts aright.

Every faculty is a lover of something, but they differ vastly in the object of their affections. Conscientiousness loves right and justice, and when it is the strongest and most influential faculty of any one's character they cannot be turned from that which they believe to be right, whether the person is hypnotized or not, and if such a person was urged to do that which they believed to be wrong they would likely come out of the hypnotic spell, because they would naturally appeal so strongly to the self-conscious faculty as to wake it up.

The self-conscious faculty does not reason; it sim-

ply controls the reasoning faculties and sees that the reasoning faculties do the reasoning and not allow the *imagination* nor the *destructive* faculty to take the *place* of reason. But now, keeping this explanation in view, let us consider what an individual would be *without* this organ of mind. He would be a *maniac* of *some* description; but the *kind* would depend upon the kind of a makeup his other faculties were. If he had a favorable combination he would be harmless; but, if combativeness and destructiveness were the leading faculties, he would be blood-thirsty. We often hear people remark of those who have taken the life of another, "There must have been something wrong with him or he never would have done the deed; or, he acted very curiously." Now, what is wrong, or that which makes him act curiously, is the *destruction* or the *suspension*, for the time being, at least, of the self-conscious faculty; for it is very seldom that a human being takes the life of another unless the self-conscious faculty is for the time inactive. The same may be said of suicides.

It is hard for the average person to tell whether another is insane or not, and even *experts* are puzzled to know, because they are not familiar with the self-conscious faculty. Insanity is almost invariably caused by either the *destruction*, or suspension, of this faculty of mind, and often others also are involved.

But now let us consider what an individual would be with only this one faculty destroyed. The average person would say "He acts curiously," and that is

about all they could say of him. He is still in possession of his reason, and can reason effectually; yet he doesn't know when he reasons or when he does not. If his social organs are good, he enjoys the society of his friends. If mirthfulness is good, he laughs and enjoys fun, in a degree; and so of all the other organs, except this one power of mind—he is simply unconscious of what he does or thinks. All of the other organs of the brain will come into activity at random or as their environments may suggest to them, or as their strongest and most influential organs may lead them.

Now, my readers may wonder why it is that if animals are void of this self-consciousness of mind that they are not always crazy. And, in answer to this, I will say that it is not simply a lack of this self-consciousness that makes one crazy, but, with the great variety of faculties, it is extremely necessary that they should have the self-conscious faculty to control them; but, the lower animals having a more simple combination of faculties, they do not need the self-consciousness of mind.

Mankind having a greater variety of faculties and a combination of powerful passions, which produces in their minds a longing for greed, power, ambition, wealth and honor; powers of mind which can scarcely be controlled with all of their self-consciousness and with all of the restrictions that can be put upon them by law and order besides, therefore, it is necessary that they should have this self-consciousness of mind; but, like our winter clothing, there are times when

we are better off without it, yet we do not wish to dispense with it altogether. Some people can lay aside their self-conscious faculty, temporarily, almost as easy as they can their winter clothing. The clairvoyant can lay it aside at will, and do that which would be impossible to do while it was active, and they can afterwards take it up at will.

Many people have the self-conscious faculty so small or so weak that it will become inactive very easy.

I was once working in a harvest field (for I, like all other great men, was raised on a farm and a few other vegetables), where they were cutting grain with a header. I was driving a team hitched to the wagon with the header-box on, while a German by the name of Smith was loading the grain on the box as it came up from the header, and, being on a very steep hillside and the load top-heavy, upset the wagon very suddenly. I was afraid of going under the load and jumped, but the box set up on its edge and the wagon righted itself; then the horses started to run and ran several rods before I could stop them. When I returned to the load I asked the other man where Mr. Smith was. They said they did not know, so I dug him out from under about two feet of loose straw which had covered him up, and, as I dragged him out, he came to consciousness again. I asked him if he was hurt and he said "No." Then I said, "Why didn't you come out of the straw?" "Why," he answered, "I wasn't a-tinkin' any'ting."

When persons are very suddenly brought to some

great danger some lose *all* self-consciousness, both of mind and body, and just simply do nothing, or, like the German, "tink" nothing. Others retain consciousness of mind but not of the body, and, while they are fully aware of the danger, yet cannot make any effort to escape it. Others lose all consciousness of mind, yet retain the conscious activities of the body.

During the Civil War I had two brothers in the 24th Iowa Regiment, and they said at one time their regiment was ordered to take a transport and go around by water from one part of the country to another. A terrible storm came up during their voyage, so that the ship was in great danger of being lost, and many of the soldiers were panic-stricken and lost their conscious activities of mind. The waves were washing over the hurricane deck and great quantities of water was getting into every part of the vessel. One Irishman was staggering back and forth and saying all the while, "There is dead loads of water here, there is dead loads of water here." Another soldier had a rope and was binding himself to the anchor of the ship, while another man, whose self-conscious faculty was strong and active, but whose *piety* was evidently not the best, said to the man with the rope, "You d—— fool, what are you binding yourself to the anchor for?" "Why," he said, "the ship is liable to go down at any minute." "Why, you d—— fool, don't you know that if the ship sinks the anchor will sink, too?"

There is one peculiarity about hypnotism: that is,

that the person does not realize the condition of mind he is in when hypnotized, and therefore doesn't know when he is hypnotized that he is under its influence. And, even after he comes out from under its influence, can scarcely realize he has been hypnotized—just as sometimes we can hardly realize that we have been asleep. Therefore, it is possible for a person to be hypnotized and yet not know it, unless he is told of it.

There are times when persons who are susceptible to its influence will be influenced to buy articles which they do not want. For instance, clerks often over-persuade people to buy, because they are in the first degree of hypnotism, and neither they nor the clerk are aware of it. This is a condition of mind in which (while the self-conscious faculty is still to some extent active), while they know they are buying, yet in a philosophic sense their self-consciousness is overpowered by their beliefs in what the clerk has said, for very likely the clerk has said something like this: "Here is a beautiful ribbon; it is just what you want; it just matches your new spring hat, and it is so becoming to you; it suits your complexion and you ought to have it, and it is so very cheap; you really need it, and you ought to buy it." Now, with all of these positive assertions and with the self-conscious faculty almost inactive, they buy. And as soon as the self-conscious faculty asserts itself they are aware that they have bought something they do not want.

CLAIRVOYANCE.

There are a few people who are sensitive and are so finely and delicately organized as to be able to withdraw from the self-conscious faculty, and then being so sensitive to all outward influences as to do many wonderful things, even to foretelling the future events, for "coming events cast a shadow before them," and these shadows can be sensed and interpreted with a wonderful degree of perfection and accuracy by a good sensitive.

It is but the action of our natural faculties of mind which we all have, but we are not all so fine-grained as to be successful in this particular; yet many might be fairly good if they would but practice the concentrating of the mind and withdrawing from the self-conscious faculty, for, while it is a grand and good faculty, yet it is in opposition to faith and expectation.

Now, this is a statement which may seem strange to you, dear reader, but the faculties are set, two against two, and yet all are good—there are no bad faculties, but only bad combinations.

To illustrate, there is combativeness, which gives energy of character, and this is a good quality, for without it we would be lazy and indolent; yet, if it is not restrained by another quality of mind, it would become quarrelsome and contentious, for no quality controls itself. So we see cautiousness set in direct opposition to combativeness, which restrains too great activity of combativeness.

Now, these two powers of mind hold each other in their proper places; like the centrifugal and centripetal forces in nature which holds the planets in their proper places, or like the positive and negative in electricity. So we say that the self-conscious faculty is opposed to faith, belief, or expectation. Do you wonder why there should be a faculty which is in direct opposition to *faith*, when faith is so commendable and so *necessary* to the Christian character? To realize the importance of an opposing element in our nature to faith we have only to look about us and see how many blind beliefs there have been, and *still* are, in the world. Look at history's pages and you will see that the ancients believed in many gods; some believed in worshipping the Golden Calf, some believed in fire or sun worship, etc.; but let us come down to the present time and we see that there is much misdirected faith; in fact, the great majority of it is on the wrong side of the scale, if the Christian belief is correct.

And what would it be if it were not for the self-conscious faculty? If it was not for that faculty people could be made to believe anything. Hundreds of times I have hypnotized persons and made them believe they were sailing in an airship, away above the clouds. I have made them believe that they saw me plant a peach seed and in less than five minutes believed they were gathering and eating both peaches and apples from the tree which grew from that peach seed.

There is not one faculty of mind which could be

dispensed with without the character suffering great loss, and especially the self-conscious faculty as it affects all others by withholding the self-consciousness. Some of the lower faculties in the brain might be dispensed with without seriously affecting either the mind or the character of the individual.

I once knew a physician who was kicked on the head by a horse; both feet struck at once on each side of his forehead at the location of the faculty of Order and entirely destroyed that faculty of mind; yet he lived and practiced medicine for many years afterwards. He was very successful, yet was very peculiar because he had no order or system to his work. Instead of keeping his medicines on a shelf or in drawers, as other doctors do, he kept them strewn all over the floor of his office. He would pick up a bottle and go walking about compounding his medicine and would set the bottle down wherever he happened to be; then, when he wanted it again, he never knew where to find it.

As I was interested in the study of character, I would often go to his office to study his disposition, and once, when he was hunting for a certain medicine, I asked him why he did not put it always in the same place, so he would know where to get it, and he replied, "Oh, I just put it wherever it comes handy."

People who did not understand Phrenology believed him to be crazy when they saw the plight of his office. Persons of refinement were ashamed to let it be known that he was their physician; and yet he

had a fine practice because he was so successful in his profession.

Now, I do not want the reader to think that because the self-conscious faculty is in opposition to the combination which gives faith, that it destroys or injures it, but rather, that it makes it sound and stable.

Phrenology is a system of mental philosophy. To illustrate, if Combativeness is larger than Cautiousness, it will counteract the influence of Cautiousness; but if Cautiousness is stronger than Combativeness, then it will put a check on Combativeness.

So, you see, if the self-conscious faculty is stronger than the combination that produces faith, it will prevent the person from believing too much, and, if the faculty of Causality is also well developed, it will prevent him from believing that which is unreasonable and untrue. But, if the other combination is stronger, the individual is likely to have faith or belief in Paganism, Buddhism, Mormonism and so forth.

The faculties can only be cultivated and directed aright by the individual becoming familiar with the faculties and their combinations—and therefore the necessity of studying Phrenology.

The brain is unquestionably the most important part of the physical person, and why not make it a special study through Phrenology, as it is the only true science of mind. It now explains every peculiarity of human character and shows each individual what he is and what he ought to be, and how he may

improve and develop, by cultivation, all weak organs and restrain bad or deficient tendencies in character.

The brain is double; one organ of the same kind on each side—as there is one eye or one ear on each side. Wherever we find a brain center or organ on one side, there is another just like it at the corresponding place on the other side of the brain. About one and three-quarter inches above the ear is the organ of Secretiveness; one on each side of the brain; its use is to supply a natural covering for the mind. It is as necessary for the mind to have a covering as for the body to restrain the mind from telling or making known its thoughts until the self-conscious faculty and the intellect has determined that it is proper to be told.

The wider the head is at this point in proportion to its other parts, the more secretive the person will be; for, as the different faculties of mind are called into activity, they use these organs of brain, and, as they are brought into activity, they grow outward from the center of the brain or from the Modula-Obongata, which is always located at the point just half-way between the opening of the ears, and they extend from this point to the front, back, sides and top of the head in somewhat the shape of a cone with the large end outward. The skull also grows and makes room for the growth of the brain, just as the scalp grows larger to make room for the growth of the head. But the organs of the brain often grow out farther in one part of the brain than in others, be-

cause some of the organs are more active than others. So the shape of the head is in accordance with whatever the activities of the brain has been. Therefore, those who make themselves familiar with the faculties of mind and organs of the brain can read from the present shape of the head the past history of those whom they come in contact with.

Just in front of the organs of secretiveness is located the organ of Acquisitiveness, which gives a disposition to acquire wealth in all its forms and to lay up a liberal supply for old age. Secretiveness is a great help to Acquisitiveness in the accumulation of property.

These are two very influential faculties at the present time, shown by the great struggle for the accumulation of wealth; they are legitimate faculties, given by the Giver of every good and perfect gift, that we may make a wise provision for the future by laying up for future needs and by economy; for it is through these faculties that prompts to all acts of economy and thrift. Without these faculties we would be satisfied with present needs and would not lay up store for future use. Some are lacking in these qualities, and, while they may have average strength and ability in other respects, yet would starve if it was not for the provision of others.

Now, we have shown that these are good and useful qualities of mind, but if they are not controlled and counteracted by other and higher faculties, may, and oftentimes do, lead one to do some of the vilest and most inhuman acts. If not controlled by the

organ of Conscientiousness, they will steal that they may possess the coveted wealth, and when not controlled by the faculty of Benevolence may lead to murder for the purpose of obtaining other's wealth; and especially, if Destructiveness is large and Conscientiousness be small. So, you see, it is necessary to study the combinations as well as the faculties themselves.

And when we study and become perfectly familiar with all the faculties and their combinations, we find that man is indeed fearfully and yet wonderfully made.

But there are other combinations of the faculties which are not fraught with such serious and awful consequences, if not controlled or if left to run to their limit. For example, the musical talent is composed of two faculties, that of time and tune. Time gives the capacity to measure and keep the correct time in music, and tune gives the ability to learn and appreciate tunes. When these two organs are well developed in one of a fine-grained temperament, it gives a fine musical talent. And these two faculties might be developed to their limit, and no serious results would be likely to follow. But even they need the control of the moral faculties to prevent one from singing immoral songs.

I have now given the reader a sufficient insight to the science of Phrenology to enable you to understand both Hypnotism and Magnetic Healing, so I will now proceed to show you how to hypnotize; but, lest my readers should have some prejudice against

hypnotism (as many people do have, not knowing anything of its nature or history), let me say that the Lord was the first Hypnotist of which we have any account, and which dates back to the Garden of Eden. In Genesis we have the account where the Lord caused a deep sleep to come over Adam while he made him a helpmate.

Perhaps no better a definition of hypnotism could be given than to say it is a deep sleep of the self-conscious faculty, in which the self-consciousness of the person is entirely lost for the time being—that is, if he is fully hypnotized. But there is a condition of mind, which I wish to describe here, that is similar to hypnotism, only that the subject is to a certain degree self-conscious, and which I will term “*concentration of mind.*” Have you ever observed an audience spellbound under the influence of a powerful magnetic speaker or orator, when the entire audience appeared to be oblivious of everything except the orator and his theme? Now, this is a condition of mind in which the *so-called intelligent faculties* are concentrated upon the orator and his theme, and the self-conscious faculty is withdrawn from activity, and it is at a very low ebb, owing to the concentrated power of the mind upon the rest of the organs of the brain. In this condition the person or persons may be easily influenced, as the condition of the mind is very much as it would be if the self-conscious organ was naturally weak, and the combination which gives faith or belief was naturally very strong. So, if you wish to hypnotize, this is the best possible condition

in which to get your subjects before trying to hypnotize them. If you get them to this point, the work of hypnotizing will be an easy matter. To get your subjects in this condition it will be necessary to make some preparations as to what you will say and how you will say it; (for there are but few people who can talk right along for any length of time without hesitation, if they have not made preparation for it; and, if there is hesitation, it gives your hearers a chance to regain their self-consciousness.) Then, too, your subject matter must be of a character that will interest your hearers, or it will not withdraw their minds from the self-consciousness.

MAGNETISM.

In order for you to secure the conditions we have just described, it is necessary for you to develop a considerable amount of magnetism.

The brain is an electro-magnetic battery and creates personal magnetism of either a positive or negative character, in accordance to whatever the predominating traits of the individual's character are. Ladies are usually of the negative type and attract, while gentlemen generally have the positive—hence the one attracts the other; but this is not always the case, sometimes it is the reverse.

Therefore, if you wish to influence, call into activity the organs of your brain that are of a positive character, and the one above all others that you should keep active is the self-conscious faculty. And this is

the reason why you should have fixed in your mind before hand just what to say and how to say it; for, just in proportion to your efforts put forth to grasp your thoughts, do you relinquish your hold on the self-conscious faculty. Let me illustrate this principle: When your telephone receiver is hanging in its place all the electric current is shut off from it, but goes all to the bell part of the instrument, so you can hear it ring; but, when you take down the receiver, the current is released from the bell and transferred to the receiver. Now, this power that we compare with the electric current is the spiritual man; all of the remainder of the individual we will compare with the different parts of the telephone and line.

Firmness is another faculty which is of a positive nature and should be called into activity at the proper time, and also Combativeness. But while you are holding these positive faculties of mind in activity, you want to call to the minds of those whom you wish to influence, such principles as will call into activity the qualities that are of a negative character. Don't you see, the negative always attracts the positive, and you very soon have a current of magnetism flowing out from you to your hearers; but magnetism is like electricity—you cannot see it, only see its influence.

Try this experiment: Take a small piece of newspaper, six or eight inches long, two inches wide and tapered to a point at one end; now draw it briskly between your first and second fingers a few times and then hold it near your other hand and see it act as if it were a thing of life; hold it near your clothes and

see it try to come to you; then rub it again, and put it on the mirror of the smoothest wall or glass and see the paper cling to it. If the paper is new and clean and will not do these things, you do not have much magnetism; but if you can do this at first trial you can do it much better after a few trials, and especially after exercising these positive powers of mind.

No definite rule can be laid down that would suit all persons in regard to calling out the negative powers of mind of your hearers; but, all that is not positive is negative: such elements as love, hope, friendship, cautiousness, benevolence, wonder, memory and approbation. Whenever the mind grasps for a time such thoughts as these it releases its hold to a great degree on the self-conscious faculty, just as the mind of a person with a quick temper releases its hold on caution when thoughts of anger come.

Now, holding this principle in mind, let me refer you to what I have previously said about the self-conscious faculty, faith, belief, and expectation. When self-consciousness is in abeyance, you can make one believe anything; but it is at a low ebb now, and can be easily influenced.

Their minds have been following your thoughts and will continue to do so so long as you say nothing that is against their ideas of justice and right. Never attempt to hypnotize any one who does not wish to be hypnotized; but, if any wishes to be hypnotized, after explaining to them that it will not hurt them, that it is like a dream, that it is a part of the mind asleep and the remainder awake and dreaming, and

that you will take good care of them and have them have a pleasant dream and awaken them all right. You can put several persons in the magnetic sleep at the same time, just as well as one. I have put a class of half a dozen persons in the magnetic sleep in a few minutes. You can do the same by a little practice and a careful study of this book—that is, if you are a person of average ability and your subjects really want to be hypnotized.

Now tell your subjects they will get drowsy and sleepy; say to them that while you have been talking your brain has been generating magnetism, and that you are going to send it out at your finger-ends, and that they will feel its effects, but that it will not hurt them in any way, but that it will make them sleepy, that it is a kind of a tingling sensation and will make them get sleepy and sleepier all the time, until they will go into an easy, quiet sleep; that they will go to sleep without being aware that they are going to sleep; tell them that this is not a real sleep, but a magnetic or an artificial sleep, but that it is very like a real sleep, and that they are not conscious of it when they are going into a real sleep and neither are they conscious of it when going into the magnetic sleep. Tell them to close their eyes and now have them put the end of the fingers of the right hand against the end of the fingers of the left hand and their thumbs also together, bending their fingers so that the end of each finger will come together with the end of the corresponding finger on the other hand, holding them tightly together. Tell them that the

ends of the fingers are full of pores and that your energy of mind or activity of brain has generated a wonderful amount of magnetism and that you are going to throw it off at your finger ends as you extend your hands toward their brains, and that if they will hold their fingers tightly together that they will very soon feel this magnetic current in their eyes and fingers and all over, for if they will hold their fingers tight it is like putting a cork in a bottle, so it cannot escape, and it will soon thoroughly magnetize them and that they will get sleepier and sleepier all the time, one faculty after another going to sleep. (Emphasizing just a little the word sleep.) Now, by this time, you will feel this magnetic current in your own fingers, and especially if you have rubbed your hands together briskly, which you should do when commencing the experiment, to start the flow of magnetism. By this time you will notice that they look drowsy, so say to them that they are getting very drowsy and sleepy. By repeating these assertions and changing the manner of expressing them just a little, yet meaning about the same thing, it keeps them busy thinking about sleep and allows the self-conscious faculty to become inactive, and it very soon falls into a magnetic sleep. While you are saying these things, you should say them with a firm, positive manner; and yet, not necessarily a loud tone, but with an air of enthusiasm. When the mind gets enthused it makes the whole frame vibrate, for, the brain being an Electro-Magnetic battery, sets in motion every atom of his entire body; not necessarily

perceptibly, but it is a vibration that can be communicated to others by extending the outstretched hands toward the subject's eyes. It causes a tingling sensation, like your arm or foot when it is asleep.

In proof of this vibration, let me refer you to an extreme case; let any one be frightened or in great danger and their mind is wrought upon until their whole body trembles like a leaf. Now, if you have extended your hands toward their eyes for a few moments while making these positive assertions, emphasizing the word sleep just a little, your subject's self-conscious faculty must be at a very low ebb, if it has not gone entirely to sleep; yet he may not show much signs of sleep; for, remember, his other faculties may be active yet; but you must remember that if the self-conscious faculty is gone to sleep, he does not know anything—that is, he is not conscious of any thought, though memory may be active and recording in his mind all you say, and remember that the combination which gives belief or expectation is awake and also his imagination.

Now, I refer you to what I said about the self-conscious faculty being opposed to belief or expectation; for we are now coming to a critical time, for a challenge must be made. But it is no serious matter, if you go about it in the right manner. You have no positive means of knowing whether he has gone to sleep until you make the challenge; but if he has not gone to sleep the challenge will put him to sleep, if you proceed just right. So now, be prepared, when you make your challenge, to follow it up with several

assertions without any delay, to keep his other faculties active, for a few seconds, at least, or he may possibly regain his self-conscious faculty at this critical time. But if prowess and stealth are used it is an easy matter to prevent it.

Now make this challenge: "Your fingers are sticking fast together and your eyes are fastening tighter and tighter all the time, and they are closed so tight you cannot open them, but you can see with your brain, and if you look just a little higher you will see a beautiful landscape, all covered with beautiful ever-green trees; you see the trees, don't you?" (His imagination is very likely to come into activity and he answers "Yes," but if not, keep right on talking.) "There is a beautiful stream of water, clear as crystal, coming down the mountain; you see the water, don't you?" If no answer is yet given, keep on talking. "Here comes a boat down the river; you see the boat, don't you?" If he doesn't answer yet, possibly his imagination is asleep also, so try an appeal to another faculty. Say, "Listen; they are singing; you hear them singing, don't you?" Always making what a lawyer would term a leading question, and he will very soon answer you, and you can then play upon all his faculties at will. And there is no reason why you shouldn't be successful if you have made these assertions in a firm, earnest and natural way, because you have called out his expectation, having excited his imagination, you have stimulated his belief in you and at the same time you have made his self-conscious faculty inactive and stupefied by sugges-

tion and by the magnetic current thrown off at your finger ends. And by making the challenge just described or this one: "Now, you are sound asleep and cannot wake up until I tell you to" (followed up with) "But you can see with your brain, and if you look higher you will see a beautiful field of flowers," or, "You see a lovely rainbow," or anything that will excite or stimulate his imagination, and then follow it up with any suggestion you may think of to call out any of his faculties you may wish. This vivifies their imagination, and whatever you suggest seems real to them.

Now, when you make the challenge, always say, "You can't open your eyes or wake up until *I want you to.*" Or, "You cannot open your eyes *until I tell you to.*" If you do not make this provision, you may find it hard to awaken them. When you wish to awaken them, all you have to do is to say in a firm tone, "*Now* you can open your eyes," or "*Now* you can wake up."

After having made the provision as above mentioned, this appeals to their self-conscious faculty and wakes it up; just like calling the name of the sleeper arouses them from the natural sleep.

A NOTE OF WARNING.

Hypnotism is a great science, and one which must not be trifled with by persons who are not perfectly familiar with its scientific truths.

There is a possibility of putting a subject into the

magnetic sleep so deeply as to lose entire control of the mind if you do not proceed right. Everything is controlled by *suggestion*.

When you put the person into the magnetic sleep your suggestion withdraws the self-conscious faculty from activity; but *remember*, it goes into unconsciousness with the consciousness that you are going to awaken it. *But remember, too*, that you as a hypnotist has taken its place, so that your self-conscious faculty, and indeed *all* of your faculties and all of your subject's faculties, except the self-conscious faculty, are as one mind. You cannot appeal to that self-conscious faculty which you have withdrawn from activity, only through the other faculties of his mind; for you have in reality shut off all spiritual connection from that organ of the brain, just as the manager of the Central Office might shut off the electric current of your telephone line, and your telephone would be dead for the time being. But there is a small silvery cord or nerve running from the center of the brain to every organ of brain which might very aptly be compared to the telephone lines running to each subscriber's 'phone. This central office is at the point just half-way between the ears, at what is called the *Madula-oblongata*. This is where the spiritual and physical man are blended in one, and an appeal can be made to this dormant faculty and organ of brain, through the combination which gives belief, which are the faculties of Hope and Spirituality; you may call it faith, belief, or expectation—they are synonymous terms.

And what the mind *believes* it can do, nothing doubting, it *can do*, if it is within the pales of possibility; so you make the affirmation that the person *can* wake up, and it appeals to the combination above mentioned and that at once appeals to the central office to turn on the current and the faculty is active again.

There is not a thought that ever is entertained in the mind but that is brought about by the activity of some one of the organs of the brain. But suppose you do as I have done on one or two occasions: put all of these organs asleep at the same time, or, by suggestion, shut off one after another, all of the faculties, from the central office, until there is none left to appeal to. For, in this world of time and knowledge, the spiritual part of man can neither act nor be acted upon, except through a material organ. If you ever get a subject in this condition, I assure you; it will worry you some, unless you have made an assertion before he went to sleep that he should wake up at a certain time, or, that you would call them at a certain time. If you have done this you will not likely have much trouble to awaken them; but if you have not done this, they will take their own time, and will not be likely to awake until hunger or pain of body appeals through the sensory nervous system to the central office and the current is turned on and the brain and mind is again active.

You must be very careful with your subject when he is hypnotized and not make any suggestions which will cause him pain or injury, for, remember, that

every suggestion that you make is to him a reality for the time being; you have taken the place of his own self-conscious faculty, and his own self-conscious faculty has never deceived him. Therefore he puts implicit confidence in every word you say; for he isn't aware that you are anything but his own self-consciousness. In other words, if he is thoroughly hypnotized, so that his self-conscious faculty is in perfect abeyance, he is not aware that he is in existence, or that he even was in existence, any more than you are aware of it when you are in a sound sleep. When you are asleep and dreaming you are not conscious, just at that time, of existence, although your memory may be awake and remembering the dream, and when you awake, it appears to you that you were conscious at the time, but it is because you remember the dream.

So that is why the hypnotized person is so confident and so easily deceived, or lead, so long as you do not go contrary to their sense of honor, or their ideas of right and wrong; for, when you do this, it at once appeals to the faculty of Conscientiousness and it arouses the self-conscious faculty, then the hypnotic influence is gone; so, I say, do not make any suggestions that would frighten them, such as that they were falling through space, or being murdered, or being burned, or anything that would cause pain, either of body or mind; for it is a shock to the nerves, and such suggestions are not at all necessary. All suggestions that are pleasant and agreeable is beneficial

to the person. Those that are not, are harmful, at least, most of them are.

HYPNOTISM DEFENDED.

There is scarcely anything in this world so good, but it may be used for a bad purpose. There is so much prejudice against hypnotism, and I, knowing its great value as a science, and as an aid in magnetic healing, and in other ways, I feel that I must say a word in its defense. So, I will say that the worst possible harm that can come of it is caused by ignorance of its real value. People do not understand it and shun it, instead of investigating it, and in so doing, keep on the danger side of it. It is like any other great force in nature, such as heat, electricity, gravitation, etc. They are all good things, but are all productive of evil effects, if you get on the danger side of them.

From what I have already said about the spiritual power of man I suppose that some of my readers will think that I am a Spiritualist, but I am not. That is, in the sense that you perhaps think, yet I believe in the spiritual power of man, and that this present life is but the preparatory stage for a spiritual life; for time is but that part of Eternity which is measured by the successive revolutions of the earth on which we live, and when that measurement shall cease to be there can but be *One eternal now*. And this present life is far too short when compared with Eternity to be all there is of this grandest and noblest piece of creative skill on earth, which we call mind.

For thus it seemeth when life is done,

That life eternal is just begun.

The time moveth on with measured tread,

Filling the graves of the countless dead,
But one eternal now is ahead
Crowning the brows of the quickened dead.
The Mind, the plastic body doth mould;
In turn the body doth mould the soul.
We are conscious now, of Mortal Thrill,
In spirit life, we'll be conscious still.

MAGNETIC HEALING.

In calling your attention to this method of relieving pain and healing the sick, let me say that it is no new method that is untried or not proved—for it was Christ's way of healing the sick—He cured by the "laying on of hands," and undoubtedly by the use of the magnetic current; for He said on one occasion, when the multitude was following Him and a certain woman who had an issue of blood for years touched the hem of His garment and He turned and said, "Who has touched me?" For he perceived that virtue has gone out of Him and healed some one. Now, what was this virtue, if it was not the magnetic current?

There are many magnetic healers to-day who can testify to the virtue of the magnetic current to heal the sick. Many times I have felt the virtue (or, the magnetic current), going out of my fingers' ends while I have been treating the sick. Christ not only healed the sick Himself, but taught His disciples to do the same, by the laying on of the hands, and He sent out His ministers to preach the gospel and to *heal the sick*; just as much for the healing as for preaching, and He said: "Even greater things than I do shall ye do." But let us inquire, what is this magnetism? There is a something in man which I have called the spirit of man. It is not mind, and

yet helps make what we call mind. In one sense it is like electricity or magnetism—that is, we cannot see it, but can only see its *influence*. The combining of this spiritual power with brain activity produces what we call mind, and we believe that neither one could produce this phenomenon of mind without the help of the other; that is, as we know it in this life; we cannot tell what it will be in a future state of existence.

Now, according to the general belief, this must be the divinity in man; whatever you may choose to call it, mind is a product of it and the active brain. The self-conscious faculty can combine it with any one of the organs of brain at will, and the activity of that part of the brain produces an electric current, and that current is *positive* or *negative*, according to whether it be a positive or negative quality of mind.

The brain is composed of fine cells and this electric current sets them in motion, just as the current of electricity on the telephone line sets in motion the hammer in the telephone instrument which rings the bell. This movement is a vibration and this vibration goes out over the nerves and makes the mind to some degree present in every part of the body; and these vibrations, when produced by pleasant thoughts, are in perfect harmony and are health producing; when sent out by such thoughts as anger, jealousy, hatred, strife or vexation, they are *discord* and productive of ill health and disease.

Now, the current which the active brain sends out is an electric current; but the vibration which it records on the nervous system is quite another thing. This vibrating sensation which is produced by the electric current is what we call *magnetism*; and its wonders are far beyond your imagination. It is the great lever power which, when accompanied by a

strong development of the self-conscious faculty, has swayed the multitudes.

I know people are apt to think it is an indomitable *will* which sways the multitudes, but this is only *one* of the ingredients.

The more of those positive qualities one has well developed the greater will be the magnetic power.

Now, this vibrating power can be sent out at the finger ends to the patient and register the same harmonious vibrations upon the nerves of the sick person, whose whole mind and body are filled with discord and consequently pain and disease.

My patients often ask me, "Must I have faith to be cured?" My answer is usually something like this: "Well, if you have faith, it is all the better, but if you only have enough to be willing to give me a fair trial, that is all that is really necessary." Now, let me tell you why. I suppose faith is just as necessary to-day as it was in Christ's time. Let us consider: What is faith? My definition is, that it is belief that will not admit of a particle of doubt. And I imagine I hear some of my readers saying it is a scarce article. Well, now, that settles it about faith.

Now, what is *unbelief*? My definition is, that unbelief is, in reality, *belief*, but in an opposing direction, and, I will add that it is quite a plentiful article. When it comes to healing the sick it matters not what method you attempt to heal with. Now, while I am a *Magnetic Healer*, and firmly believe in healing all manner of sickness in that way, yet I don't wish to condemn a medical doctor because he uses drugs to cure the sick. Perhaps he doesn't know any better. I have said that unbelief is really belief in an opposing direction. I will give an illustration here to show the new beginner how to pro-

ceed in magnetic treatment, where the patient doesn't believe in magnetic treatment, and yet is willing to give it a trial: Here are two opposing elements like two opposing currents of wind; *you*, as the magnetic healer, have read all that I have said about the influence of mind over mind; how to generate the magnetic current and how to communicate it to the subject; how to use the power of suggestion; how to place your hands on the affected parts and rub the defective parts along the way the blood should travel through the arteries and veins. And with all this knowledge how to proceed, I will compare you to the strongest current of wind; your patient I will compare to the other current which, though at first, may be just as strong, yet you have learned how to call into activity those magnetic powers of mind and thus weaken the contending power of belief. But do not attempt to stop there believe by contending argument. Let them take their course side by side with your belief; you going your way and they theirs. Now, suppose your first case is a severe attack of rheumatism in the arms and shoulders. After questioning the person as to just where the worst pain is and of how long standing, etc., say to the person, "Just roll up your sleeves, please, till I see your arm," and when the sleeve is above the elbow, say, "That will do; now, just sit in a comfortable, easy position and I will give you a treatment that will draw that pain right out of your arms; you have probably caught cold, and it has chilled the blood so that it does not circulate perfectly, and there is no doubt stagnant blood here that causes this pain. The large arteries come very close to the surface in the front part of the elbow and down to the wrist, and if the blood is impure the blood vessels will look blue." So, say to your patient, "Now, I am going to draw

out this impure blood, this stagnant blood that has not been in motion and which is causing you this pain." Now, commence to rub down the arm with the ends of your fingers and up to the first joint of your fingers over those blood vessels and say, "Now, this is an artificial means of increasing the circulation of the blood. Now, you see I am forcing the blood along in front of my fingers and in a very short time all of this stagnant blood will be drawn out and as it is drawn out the nice, rich blood must naturally rush in and take its place, and you will see as the good blood takes its place your rheumatism will disappear." Now, rub back the other way on the back of the hand and wrist and say, "Now, the blood will be carried back through the vein system and if you will set up straight and throw your shoulders back and breathe long and full and free, it will be purified by the air you breathe; that is what the fresh air is for, to purify the blood, and if it is kept in active circulation it will be kept pure, and the body will be free from pain. But, if it is allowed to remain stagnant in any part, it will cause pain, and when forced out in this way, when it gets into the lungs to be purified, oftentimes it is so impure as to make the breath offensive to the smell."

Now, say, "Your pain is going away, and it will soon be gone." Now, rub the front part again as before for a moment and say, "Now, see how full your veins are"; for you will be surprised yourself how full they will be, and then you can say, "Now, your pain is all gone, isn't it?" And in nine cases out of ten, if you have done this in good earnest, and in a perfectly natural way, it will be entirely gone; for he sees the reasonableness of it and expects it to go, and as the Bible says, "As a man thinketh, so is he." So, now, you see that those two currents of opposing

winds have come closer and closer to each other until the stronger current turned the weaker one about and the two were made as one, but going your way. Oftentimes two currents of wind going in opposite directions causes the air to roll between the two currents and causes a whirlwind, one current going east and one west. If the current going east is the strongest it will cause the one going west to slow up. But the two going in opposite directions cause the air between the two to go in a circle and travel in the direction of the strongest current, and finally the weaker one turns about and adds its force to the stronger current. So you will find the patient's beliefs may be turned about, and you will have a whirlwind of success. Oftentimes sore eyes or old sores or bruises are caused by stagnant blood and can be cured in the same way. By drawing out the impure blood and allowing the pure blood to come in and take its place. Each time it is drawn out it gets a little better and, of course, making appropriate suggestions while you are giving the treatment is necessary.

The magnetic healer should study how to make suggestions to the best advantage, that the patient may be encouraged to expect a cure; for this is an important factor in curing all manner of diseases.

Faith was necessary in Christ's time, and it is necessary *to-day*, and these suggestions are a means of bringing the patient to a point where he can reasonably expect a cure. Christ made suggestions to those whom he cured. On one occasion he spat upon the ground and made clay of the spittle and annointed the eyes of the blind man, that he might receive his sight. On another occasion He suggested to the person, "To go and wash in the pool of Siloam." On another occasion He suggested, "To take up thy bed and walk," and to another, "Stretch forth thy with-

ered hand," and then He says, "Thy faith hath made thee whole." They were *healed* because they expected to be healed.

Of those who were *not* healed, He said, it was because of their *unbelief*.

Suggestions can be made in many ways. Medical doctors give a medicine and that is of itself a suggestion, and many times it is accompanied by a verbal suggestion, which, no doubt, is of more value than the medicine itself, and at the same time not so injurious to the patient.

Always keep your suggestions within the bounds of reason. Otherwise they weaken the *power* of suggestion. Never claim to have cured more people than you have had patients or show more testimonials of cured people than you have given treatment to. Even animals, to some extent, know the power of suggestion. Who has not seen the old brindle cow change the mind of an assailant by a shake of her horns, or the family dog his by the showing of his teeth?

Thus far I have called your attention more particularly to the part that the mind has to do with the healing of diseases; but, remember, that the mind must go before in everything we do, and that these thoughts of the brain have an effect on the bodily organs. As the healer's mind is concentrated on the thought of healing and his hands in contact with the patient and by his suggestions to the patient, which keeps the negative powers of his mind active, so that his self-conscious faculty is in abeyance; this, then, invites the magnetic current and its vibrations record on his organism the same vibrations that are in the healer's brain. And, indeed, with practice and perfect concentration can produce the same thoughts in the mind of his patient that he holds in his own mind, which is,

TELEPATHY AND THOUGHT TRANSFERENCE.

To accomplish this the self-conscious faculty of the one who receives the message must be in a state of almost perfect inactivity and the entire mind and brain receptive to the influence of the other person who sends the message, and who must withhold all activity of all negative powers of the mind: such as doubt, fear, caution, etc. (for the time being), and with a firm grasp on his self-consciousness and his determination to send his message, it will defy time and space. But, in order to accomplish this, there must be both the power of attraction by the receiving brain and the power of repulsion at the same time by the sending brain. But, in magnetic healing, the healer himself can manage this by *suggestive therapeutics*, which I have already described to some degree and which is an important factor in healing. People who do not understand the principles of magnetic healing wonder why the magnetic healer does not exhaust all of his magnetism in the healing art, but my explanation makes it plain. The supply is practically inexhaustable so long as the mind is active, and the healer retains his power of concentration of mind. They wonder, too, why we do not catch some contagious disease. Now, let me explain this: People who catch the contagious diseases most usually are those who *fear* it; persons who *do not* fear it, seldom catch it. There is a mind atmosphere (so to speak) constantly around every individual and somewhat of a magnetic influence passing from the positive minds to the negative minds, and in this way catching diseases are communicated to those of a receptive mind at the time of near contact, and, of course, fear being of a negative character, those who fear it invite it by fearing it, while those who do not fear it repel it.

Of course, if the healer's mind is in a receptive mood, there is just as much danger as anyone else, but when he goes to see a patient he should keep his mind in a positive mood and thus ward off disease, and at the same time create in the mind of his patient a receptive mind, in order that *he* may catch *good health*, if possible.

Thus you see that the probability of catching the disease is reduced to the minimum, but this is a class of diseases that the magnetic healer is not often called on to give treatment and where one wishes to do so a special treatise on this particular subject would be necessary, which would not be applicable to all readers of the present work. All nervous diseases yield to the magnetic treatment very readily, and diseases of this class are very prevalent. An application of the hands in a gentle massage has a very soothing effect and the trouble disappears like magic.

Fevers of all kinds can be cured in a short time by a determined effort of magnetic treatment; it matters not what kind of a fever it is, the pores of the skin are closed up, more or less, and the person needs a sweat. In all cases of this kind, the healer should give a general treatment first to allay the fevered condition of the person and to put them in a comfortable condition; this can be done by placing the hands on the head, one on the forehead and the other on the back of the head and with gentle, yet determined, intention to allay the fever and then with long, gentle strokes or passes down the spine with the hands, telling the patient at the same time, that this is to draw the blood from the fevered brain and equalize the circulation. Now, place your hands on the head again after having rubbed them together briskly, to heat them, and tell the patient you are going to make him sweat and open up the pores of the skin, and that the fever

will then leave them; tell him he will get warmer and warmer all the time until the sweat will come in profusion.

Put forth a determined effort to send a magnetic current from your right hand to your left through the brain and tell your patient they will feel this current, and they will, if you concentrate your mind with a determined effort. The patient will be a little uncomfortable until the perspiration starts, but then they will feel so much better and it need not take long if *energy* and *determination* are used. After the sweat and a few hours' rest, a good, warm bath should be taken, being sure not to take cold, and the patient is in fair way to recovery. This may seem strange to the reader, that we can make the person sweat in this way, but it is a law of the philosophy of mind that when the self-conscious faculty is in abeyance that the other faculties will do what you command them to do, if it is in the pale of possibility to be done, and when the self-conscious faculty is in abeyance they *can do* what they couldn't do if it were not in abeyance; because the person then believes without a *shadow of doubt* that they can do it. And now, when I say in abeyance, I don't necessarily mean in entire cessation from activity, but a condition in which the beliefs have an ascendancy over the self-conscious faculty. In cases of fever the self-consciousness is easily withdrawn, as it often is so weakened by the disease as to withdraw it entirely from activity, and yet the other faculties are active, as is noticed by the talk, yet they are without control or guidance.

Stomach and Bowel Complaints can be treated by applying heated hands over the affected parts and kneading them, and by rubbing along the way their contents should go with appropriate suggestions

suited to all these movements. In this way I have caused an easy movement of the bowels in cases where medicine had lost its power to move them and where the patient told me that their bowels had not moved for months without an injection. Where consumption or disease is lurking in any part of the body it is usually accompanied by a lack of a proper flow of blood to the parts, and stagnant blood will be the result and pain and distress must follow if not removed.

It has long been taught, and *still* is the general belief, that the heart furnishes the power by which the blood is propelled through the blood vessels to all parts of the body; but it is my belief that it has no more to do with forcing it through the system and not as much as the lungs has; the office of the heart with reference to the circulation of the blood might be compared to the pendulum of a spring clock with reference to the running of the clock. The office of the heart *is not* to force the blood through the blood vessels, but simply to *regulate, cut off, and to measure* the blood, just as the pendulum of the clock regulates, cuts off and measures the time. I am not alone in this belief, and I would like to refer my readers to what Prof. O. S. Fowler says on this subject; but it is too long to quote here, so will refer you to his book, entitled "Creative and Sexual Science," pages 1030 to 1036, inclusive. Prof. Fowler was an able and forcible writer and lecturer, and one of the greatest Phrenologists that this country has ever produced. And I wish here to acknowledge the debt of gratitude I owe to him and others of the firm of which he was one of the founders for the many thoughts I have gleaned from their writings and used in the preparation of this work. The gist of his argument is that electricity is the motive power

which forces the blood through the system, by the laws of attraction and repulsion, caused by the electricity in the air we breathe and the iron in the blood.

CONCLUSION.

In drawing my conclusion I wish to call your attention to a statement made by Prof. S. A. Weltner, of Nevada, Missouri, who is one of the greatest magnetic healers of the present time, and one to whom I am indebted for many valuable suggestions, gleaned from his writing and used in preparing this book, and to whom I wish to give due credit for the same. The statement is in regard to his success as a magnetic healer. He says, "My success from the beginning was phenomenal. Among the first cases tried were cancer, paralysis, rheumatism, locomotor ataxia, tuberculosis, morphine habit, malignant diseases of all descriptions, periodical and intermittant fevers. My trials were successful beyond my expectations. In contemplating these results I was satisfied there was a principle involved in this treatment that had never been fully understood or explained by any of the writers on these subjects. I studied the archives of literature, studied the minds of my patients, and also hypnotic subjects, for some clew to the hidden principle, and at last received the first inkling of it from a child less than thirteen years old, whom I had placed in the deepest hypnotic trance. While vaguely discussing the question that some force omnipotent in its nature must exist, just as electricity in diffusion exists; this child suggested that the power involved must be what men call God. At this time I was still carefully studying the new testament scriptures and my mind was directed by this mere child to the language of Jesus Christ in Matthew 18:19, that if,

“Two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in Heaven.” I was convinced that all the power there is in the world is one power that the Father which is in Heaven is the only power Jesus recognized. But more than all other things that impressed me in this statement was, that the method that started this one power into action was that if two of you shall agree, which corresponds exactly with the power to produce hypnotic conditions, as there must be perfect agreement between operator and subject.

Like a flash of light the thought came to me that the principle which had so perplexed the investigators of all ages had been stated in this verse of scripture. From that time to this my entire work has been to prove the truth of this statement; and in thousands upon thousands of lives I have seen the principle demonstrated until it is no longer a belief that a perfect agreement secured between two persons will bring to man whatever he *asks, but is positive knowledge.*

Now, I have told you in this book how to secure this agreement between minds, and when this is done that spark of divinity which is in every individual and which I have called the spirit of man, does the work of healing all manner of diseases, through the activity of that part of the brain which gives expectation, belief, faith.

“Faith is the substance of things hoped for the evidence of things not seen.”—St. Paul.

Just in proportion as *we* as magnetic healers are capable of bringing about this agreement, just in that proportion will we be successful in healing the sick.