

THE
PRACTICAL HYPNOTIST.

Concise Instructions in the Art and
Practice of Suggestion; Applied to
the Cure of Disease, the Correc-
tion of Habits, Development
of Will-Power, and Self-
Culture.

BY

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Psychometry, Telepathy, and Allied Phenomena";

"The Mental Science Series," etc., etc.

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INDUCTION OF HYPNOSIS.

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Preface.

I N placing this *brochure* on Suggestive Therapeutics before the public, I do so for several reasons. I know my subject. It interests me, and will interest others. I am convinced there is room for an inexpensive and reliable work dealing with the curative or therapeutic aspects of hypnotism. Another reason, and a most important one, is, the more familiar the general public is with the facts, the more readily can it obtain the benefits which Suggestion confers. While a few are familiar with the literature of the subject, the bulk of the British public obtains its ideas of hypnotism from paragraphs in the daily press and from public entertainments, and these are frequently misleading.

I have not touched the history of the subject or attempted to deal with the large and fertile field of experimental and philosophic hypnotism, and have confined myself to the more practical and beneficial phases announced in the title.

Hypnotism has come to stay, and ere long its non-employment will be esteemed little less than a criminal neglect in cases where patients are not amenable to medicinal substances, hydropathy, *massage*, or other hygienic treatment. For convenience, the subject of Suggestion is considered under three heads: Direct Treatment, Indirect Treatment, and Self-Treatment.

There are thousands who are invalids to-day who can be helped to help themselves, by the way

of Auto-Suggestion, or "New Thought" treatment, to health of both body and mind. They are taught to treat themselves—a feature in Suggestive Therapeutics not fully recognised in this country.

As a matter of fact, the work may suffer from the faults of brevity and haste, as it has been written rapidly, in response to the wishes of the publishers, but I have dealt with the curative aspect of hypnotism solely, free from technicalities and theories, in a clear and simple manner. I have given, as far as space will admit, the best results up-to-date of the leading practitioners of Suggestion at home and abroad. And I have every reason to believe that these "Concise Instructions in the Art and Practice of Suggestion," will be welcomed by the reading public.

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Rothesay, Scotland.*

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THE PRACTICAL HYPNOTIST.

CHAPTER I.

What is Hypnotism?

HYPNOTISM is the science which treats of and deals with the state and the phenomena of *Hypnosis*. Among its practitioners, at home and abroad, there are three views which obtain—viz. :

1. Hypnotism is the doctrine of *mental* changes induced by physical impressions on the principal nerve centres ; by objective and audible impressions, or both.

2. Hypnotism is the doctrine of both mental and bodily changes, brought about by suggestions only addressed to the subject.

3. That the changes are truly psychical, and telepathic or subjective suggestions are important factors in the induction. However important and practically correct this view may be, it is not accepted by the majority of hypnotists.

In practice the two former are carried out. In the first we see the influence of the body on the mind ; in the second that of the mind on the body. In both, these inter-relations and reactions, as well as the personal influence of the operator, and the temperamental, pathological, and individual idiosyncrasies of the patient or subject are seen in the combined results obtained. From the operator we have direction, instruction, and dominating influence. In the patient we receive "attention," and *educate that attention*, and also elicit and observe a certain amount of "expectation." These are important factors in induction.

In therapeutic or healing practice, at home or abroad, where hypnotism is mainly obtained by physical impressions or stimulation, it is called "Hypnotic-Therapeutics"; and where it is induced mainly by psychical stimulation or suggestion, it is called "Suggestive or Psycho-Therapeutics."

Hypnotism* is an abbreviation of Braid's "Neuro-pnology, or Doctrine of Nerve Sleep," and by itself suggests no theory; but, qualified by "neury," or "neuro" (nerve)—a feature never lost sight of by Braid—signifies that hypnotism is the hypothesis that the hypnotic state—now called *hypnosis*—is a state of *nerve* sleep, which can be induced artificially. But whatever that state is, two things are clear:

1. It bears an indirect relationship to the brain and nervous system, modified or intensified by the dominant mental action of the subject; and

2. It is not a simple but complex *state*, in which are manifested degrees of intensity, varying states of impressionability or susceptibility from physical relaxation to that of marked tension, from mere mental reverie to profoundest trance states. The external mental and physical relaxation is almost invariably accompanied by an *internal* or subconscious alertness and mental comprehensiveness in inverse ratio to the external conditions of insensibility, mental passiveness, and physical states.

Braid, whom most writers admit to be the founder of modern hypnotism, while claiming always that the neuro-hypnotic state is a peculiar *nervous* sleep, did not consider it a dangerous state, or one which could be turned to improper uses, of which we hear so much from those who have taken a *sudden* and *recent* interest in the subject.

* Braid defined Hypnosis as "a peculiar condition of the nervous system, induced by a fixed and abstracted attention of the mental and visual eye on one object. not of an exciting nature."

For convenience, Braid suppressed the prefix "neuro," but never the idea associated with it, and employed the following terms,* in which mesmerism was replaced by the term hypnotism :

Hypnotic—The state or condition of *nervous* sleep.

Hypnotise—To induce *nervous* sleep.

Hypnotised—One who has been put into the state of *nervous* sleep.

Hypnotism—*Nervous* sleep.

Dehypnotise—To restore from the state of or condition of *nervous* sleep.

Dehypnotised—Restored from the state or condition of *nervous* sleep.

Hypnotist—One who practises neuro-hypnotism.

With slight modifications these terms are now employed. It will, however, be seen that hypnotism is that phase of mesmerism which each particular school of hypnotism affects ; that it does not always mean the same thing, or even what Braid believed it to be.

There are three distinct schools of hypnotism, with numerous offshoots : The Paris school, of which the late Professor Charcot was the head ; the Nancy school, founded by Liébault ; and the Eclectics or Magnetists.

"The hypnotic sleep," Braid informs us, "is the very antithesis or opposite mental and physical condition to that which precedes and accompanies *common sleep* ; for the latter arises from a diffused state of mind, or complete loss of power of fixing the attention, with suspension of voluntary power. . . . The state of mental concentration, however, which is the basis of *hypnotic* sleep, enables the subject to exhibit various passive or active manifestations, such as insensibility, rigidity, and entire prostration or inordinate energy of physical power, according to the

* "Neurypnology, or the Rationale of Nervous Sleep, etc." 94 pp. Arthur Edward Waite's Edition. Redway, 1899.

train of ideas and motives which may arise spontaneously in his mind, or be addressed to it by others, through impressions on his physical organs."

This is Braid's view. It is certainly one view out of many which appears correct, according to the aspect from which we distinguish hypnotic from ordinary sleep; although the latter can be converted into the former, just as ordinary sleep verges into somnambulism, through certain mental impressions received in the preceding waking states, or arising from pathological conditions in association.

It is to be noted that in hypnosis—employing that term generally—passiveness is manifested, "so that audible suggestions and sensible impressions addressed to the sleeper, if not intense enough to awaken entirely, seldom do more than excite a dream, in which ideas pass through his mind without causing definite physical acts; but, on the other hand, the active and concentrated state of mind engendered by the process for producing *nervous* sleep are carried *into* the sleep, and, in many instances, excite the sleeper, without awaking, to speak or exhibit physical manifestations of the suggestions received through words audibly uttered in his hearing, or ideas previously existing in his mind, or excited by touches or passes of the operator, which direct the attention of the sleeper *to* different parts, or excite into action certain combinations of muscles, and thereby direct his current of thought."

In the foregoing we have a simple outline of hypnotism as it appeared to Braid; and giving it a modern application, it will be seen—

1. That hypnosis is a *state* of sleep induced, and in this state a more or less effective condition of passive receptivity, susceptibility, or suggestibility obtains.
2. That the *modus operandi* of inducing hypnosis and the ideas associated therewith pass into

that state when induced, and are intensified or modified by the hypnotist, as he may deem most desirable, and within the limitation of the subject's approval.

3. That the patient responds to the ideas or trains of thought, arising spontaneously in his own mind; to audible suggestions and impressions—physical—made by touches on his body and by passes over it, and through these *his mind is led to concentrate on the object most desired.*

In this we have a fairly clear outline of elementary hypnotism, which is adequately employed in the cure of disease, and is the *gist* of hypnotic-therapeutics and suggestive-therapeutics, however pedantically and technically explained.

The practical hypnotist proceeds on similar lines. He first seeks—with the conscious and unconscious co-operation of the patient or subject—to bring about a state of hypnosis, passivity, and suggestibility, and then, by verbal suggestions—with or without contact,—to arouse and confirm certain trains of thought in the patient, in order to bring about the *end sought, i.e.*, to direct the current of his thought on the lines of *the least resistance.*

For a brief space I must refer to the development of Braid's hypnotism, and incidentally to the leading schools, in order to have a clearer and more practical view of the art and practice of Suggestion.

To go into minute details would only confuse the reader. Hypnotism passed on, with varying success but small acceptance, from Braid to the present day, through Azam, Broca, Follin, Verneuil, and their associates, and found an enthusiast in Durand de Gros, whose ideas were given to the world (?) in his "Electro-dynamisme Vital." Then followed the larger hospital experimentations of Dumontpallier (Paris), Petres (Bordeaux), Binsuanger

(Jena), and onwards by others, till the matter was placed before Charcot and Luys—leading specialists in Paris on hysteria and insanity, and convinced materialists to boot. It was their experiments, procedure, and opinions, at the Saltpêtrière and Charité Hospitals which may be truly said to have revived the interest in hypnotism and attracted the attention of medical men on the Continent. They induced hypnosis by physical stimulation of the main nerve centres, by frictions, mechanical means, mirrors, and by verbal suggestions. This was the “Paris school,” which, in the main, followed Braid, but *absolutely* without his success in the cure of disease. It declared hypnosis to be “a diseased condition of the nerves,” an opinion by no means substantiated by facts, and is still constantly repeated in support of the so-called dangerous character of the practice. This physiological party belongs to the fast-dying and decadent crowd of materialistic physicians, who have not risen superior to the liver and bile conceptions of the mind as a secretion of the brain. Hence, their hypnotic practice was and is confined to such operations as induced weariness of flesh and spirit, “stimulated hysteria and its associated impostures, under the pretext of diagnosis, and added nothing to the sum of human happiness by the alleviation and cure of disease.” The great Charcot experimented for thirteen years with ten patients; others have done better: still, the results of the practices of this school, to use the mildest language, have been far from satisfactory. For one person hypnotised by these processes, a hundred have been by Suggestion—properly understood—and thousands have been cured by this agency.

The followers of the Nancy school—Liébaux, Bernheim, and Beunis—who regard “hypnosis as a normal state,” not essentially different from sleep, indulge but sparingly in experimentation, and devote

their energies to psycho-therapeutics—healing by the power of the mind—have realized what has all along been known in pre-hypnotic days, that hypnosis is a healthy state, that healthy persons can be as easily—more easily, in fact—hypnotised than those who are diseased. That to induce hypnosis in the diseased *recognising that the mind of the patient is the dominating factor*, is undoubtedly beneficial, but when enhanced by healing suggestions—whether verbal, audible, and objective, or all combined—the cure becomes established.

Hypnotic-therapeutics is the name by which we recognise the mechanical and physiological processes of the Paris experimenters.

Suggestive, or psycho-therapeutics, is the Nancy system of procedure, which is based on the idea that hypnosis is a state of susceptibility normal to, and possessed, more or less, in all individuals.* That it is not sleep, but a state or states allied to reverie and trance sleep states, and *these* and the results, which are brought about by healing and experimental suggestions, are traceable—in the main—to the action of the

* Discarding the idea of only certain percentages of the people being susceptible to hypnotism, I have myself long since arrived at the conclusion *that all persons can be hypnotised*—that is, if the necessary conditions and precautions are taken—those living in warmer climes furnishing the greatest percentage of spontaneously affected, while at home several sittings may be necessary to *educate* the patient into the suggestible state, hypnosis and its approximate states (for many patients become suggestible who are neither drowsy nor become sleepy) as generally understood. Then, again, the age of the patient has a relation to states of susceptibility. Liébault hypnotised 92 per cent. of his patients, and Bernheim expressed the opinion that physicians who cannot at least hypnotise 80 per cent. of hospital patients have no right to express an opinion on the subject of hypnotism; while Wettersbrand (Sweden), Van Renterghem (Amsterdam), Van Eeden, too, as we as Liébault, in France, substantiate the conclusion that th

mind of the sensitive or patient *over, in, or on* his own body. This is Braidism, advantageously improved, with corresponding results.

There is another class of practitioners—the eclectics or magnetists. They are unpopular with the Paris and Nancy schools and their variants, for the simple reason that their experiments are not based on the foregone conclusion that Psyche is a mental function of the grey matter of the brain. The magnetists employ the best methods of the Nancy school, plus the gaze, the passes, breathings, and “the laying on of hands” of the mesmerists, and accept a modified view of “specific vital energy or force, vital magnetism,” emanating from human beings, etc., as a factor in operations. The magnetists are an eclectic blend of whatever is best in psycho-therapy and magnetic healing. In the experimental department, Charles Richet, Ochorowicz, and other anthropological and psychical experts, have reproduced the long-desired “higher phenomena” of the older magnetists. What these “higher phenomena” are is explained pretty fully in “Human Magnetism,” and in my latest work, “Seeing the Invisible,

majority of persons, be they French, Dutch, or Swedish—the latter, at least, are neither excitable, hysterical, nor easily impressed—are equally hypnotisable. Coming to the relation of age to susceptibility—all persons under 14 can be hypnotised—the percentages of exceptions, according to Professor Beaunis, vary with age. From 14 to 21, 10·3 per cent. ; 21 to 28, 9·1 per cent. ; 28 to 35, 5·9 per cent. ; 35 to 42, 8·2 per cent. ; 49 to 56, 4·4 per cent. ; 56 to 63, 14·4 per cent. ; above 63, 13·5 per cent. of failures. This is based on practice with French subjects, and on the induction of a *state* of hypnosis, and is, so far, interesting. But, as a matter of fact, patients who cannot be affected by one hypnotist can by another—showing that the ability, experience, and influence of the individual operator is a factor, although not the sole factor, in the induction of hypnosis, etc.—J. C.

Psychometry, Telepathy, and Allied Phenomena.”* The eclectics have discovered (?) the psychical nature of man, his discrete degrees of consciousness, the phenomenon of “double personality,” and are conversant with all the phenomena of telepathy, subjective suggestion, and the borderland of sub- and subliminal consciousness, wherein the psychic faculties are best manifested. They are broad enough to be in sympathy with psychical research.

I have shown what hypnotism is, theories, and the mental *bias* underlying various modes of practice. But before closing, I might add there is another phase, and a most important one, growing out of it all—not merely hypnotism, but researches in mesmerism and allied studies for the past century—and based on substantial convictions of mind and the nature and power of thought, and that is *the importance of Auto-Suggestion*.

To grasp all this, we must recognise that there is no phenomenon induced by hypnotism, from the simplest to the most complex, which may not be self-induced. If diseases can be cured by Suggestion, they can also be cured by Auto-Suggestion, or the direct power of one’s own mind over one’s own body.

If mental perversions can be cured by hypnotic processes, by the help and direction of other persons, they can also be cured by the correct direction of one’s own thought.

If psychic faculty can be exhibited in hypnosis—as the history of the whole subject, including modern spiritualism and psychical research, clearly indicates—it can also be manifested, independently of all hypnotic induction, by Auto-Suggestion.

* Nichols & Co., Publishers, 34, Hart Street, London.

CHAPTER II.

Suggestion in Daily Life.

EMPLOYING the terms mind, thought, brain, organs, body, as generally used, we start off with the generally admitted fact that it is difficult to say how far the body affects the mind, but we know it does. The derangement of any organ in the body has its reflex in the brain, and corresponding effect on the mind. A deranged stomach, a heavy meal, a glass of spirits, an inactive or congested liver, a loaded rectum, disordered kidney, weak lungs, or lungs (not weak) partially filled with residuary air more or less carbonic in character, a rotten tooth, an inflamed or disordered nerve—bring headaches, neuralgias, gloomy thoughts, irritations, ill-manners, anger (aye, and crimes), anxious fears, want of pith, grit, and manhood, procrastination, and all that.

It is said that Napoleon lost an important battle through a fit of indigestion ; but, whether true or not, many less distinguished have lost opportunities, lost their way in life, through the absorbing mental effects which seemed to be produced by some derangement of one or other organ of the body. An army travels on its stomach, and ill-luck and indigestion seem to hunt in couples. The whole system appears to sympathise with the offending organ ; constipation, malnutrition, poverty of blood, lack of virility, etc., find full expression in mental effects. The physician is called in to relieve or straighten out the bodily kink before the mind brightens and once more illuminates the countenance.

I am dealing in plain language with plain things, when the mind is not affected unpleasantly by the

physical *ego*. When there is no special consciousness of the possession of a head, a liver, a stomach, there is a corresponding mental alertness, brightness, buoyancy, enjoyment of life, and ability to get through work—professional or mechanical—as effectively as possible, according to one's cerebral endowments and temperamental bias. I do not think anyone will dispute these plain statements.

One's environment, climatic conditions, period of the year, clothing, housing, work, food, and allied conditions, affect the mind. The dull day, dampness or fog, the chilling blast, and the wind that chills without blasting, a warm day, ozonic air, bright sunshine, acting on the body, through that body produce appropriate or corresponding effects on the mind. "It is very depressing weather"; "There is electricity in the air"; "There is going to be rain—I feel it in my head, my toe, my corn," are common enough expressions, indicating the recognised influence of the body on the mind.

The influence of the body on the mind is an admitted fact. It may be beneficial, and it may be the reverse. Sometimes too much the reverse, as the majority live and move as if the body was the real self, and its comfort, gratification, pains, aches, and what not, concerned them more than its physical culture and proper development; even the matter of health, prevention of disease, do not concern them, so long as these do not materially interfere with present enjoyment. While it is not possible to trace fully the action of the body upon the mind and thought, it is a matter of common experience that that action is very great in ordinary conscious daily life.

When we consider the action of the mind and thought upon the body, we find that of mind on the body is more effective and greater—even when not consciously and deliberately concentrated to that end—than the bodily influence on the mind. It would be

much beyond the scope of a work like this to detail cases; we must content ourselves with a glimpse, and in that glimpse we see that "as a man thinketh in his heart so is he." "The mind is everything; what you think you become," said Buddha, is as true to-day as when uttered.

Mind affects the body—for good or ill—to an astonishing degree. It is a matter of common experience and medical observation—more especially established by researches into hypnotism and allied subjects—that mental emotions and thoughts arising therefrom do affect the body. The state of the mind affects digestion, silences the desire for food, makes us oblivious to pain, or exaggerates it. Joy, pleasant talk, accelerates digestion; pre-occupation, gloomy forebodings, fears, grief, with or without adequate reason, retard digestion; anger as effectually poisons the blood as if one had swallowed a drug for that purpose.

If anger alters the secretions and causes them to be more or less poisonous—a fact for which there is abundant evidence—it is also clear that by keeping a level head, holding temper in, repressing tendencies to irritation, controlling the emotions by an effort of the mind, deliberately thinking sweet, bright, wholesome thoughts, the body is kept sweet, wholesome, hale, healthy, and free from disease. Whatever affects the individual also directly and indirectly affects those with whom he comes in contact; and his goodness, worthiness, health, and happiness, or his irritability, malice, hatred, and all uncharitableness, beget their like, drawing out the best or the worst qualities in those who are influenced by the foregoing.

We are all familiar with the fact that fear will blanch the cheek, retard or accelerate the heart's action, arrest the secretions, turn the hair grey in an hour or so, or cause death. A shock produced by bad

news, or an unexpected outburst of temper in another, has been known to make the body tremble in every nerve and limb. Fear sometimes stimulates action, and its character will correspond in a measure to the mental powers, state of health, and temperament of the person affected. An illustration of this is given in an account of a fire which occurred recently in the basement of St. Vincent Hospital, Indianapolis. The nurses aroused the patients and hospital staff, and proceeded to help the most afflicted to get out of the building. "One patient, who had been recently operated on for appendicitis, rose from his bed and walked unaided to an ambulance." "Another patient became hysterical, and, although in no immediate danger from the fire, jumped from the window to the street and was killed."

"Two surgeons, who were engaged in a critical operation upon a patient, and, in view of the urgency of the case, insisted upon completing their work, in spite of the risk of being cut off from escape if the flames should spread to the operating room."

The first patient was stimulated to action, pulled himself together, and did what in ordinary circumstances could not be done. The second lost her head, with fatal result.

The surgeons (it is a pity that the *Express* report of April 19th, 1904, did not give the names of these manly fellows) were doubly influenced to action by their knowledge of the patient's state and the necessity of successfully completing the operation, and became specially expeditious in carrying it out.

It is satisfactory to know that the operation was completed, and the patient was removed, and the physicians were able to retire in safety.

It will be readily admitted that the state of the mind, the thoughts, affect the body for good or ill. We have seen the play of strong emotions, joy, sorrow, produce corresponding effects. They lengthen or

shorten one's days. If these results are so powerful when involuntarily brought about, they are ten times more so when consciously and deliberately made. Contrast for one moment the man who is always hugging himself, and seeking sympathy over his ill-luck, his weak stomach, his pains and aches, and the man who determinately sets himself the task of directing his thoughts to the healing of his weak stomach, or to stimulate, regulate, rebuild, or heal his body, and to conquer his ill-luck ; who determines to be cheerful, and live a clean, healthy life ; to be persistent for good in and out of season, and react on his fellows by intentional cheerfulness and resolute goodwill. Both the contrast and the facts are very great. We come in contact with such people every day.

This person may have been unfortunate, ill in body and poor in estate, but by right thinking, judicious speaking, and determined effort to think the best and make the best of himself and opportunities, he has become sound in mind, hale in body, and benign in influence. The suggestions of the first were evil in character, and those of the second good. The first tried to convince himself that he was going to the dogs ; that there was no use trying to get on, etc., etc. We all are familiar with the story. **WHAT HE TRULY BELIEVED, HE WAS.**

The second did not mean to give in. He did not buttonhole everyone he met with his disappointments, failures, and all that. He put a cheery face to the world ; gave a bright nod and a friendly word to those he met (they had nothing to do with his real troubles). He kept his counsel, and set himself the task of betterment ; believed that he would succeed, and did. What he told others—when he did speak about his affairs—was optimistic and well-meant, and what he said were “verbal suggestions” to himself of a healthy, hopeful, and important character. **WHAT HE BELIEVED HIMSELF TO BE, HE WAS.**

Apart from the suggestions which arise within one's self, there are those which arise from one's environment. To most persons living on ordinary conscious planes of existence these are most influential, as they direct the current of thought, and thought is speedily followed by action. Ignorance of one's self, powers, and possibilities, is the fruitful parent of *Fear*, the most potent source of the mental suggestions, which undermine the vitality of the system, and leave it open to the prey of a thousand ills. *Hundreds catch disease simply because they were afraid they would.* On the other hand, knowledge is power. It gives hope and strength ; it casts out fear, resists evil, stimulates the vital forces of the system, energises the brain, gives power and concentration to the mind, potency to one's thoughts, and the joy, peace, and possession of good health.

There is sympathy and sympathy. The first needs no description : it is invaluable. It is an angel of strength, wisdom, and generosity, residing in every human soul. But the latter must. It always sees trouble coming ; it "knows it will be so." It "poor dears" all in touch with it, and makes mental imbeciles as well as patients of its friends. It pets, nurses, talks, tip-toes, and confirms the exaggerated ideas of invalids, and undoes the good it means to do. By direct and indirect suggestions of helplessness and uselessness, it does evil, instead of drawing the patients out, directing and encouraging them by patience, firmness, example, and healthy advice—all suggestions—to shake off lethargy, dreaming, and drifting into actual unsoundness of mind and chronic invalidism.

Nothing can be more dangerous and undesirable than to impress a patient, friend, or child, "that they are ill." For the weaker the body, the more selfish the outlook and the more powerful the imagination ; and directed in this way, is to invite

and create disease. All such suggestions do great harm.

If suggestions from others are potent factors in health and disease, suggestions to ourselves are more effective and important. *We are nearest in touch with ourselves.* Even suggestions from others will not affect us, *unless accepted and believed in.* *What we think, we become,* on ordinary conscious and sub-conscious planes of life.

Many diseases are "caught" through self-suggestion, not because they were either contagious or infectious; and many of the most dangerously infectious are not "caught," because the mental attitude opposes their possible entrance. It has been demonstrated again and again that when persons have assured themselves that they would not suffer, that they were too healthy to do so, they escaped the small-pox, the cholera, the enteric fevers, *la grippe*, and the pains to which other persons, apparently more robust, fell victims.

Imitation is a great factor. If it was as *fashionable to talk about health* as people do of disease, *there would be more health.* When the King had appendicitis, and the matter became known, there was an immediate crop of such cases and of operations throughout the country. Appendicitis cannot very well be classed as either infectious or contagious. I am not aware its germs have been discovered, but it has been "very taking," all the same.

It would be a good thing if the people realized that "health" is "very taking" too—that all the mental powers and every organ of the body can be improved, strengthened, made healthy, *if we will have them so.* Sometimes the improvement comes quickly, sometimes it comes slowly—*but comes all the same.*

CHAPTER III.

Suggestion in Hypnotism.

IN Chapter I. we have seen that the hypnotic state (hypnosis) is artificially induced. It has been contended by some that there is no analogy between common sleep and hypnotic sleep. Braid was of this opinion. And certainly in some characteristics at times his view is correct. Those of the Nancy school of hypnotists do not differentiate between ordinary sleep and hypnosis, there not being, on the surface at least, much difference between humming a child to sleep, preaching a man to sleep, and putting him into a state of sleep by the "sleep-talk" of the hypnotist.

To enter into all these differences it would be necessary to consider all mental processes—awake and asleep—and that would take us far beyond the scope of a work of this kind, which deals less with theory than with practice.

It will be sufficient to our purpose to observe :— That the brain and nervous system are organs of the mind ; that mind is but the name given to the sum total of idealism, mentation, of which human beings are capable. Mind is not intellect merely—it includes that: Intellect is made up of several faculties, the perceptive, conceptive, inductive, reflective, reasoning powers and memory. Allied thereto come the semi-intellectual faculties and refining emotions or sentiments, benevolence, intuition, humour, spirituality, veneration, creative and imaginative powers, the sentiments related to sense of character, firmness, pride, dignity, love of praise ; the propensities—hunger, thirst, the desire to construct, improve, build up or pull down, to acquire, store, secrete, execute, and a host of other fundamental tendencies and passions, loves, attachments, to home, children, friends.

society, and country; the powers of mental co-ordination, ability to concentrate, decide by the unconscious combination of one faculty or power of the mind with another or several. All these go to make up—with consciousness and identity—what we call “mind,” and not man’s reasoning powers only.

Then there are subconscious mental actions, accompanied by automatic reflexes in the brain, in which the brain may be the servant or may be the exciting cause. For man is not only conscious of a world without, but also of a world within; and mind is stimulated, depressed, and a direction given to the current of thought accordingly.

The central organs of the brain may be compared to a telephone exchange, in which there is a superintending head—consciousness in discrete degrees—several assistants, and innumerable sorting centres and switching agencies, which receive and adjust sense and psychical impressions, with appropriate brain centres in the cortex, from which they are despatched to the world without the seat of consciousness—to some portion of the body, or by expression and manner, speech, telepathy, subconsciously or otherwise, to influence or direct the minds of other men, etc.

From a pin-prick on the body, a breath of air, a whisper from a friend; from what we see to that which falls upon the field of vision of which we have no conscious awareness, and so on with any sense impression—as well as psychical impressions which cannot be traced to the play of sense—are all recorded and co-ordinated by our subconscious mental processes.

In the last chapter, a faint outline of mental action and suggestion in ordinary life was given. In this we go a step further. In studying the phenomena of Suggestion, we note the variety and complexity of mental actions and brain operations. We note how an impression on the body is automatically trans-

ferred into mental action, or how an idea is received considered, adjusted, converted into appropriate mental changes, influence on the body and in physical action. Throughout all this, the intellect (or reflective and reasoning faculties of the mind) plays a small part, frequently a very inappreciable part, and the sentiments, propensities, feeling, and emotion, together with the automatic and subconscious powers, play an important part in ordinary life, as described in "Seeing the Invisible," but in hypnosis, somnambulism, and trance lucidity, the most important part.

Dr. Hunter said, a century ago, "I am confident that I can fix my attention to any part until I have a sensation in that part," indicating what "self-suggestion" can do as a concentrated mental effort, and this is reproduced in hypnotism, and lies at the basis of New Thought methods of cure.

In the waking state, or ordinary plane of consciousness, the mind is diffused in its attentions and cogitations, and the pre-frontal brain is relatively active. In hypnosis, the activity of the intellectual centres is reduced, and the mind is concentrated and directed in a special groove, making a wonderful difference in the power of thought to achieve co-relative hygienic and physiological results.

The intellectual powers play an important part in life; but for one purely intellectual thought we have a thousand non-intellectual thoughts which have their base in one or other or several of the sentiments and emotions. The preacher, the politician, the doctor, in the main appeal to and rely upon the play on the emotions to turn the current of men's thoughts to the end most desired.

In a word, no idea addressed to the mind appeals to Reason only, but also enlists the emotions and sentiments, all of which are co-ordinated before they are brought into play, on the newly accepted idea, under the intellect, as a potent mental force or

thought. The thought or thoughts may inspire the whole nature, or may manifest in some other phase, materialise in writing, painting, sculpture, science, invention, and religion, producing wonderful changes in the individual. In hypnotism, those changes, within the limits of the subject's natural endowments, will be in the direction of mental and moral culture, of health in mind and body.

These changes or improvements are brought about through impressions made on the individual in a suggestible state—slight, or some deeper phase of hypnosis.

We do not appeal to pure reason or to the logical faculty solely, in exerting an influence over our fellows, and we never lose sight of the fact that man has a dual nature on more planes than one. He is a psychical as well as a physiological being. He is intellectual, rational, and deliberate. He is also automatic, intuitive, and emotional. Beyond all this he is something more, he is a transcendental being, and has avenues of knowledge other than the senses—subconscious, subliminal, and spiritual—and through these avenues can be reached and appealed to by Suggestion. But the practical hypnotist does not trouble himself about metaphysical and abstract notions of mental action and cerebral functions, he concerns himself mainly with the *cure of disease*, and *he is right*.

What is "Suggestion in Hypnotism"? Suggestion means *any impression, physical or mental*, through touch, sound, words, writing, or direction to think or to do, *which the subject can best appreciate in a suggestible state*, or hypnosis. And hypnosis is a state more or less allied to sleep and its borderlands; *its essential characteristic is not sleep, but an induced state of susceptibility or receptivity of suggestion*.

Bernheim says : * "I take care to say that sleep is

not essential ; that the hypnotic influence, whence comes the benefit, may exist without sleep, and that many patients are hypnotised, although they do not sleep. If the patient does not shut his eyes or keep them shut, I do not require them to be fixed on mine or on my fingers for any length of time ; for it sometimes happens that they remain wide open indefinitely, and instead of the idea of sleep being conceived, only a rigid fixation of the eyes results ; in this case, closing of the eyes by the operator succeeds better. . . . Passes, or gazing at the eyes or fingers of the operator, are only useful in concentrating the attention, and are not absolutely essential."

To arouse, arrest, and concentrate the attention, is the main object in the induction of hypnosis—not sleep. Hypnotism, defined by Bernheim, means, "the induction of a peculiar psychological condition, which increases the susceptibility to Suggestion ; but it is not the necessary preliminary, *it is* Suggestion that rules hypnotism."

The foregoing is mentioned to bring into view the importance of Suggestion in hypnotism. It is the governing and directing cause of all experimental and therapeutic effects.

The reader now having a reasonable knowledge of hypnotism, such as outlined in my recent work, "Human Magnetism : or, How to Hypnotise" ; and having a fairly intimate acquaintance with the leading traits of character of subject or patient to be operated on, will now be able to commence practice.

He has now two things to keep in view :

1. Either the suggestible state is natural, or it can be induced ; if necessary, his first object will be to induce that state.
2. That state of receptivity being there, or induced, the current of the subject's thoughts is to be directed and strengthened by Suggestion."

Having given Suggestion, properly, to a subject in a suggestible condition, such Suggestion cannot, or rather will not, be resisted.

To give suggestions properly is, in the main, a matter of experience, confidence, ability, in which the intelligence (character, health) of the operator is an important factor.

The next, and most natural factor, is the character (intelligence and disposition) of the subject, whose *concentrated attention* is to be aroused, educated, by hypnotic processes, and directed, in the first place, to some simple object, with a view to modify ordinary intellectual activity and induce a receptive state.

The most important stage is the beginning stage, viz., the induction of the foregoing state. The rest is comparatively easy, and becomes more and more so as the hypnotist and hypnotised enter into a better knowledge of each other's ways—harmony or *rapport*.

Another point to be considered. Suggestions have to be repeated in order to make a groove of their own in the mental structure of the subject. Drops of water wear away a stone; repeated suggestions wear away resistance, and are finally accepted or appreciated by the subject.

In ordinary education we appreciate the value of ATTENTION and REPETITION in fixing a sentence, lesson, or idea, in the mind. Even time is necessary to fix an impression, as all who have made a study of the phenomena of memory will duly appreciate. A sentence must be repeated over and over again to deepen and fix the impression, so that it will make its own special groove in the physical organs of the mind.

ATTENTION AND REPETITION ARE THE KEYNOTES OF SUCCESSFUL SUGGESTION. The attention of the patient must be aroused and kept, while repetition helps to fix the NEW IDEA—the *change of direction to the current of one's thoughts, which the repeated suggestions seek to establish.*

The value and importance of several sittings and repeated suggestions (of course there are many cases of instantaneous cures—I have had many in my own experience) will be more fully understood when we realize that the majority of persons suffering from disease, as well as the greater number who suffer from bodily complaints, in consequence of wrong thinking and morbid fears, have been and are constantly giving themselves false suggestions. They are affected by the vile literature of unblushing quacks, who care nothing about and know less of therapeutics, whose only object is to frighten people and line their own pockets. MORBID FEARS OF CONTAGION, OR OF INFECTION—selfish fears in a thousand phases—help to make them ill and keep them so.

Persons who know that one or other of their grandparents or parents have died from pneumonia, consumption, cancer, heart disease, kidney trouble, paralysis, apoplexy, or some other complaint—perhaps there has also been some form of mental disease or marked peculiarity of manner in one or other of their progenitors. It matters little what, but it is sufficient to know that these things have been. They dwell upon the history, retail the facts to friends, express fear for themselves or for a child. “You know his father (or so-and-so on his father’s side) died of—”; “I’m afraid of—, he has such-and-such symptoms.” Or they get it into their head that they are likely to get ill and die of one or other of the foregoing diseases, because it is in the family, until every feeling is distorted to fit in with the special trouble which is believed to be hereditary and must be theirs. These false suggestions, based on morbid fears, do evil work.

All these erroneous suggestions, as well as fixed ideas of an undesirable character have to be uprooted by counter-suggestions to give a change—a healthy change of direction to the mind. These new, correct, and sympathetic suggestions will have double force :

1. From the mind, intelligence, experience, personality, or hypnotic influence of the operator ; and
2. From the suggestibility of the patient, whose attention has been successfully concentrated upon some non-exciting and acceptable object or notion.

Then the healing or therapeutic suggestions are repeated and repeated, mentally rubbed in, so as to deepen and fix them, giving a new and correct direction to the thought-forces of the patient.

All diseases curable by medicines are curable by Suggestion ; brain and nervous diseases are more easily curable by Suggestion than by any other means. Neuralgias, whether in head and face, or elsewhere in the body ; rheumatism in various stages ; various forms of headache, either arising from conditions within the brain or as reflexes from the body ; neurasthenia—including the foregoing—hysteria, insomnia, hypochondriases ; mental and moral perversions, dipsomania, drug, and allied perversities, evil habits, from nail-biting to positively demoralizing and incorrigible weaknesses, theft, and indecencies ; excessive nervousness, sensitiveness, stammering, lack of moral fibre, strength of will, etc. ; forgetfulness, despondency, dyspepsia, constipation, self-consciousness, bashfulness, morbid fears—of lightning, thunder, people, places, examinations, and stage fright ; and more serious troubles, *i.e.*, nervous blindness, deafness, paralysis, epilepsy, and in many instances, insanity.

In many chronic and even functional diseases Suggestion has proved an effective cure, when found intractable to medicinal treatment. It will therefore be found that Suggestion—while not a cure-all—will cure diseases amenable to medicinal substances, and *others which have not been amenable, and, indeed, cannot be cured by the practice of medicine.* This is the great value of hypnotism.

CHAPTER IV.

Suggestion in Practice.

WE now come to practice. We use Suggestion to induce a susceptible state ; we continue to employ it in various forms to take full advantage of that state. Should the patient pass into sleep, either natural or artificial, let there be no anxiety or alarm. The sleep will do good, and, when necessary, with a few quiet and decisive suggestions, the patient can be recalled to waking state again. *Whether this sleep be a nerve sleep, or one which in no way can be differentiated from ordinary sleep, it is a healthy, restful, recuperative state, and absolutely devoid of danger.*

In proceeding to work it is well to bear in mind the statement of Moll, one of the most successful of medical hypnotists, "that any little inconvenience which hypnotism may at first cause, is not to be compared with the benefits it confers." The next thing is to avoid faulty methods, over-anxiety for results ; and under all circumstances the operator should keep a level head. Nervous people may become, for a little, more nervous—that is not due to hypnotism, but rather to fear and ignorance, and more or less "old wives' tales," by which they are affected or prejudiced.

The practitioner should not force results, cause a patient to stare too long at a bright object, or unduly stimulate any of the senses. He should not seek to force psychical development in the way of extraordinary play of psychic faculty, clairvoyance, clair-audience, etc. ; and at the conclusion of each sitting all suggestions should be neutralized before waking

patient ; and finally, care should be taken to see that the patient is agreeably and fully awakened to the normal state again.

These remarks apply especially to experimental investigations and practices. But the neutralization of healing suggestions is not necessary, be they immediate or post-hypnotic. All that is required is to quietly, firmly, and kindly awaken patient. Should there be any inconvenience felt by patient, the operator will remove that.

We will now enter into the operating room and witness some of the most useful and most simple modes of direct treatment. In all cases there are three inevitable stages :—

1. The induction of the susceptible state.
2. The giving of healing suggestions.
3. The awakening of the patient.

Our attention just now will be given to the first of these. For the induction of hypnosis is the “ Little go ” and the *pons asinorum* of all beginners.

The patient is invited to take a seat on an easy chair, or asked to lie on a sofa (with his back to the light, which should shine on the face of the hypnotist). He is further invited to make himself comfortable, think of nothing in particular, not to be over-anxious, and simply—as far as lies in his power—follow the directions given. Some trusted friend of the patient should also be present, especially if the patient be a lady ; while not absolutely necessary, it simplifies matters very much for both operator and patient. This friend, while vigilantly watchful, should not be in the field of the patient’s vision. If the patient be on a chair, the operator can stand conveniently at the right side of patient. Should the latter be lying on couch, the operator can draw in a chair, and in all cases his position should be that which will make the subject slightly raise his (or her) eyes to see him. The patient’s muscles should be relaxed, all limbs

flexed, hands and arms comfortably bestowed ; while the hypnotist is just the very opposite, his muscles are braced, and he is correspondingly positive, alert, and self-confident, as the patient is, or ought to be, negative and receptive.

The next step is to quietly arouse the patient's attention and keep it. In listening to music, a sermon, or in the exercise of devout thought, even in concentrating one's attention, it has been found that closing one's eyes has been most useful. In many cases it is done unconsciously. In going asleep, too, one, long before sleeping, closes the eyelids. We seek to arouse the patient's attention, and find it helpful to our purpose that the eyes should be closed.

Suppose the patient is in a chair, the hypnotist (standing erect within easy distance at one side) speaks in quiet, kind, but firm and decisive voice, suggesting both assurance and comfort, he holds the two first fingers of the right hand from within five or six inches of the patient's eyes and slightly above them, he asks the patient to look steadily at the fingers ; and in a short time he (the patient) will experience the hypnotic influence. If sleep, or a sleepy receptive state, takes place, etc., the patient is advised to "just quietly give way to it, and all will be well."

While this talk is quietly and amiably going on, the patient continues looking at these non-excitables objects. In a quieter tone the hypnotist commences the "sleep talk," and, as he goes along, his tone becomes more and more muffled and monotonous :

"You are getting restful, easy, drowsy, and inclined to sleep, drowsy, and inclined to sleep ; restful, easy, and inclined to sleep," slowly, several times.

"Your sight is getting dim," a fact, if patient has been looking steadily at fingers. "Your sight is getting dim ; your eyelids are heavy ; you are feeling sleepy, s-l-e-e-p-y. You cannot keep your eyes open.

You are feeling sleepy, sleepy, sleepy, sleepy, sleepy ; you are feeling sleepy, sleepy, sleepy, s-l-e-e-p-y," several times, with slight variations.

"You are sleeping, sleeping, sleeping, soundly, soundly sleeping, sleeping, sleeping, soundly sleeping, soundly sleeping, sleeping soundly," several times.

"You are sleeping, sleeping, soundly, soundly sleeping, sleeping soundly, soundly sleeping, asleep, sound asleep, sleep, asleep, sound asleep, *sound asleep*, *you are* SOUND ASLEEP, ARE SLEEPING SOUNDLY, SOUND ASLEEP," several times ; the latter more decisively, but not louder.

Meantime the eyelids have drooped, trembled, and closed, a slight alteration in the breathing has taken place, and other sleep symptoms have shown themselves.

The tone of the voice is now to be slightly raised, and the last sentence slightly altered and repeated, and the patient passes into a slight doze, or into a deeper state. The former is quite sufficient in the majority of cases for healing purposes. However, it is best to proceed further. The hypnotist, raising the voice slightly, repeats the sleep suggestions, while making passes gently and soothingly over the face and form of the patient, and assuring him, "you are soundly sleeping, sleeping soundly, sound asleep, asleep, asleep, asleep, asleep, soundly asleep, sleeping soundly, SLEEP, SLEEP, SOUNDLY."

The next step is to see what state the patient is in : the repose, the heavier breathing, are helpful indications ; but should there be any doubt the operator raises one of the eyelids gently, when one of two things will happen—the patient will wake up, or will remain quiescent, showing only the white of the eye. He is in the hypnotic state. He is now in a state to receive healing suggestions suitable to the case. These are received by the subliminal self, fully appreciated, and acted on.



SUGGESTION WITH MANIPULATION.

The hypnotist should never tell a patient, in answer to the question, "Do you think you can hypnotise me?" "I will try." That suggests doubt. There are few patients seeking for health and benefit who are not either suggestible subjects or who cannot be made so. The answer should be a confident affirmative—"I can"; or "Oh, certainly, in a very short time." "Can you cure me?" "Yes, certainly, with your co-operation. *As soon as you are placed in the receptive state your cure will go right on.*"

Then all the processes adopted are to this end. But suppose, as often happens, the patient does not experience anything, is not receptive, or is not hypnotised; what then? Does this not look like failure, after all the hopeful and cheerful promises? No. The practical hypnotist knows the most difficult cases are overcome in the course of a few sittings. THAT THE EFFECTS OF HIS SUGGESTIONS ARE ACCUMULATIVE; that he is acting in the best interests of the patient; and therefore as soon as the obstructions of nervous restlessness, fear, anxiety, doubt, in the patient are overcome, SUCCESS IS ASSURED.

Take a typical case: A patient steps into the consulting room accompanied by a friend; the patient has been, or is, a sufferer from either fits, gout, paralysis, sciatica, rheumatism, dipsomania, or from one or other nervous complaints, it matters little. Two things are clear—he is a "chronic," and he has tried everything from Pink Pills to a London hospital, hypnotism is his last resource; he is doubtful, a timid, bloodless, nerve wreck; medicines are no use; he has "had the best skill."

Both friend and patient state the case. The hypnotist says: "I can cure you; you are in a bad way, certainly; but you will be all right shortly. You have just to accept my directions, simply and without fear. No, there is nothing to fear. In a few sittings you will be glad you have come, etc."

The patient is then invited to a couch, on which he is to lie in an easy—as far as possible—unconstrained attitude ; cravat, collar loosened. He lies down, with his back to the light, which shines on the face of the practitioner, who, *gently* stroking the forehead in a kindly and soothing way, proceeds to say : “ Make yourself comfortable, just as if you were going asleep ; just relax all your muscles, *lie limp and easy*. Don't worry, or be anxious ; just be indifferent, think of nothing, and *settle down to rest*. That's it ; settle down to rest, that's it. *Just think that you are going asleep*, that you are lying in bed. Let yourself go ; let yourself go.”

Having seen him more or less comfortably bestowed, the operator proceeds :

“ Now look steadily at me. Look at my right eye ; keep it there, and I will gaze at you, and you will feel the influence. Just keep your gaze fixed on me. Never mind anything else. *Just look and listen* : that is all ; just look and listen. It is easy enough, and as you look and listen your eyes will become tired, your eyes will become tired and heavy, tired and heavy ; begin to feel tired and heavy. You are feeling them tired and heavy now ; tired and heavy ; they are closing, tired and heavy ; c-l-o-s-i-n-g, c-l-o-s-i-n-g ; t-i-r-e-d and h-e-a-v-y,” with quiet and emphatic insistence.

The hypnotist is seated near, with his right side next the patient, and his head and face about two feet above him. The practitioner occasionally stoops and brings his face down near to the patient, opens and shuts his eyes, as if weary and heavy too, and chants his suggestions in a monotonous way.

“ Your eyes are getting tired and heavy, tired and heavy ; you are beginning to wink ; your eyelids are getting heavy, heavy, heavy. The lids are getting heavy, heavy, heavy. You are feeling sleepy, sleepy, sleepy. Your eyes are watering. Sleepy. Your

eyelids are heavy, heavy, heavy. They are closing, closing, heavy, closing, heavy, closing, heavy, closing, closing. They are closing. You have no inclination to keep them open. They are closing, and *you are sleepy*, sleepy, sleepy. You are sleepy, *sleepy*, ASLEEP, *sleepy*, ASLEEP, *sleepy, sleepy*, ASLEEP, SLEEPING, ASLEEP ; SLEEPING SOUNDLY, SOUNDLY SLEEPING, SLEEPING SOUNDLY, SLEEPING SOUNDLY, SOUND ASLEEP FROM HEAD TO FOOT, SLEEPING, SLEEPING, SLEEPING SOUNDLY, SOUND, SOUND ASLEEP, SOUND ASLEEP," etc.

This "sleep talk," repeated, slightly raised, and is sometimes heightened by soothing, gentle touches down the temples, and slight impressions over the closed or closing eyelids, with a brushing-down movement of the fingers ; while very frequently subjects are in the fully susceptible and quiescent state before the foregoing methods are gone through with. With others, as with this "chronic," it is necessary to settle down to the work, and with great patience, monotonous repetition (though with slight variations), the sleep suggestions have to be given several times before the subject shows signs of entering the state. But the steady gaze, the sleep suggestions of voice and touch, and, if need be, passes,* are bound to tell in the majority of cases from one to five sittings.

That the patient is slow to respond, or be affected, should cause no uneasiness. Such cases turn out the very best, and not only enter the state with surprising suddenness, but are rapidly cured. Tact, patience, and perseverance, in the operator is bound to tell.

A patient may be refractory, without meaning it. Temperament, fear, too much anxiety, state of health, inability to concentrate attention, etc.—one or all com-

* In very difficult cases, repeated passes over face and body succeed when other sleep suggestions fail. This is explained in "Human Magnetism ; or, How to Hypnotise."

bined may delay induction of hypnosis. This has to be achieved. The patient is to be assured that *a quiet, restful condition* (semi-somnolence), *without sleep, is beneficial*. And that is the purport of the first sitting to obtain this quiescent state, which will be deepened in subsequent sittings.

Let us suppose, in the foregoing case, that the patient has not reached the stage of closing the eyes. The hypnotist quietly and firmly lays weight on the last part of the formula, and repeats and asserts the assurances with slow, monotonous determination.

The hypnotist keeps quietly on with the sleep suggestions. The eyelids droop. He quietly seizes the opportunity to brush them down—close them, in fact, and proceeds :

“Your eyes are closed, closed, closed, sleepy, closed, sleepy, closed, closed, sleepy, sleepy, asleep, asleep, sleeping soundly, soundly asleep.

“Sleep soundly, soundly asleep, from head to foot, in sound, sound, restful, healing sleep.”

There are other processes,* but the end is the same. Both the state of suggestibility—hypnosis—and the efficacy of the healing suggestions can be increased by post-hypnotic suggestions. These are given something after this fashion :—Just before the termination of the sitting, assure or suggest to patient, he or she *will enter more fully into the state at next séance*. The healing suggestions are enhanced by impressions made on patients in hypnosis to live, act, in “such and such” a beneficial way, in the ordinary waking state. These suggestions are called “post,” as they are to take effect subsequently to the sleeping state.

We will watch another case. The operator is a medical man. He is sitting by a couch on which lies a patient. He is looking down at the patient, whom he tells to make himself comfortable—to think of

*Appendix A.

nothing except going asleep. The doctor holds his right forefinger slightly above and in front of the patient's eyes, and requests him to look at that finger—to look steadily at it. While the doctor is talking he is quietly moving his hand backwards and then forwards to about six inches from the patient's eyes; this causing a slight movement, with periodical squint-eyes, without the patient being aware of it. The patient is ceasing to think actively. That is what is wanted. The doctor chants in a quiet monotone the sleep suggestions :

“Your eyes are getting heavy ; they are beginning to water ; your eyes are getting heavy ; your eyelids are beginning to feel heavy ; feel heavy ; you are feeling drowsy all over. You are going to sleep, you are going asleep ; you are going to sound, to sound, sound sleep. Let yourself go. You are going to sleep, *to sleep, go to sleep, go to sleep, to sound, sound sleep*, sleep, sleep, sound sleep, sound asleep, sleep, asleep ; you are going to sound sleep, sleep” ; and so on with quiet repetitions.

By watching the altered breathing, or slight difference in pulse, or the action of the eyelids, the doctor is satisfied that the patient is in a quiescent or suggestible state, and then, without experimenting, raising an arm, or telling the patient he cannot open his eyes, the doctor proceeds to give healing suggestions, which are given—without monotone—in a CLEAR, DISTINCT, HOPEFUL, and EMPHATIC MANNER.

CHAPTER V.

Suggestion in Practice.

(Continued).

A STATE of hypnosis being induced, one or other of the following signs will be noticed in the hypnotised :—A dulness comes over the eyes, and the eyelids gradually sink or close as the hypnotic influence takes effect. There is a rotatory upward motion of the eyeballs, as in natural sleep or approximation thereto. There is sometimes a tremor in the closing eyelids, which may or may not wholly cover the eyes. Should the eyes be open their expression is—expressionless. The features are about as mobile as a mask. There is more or less torpor, arms and legs sluggish. The respirations will be quiet or heavy, and the pulse, as a rule, low and even. Consciousness varies with depth of state. The patient may remember all that has been said to him, or may not, just as he is semi-somnolent, somnolent, somnambulistic, or in deeper trance.

In making healing suggestions, patient may respond slowly at first, as if not hearing, understanding, or interested, and then receive, decide, obey. The face will change instantaneously, according to the emotions. This is specially so in experimentation. The face may show an interest in treatment—but almost invariably it is placid, expressionless, but suggestive of attention. An arm may be lifted, and fall ; lifted again, with the suggestion that it remain extended. It will remain, and there will be no appreciable sign of fatigue. The pulse may be quickened, temperature increased, and all that, but not to the extent noticeable in conscious determined effort of the individual in normal state. **Insensibility**

to pain is not an infallible sign, but the rotation upwards of the eyes, with anæmia of the retina, would be.

Before entering on the next stage, let it be borne in mind *that the sole object of the hypnotist is to cure his patients ; that the main object of patients is to get cured ; and that the combined mental action of these distinct desires brings about the amelioration of the disease, and finally the cure.* Everything is subordinated to the latter—there is no experimenting. The operator goes straight to work. The patient being in a state of hypnosis, is not mind-wandering, but mind temporarily at rest, waiting to be directed in a concentrated, full-forceful manner in a new groove. The results are little less than marvellous.

The patient—say a victim of chronic headache—has, after some trouble, been placed in a state of hypnosis. The operator places his hand on the patient's head, and says, "While I place my hand on your head, you will feel getting better : the headache is lifting ; it is going. While I am rubbing the temples" (with gentle passes backwards and downwards in contact) "you will feel the pain go ; feel the pain go ; you will feel the pain go. It is going. It is going ; the pain is lifting and going. It is going ; it is gone. Your headache is gone. You will not have it again ; it is gone. Your headache is gone. It will not come back ; it is gone. You are getting better in every way. The depressions and fears are gone. You are getting stronger and better, stronger and better ; and when you wake you will not feel the slightest pain ; not the slightest pain. You are better, healthier, stronger, than you have been for many a day. You are better now ; you are better now. No headache ; no pain. You are better now. When you wake you will not feel the slightest pain."

The gentle passes re-enforce the suggestions, call attention to the particular place where the patient has suffered most pain. The nervous forces find their

way to it, and the ideas being acceptable, the pain is relieved, possibly removed altogether, by the time the sitting is over. The verbal suggestions are repeated, varied, enforced by touch from ten to fifteen minutes. Then the patient is told to rest, and is left resting for, say, two to three minutes, and awakened with a word or two, with or without upward passes. "I am going to wake you. When I say 'three' you will awake and feel well," etc. "Now one, two, *three*; AWAKE." And the patient wakes up, refreshed, and is relieved, and surprised to find the headache gone.

If, however, the patient expresses a fear that it might come back again, or that he feels so much better, but that it is not wholly away, the operator does not commence all over again. He invites the patient to return for another sitting to-morrow, at — o'clock. At this sitting care is taken that the hypnosis is effected well, and then the healing suggestions are *carefully*, DELIBERATELY, and CONFIDENTLY GIVEN. The foregoing method of procedure is adopted in all cases in domestic practice. Where surgical operations or other treatment allied thereto are necessary, it is obvious that the hypnotist prepares the patient by inducing a state of anæsthesia, but does not operate himself. Even in medical practice it is better that one physician should hypnotise and another operate.

Passing from this, I will now take another case, one of the "chronics" I mentioned. He has been treated by the best skill, and has improved a bit and then fallen back. He is a nerve wreck. Foul tongue, disordered digestion, dizzy-headed, jerks in his sleep, has nervous convulsions occasionally, gets blue in lips and hands, has cold extremities, and suffers more or less with melancholia, pains in his left side, sometimes lumbago. He is sluggish in mind and tottery on his legs; is troubled with either constipation or diarrhœa. He sleeps badly, has no relish for his food, his family,

in life, and sometimes wishes he was dead. We need not go into the history, except to say that this wreck is an intelligent man, about forty-five, and looks fifty-five, and very poorly at that. He has been more or less of an invalid for five or six years. He is a sick man, and his doctor is sick of him too, and only the love and patience of his family prevent it from voting him a burden and a nuisance. Somebody suggests hypnotism. He does not believe in that. But in time he is obliged to try it. "He is getting worse, and the pains are so bad," says the friend who comes with him.

Then the patient tells his own tale, and the hypnotist gives him a reasonable amount of time to do so. It relieves the patient a bit, and the operator, by his sympathetic, yet firm and decided manner, arouses the patient's trust; while the former is weighing in his mind how best to treat him. The operator decides that the patient is not able to concentrate his attention on an object, so he tries the old mesmeric plan, with a hypnotic setting; and the process is one with which the reader is now pretty familiar. The patient is asked to take a seat, to relax every muscle of his body, lie back as comfortably as his pains and aches will allow him, and to think of sleep. At this point, when the patient has settled down, the operator says in a firm, decided voice, "Look at me," and at the same time adjusts himself so that he is a little higher than the patient, who is constrained to look slightly up. There is silence for a minute or so when the sleeping suggestions are given; these are repeated and repeated till the eyelids droop, tremble, close. Then the operator, seeing that the suggestions are so far effective, and knowing that downward passes conduce to sleep, sets about to deepen the effect already made. He places his hands lightly on the patient's head, brings them gently and slowly over his forehead, brushes the eyelids down, presses them

slightly, and proceeds with the sleep formula : "You are sleeping soundly, soundly sleeping," etc., and the man sleeps. He lies calmly, respiration regular, but possibly louder than usual ; pulse slower, and features placid. At this stage the healing suggestions are given, and all the symptoms dealt with in order of their severity :

"You have been very ill, very ill. But you will soon be well, very well. You will wake out of this sleep better than you have been for months. You are getting better, getting better. You will wake much better," etc. And while the hypnotist is giving these verbal suggestions, he is touching gently or vigorously various parts of the body, according to the character of the trouble. Thus, with soothing passes in contact, he rubs the temples backwards to the nape of the neck, and assures the patient that the dulness in his head is gone ; that he will not suffer from dizziness, with a "You are much better ; you are getting better ; you will be better when you awake." The stomach is vigorously rubbed by the hypnotist, and the patient is assured that his digestion is improved ; that he will be able to eat in comfort, that his tongue will become clean, that the whole system will be "stronger and better, stronger and better. You are getting better ; you will be much better when you awake. You are better," etc.

With hands lying, one a little below the shoulder-blades on the spine, and the other over the heart, the hypnotist assures patient his circulation is getting better, his feet are warmer, his hands are warmer, that the colour is coming into his lips ; he is looking better. "You are better ; you are much better ; in a few days you will be all right ; you will be a lot better when you awake." Again laying one hand gently over forehead and the other under the occiput, with slight pressure of the head between them, he as-

sure the patient of returning strength to the digestion, circulation, and that the nervousness will be allayed. "You will not feel so nervous; you will not have convulsions; you will sleep sounder, sleep sounder, and awake refreshed from the improved sleep. You are getting better, feeling better in every way; getting better and feeling better in every way. Your spirits will be brighter; and from day to day you will get stronger, brighter, and better."

The bowels are gently kneaded and rubbed, while soothing suggestions of improvements in physical and mental action are given. "You will now sleep for five minutes," says the hypnotist; "when I pass my hands upwards, you will awake refreshed and better; and in a short time you will feel yourself stronger and a happier man."

Just as the downward pass—with intention—induces or deepens hypnosis, so the upward pass—with intention—dehypnotises. It is a safe process. The operator sends an upward cool current of air over the patient's face, and he awakens, and looks about him in astonishment. He is feeling different somehow, and is trying to recollect himself. "Oh, yes; I remember now." "Any pain in your side?" "No, I don't feel any." And so on with a few of the other symptoms. He is not aware of feeling or noticing them. He is not certain that the results will be lasting. He is cheered up with the knowledge that a good beginning has been made, and with a few practical, common-sense remarks on conduct and diet for awhile, he is invited to come back, to confirm the cure. And every other day for a fortnight or a month he is treated on similar lines, special attention being paid to stomach and bowels. With the touch of the hand the nerve energies and the subjective thought-powers of the patient are directed thereto, and the patient is cured. Truly new currents are given to his thoughts, new strength to his will, new

purposes to his life. His cure is confirmed ; he is a new-made man. He is not sick of life. His doctor is not sick of him. He is no longer a centre of misery, shade, and gloom, but of sunshine and happiness in the household.

In the consulting-room patients are patiently listened to, treated with respect ; while every Suggestion is made with INTENT by the operator, and is therefore a powerful thought-force, and made ten times more effective, as the suggestions are agreeable to or acceptable by the patient, whose subjective or sub-conscious self is the main factor in the cure.

Dr. Milne Bramwell said in a recent lecture before the King's College Medical Society, London, that, although everyone cannot be deeply hypnotised, profound states are not necessary for the successful employment of Suggestion. That is quite true. I shall deal with one or two cases under Indirect Treatment where Suggestion is effectively employed without any attempt to induce hypnosis. But for the beginner that would be the most practical way. Indeed, it appears essential—as a general rule—for the cure of hysteria, neurasthenia, dipsomania, and other drug habits, obsessions, and moral perversities in adults and nervous tricks in children. I have successfully cured bad cases of both drug habits and moral perversities without recourse to hypnosis by teaching the patient how to call into play his own sub-conscious powers.

In the next chapter we shall deal with a few more cases of both Direct and Indirect Treatment. So far we have dealt only with direct modes, all of which have their basis in the induction of a hypnotic or semi-somnolent state.

CHAPTER VI.

Suggestion in Practice.

(Continued.)

I WILL now touch upon a few cases where medicinal substances would be of no use, and where mind, and mind alone, can combat and cure the diseases of the mind—mental vagaries and moral perversions. In cutting off the hurtful and stimulating the mind to right action, one has in essence the whole art and practice of psycho-therapeutics.

Dr. Kingsbury, one of the few British medical men of repute who has courageously adopted Suggestion as an aid to medicine, gave, some time ago, a number of cases illustrative of its use. Three following are typical of what can be done :

A woman suffered severely from a cicatrix which had followed a cut years before. She was easily hypnotised, absence of pain suggested, and the suffering was removed permanently.

A child of eight had for two years been apparently “possessed.” She was malicious and cruel to the last degree, delighted in inflicting pain. All had been done that was possible to correct her—thrashing, cold shower-baths, low diet, seclusion—all to no purpose. One hypnotic Suggestion completely revolutionised her. She became gentle, loving, and obedient.

A man who had suffered fearful losses and misfortunes became morbid, and threatened to commit suicide. He was hypnotised once, and, as he expressed it himself, “the world was changed, and he felt as happy as the day was long.”

There are hundreds of professional men, ministers, lawyers, doctors, accountants, teachers, and many more whose profession or business borders on the foregoing, and whose success in life depends on brain-power and character. They are victims of one or

other "habit," possibly not known to the public, but a source of great grief to their families, and at times to themselves, which is surely undermining their brain-powers, and, unless arrested, will destroy their character, consequently their hold upon the public on whom they depend, etc. I need not mention in detail these habits—they may be secret, or they may be those of secret or public dram-taking. The habit has become a crave—for vice, drugs, or drink, and be what it may, it is a form of self-gratification which, unless arrested, can only end in ruin ; and, unhappily, these monomaniacs become very subtle in these gratifications.

These victims, often with some remnant of intellect, some sense of shame, some *voice* from the subconscious self, wish they had pulled up in time, and, in their better moments, try to do so, but "the habit" proves itself too strong. They find, unaided, that the crave returns with periodical frequency and greater violence. Their resisting power is less and less. They are talked to, prayed for, and all that ; but it is no use. They have reached the degenerate stage, as surely as if they were born into it. Isolation, homes, medicinal treatment, have proved but temporary and of little service.

In every case where Direct Treatment has been tried, a proper state of hypnosis induced, followed by suitable suggestions in that state, and by the moral help of friends when awake, there has been complete and satisfactory recovery.

When a dipsomaniac gives his word, in a state of unconscious hypnosis, not to drink, although on external plane he has no knowledge of giving that promise, he does not in the waking state break it. It may take some time and some trouble to bring this about. What of it ? It is worth the trial. The time, patience, and the expense, are nothing compared with the result.

It may be drugs, *drink*, or it may be tea-drinking : if it be a habit which is irresistible, and is undermining the constitution, it is bad, and unless eradicated, can only have one result. Hypnotism will cure dipsomania as readily as any other undesirable habit ; *and the foregoing class of patients being intellectual, and in every case co-operating with the practitioner, are cured.*

Dr. Voisin* gives one out of many cases of moral perversion, which I have abbreviated. A lad of sixteen was brought to him at Saltpetrière, on June 9th, 1888. He was an utterly corrupt young rascal. He lied, played truant, was grossly indecent, trying to corrupt all with whom he came in contact. He had been, on account of his vices and unspeakable conduct, turned out of several institutions where he had been placed in the hope of cure and reform. Dr. Voisin's report on his vices cannot be reproduced here, and consequently his case may be looked upon as hopelessly bad. He had certain physical defects—an internal squint of the left eye, which exhibited haziness of the cornea and other defects. His general health was good. He was very ignorant ; read with difficulty ; but his memory and powers of observation were good. Dr. Voisin endeavoured to hypnotise him, and succeeded, after much difficulty, to do so at the third sitting. When hypnosis had been produced, suggestions of reform were given, and received, with the result that improvement was made from the very beginning. By July 6th his whole character was changed. *All this was effected in little less than four weeks.* The desires to do evil were obliterated, and those to do good were more and more manifested. He was no longer insubordinate to his mother, whose life had been rendered miserable by his utterly depraved and degenerate conduct. He now took a pleasure in pleasing his mother, and expressed thanks

* *Revue de l'Hypnotisme*, November, 1888.

to Dr. Voisin for the great change which had taken place. On October 6th he saw the doctor, six weeks after the treatment had ceased, and the cure had proved effective.

The leading French hypnotists, whether of Paris or Nancy, Voisin, Durand, Bérillon, Liébault, and Bernheim, have not only used hypnotism, but have seriously advocated its use in the correction of vices and in the education of children. Liébault says, "A boy who at school had habitually been at the bottom of his form was by this treatment so incited to work that he soon occupied a place at the other end. Another child, seven years of age, so obtuse as to be almost an idiot, was so benefitted by suggestion that in three months he could read, write, and do the first four rules of arithmetic." *

There is a good deal of nonsense talked about hypnotism. Many a backward child—nervous, sensitive, afflicted with a stammer—could at this susceptible period have been cured of all these things, were it not for parental ignorance or prejudice standing in the way. Others object to children being helped in this way, through fear of danger (?), *i.e.*, that the children would become mere automata, or be taken advantage of. In the proper treatment of children, as of adults, they get an incentive or stronger bias for good, and their *wills* are strengthened in the right direction. It is not proposed to do anything for children which could be done as well for them, and perhaps better, by other means. But in cases of depravity, abnormal stupidity, and excessive nervousness; it is nothing less than criminal in parents and guardians to neglect hypnotism, when it obviously can do so much good.

Bernheim ridicules this supposed interference with the "free-will" of children who have been rescued in time from moral obliquity and other defects, and who

* "Psycho-Therapeutics" (Dr. Tuckey), p. 64,

have shown rapid improvement in every respect through Suggestion : "This fact of rapid moral improvement of character transformation obtained by suggestion shows that the application of hypnotism to pedagogy is not an illusion. Have we interfered with this child's liberty of action because we have suppressed his bad instincts?"

In the correction of habit I will take a case or two from Dr. Edgar Bérillon, who has hypnotised thousands of children. A child who is afflicted with the nervous habit of biting his thumbs : the child is placed in a state of hypnosis, sitting on a chair, his forearm resting on one of the arms of the chair. The doctor takes hold of the hand, *and holding it firmly* says :

"Try to put your hand in your mouth and bite your nails. You see you cannot do it. The pressure I put on your hand is an obstacle you cannot overcome. When the desire returns to you, you will always have this same sensation, which will oppose the movement."

The foregoing is a condensation of the suggestions given. Of course the methods can be varied to suit similar cases.

The case of a young kleptomaniac is given. Such children steal automatically, and are not really conscious or sensible of wrongdoing. Ask them why or what made them steal, they will reply they do not know, they could not help it. Such a child is placed in a state of hypnosis first, and made to go to a table where there is a piece of money.

"You see this piece of money ; you wish to put it in your pocket."

The child pockets it, and the doctor says :

"You are going to put that money back where you got it, and hereafter you will always do so. If you yield to the temptation you will be ashamed of having committed the theft, and you will be eager to return the object to its place."

In simple language, varied and repeated to suit the

case, the child is cured for ever of any tendency to steal.

With these children, and in all other cases, the direct method of treatment was employed. They were put in a receptive and somnolent state first, and instructed afterwards. *The suggestions which awakened their conscience were received without opposition and without question.*

For a brief space I will touch upon Indirect Treatment. I will take one case of Bernheim's* ; it is abbreviated for the purpose :

Dr. Bernheim, while staying in Paris in 1895, was called upon to visit a young lady—married, twenty-five, mother of two children—suffering from neurasthenia (nervous debility). Had a strong constitution, but the family history was bad ; both parents had been similarly affected. Her symptoms: Low spirits, morbid state of mind, inability to sew, read, or do any work, could not concentrate her mind, became confused in reading, suffered more or less from nervous irritation, with pains in the region of the heart and finger-tips, walked with difficulty ; there were gastric troubles, sleeplessness, and finally she was confined to her room unable to do or take an active interest in anything. Her physician, an able man, had exhausted the whole known list of remedies in such a case, from bromides to hygienic living. All were no use.

When Dr. Bernheim saw her in January, 1895, he recognised her malady to be an enfeeblement of the nervous system. There was no organic disease. He suggested a course of massage, and told the lady that this treatment would give her nerve strength and relieve her of pain.

At Easter he visited her again. The treatment had no effect. She was now worse, and lay helpless on a couch, and could scarcely walk. She was removed to

* "How to Acquire and Strengthen Will-Power." By Professor Richard J. Ebbard, p. 111.

a water-cure establishment, and isolated from family, friends, letters, and all that. It was no use. Dr. Bernheim now proposed that she come to Nancy, not alone, but with her husband, children, and servants. To convince her she could walk, "I made her get up from bed and walk about the room with me; she did so with considerable timidity and some pain in her limbs. Presently, however, she and her relatives decided to go."

They got a villa at Nancy, where Bernheim now attended her. Instead of prescribing or hypnotising he got her simply to walk about the room with him. "Taking her by the hand I persuaded her to walk up and down some minutes. She was very timorous, complained of a feeling of oppression, pains in the region of the heart, and especially of a sharp pain on the soles of her feet. I assured her that all this should be got rid of in time, and endeavoured to inspire her with courage and confidence."

From a few minutes' exercise with periods of rest on the first day, the exercise was extended to twenty minutes second day; to half an hour third day. She was encouraged to go on, notwithstanding her suffering from pain. At the end of the week she could walk two miles without much difficulty. The pains in the region of the heart disappeared in nine days; in the feet within three weeks.

The next phase of the treatment commenced in getting her to read aloud. Her mind was confused. She did not understand what she was reading. Yet in three sittings the difficulty was overcome. At the end of a month she returned to Paris "as one transformed"—a healthy, happy, intelligent woman, capable of taking charge of her household. The suggestions at first were gentle, sympathetic, and enforced by *active assistance*. In due time they were converted into mental forces, healing powers—active self-help. At first feebly expressed in the determina-

tion to go to Nancy ; more fully expressed in obeying further active suggestion—till self-control, mental concentration, and health of body, dominated her life.

I will conclude this chapter with an excellent case of Indirect Treatment, contributed by Dr. Herbert A. Parkin, M.D., to *New Thought*, December number, 1903 :—

“I was called one evening to see a young woman thirty-two years of age, who was suffering from a severe paroxysm of asthma. The patient had been a constant sufferer from the trouble for fifteen years. When first taken sick a diagnosis of consumption had been made, but in late years the microscope having been brought into use to determine the presence or absence of this complaint, the diagnosis was changed to asthma. When I saw the patient she had just returned from a southern climate where she had spent a number of years without obtaining relief. I found her in a sitting posture, propped up in bed with pillows, gasping for breath. Her lips were blue, and hands and feet cold. The paroxysm had been on for several hours, and she had not taken any nutrition since early morning. It was impossible for the patient to speak to me above a whisper, and then only with great difficulty, for she was almost completely exhausted and very nervous.

“I immediately sat down by the bed and took one of her hands in mine and said, ‘I have been brought here to relieve you of your present condition, and I expect to have you breathing freely in a few minutes. I will not ask you any questions now ; all I ask of you is to do your best to keep your mind for a few minutes on what I say to you. Close your eyes. In a few minutes you will feel a sensation of relaxation coming all over you, and the breathing will grow long and deep. I will proceed to rub your chest all over, and as I do this the breathing will grow freer and freer. Just here, suiting the action to the word, I com-

menced to rub vigorously the chest and back over the lungs, at the same time suggesting that the lungs were growing freer and freer and the breathing longer and deeper ; that the nervousness, fear, and apprehensions were all departing, and that she was actually growing sleepy ; that she required sleep and nourishment, and in a few minutes would be breathing freely enough to take some broth, after which sleep would ensue.

“After ten minutes’ rubbing and suggestive treatment along the line just indicated, I had the pleasure of seeing the patient breathing much easier and the general circulation improved. I then suggested that when the breathing grew easier we would take the pillows away, one at a time, until she was lying flat on her back. The first pillow was taken away and the patient was gradually forced backward until she rested on the next one. The suggestions of ‘free breathing,’ ‘sleep,’ ‘hunger,’ etc., were kept up all the time, and when the patient was resting nicely on the second pillow some well-seasoned hot beef broth was given her to drink. After waiting a few minutes I proceeded to get away the other pillows also, and inside of twenty minutes had the patient sound asleep, lying down. She slept for two hours, at the end of which time more nutrition was given, and she dropped to sleep again. For the next twenty hours the patient was given nutrition every two hours.

“I treated the patient twice a day for two weeks, directing the suggestions to the overcoming of constipation, dyspepsia, insomnia, and loss of appetite. She commenced at once to pick up, and after the first treatment no signs of the asthma returned. Every function in the body was righted, and in two months the patient gained twenty pounds in weight. It is now three years since she has had an attack of asthma, and I attribute the perfect recovery to overcoming the functional troubles from which she had suffered all her life.”

CHAPTER VII.

Indirect and Self-Treatment.

I HAVE a great admiration for the indirect mode of procedure. It is not always serviceable. By it one is able to make use of the susceptibility of the patient without arousing a fear of a state of unconsciousness which the idea of hypnotism would arouse. Then, possibly, too, the patient, although susceptible to the indirect form of treatment, might not be a good subject for hypnosis. I have never—although a successful practitioner—employed the Direct Treatment when I could the Indirect. I have practised Suggestion, in ordinary conversation, under the guise of magnetic healing, of medical electricity, of massage, of hydro-therapy, hygienic and “New Thought” advice.

The wife of a mill engineer, in Padiham, Lancs., suffered from chronic rheumatism of the right arm and hand, and had not been able to dress herself and do ordinary housework for two years. Her arm and hand had been rendered stiff, bent, and useless, and her pains at times were great. I had been giving special lectures there. The place being small, everybody knew everybody else, and this case was well known over the district. The landlord of the hotel first told me about her, when informing me that she was below and waiting. She came in with a friend and told me her story, and asked me if I could do anything for her. I felt intuitively that I could cure her, and said so. I looked her straight in the face and asked her to stand up, and placing my left hand on her shoulder I made three passes with my right down her arm. At the third pass she heard something crack, and the bent, stiff arm fell limber by her side. She was cured; every symptom of rheumatism

gone. She fled from the house with joy and surprise, and in less than two hours the whole place was alive with the news. Being a cotton-mill district the story lost nothing of the marvellous as it was retailed for many a month afterwards.

I had many cures of a similar character. In Liverpool, a coal merchant had been a great sufferer from facial neuralgia, and had had the best of advice and treatment of both family physician and specialist. I was then lecturing and giving expositions in St. James's Hall, in the year 1876. He was treated indirectly (*i.e.*, magnetically), seated in an armchair, in his own house, and in the presence of his wife and one or two others I laid my hand on his head, and proceeded to make passes over his right temple and side of face. He sat down in agony, and rose smiling in a quarter of an hour. I admit it was rank quackery to cure a man by such simple and ridiculous means;* but I had been guilty of that sort of thing for years and don't mind it now. For years afterwards I had this gentleman's patronage and support.

One of my first cures in Glasgow, 1880, was that of a prominent merchant—a member of Sydney Place U. P. Church, where, for two years, he could be seen hobbling to his pew, when able enough to turn out. This was a case of chronic rheumatism. The crippled feet—a materialised memory of a once bad case of inflammatory rheumatism. In treatment, I used suggestions certainly; and with my hands I made passes over the feet; and in a fortnight his walking-sticks were left in my consulting-room. Being a philanthropic, Christian man, interested in church and mission work, his case was well known; and his cure rendered me good service in my early days in Glasgow. There are many living to-day who can bear witness to this case.

* "Magnetising" is "rank quackery"; but the use of "passes" is not with your modern hypnotists.

More recently still, I cured a county magnate—colonel of militia, J.P., who had been afflicted with sciatica, more or less, for several years; but for eighteen months or so was so bad at times that his medical man had frequently to drive out at night and give him “the needle.” Being a sufferer for so long, and gradually becoming worse, and recognising that hyperdermic injections could not be continued with impunity, his physician—a man with modern ideas, who thought his duty was to cure rather than stand on etiquette—suggested to his patient to try massage, and he would do well to send for the writer. Massage was only the sugar-coating.* The treatment was that of Indirect Suggestion, manipulations—a touch with electrodes here and there along the course of the nerve being the ostensible means. Before taking case in hand, patient was informed he would be cured within a week or ten days. He was cured in seven days.

A well-known farmer on the Island of Bute had not been able to take off or put on his coat without assistance and without suffering for a long time. He was often confined to bed, and his farm much neglected through want of his supervision. By Indirect Treatment he was cured in three weeks, and was not only able to direct his affairs, but drive his milk-cart and serve his customers—being a dairy farmer—a thing which he had not been able to do for nearly two and a half years. It is now seven years since then, and there has been no return.

The foregoing cases were either sent or came to me, with the sanction of the medical adviser.

In Bury, Lancashire, the daughter of the manager of the Co-operative Stores, aged about fifteen, had suffered severely with St. Vitus’ Dance from three to four months; had the best and usual treatment. Was cured by “the laying on of hands” in ten minutes.

* No one would *massé* along the inflamed sheaths of sciatic nerve.—J. C.

Personally, I *intuitively felt* not only that I should cure these and similar cases, but was guided to the adoption of means and possible time of cure. Many examples of Indirect Treatment might easily be given, but these must suffice, and are merely introduced here as illustrations.

Suggestion, as taught in these pages, underlies the whole process. Attention is arrested; hope stimulated; suggestions are given not only by voice, manner, touch, manipulations, and other means, but by the internal conviction of certainty of result, *i.e.*, by thought-force acting on and *accepted* by the subjective-self.

Braid's success, for instance, was phenomenal; and yet hundreds who, then and since, have adopted his methods have not been successful. They could not hypnotise. Why? *Braid had thorough convictions; they had none.* All else being equal, this would make an essential difference, as far as ability to hypnotise is concerned. It is not what is said, but how it is said, or *the thought behind the saying that makes the Suggestion go home, and become acceptable to the patient.* Suggestions are not mere "sleep-talk," but directions loaded and vitalised with the dynamic thought-force and personality of suggester. It is Suggestion, plus *x*. That *x* stands for the personal factor of the operator, and represents, among many other things, the equable temperament, strong will, and patience of a healthy, vigorous, sympathetic man or woman. There is another element in the *x*, and that is INTUITION; it may not be distinct in either operator or patient, but it is there, *and forming a ground of union for the play of subjective thought-force in both.* Sincerity of convictions on the one side, and something of trust on the other, are phases of expression of this intuition.*

* Intuition (from *intueri*, *intuitus*, to look on, to look) is generally employed to mean an instinctive and immediate perception possessed by man, as distinct from ordinary observa-

I have now dealt with two aspects of Suggestion, viz., Direct Treatment, which has for itself foundation in the induction of hypnosis ; Indirect Treatment, in which the induction of hypnosis is omitted, but the natural susceptibility of the patient is taken advantage of, to his (or her) benefit, and all the essentials of Suggestion are employed. I will now touch upon the remaining aspect, *i.e.*, Self-Treatment, or Auto-Suggestion, of which indirect modes of procedure are the natural border-land.

Although the character, health, intelligence, and experience, of the practitioner are important factors in cure, it is more than clear that suggestibility, quiescence, attention, and expectation, in the patient are also great essentials. The suggestions must be of a character which the patient will accept. Even in "absent treatment," the patient in whom "expectant attention" is an essential factor must have a reliable, experienced operator, to advise and direct that attention to cure.

In "New Thought," where one is distinctly taught to heal one's self, that patient will benefit in proportion to the confidence reposed in the writer, person, or friend, whose advice is adopted and carried into practice. Therefore, in Auto- or Self-Treatment, when the suggestions are made by the patient to himself (or herself), sincerity of conviction and the necessity and advantages of that method of treatment must be present as factors in the cure.

From experience I arrive at the important conclusion—

That a Suggestion truly accepted by the patient or subject is equally effective whether it be given by a

tion. It is the faculty of at once discerning the true nature of an object, person, motive, or state. It is the power of *knowing*, not traceable to intellectual processes, but arrived at unconsciously. In "Seeing the Invisible," a wider meaning is there given to intuition, and it is illustrated by many curious psychometric experiments,

hypnotist in direct or indirect treatment, or by the individual to himself (or herself) in self-treatment.

Braid had the courage of his convictions. Although he instructed others how to enter the state, he believed each patient did so of his own accord ; consequently, when very ill himself, he hypnotised and cured himself.*

In the middle of September, 1844, as the result of overwork and neglect, he had a severe attack of rheumatism, implicating the left side of the neck and chest and the left arm. The pains were excruciating, and he was deprived of sleep for three nights in succession, and on the last of these nights could not remain in one posture more than five minutes, from the severity of the pain. He could neither turn his head, arm, nor draw a breath, without suffering extreme pain, such as one would experience in pleurisy.

“ In this condition,” he says, “ I resolved to try the effects of hypnotism. I requested two friends, who were present, and who both understood the system (Braid’s method), to watch the effects, and arouse me when I had passed sufficiently into the condition ; and, with their assurance that they would give strict attention to their charge, I sat down and hypnotised myself, extending the extremities. At the expiration of *nine minutes* they aroused me, and, to my agreeable surprise, *I was quite free from pain, being able to move in any way with perfect ease.* I say agreeably surprised, on this account : I had seen like results with many patients ; but it is one thing to *hear of pain*, and another thing to *feel it*. My suffering was so exquisite that I could not imagine anyone else ever suffered so intensely as myself on that occasion ; and, therefore, I merely expected a *mitigation*, so that I was truly agreeably surprised to find myself *quite free*

* Page 45, Biographical Introduction, Waite’s Edition, “Neurypnology, or the Rationale of Nervous Sleep.”

from pain. I continued quite easy all the afternoon, slept comfortably all night, and the following morning felt a little *stiffness*, but no *pain*. A week thereafter I had a slight return, which I removed *by hypnotising myself once more*; and I have remained free from rheumatism ever since, now nearly six years."

It is not to be expected that others would be as ready and able to put themselves into the state, much less cure themselves in nine minutes, as they have not had the experience, convictions, and personal character, of a man like Braid; but much can be done, and, in the latter-day evolution of hypnotism—*i.e.*, by Auto-Suggestion or Self-Treatment—in which the induction of hypnosis is not necessary.

Self-Treatment can be successfully carried out by—

Making suggestions to one's self, just on waking and prior to going asleep, that is, when in a quiescent state, bordering on sleep.

Making suggestions to one's self on "New Thought" modes of procedure, in the waking state, at any time or hour, which may be deemed most suitable and convenient, *having first induced an appropriate receptive state by simple breathing exercises.*

I do not recommend the practice of inducing hypnosis in Self-Treatment, but consider it laudable and right, in cases of insomnia, to secure sound and refreshing sleep.

Good sound sleep is necessary for health. To secure sleep, let one close the eyes on retiring, relax the body, and, by breathing slowly and quietly, repeat mentally the Auto-Suggestions suitable to the case—one will, by concentrating attention on the object of sleep, *certainly attain it.*

Liébault, in 1886, well versed in Braid's Neurophysiology, and fully acquainted with Hindoo auto-trances, said: "This is my firm belief: there is an art whereby the spirit is made to react on the body, not only in others, but in one's self, and without the

intervention of any mesmeriser, . . . *but solely by concentrating the attention upon the one thought of 'getting well.'* Effectiveness, certainty of result, are not possessed or attained in such a high degree by any other means ; *yet they are at the disposal of every human being.*" (The italics are mine.—J. C.)

Dr. Paul Emile Lévy, of Nancy, has made a great feature of this form of Self-Treatment ; hence, let no reader imagine I am saying something which has no foundation in actual practice. The patient can, by counting, repeating disconnected words, and by regulating the breath, induce a suggestible state of quiescence.

"There comes an instant at which he feels a certain lassitude, inertness of mind and body ; his thoughts and sensations become, as it were, obscured, or veiled. Even the visions he had striven to resist have lost their pristine sharpness of outline. At this stage he should perform upon himself such suggestions as his case demands."

Lévy advises those suggestions should be given at first in a whispered voice, then low, and then in a little louder tone, and that the *suggestion should be repeated and made stronger and stronger and more impressive by degrees.* While these verbal processes have their advantages, I have proved that suggestions given mentally are just as effective.

Under the foregoing form of Self-Treatment one only needs to feel one's limitations, and to be thoroughly in earnest in desire to improve personally and to rise superior to the defects in character, cultivate one's own physical powers, and in a larger and healthier measure to control one's environment, or, what is the same thing, to make the best possible use of it. True happiness and success in life is to be found in the right estimate of things, and in work ; while the reverse will be obtained in drifting, neglect of work, and the pursuit of pleasure,

In New Thought we use Auto-Suggestions to "wake up," not to sleep ; to throw off spells of fear, fretfulness, nervousness, disease, self-consciousness, timidity, stage-fright, moral or other perversities—and we succeed. If one be ill, he can affirm health ; poor, wealth ; fearful, courage ; vacillating, weak in will, can concentrate and become strong in will : in a word, "wake up" to the fact that he has a higher self, a power within, and to walk worthy of the first and to rightly employ the latter.

Let one get hold of the idea that there is more good in the world than evil ; more good in one's real self than apparent in ordinary experience ; that all things work for good if we will have it so ; that this good can be had for the effort, and all our requisite powers of mind and body should be concentrated to this attainment.

In life there are appropriate periods for sleep and wakefulness, for thought and for action, for faith and for knowledge. Refreshing sleep precedes the day's alertness ; thought, action ; faith, knowledge. To concentrate the current of one's thoughts in a definite line will eventually bring forth good results in action. We see this in all departments of life. The thinkers "who count the cost" win all along the line. Those who would use their powers to the best advantage will take time to think, and then act on the lines of that thinking.

To concentrate, the best plan is to seek some quiet spot, sit quietly, relax all muscles until they are free from nervous tension ; with the relaxation of the body, *let go* all worries, cares, and anxieties, and concentrate on the virtue or line of thought most required, and picture to the mind's eye that virtue's essence. Breathe slowly, deliberately, and calmly. With the outgoing breath, "aspire" ; dwell on the word (or thought of attainment), be it peace, health, self-control, or will-power. It is an aspiration and a

prayer. With the inhalation "inspire." Draw in from the unseen, but potent, forces of the soul and spirit what is sought, and let the foregoing processes be continued, say, fifteen minutes, twice daily, and the one who does this will be conscious of the decided increase of will and soul-power—capacity for both work and good—in a comparatively short time.

The foregoing method of self-culture has many advantages. It should be carried out in secret, never spoken about; but the fulness of life, thought, and power attained should be diligently put into practical use, in home-life and in contact with one's fellows.

What would be most suitable in any special case can only be suggested when the particulars of that case are known. New Thought is as old as the hills; but rightly understood and practised, demonstrates what the spirit of "I can" and "I will" can do for one in daily life. It lies at the foundation of successful hypnotic practice too.

Many correspondents at home and abroad, whom I have never seen, are to-day rejoicing that they have learned to put into practice self-help treatment. These instructions have been personal, based on a keen insight into human nature. To detail the processes would demand another volume. This work, however, has been written to present one of the leading features in hypnotic practice, namely, Suggestion or Psycho-Therapeutics; to present the main features of practice in the simplest manner. There are, however, many important matters connected with the subject omitted here, for obvious reasons, and these will be found clearly stated and illustrated in "Human Magnetism; or, How to Hypnotise."

FINIS

Appendix A.

IN the *British Medical Journal*, Vol. I. 1890, p. 801, there was an account of a successful demonstration of the employment of hypnotism to produce anæsthesia in very painful and severe operations, and of its value to the dentist. One case will suffice—it is of special interest as illustrative of post-suggestion possibilities. The patient was put into “the state” as follows: Dr. Bramwell sent Dr. Turner a letter, telling him to give the order it contained to the patient. The order was: “Go to sleep at once, by order of Dr. Bramwell, and obey Mr. Turner’s commands.—J. MILNE BRAMWELL.” The experiment was a success. The patient went asleep at once, and submitted to a long operation in which she had sixteen stumps removed. She obeyed, during the operation, the wishes of the dental surgeon. There was a diminished flow of saliva; corneal reflexes were absent; the breathing was more noisy than usual, and the pulse was slower. The patient awoke smilingly, *and felt no pain during the operation or in her mouth afterwards.*

At this demonstration at Leeds (March 28th, 1890) there were several painful operations performed in the presence of sixty medical men and dental surgeons, with perfect success. A Mr. Pridgin Teale, who seconded the vote of thanks to Dr. Bramwell, said: “I feel sure that the time has now come when we shall have to recognise hypnotism as a necessary part of our studies.”

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