

PERSONAL INFLUENCE

(PRACTICAL PSYCHOLOGY)

AN AID TO

HEALTH, SUCCESS AND HAPPINESS

BY

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P R E F A C E

THE object of this book is to afford the reader a clear, comprehensive, working knowledge of the most important phases of Practical Psychology (Personal Influence).

The general principles herein contained have been deduced from the actual experience of more than twenty years as investigator, private instructor and demonstrator.

If the instruction and suggestions in this brief treatise awaken a desire for further study of the subject its mission will have been accomplished.

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BOSTON, MASS.

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CHAPTER I

RELATION OF PRACTICAL PSYCHOLOGY (PERSONAL INFLUENCE) TO EVERY-DAY LIFE

What is every-day life? The present allotted time is all too short to permit our going into the details of the daily life of each, or indeed, of any one individual among the many millions who inhabit the earth.

Every-day life is progress along the different lines which are more or less definite with different people. All persons are impelled to act, to think, to feel according to their beliefs, their aspirations and their intuitions, all of which together make up the sum of their existence. Each day of the days of a man's life is a repetition, progressively or otherwise, of some previous day.

Man acts as he has been educated to act ; he thinks as he has been educated to think ; he feels as he has been educated to feel. Time enters into the sum total of his experience, in making up a composite of thought, feeling and action, which constitutes his character as a man, back of which are the impelling forces of desire, motive and purpose ; beyond which is the ever-present idea of what life is and what it contains for Self.

Every one is trying to realize his hopes, to avoid that which he fears ; to possess that which he craves, and to repel that which he loathes ; to reach some goal of fortune, manhood, or position in life ; to lift up and benefit his fellow-man ; always striving towards some ideal of what life should hold for the individual and the race. Man struggles

with life's problems, with life's duties, with life's ultimate destiny ; always instinctively seeking the best which life holds, that which brings him nearer to his ideals.

I am quite confident that everyone will agree with me in the statement, that every-day life is made up of desire and effort to accomplish some end in view. This effort may result in success, partial success or complete failure ; from this, then, naturally follows the inevitable deduction that every-day life is measured by the degree of success which crowns our earnest efforts.

“ Tell me not in mournful numbers
Life is but an empty dream,
For the soul is dead that slumbers
And things are not what they seem.”

Why is not the degree of success equal among those whose occupations and aims are the same ?

Why does one person make a complete failure, another have partial success, and still another, the third, attain complete success ?

Are we not all made after the same general plan, in the image of the Creator, each possessing a body, mind and soul ?

Is the Creator a respecter of persons ?

Why does the degree of success and skill vary among philosophers, inventors, poets, artists, mechanics, business men and statesmen ?

Is the secret in the fact that some possess greater capacities, or is it in the intelligent direction of the mind in the acquisition of knowledge and its practical application to every-day life, which causes them to have greater success ?

Who can tell why it is that one mother will be more successful in bringing up a family than another mother will ?

Why does a first-class teacher turn out better pupils than a third-rate teacher? Do they not have the same kind of material with which to deal? Is the cause in the pupils or in the teacher? Why does one pupil in the same class outstrip another? They are under the same instructor and have access to the identical text-books.

How do you account for the fact that two girls, apparently of equal attainments, marry; one joins her life to a young man of wealth and honor; the other secures for a life partner a worthless creature?

Why does one Christian minister have a larger congregation, make more converts, and draw a larger salary than some of his less fortunate brethren? Is it because the Creator favors him; or does he, himself, have something to do in developing and shaping his own mind for a larger and more profitable field of usefulness? Some one might ask, at this point, do ministers possess souls? Some philosophers claim that they do not possess souls, but are living souls. Suppose they are living souls, who helps them to save their souls? Is it not putting too great a burden upon their shoulders to ask them to look after other souls in addition to their own?

Do you think that one can look after the welfare of his own soul and everybody else's too, at the same time, and do justice to all?

Would you care to trust your every-day business to a minister who has all his church duties devolving upon him? No, you would not.

I imagine that I can hear you saying, "Well, what do these things have to do with the relation of Practical Psychology to every-day life?" So far, I have been calling attention to what every-day life is, trying to point out how the daily degree of results varies. We learned

that every-day life boiled down is the degree of success attained by our earnest efforts.

The questions which naturally arise are :

“Is it possible to increase the degree of success in every-day life?” “Can the degree of success be increased by a knowledge of Practical Psychology?” Those who know what Practical Psychology is, and who have tested its efficacy in this direction, will attest that it is a most powerful aid. If this be true, then, why not acquire a knowledge of Practical Psychology and learn to look after your own mind and soul, develop them for greater usefulness, and not leave it to others who have their own to care for. If there is one thing in the whole world of special value, it is the human mind and soul.

“Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.”

You should take care of these yourself, if you want them to have proper attention and not be neglected. These are the most essential things that man possesses, and should not be neglected for anything, anybody, or even worldly riches. However, it is the truth that the majority give less attention to the thing itself, that which deals with every-day life, than the objects it deals with. We should desire a broad mind, as well as the most perfectly developed soul that it is possible for us to have.

If we want physical strength, we begin to exercise that we may develop it; likewise, if we desire a strong mind and a soul possessing the highest and best qualities attainable, we must go to work to cultivate and develop them. This cultivation and development must not only continue for a day or a month, but as long as we have intelligence

and are able to exercise any one faculty of the mind or soul quality.

“ Not enjoyment and not sorrow
Is our destined end and way ;
But to act that each to-morrow
Find us farther than to-day.”

Now that we have a brief and clear idea of what “ every-day life ” is, we will define Practical Psychology before determining the relation between the two.

Psychology has to do with the human mind and soul. Since the mind is the only known medium by which and through which man can possibly gain or exercise any knowledge of either earthly or heavenly things, it stands to reason that mind is the common ground upon which meet things spiritual and things material. It is the connecting link between things material and spiritual ; between science and art ; between health and disease ; between failure and success ; and last, but by no means least, between misery and happiness.

Practical Psychology treats of the nature and office of the mind and soul. It deals with the most natural and best methods of enhancing their usefulness in relation to external every-day practical life as well as to the practical life of an internal nature.

It teaches the philosophy and art of developing the mind and soul intelligently. It teaches the fine art of scientifically directing and intelligently controlling the mind and soul. It teaches how to make the most of oneself and how to get the most out of life.

The emotions, intellect and will are the principal officers of the mind and soul and should be developed to do their work as perfectly as possible.

All vibrations of external or internal origin must pass

the Will before they can possibly affect the Emotions, reach the Intellect, or become stamped upon the Soul.

The office of the mind is to receive vibrations and to reproduce them; to have control of the receiving and transmitting.

It is the special province of the Will to exclude all undesirable, disturbing vibrations, and to let nothing pass its portals save that which is desirable and good. It has supervision over the entire physical body also. It regulates and controls all sensations from without as well as within. Hence, it may readily be seen that this regulator, the Will, is of prime importance.

The office of the Intellect is to deal with the impressions registered upon the mind and soul. It analyzes, compares, associates and assorts,—it separates the wheat from the chaff.

The feelings induced by vibrations are known as the Emotions. The emotions are the expression of the soul,—its visible language. We cannot see electricity, but we can see the effect of electricity,—the lightning,—and we can feel electricity. The evidence that a soul exists is stronger than the evidence of the existence of electricity.

The soul in man is a divine spark — an embryo of the Great Soul, awaiting unfoldment and development. It is encumbered more or less with the physical, and so requires time, the life-giving sunlight of the best ideas, and systematic cultivation that it may reach the most perfect fruitage.

If the law of development applies to any one growth, the growth of an apple, for example, it applies with equal force to the growth and expansion of the soul. Perhaps you will say, "Well, an apple is simply an apple." So

it is, but some apples are by no means as perfect as they might have been had their living souls received more attention in the way of intelligent cultivation while in process of unfoldment and development. So the sum total of that which the Will permits to enter the mind and be stamped upon the soul has much to do in shaping and coloring it. For this self-evident reason, the Will is the most important servant of the mind and soul. It stands as a sentinel at the gate of the soul, commissioned by the Intellect to admit as guests or to exclude as intruders the various vibrations which present themselves. Thus we see what we will and will what we see into execution as we see fit.

The Intellect realizes that the soul is young in evolution, undergoing constant development, that its capacity is boundless, so should have the choicest material for nourishment and construction. The Intellect should never be for one moment satisfied with indifferent material when the best may be had for the asking, by simply giving orders to the gate-keeper, the Will.

The Will not only governs that which enters the Mind and Soul, but it guards whatever the Intellect decides to give out. The Intellect realizes that there is a law of reaction which must be complied with just as truly with the soul as with the physical body.

The Will also governs vibration and sensations from within. It regulates the desires, passions and emotions. The Intellect informs the Will what is best for the highest and best development, and it is the office of the Will to see that these instructions are faithfully carried out. If the Will neglects this duty, it soon becomes weak for the lack of doing its work. The result is that the whole man, body and soul, must suffer.

Now that we have briefly defined Every-day Life and Practical Psychology, let us point out the natural relation between the two. If you understand what the cart is and what the horse is, and can see them in their true relative working position, it will not take long to grasp the relation or connecting link between the two.

Practical Psychology treats of the mind and soul. The mind and soul receive and reproduce all vibrations which pass the Will. These vibrations include those that originate from without the body, and those which originate from within the body, both of which must pass the Will before they can be registered and reproduced.

Now, then, if we will grasp the fact and will give the proper suggestions and instruction to the Will from time to time to let nothing but the best enter and go out, in course of time we will greatly increase the quality of mind and soul, every faculty, and even the physical body, as each is interdependent upon the other two.

In other words, the ability to open our minds at will to a desirable line of thought, or investigation, will have much to do with our success in any pursuit, be it in the field of invention, science, literature, art, or mechanics. There is no one thing that will aid one more in every-day life than a mind so well trained that it may be directed and controlled at will. Life is made up of suggestions. Suggestions influence the Will. Then why not begin to suggest to your inner self, the Will, control your own soul, and do not allow your soul to be controlled by unprofitable suggestions from outside influences. Accept good suggestions and reject all others.

The few rule the masses. The masses should rule the masses, by each controlling himself. Everyone should prompt himself to a higher, nobler and fuller life, rather

than follow adverse suggestions contrary to his better judgment.

What are the Intellect, the Emotions, and Will for, if not to serve the soul? The soul, the true inner self, should compel them to do their duty, if they will not give heed to a simple suggestion, for it is only when every part of the whole performs its function that perfect harmony is established and maintained.

“All are but parts of one stupendous whole
Whose body Nature is, and God the soul.”

You hear much about the training of wild and domestic animals and children, the training of the voice, etc., but Practical Psychology carries you back of all these and teaches you to train and develop the thing itself, the mind and soul, that which trains all these. The fountain-head should be trained first and foremost. Like the study of mathematics, if one thoroughly masters the underlying principles, the rest comes easy. Learn to control your own mind first, then other things will be added unto you — life will be easier and better worth the living.

I was talking with a man some time ago who occupied a high and important railroad position. In the course of his remarks he said that he did not think that he was naturally smarter than the ordinary man, but attributed his rise and success to the constant, intelligent application of his mind to business, in not allowing his mind to be occupied with frivolous trifles.

It is just as highly important that we should have eyes and see not, ears and hear not, as it is to see and hear on every occasion. It is the province of Practical Psychology to teach and train the senses to respond or not to respond as the Intellect may decide.

The Will has the power to change the vibrations which

are carrying bad news ; it has the power to convert sorrow into joy, pain into pleasure, work into play, despondency to inspiring faith, sickness into health, and misery into happiness. These changes are experienced every day by different people in different ways under various names. It is a matter of small moment whether the thought is changed by accident, by auto-suggestion, or by well-directed psychological suggestion, the principle underlying the change remains the same, it is psychological, pure and simple.

Educating and developing the mind to master all vibrations enables one to make more rapid progress in the acquisition of knowledge along any one or all lines ; it makes it easier to practically apply what we know to every-day life ; and above all, we can thereby keep ourselves in a happy, hopeful frame of mind without actually being in possession of and burdened with houses and lands, and other worldly goods.

However, when we have acquired more or less mastery of the mind, it will be of greatest assistance in the acquisition of worldly wealth, providing we are so inclined.

Practical Psychology stands in the same relation to every-day life as does the master to the servant.

The experiences of every-day life are designed for our development and growth ; they are body, mind and soul exercises. They are to serve the soul, the ego. We possess intelligence, are born superior to circumstances, so why make ourselves inferior to them?

We are living souls undergoing change and constant development, so why not instruct the Will, that it may make everything serve us and add to our success and development.

I know of no greater attainment than the ability to per-

fectly control our physical body ; to direct and control our thought at will ; to be able to intelligently direct and control others to their own great good, and to know how to develop our own mind and soul to greater usefulness.

What subject can be more elevating? What subject can be of more vital importance to man? Is there any subject that should receive more thought and careful attention? Is there one whom Practical Psychology, in some of its many phases, does not interest? Is there one who has not had at least one psychic experience of such unquestionable nature as to impress him with the fact of the undoubted existence of psychic force and its consequent laws? I am almost positive that nearly every one can and does recall such experiences.

Let me ask if there is one who can honestly say that he, or she, has never at any period of life been influenced in the least by another person?

When a child did you not keep away from the sugar bowl or pickle jar because of the forcibly expressed personality of the cook? Did you not do as you pleased when your father was away from home because your mother had so little influence over you? Did you ever experience a change of heart because of the strong psychic power of the preacher? Did you ever meet a person who attracted you, fascinated you, or controlled you? Did you ever have that experience which so few escape, — falling in love?

If you have had this last experience, or any one of these enumerated, you have been influenced or psychologised ; such is the intimate relation of Practical Psychology to every-day life.

It makes no difference whether you be child, parent, teacher, student, business man, politician, or minister of

the gospel, the way in which you apply the principles of Practical Psychology has much to do with the degree of your success.

“ In the world’s broad field of battle,
In the bivouac of Life
Be not like dumb, driven cattle,
Be a hero in the strife.

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.”

CHAPTER II

PHILOSOPHY OF PRACTICAL PSYCHOLOGY (PERSONAL INFLUENCE)

Man has a body, soul and mind subject to established laws. The body is a physical organization the centre of which is the brain. The nerve force has direct control over the body.

The soul is a psychological entity, pervaded by the universal psychic spirit, the mind being the centre. The soul is influenced by the psychic force.

The mind is that part of man which receives, associates, compares and reproduces impressions, the seat of feeling, willing and desiring, resides in the brain and is controlled by the mental force.

The body is ramified by a double nervous system. That which connects and controls the involuntary organs is the subjective system, and that which connects the five special senses with the outer world is the objective system.

The subjective nervous system has many nerve centres which report to the brain and mind.

The objective nervous system also has a number of nerve centres and sub-centres which transmit messages to and from the mind.

The mind is the great central clearing house for both subjective and objective nerve centres, all transactions being recorded and stored away there for immediate and future use.

The most important functions of the mind are to receive feelings, impressions and ideas ; to record, associate and classify ; to add, subtract and multiply ; to decide, execute and remember.

The mind being the recorder, judge and executor, it is vastly important to know what influences and governs the mind. The mind is influenced by suggestions. Suggestions create impressions upon the mind, and the mind is governed by the strongest impression.

Since it is true that the mind is influenced by suggestion, that suggestions create impressions, and that the mind is governed by the strongest impression, it stands to reason that suggestion is the means by which the strongest impression must be created. Suggestions are conveyed to the mind through both nervous systems,— the subjective and objective. Impressions are the natural result of suggestions, the strongest impression invariably dominating.

Man always does as he himself thinks, not necessarily as others think. He acts upon his own strongest impression, not upon that entertained by any one else. So if we could control self and direct others conscientiously and scientifically we must know how to create a controlling impression in the mind of the persons whom we wish to influence.

The conclusion naturally deduced from the philosophy of Practical Psychology is that the mind directs the physical and mental activities, that suggestion influences the mind, and that man acts upon the strongest impression,— the result of some form of suggestion. It is more important to know how to do a thing than to know why. Philosophy tells us why and the art informs us how.

CHAPTER III

THE ART OF INFLUENCING OTHERS

Practical Psychology includes self-control and the control of others, both the direct result of suggestion. Suggestion employed to control oneself is auto-suggestion, originating from within: Suggestion used to influence, direct and control others is known simply as suggestion, and comes from without.

Methods of suggesting and suggestions may be simple, compound or complex. Self-control has more to do with one's own health and happiness, while the intelligent control of others contributes in equal measure to business and social success. Both phases should be acquired and developed for the betterment of self and the world at large.

If we fully grasp the philosophy and art of influencing others, it will naturally suggest to us the philosophy and art of self-control. Almost any one can readily influence others, but it is a remarkably well balanced man who can control himself under all the trying conditions of life to which he is subjected.

Every intelligent human being is more or less amenable to suggestion, consequently, susceptible to psychological influence. Those who can influence others intelligently are those who can create a strong controlling impression. Those capable of creating the most favorable impressions are naturally the best Practical Psychologists. Impressions are created mainly by general appearance, voice,

manner, touch and timely silence, though they may be made in any way that will appeal to one or more of the five physical senses.

The voice should be confident and positive ; the manner decided and straightforward. An air of confidence, as fully conscious of your ability to perform what you undertake, has an impressive effect, while a hesitating manner and doubtful tone of voice lessen the impression. Confidence will be the result of success, and cannot be feigned or successfully assumed.

Physical strength and size give no special advantage unless they add to the general impressiveness of the operator. The exercise of the will has little to do with conveying or lodging an impression in the mind of the subject, unless it is in perfect concert with voice and manner as before mentioned.

The voice need not be loud or harsh in tone, nor the manner in the least degree rough, but cool, collected, and easy, and all should combine to give the impression of the master conscious of his power. Most so-called Psychologists have supposed (or at least have taught) that the power to control others is a gift, vouchsafed to very few persons ; others have thought that those controlled by them had weak minds, or less will power than themselves ; others, again, have classed their subjects as negative and themselves as positive.

These suppositions are all erroneous, and have no foundation either in fact or experience. It is not necessary that the operator should have more nerve force or will power than the subject, but only that he be intelligent enough to understand the true theory, and be forceful enough to impress the subject clearly and connectedly with the idea he wishes him to carry out. His influence

upon the subject is only impressional. If circumstances did not control persons against their will, it would be impossible for an operator to control others against their will. After a person has acquired positive self-control, no one can influence or control his thoughts against his will, because he possesses a greater power to control himself. All mental actions are referable to the thought impressions. One's actions will therefore correspond to the greatest influence exercised over his thoughts. This, then, is the law governing control of one mind by another.

A plus amount of thought force, directed circumstantially to mirthfulness, makes a man laugh, just as a plus amount of nerve force directed to the liver or stomach causes them to pour out their secretions more abundantly. Whenever a plus amount of thought force is directed to any one faculty of the mind, the other faculties are more or less in a state of negative action.

To illustrate, when a man is angry he does not laugh or reason; when he is deeply interested in some special subject he forgets that he is angry. The operator, taking advantage of this law, can, by directing thought to any one faculty of the mind, produce action of the subject corresponding to the nature of that faculty, just as circumstantial influences do in every-day life. Whatever one thinks he sees, feels, hears, smells, or tastes has the same effect upon the individual as had similar real experiences, and are simply a reproduction of previous impressions.

The reception of a telegram, though it contains good news, knowledge of a horrible accident, the very sight of blood, or even an odor, the thought of swallowing a worm on a berry, or a "spider in the cup," or any unusual disturbance of the elements of nature, recall similar realities and produce the original feeling.

We learned that thought controls the physical activities. Likewise, it has more or less influence over the senses, desires, emotions, and even over the soul. Sir William Hamilton says, "Mind is that which thinks, feels, wills, and desires." If this be true, and the mind is that part of the soul which receives and reproduces impressions, it must be a most important factor in the development of the soul. I know of no subject of more paramount importance, nor one that should be approached with more delicacy, perfect knowledge, and forethought than the human mind. To trifle with it is little short of sacrilege, and the power to influence it should never be used for any other purpose save the highest, for the good of the individual and society in general.

Even the ordinary stage exhibition has a deleterious effect upon the masses, because it emphasizes the complete exhibitional power of one person over another, and as a rule fails utterly to bring out, or even suggest, its high, practical value as a moral, educational, and therapeutic agent. While it is necessary to experiment to some degree to get at the underlying principle, and to develop one in the art, yet this fact should be made perfectly plain to both subject and onlookers.

Please bear in mind that all phenomena induced by Psychologists are constantly occurring in the lives of many in accordance with nature. Persons afflicted with disordered minds, illusions, hallucinations, etc., have always been among us, and will ever continue to be among the inhabitants of the earth. There is not the smallest doubt that the proportion so affected could be immeasurably reduced if the world at large had a practical, working knowledge of Practical Psychology. This is one class of mental sufferers that can be greatly bene-

fited and many of them permanently cured, through the application of Practical Psychology.

Every one is controlled by the strongest impression upon the mind for the time being. For example: a man passing through the woods steps upon a stick; it turns under his feet; instantly he recoils, controlled by the strong impression that he has trodden upon a snake. The stick produces the same psychological and physiological effect as a real snake. In other words, the stick made an impression upon the man's mind which was sufficiently strong and real to control him for the time being. Suppose a friend is entertaining you, and a fire suddenly breaks out; your friend was influencing or controlling you, inasmuch as he held your close attention. The fire makes a greater and far stronger impression upon you, and at once controls you. The strongest impression always controls: a man will do as he thinks, or act along the line of his strongest convictions.

The only way in which a psychological impression can be received upon the mind is through the medium of one or more of the five physical senses. To illustrate: at a child's birth the mind is a blank so far as external impressions are concerned. An object held before the eyes creates an impression upon the mind through the sense of sight. If we speak to the child a suggestion is conveyed through the sense of hearing. By contact with a foreign body an impression is made through the sense of touch. An odor is realized through the sense of smell. A liquid or solid food makes an impression upon the mind through the sense of taste. In short, every impression received upon the mind from the outside world must be conveyed through the medium of one or more of the five special senses. Now, if we are controlled by the strong-

est impression, and the five physical senses are the only avenues through which an impression can be made upon the mind, it stands to reason that an impression sufficient to control one must be made through one or more of these channels. The secret is to be able to create one impression only through as many of the five senses as possible at the same instant. For illustration: let five men represent the five senses. Each man is capable of lifting one hundred pounds. They wish to lift a weight of five hundred pounds. If only one, two, or three lift at a time, they will certainly not create an impression strong enough to raise the weight. If all five lift one hundred pounds each at the same instant, they will accomplish their purpose. Just so, if we wish to produce a strong impression upon the mind, we should bring the one idea to bear upon the mind through as many channels as possible at the same instant.

CHAPTER IV

PSYCHOLOGICAL DEMONSTRATIONS

Before telling you how to influence or psychologize others, I must call your attention to the subject of susceptibility. I can lay down only a few general laws in this brief treatise; the finer and more subtile divisions must necessarily be left for the student to discover.

The degree of susceptibility varies materially in individuals, classes and races, determined largely by the responsive, emotional nature, environment and climatic conditions; natives of the torrid zone being most susceptible, of the temperate zone less susceptible, and those of the frigid zone least susceptible. Plant and animal life belonging to extremely warm countries is, in the very nature of things, highly sensitive and responsive, while life indigenous to cold regions is of necessity cramped and slow of expression.

Temperament also figures prominently as a factor,—the bilious temperament being the least susceptible, the sanguine more, and the nervous, most susceptible.

The bilious temperament is characterized by a large, bony frame, dark hair and eyes and olive complexion. Persons of this temperament require and accomplish a vast amount of physical labor, and are found among the mountains. Abraham Lincoln is a representative of the purely bilious temperament.

The sanguine temperament is distinguished by a round, plump form, large vital organs, full blooded. Persons of

this temperament are mirthful, and like less physical exertion than those who come under the bilious. Grover Cleveland is an example of the sanguine temperament.

The nervous temperament is marked by a delicate organization, generally light hair and eyes, thin, fair skin. As a rule persons of this temperament follow mental pursuits. Edgar Allen Poe typifies this class.

Persons who feel electric sensations in the brain when a large nerve is pressed, are readily influenced or psychologized.

Those having projecting foreheads and large, watery eyes are easily influenced, and are good subjects upon whom to begin demonstrations.

Now that we have the true conception of the philosophy and art of control, and a general idea of susceptibility, I will call your attention to the actual demonstrations, showing how to influence and control others physically and mentally while in their wide-awake, normal condition,—in full possession of all their senses.

Let us begin with the simplest physical demonstrations, contracting and relaxing the muscular system, etc., gradually leading up to and including what is generally known as the higher and more difficult phenomena, such as illusions, hallucinations, delusions, anaesthesia, amnesia, cataplexy, etc.

The first question which naturally arises is, “Who can control others?” Any one who possesses enough intelligence to follow out the simple instructions given herein. Of course the more intelligence and nice tact with which one is fortunate enough to be endowed, the greater number will he be able to influence and to a greater extreme.

The operator cannot have too much intelligence, tact, confidence, and consideration for others. A thorough,

practical, working knowledge of the principles of control will result in more confidence and superiority in this respect to those who lack the art.

The following demonstrations are very good for testing skill in the art of influencing others.

(1) EYE TEST BY PHYSICAL CONTACT

Sit facing the subject; grasp his right hand with your left, placing your thumb in the palm of his right hand. Talk to him in the following manner: "Now I am going to make pressure with the thumb of my right hand upon a large nerve at the root of your nose. You see this forms a complete circuit. Now if you should close your eyes tightly, and should I make sufficient pressure to cut off the nerve supply, you would probably find the eyes fast, and you would not be able to open them as long as I continued the pressure. You may try to open them, but you will find them fast. Will you give it up? Now I will release the pressure and you will be able to open your eyes."

In addressing the subject the operator should make it a point to thoroughly impress the subject with the one idea that he desires him to carry out, laying particular stress upon that which he wishes his subject to do, and not upon the very opposite.

(2) EYE TEST WITHOUT PHYSICAL CONTACT

Say to the subject that in the previous instance you influenced him by means of physical contact, and that now you will show him that physical contact is not necessary.

Proceed thus: "If you will again close your eyes tightly, in just a moment you will probably find them

fast, so fast that you will not be able to open them. You will find it impossible to open them. When I have counted three they will come open. One, two, three.”

Before releasing the eyes the operator might lift the eye lid of the subject, and note the position of the eye. In three subjects out of four the eyes are turned upward and inward, showing principally the white of the eye. This is a good sign that you have influenced the subject.

(3) HAND TEST WITHOUT PHYSICAL CONTACT

Tell the subject that you wish to test his power of concentration. Your conversation should be along a line similar to the following: “You will agree with me that a person can do one thing only at a time, providing he does that one thing with all his mind and strength.” The subject will agree with you.

“Now, if you will clasp your hands and make a sincere effort to concentrate your whole attention upon pressing them together, you will find that they will stick fast, solid. I believe that you cannot separate them, can you? Now you may release them!” With this emphatic exclamation the operator should bring his own hands quickly apart.

(4) CHAIR TEST WITHOUT PHYSICAL CONTACT

While the subject is sitting, approach him quickly with outstretched hand and say in a clear, decided tone of voice, “I think you are fast and unable to get out of that chair !”

In releasing him make an upward sweep of the hands, and at the same instant tell him that he can get up. Gestures, facial expression, voice, manner, etc., should always be strictly in keeping with the idea you wish the subject to carry out.

(5) FINGER TEST

Ask the subject to look closely at your extended finger for a few moments ; at the same time begin to describe large circles with this outstretched finger, making them smaller and smaller as you step back, with the exclamation : “ You will follow my finger ! You will not be able to take your eyes from it.”

If you should not succeed the first time, try again and again until you do succeed. At each attempt give the subject to understand that you will succeed sooner or later.

(6) ANAESTHESIA

Ask the subject to extend his right arm, making it perfectly rigid. Stand directly in front of his closed extended hand, placing your left hand upon his right hand ; then tell him positively that with three strokes of your right hand you will remove all feeling from his arm and hand, “ Now you will have no feeling in this arm and hand, not the least.”

At this point, test the arm with a sharp, perfectly clean needle. Do not use a pin or anything else liable to poison the blood. Pinch up the skin and run the needle through when you have removed the feeling. Command the subject to close his eyes so that he will not see the needle, for the sight might counteract your influence and make him sensitive to pain.

In order to restore the sense of feeling to arm and hand, reverse the direction of the strokes and assure the subject that now he can feel as keenly as ever, that he is better for this experiment.

(7) RABBIT TEST

Have the subject close his eyes, then ask him if he has ever seen a real live white rabbit or the picture of one. Upon receiving his reply add: "I am going to show you a beautiful white rabbit. You could swear that it is as real as any you have ever seen,—a real white rabbit. Now when I have you open your eyes, you will see the prettiest little white rabbit you have ever seen." At this juncture the operator should quickly present to the subject's vision a white object of some kind, a handkerchief will do, affirming that it is a real live white rabbit.

To insure best results to both operator and subject, the subject must be kept under the delusion but a few moments at a time before released.

(8) HOT COIN TEST

Talk to the subject for a few moments about holding hot articles, that you may get him to thinking along this line. Take a coin from your pocket and say to him: "I shall place this hot coin in your hand to see how long you can hold it without burning your hand. You will find it getting hot, hot, hot, very hot!"

Restore the subject to normal state as in former tests.

(9) LAUGHING TEST

Ask the subject to picture to himself the most laughable scene he ever witnessed, then add: "You are going to have a good hearty laugh. You will try not to do so, but you cannot help laughing. You are laughing now, and will continue to laugh louder and louder." It is well for the operator to express intense amusement in his own voice and manner.

Restore subject as in former test.

(10) SAD NEWS TEST

Present the subject a sealed envelope, conveying the impression that it is a telegram containing sad news. The operator must use much sound judgment in lodging ideas in the mind causing depression, especially if there is heart trouble. We are all well aware of the fact that intense sadness sometimes results seriously. Demonstrations designed to afford pleasure should far outnumber those of an opposite character. Often an impression that would give pleasure to one would give pain to another — depending upon the individual's conception.

It would be the greatest pleasure to some persons to see both their living friends and those who have passed over, while to others it would be a source of keen pain to see the departed, or even to imagine that they have seen them.

Illustrative of this last, the sister of an acquaintance of mine in Denver remarked one day that she did not believe that one person could influence another to an appreciable extent. I knew instantly that she was very sensitive and susceptible to influence. I said in answer :

“Do you not believe that I could influence you?”

“I know that you could not, nor could any one else influence me.”

“You believe in life and death, do you not?”

“Yes,” she answered in a surprised, puzzled way.

“Have you any one in the other world whom you would like to see?”

“Yes, my husband,” with evident interest this time.

At this point in our conversation I approached her quickly, pointing in an upward direction, and exclaimed, “There he is now. Look!”

She followed my gaze, stretched out her hands and fell upon her knees, sobbing: "My God! My God! John! John!"

She was so completely overcome that I made all possible haste to wipe out the delusion from her mind. When I had convinced her that it was simply a delusion, she implored me with tears in her eyes never to do that again — a promise I readily granted. The natural result of this somewhat severe experience was that she became a most ardent adherent of the science. A few weeks later one of my pupils treated her most successfully for kidney trouble, when doctors and medicine had failed to even temporarily relieve her pain.

(11) STRANGER INTRODUCED AS A FRIEND

Let the operator enter into conversation with the subject, with the view of centering the subject's thoughts upon one of his most intimate friends. Say to him: "Your friend is here, and wishes to see you. He says that he has not seen you for some time. Here he is. Take him by the hand."

Allow the subject to converse a few moments with his imaginary friend, then slap him on the shoulder and tell him that this person is not his friend, he is a stranger. It is intensely interesting to watch the facial expression of the subject under these various changing impressions.

Restore as in previous tests.

(12) STRAWBERRY FEAST

Impress upon the subject that you will give him a feast. Ask him to close his eyes and then say: "When you open your eyes you will find yourself in a fine strawberry patch. You may help yourself, pick and eat all you want."

Now you may open your eyes and help yourself to strawberries.”

Allow him to enjoy the supposed treat for a few minutes before restoring.

(13) HORNETS' NEST.

Ask the subject if he knows from personal experience what a hornets' nest is. If he does not, describe one to him in such a clear, forcible manner that he will begin to see, hear, and feel the hornets. Your success in most of these demonstrations, especially with new subjects, will depend almost wholly upon your tact and ability to lodge strong, forcible impressions upon the mind of the subject.

(14) PERFUME TEST

Fill an odorless perfume bottle with clear water. Say to the subject: “I am going to present you with a bottle of your favorite perfume. You will find it the very best that you have had in a long time. Smell.”

Restore as in previous test.

(15) SENSE OF SIGHT REMOVED (inhibited)

Talk to the subject a few moments of his susceptibility to your influence and of your ability to remove and restore his sense of sight. Assure him that it will not harm him in the least, then proceed as follows:

“Close your eyes please. Now I shall remove your sense of sight for a very little while. In just a moment, when you open your eyes, you will see nothing; everything will be in total darkness; all will be perfectly black. Open your eyes and you will realize that we are all in total darkness.” At this point let the operator pass his hands before the eyes of the subject to see if he winks or

is able to detect it. This demonstration should not be continued for more than a minute at a time, and should not be repeated often. To restore the subject say : "Close your eyes again, please. Now in a moment you may open them and you will be able to see clearly, better than ever. You will see every object in the room distinctly, and will feel better for having submitted to the demonstration. Your mind will be perfectly clear. Open your eyes now ; your vision is completely restored."

(16) HEARING INHIBITED

Stand directly in front of the subject. Tell him that you are going to inhibit (remove) his sense of hearing by a sweep of your hand before his face, and that you will restore it by a downward sweep of your hand. Say to him : "You can hear now, can you not ? Now you do not." At the same instant make upward sweep of the hands.

To restore the hearing make downward stroke. It sometimes chances that persons who for some reason have lost their hearing partially can have it restored in this very way; especially is this true where there is no organic lesion.

(17) TOOTHACHE INDUCED

Centre the attention of the subject on this topic. Say to him : "I am going to give you the toothache in a very few minutes. You will feel it very soon. It is beginning to ache now. You feel it, do you not ? Why it is jumping toothache. Now take your hand down and I will stop the pain. It is all right now ; you haven't the toothache now, have you ?"

The operator should use manipulation when convenient to do so. Let the student try his skill upon those who

are actually suffering with aches and pains. You will be surprised at the number you will be able to relieve.

(18) MEMORY TEST

Take a child or student and convey to him the substance of the following: "I am going to convince you that you have a very good memory. Of course you know that memory depends largely upon three things—attention, association, and reproduction. Exclude foreign subjects and fix the attention closely upon the lesson which you wish to be impressed indelibly upon your mind, and you will find the task accomplished with much less effort than if you permit the intrusion of thoughts which do not concern the matter in hand. If while the lesson is being impressed upon your mind, you associate the subject matter with the familiar acts of your daily life, you will be able to remember the lesson and to reproduce it faithfully. Now you are going to concentrate your whole mind upon this lesson, make the proper associations, and be able to tell exactly what you have read. You will do it with but one reading."

This experiment may be tried often with the most gratifying results upon those engaged in the acquisition of knowledge in various lines—music, art, writing, reciting, mechanical invention, etc. Well directed, well timed suggestion will always materially assist one. It is worth many repeated trials.

(19) AMNESIA

Impress upon the mind of a sensitive person that you have the ability to cause him to forget even the most familiar knowledge he possesses, in the following manner: "I am going to make you forget your name, the thing

that you have remembered probably longer than you have anything else, that which you have spoken and heard spoken most. You have forgotten it now. You cannot recall it. You may try, but you will find it impossible to recall it."

In restoring his name to his memory simply say, "Now you can tell me what your name is."

Some persons claim that they really do not forget their name but that they are wholly unable to speak it; others say that their name is as completely wiped out of their mind as if they had never known what it was.

(20) CATALEPSY

Have the subject lie down, and proceed as follows: "I am going to make your whole body perfectly rigid. It will not harm you in the least. When your body is perfectly rigid I shall stretch you between two chairs, resting your head and shoulders upon one and your feet upon the other. I shall then rest my whole weight upon your unsupported body and you will remain perfectly rigid. Close your eyes and you will find every muscle contracting. You will be rigid enough to sustain my whole weight."

At this point let the operator have some one ready to help him lift the subject and place him on the chairs as before indicated. Now the operator may step or sit upon the subject's unsupported body for just a moment. Do not prolong this demonstration beyond a very few moments; the subject must not be kept in this condition any length of time.

In restoring him say (when you have lifted him from the chairs to a sofa or floor): "Every muscle will easily relax now. You had better wake up. You are thor-

oughly relaxed and yourself now. What are you doing down here?" Let me add in passing that there is no danger in this demonstration so long as you are perfect master of yourself and incidentally of the situation. Be careful that you do not overload the subject nor keep him long in this state. Nice sound judgment must be used. The weight that he will support will naturally depend upon his general physical strength, and the degree of contraction of muscles attained. In any event the student should not even attempt this extreme until he has become really skilful in the simpler demonstrations through much faithful practical work.

The demonstrations cited here are simple examples of what can be done. They may be varied and multiplied by the student at will. Many kinds of illusions and hallucinations may be induced upon one or upon a number of subjects at the same time.

Let the student remember that the demonstrations in themselves alone are of no practical value whatever, but are simply intended to serve as a means of promoting a clear understanding of the principles involved, and of practically developing the student's personal influence in every-day life.

If they prove a helpful suggestion to the earnest student as to what extent the mind can be influenced in educational, business, and social affairs, and in matters of health, their mission will have been accomplished.

(21) HOW TO APPROACH ONE

Keep foremost in your mind the request that you wish the person approached to grant. Be reasonably confident that you will obtain what you seek. Approach him in a straightforward manner with a cheerful face, looking him straight in the eye, and say after this way ; —

“ This is Mr. Brown, I believe.”

“ Yes, sir. What can I do for you?”

“ I understand that you are looking for a man to take charge of one of your branch offices. I have had much experience in this particular line and if you wish a competent man, I should be pleased to talk business with you; otherwise I will not take up your time for a moment.”

If at this point the man consents to talk with you, it shows that you have secured his attention and impressed him favorably. Now all that remains for you to do is to continue to impress him favorably until you have obtained that which you sought. In other words, you must handle him just as you would a subject, impress him favorably from start to finish. A few words well chosen, strictly to the point, will do more for you than volumes of wandering, halting verbiage.

The same general principles must be applied in selling goods of any kind, in teaching, preaching, and, in fact, in dealing with our fellow-man in any capacity whatsoever, from the very humblest calling to the highest.

Goods, whatever their nature, rarely, if ever, sell themselves, — nice tact and sound judgment in the fine art of pleasing must be always employed to further our legitimate ends.

Salespeople, collectors, insurance solicitors, teachers, preachers, parents, each and all make constant use of suggestion in every conceivable relation of life, and those who are proficient in the art naturally achieve more satisfactory results than do those who go at it blindly.

Successful persons in all spheres of life are good suggestors. It is an art worthy our most earnest efforts, and one within the reach of all who truly desire to improve and advance themselves and others.

One who grasps the psychological principle will at once recognize the fact that the demonstrations can be varied to suit the need and the occasion. A noteworthy example of this is the following incident ;

“ I think,” said James O’Neill, in his talk about the Booths, “ the most thrilling experience I ever passed through was in New York City one time, when quite by accident a number of foreign diplomats from Washington, a few American statesmen, some prominent New Yorkers, and one or two of us professionals were gathered together in a smoking room of the Fifth Avenue Hotel, when somebody asked Booth, who by merest chance happened to be there, if he would not repeat the Lord’s Prayer for the assemblage.

“ We were all breathless with anxiety, at least I was, for seldom would he ever recite off the stage ; but at length he arose, walked to a little cleared space at one end of the room, and began a recital that even after all these years makes me thrill through and through. He said, “ Our Father,” and never before had those two words been clothed with the majesty and reverence with which his look and tone enveloped them. And then he carried us into celestial regions, our spirits seeming to leave our bodies and follow his behest ; he lowered us into depths too dark for Dante’s genius to conceive, or Dore’s pen to portray ; the power exerted over us was simply unnatural. His musically resonant tones sounded slowly through the room, and as he swayed his lithe body we unconsciously followed his motion. It was something horrible, beautiful, terrible, fascinating — I cannot find words in the language to express it. There are none.

“ I would not go through the scene again for a thousand worlds, and yet if I had the opportunity I would brave any danger to hear it once more. Do you understand ? These few score words as delivered by Edwin Booth were the most powerful argument for Christianity that I ever heard, and could every being on the face of the globe have heard them, there would no longer be atheism. Booth strode out of the room when he finished, and a simultaneous sigh of relief arose, while without a word we stole away singly and on tiptoe, and I do not believe that any of us think of that thrilling event without a shudder. He was a great man, a great man.”

— *Kansas City Times.*

Psychological societies should be organized in every town and city for the purpose of investigating, demonstrating and intelligently applying the laws of mind and soul to every day affairs of life. As an auxiliary to the church it would be of inestimable value from every point of view, since the subject matter with which both a psychological society and the church deal is the same (the soul).

Everybody is interested in some phase of psychology and psychic phenomena ; such a society would be a feeder to the church.

Being able to induce all phases of psychic phenomena in one's own home or church society, there would be no dispositions on the part of the church members to go elsewhere in order to gratify their desire for psychic food. Besides such a society would greatly benefit its individual members and through them the community.

CHAPTER V

SUGGESTION CLASSIFIED

Suggestion is a feeling, impression or idea received upon the mind. In the broadest sense, life is but one unbroken series of suggestions. Suggestion then is an indispensable factor in every realm of life,—domestic, educational, business, and social. It behooves us to have a definite, comprehensive working knowledge of the subject.

Let us remember that there are two nervous systems, subjective and objective. The principal function of the subjective is to regulate the internal mechanism, to maintain life; while the principal function of the objective is to regulate man's necessary sustenance to sustain life.

The subjective nerve centres perform their functions perfectly and independently long before the objective centres begin their development by contact with the outer world. They are the first in existence and the last to be affected by suggestion, narcotics, stimulants, a blow or great mental shocks; while the objective centres are last to make their appearance and first to succumb to the various influences.

The objective nerve centres may all be rendered dormant, yet the subjective will maintain life; but paralyze the subjective nerve centres and life ceases. This fact demonstrates that the subjective nerve centres are the vital centres upon which the objective centres depend. In early life the subjective centres control one almost entirely by means of or through the desires. In later

life the objective centres become more developed and take more active control of the ego.

Along with the development of the double nerve centres, reason develops the power to inhibit or concentrate thought, consequently, the development of new nerve centres supervene, or come between the two original nerve centres. As life progresses new centres are formed and many of the old ones become more or less automatic.

Man may have practically thousands of useful nerve centres, the number and quality depending largely upon his own free will, but all must and do report to the one central office, the mind.

Suggestions reaching the mind through the subjective nervous system are subjective suggestions; suggestions reaching the mind through the objective nervous system are objective suggestions.

Subjective suggestion operates between the organs of the body and the mind; objective suggestion operates between the mind and outer world. Each necessarily influences the other, more or less. Hence we see there are certain mental states induced wholly by subjective suggestion and other conditions of the mind induced by objective suggestion.

This fact accounts for the use of such terms as "objective mind" and "subjective mind," "conscious self and unconscious self," "primary self and secondary self," "lower self and upper self," "superior self and inferior self," etc.

For convenience I shall classify suggestion under the following heads: environment, personal suggestion, post suggestion, auto-suggestion, soul suggestion, mental suggestion, hypnotic suggestion, and post-hypnotic suggestion.

In the treatment of each of the above subdivisions of suggestion it will be necessary to exclude all the others, even if they are closely related and intimately connected.

Environment means one's surroundings and naturally contains many influencing suggestions, the general character varying with each individual. These suggestions are constantly impressing themselves upon each individual and in a degree influencing the mind, directing the action, and coloring the soul. Many a one has lost his health, met failure and suffered untold misery because of the baneful influence of his environment. Environment includes sanitary conditions, business and home location, and association, each and every one of which are favorable or unfavorable, and must contribute in a degree to success or failure; "One man's poison is another man's meat." We must use nice discrimination in selecting environment peculiarly suitable to our needs, and through self-control and auto-suggestion allow none but the best, most helpful suggestions to enter the mind and soul.

Personal suggestion is that which arises from the personality of the individual and distinguishes one person from another. Some naturally have a very strong personality while others are not so marked in this respect.

Improvement can be made in this direction by a careful study and diligent practice of suggestion. Post-suggestion is one to be carried out in future time. Auto-suggestion is a suggestion given to one's self. It may be mental physical, or verbal. A resolution is auto-suggestion. Auto-suggestion is the greatest aid to self-control and may be practiced with good results. Mental suggestion is what is known as thought transference or telepathy. This operates successfully only occasionally and under the most favorable conditions. Instances of purely mental

suggestion are few and far between. Most so-called cases are due to simple suggestion reaching the mind through one or more of the five physical senses.

Soul suggestion is when soul communes with soul independently of the senses and of the medium over which mental suggestion travels. Mental and soul suggestion are akin to intuition.

Hypnotic suggestion is suggestion given to a subject after sleep or hypnosis has been induced. Post-hypnotic suggestion is suggestion given during hypnosis with the purpose of being carried out by the subject some time subsequent; it can be given so as to take effect hours, days, weeks or months after the sitting.

CHAPTER VI

SUGGESTION AN AID TO BUSINESS MEN, SOLICITORS AND SALESPeOPLE

Suggestion is the only means by which the minds of business men can be reached. The sum total of knowledge that one possesses may be considered as so many suggestions. Decision of mind and action is influenced by the mightiest suggestion. For example: Place before a man two sums of money, one hundred dollars and ten hundred dollars, respectively, with the understanding that he is entitled to either. The ten hundred dollars out-weighs the one hundred; the difference, nine hundred dollars, constitutes the controlling impression, consequently, decides his action. A business man clearing a certain amount over and above expenses is met by a promoter representing an entirely different line of which the former knows little or nothing, and leads him to believe that by change and advancing or investing a certain sum of money he can reap double his present profits. The difference in what he is actually making and what he believes he shall make is the governing impression and decides the change. Whether the impression is founded upon fact or falsehood, whether the man profits or loses by the change, it is none the less true that it is the deciding, controlling impression.

Occasionally, sharp, shrewd, level headed, practical business men are duped because they do not take into consideration the psychology of the mind,—the power

and art of suggestion. Nearly every man is inclined to think that he is proof against suggestions of sharpers until he has fallen a victim once or twice. I know that I have been deluded, and furthermore, believe that no one entirely escapes forever.

The wise man profits by his errors, seeks the cause, and fortifies himself against subsequent attacks. I am not sure that half the world is under delusion, but I am confident that at least half the people are under delusion half the time and some all the time.

Man reasons from what he feels, thinks, and knows. In other words, he can only compare and judge from the sum total of his experiences (suggestion). In order to arrive at a conclusion or decision, he recalls all suggestions pro and con bearing upon any certain matter. These are placed in the balance, those in favor on one side, those against on the other. It is simply a question which is the mightier, which will cause a difference sufficient to create a deciding impression.

So far I have mentioned only one end of suggestion, the end farthest from the suggestor, the end in the mind balance of the subject.

Now the question is, which way does the operator want to turn the scales in order that the man will decide for or against? If for, then the operator must carefully load that side with suggestions in the form of the strongest possible arguments appealing to the degree of intelligence so that it will overbalance the opposite side, being very careful not to add a single mite to that side.

The same number added to both sides of an equation does not alter the relative value. This is a simple truth, yet many otherwise bright business men fail to grasp it as it relates to personal influence.

In the presentation of any business proposition, one must take into consideration the fact that the prospective customer will naturally and instantly call up all the reasons (suggestions) why the proposition would not interest him. It is the salesman's business to present reasons (suggestions) why the proposition should interest the prospective customer. If these reasons (suggestions) are of sufficient weight to impress him favorably, the work is practically done. A business man always bargains for what he thinks is best. It is not a question if it really is best or if the salesman believes it best. The purchaser, not the salesman, is the one to do the purchasing; he alone is the one to decide, consequently the one to please and satisfy fully.

The great secret in handling men or selling goods is the applied art of suggestion. The art of suggestion is nice adjustment.

There are but three points to remember in order to influence one scientifically: First, secure the attention and good will; second, impress upon his mind, briefly, the strongest, most vital telling points; last, but not least, continue to favorably impress him at timely intervals until he makes a final decision.

There are various methods of securing the attention, and each operates well with a certain class. Men will generally give their unhesitating attention to what interests them most. A good salesman will make it a point to find out the subject of special interest as soon as practicable.

On approaching the person in question, he will in an off-hand, seemingly careless way, make an appropriate remark suggesting the subject of interest, then remain discreetly silent, affording an opportunity for expression

on the part of the party with whom he wishes to deal. Attention having been naturally secured, the next step is to gain his good will. This is ordinarily accomplished readily by manifesting a decided interest in his conversation, assuring him at the proper time and without needless interruption, that you agree with him. If you have handled him scientifically up to this stage you have gained his good will, and he is now in the best frame of mind for you to impress upon him the object of your call. As soon as he has finished what he has to say, instantly give him a post suggestion that will keep him in the proper frame of mind until you have concluded your interview. Failing to make this last suggested point, you might soon lose his attention and good will. Very likely such thoughts as these or similar ones may be obtruding themselves upon his mind. "How long is this fellow going to bother me? What does he want? I am busy," etc. This kind of thinking makes the man uneasy and unfits him to listen intelligently and connectedly to any proposition.

The object of a post suggestion is to make adverse thoughts improbable by distinctly impressing upon the mind the positive suggestion that you wish to see him upon a subject that will interest him, and that you have only a few minutes to give him, your time being limited.

A very good method to impress this idea upon his mind is to pull out your own watch quickly, saying that with his consent you will take three minutes of his time in showing him what you have. Be sure that there is no hitch, hesitation or time lost from the moment you secure his attention until the close of the interview, and be sure to detain him less time than you promised, especially if he is not enthused and does not insist upon your remaining longer. On leaving, give him another post suggestion

that will set him thinking your way and which will prepare him for the next opportune call. Briefly tell him what you believe he will think of the proposition so far, what you expect him to think when he sees things as they are, and that he will be pleased to give you a hearing another time.

Still another good method of attracting the attention is to approach a person suddenly and address them directly and quickly, keeping yourself well poised and looking the party squarely in the face.

To succeed one must continue systematically to make favorable impressions until the final decision is rendered. The harder the prospective customer is to reach the more concentrated perseverance is required. He who has staying qualities, other things being equal, is the one who "gets there."

SOLICITORS

That we may get more practically at the power and art of suggestion, let us take two imaginary solicitors, — one whose psychology is strong and complete, the other whose psychological power is weak, incomplete. We will call one Mr. Success, the other Mr. Failure. Mr. Failure approaches his man in a hesitating manner, and says in a faltering tone: "Mr. Business Man, we would like to have your advertising; we will try to please you; will you not give us a trial?" Mr. Success proceeds in this way: "Mr. Business Man, you have a fine business here, but with the goods you are handling there is no reason why you should not do a larger business. Just see here, I will show you in a few minutes how you can increase your business from one to ten percent." You can see for yourself the vast difference in the psychology of the presentation of this proposition. One is feeble and

incomplete, while the other is vigorous and complete. Mr. Failure's argument contained no suggestion that would gain the attention or enlist the interest of the man approached, while Mr. Success' argument, from the very start, contained a well put suggestion which at once commanded his respect and kind attention. He said in the beginning that he already had a good business, and completed his statement in the same breath with the suggestion that he deserved a better business and that it could be increased from one to ten percent. Furthermore, he had the man's assent and began to explain how he could increase his business — making the interview complete. Now, Mr. Failure's argument did not contain one of these essential suggestions. This is the very reason why so many solicitors in all walks of life fail, because they do not understand simple suggestion. The best solicitors are good suggestors, not voluminous talkers.

A well-known life insurance president once said :

“ There are many brilliant talkers who can invariably convince a man that he needs insurance, yet who fail as agents simply because they do not know how to close a deal ; they seem to lack that delicate insight and understanding of the workings of another mind that tells a good solicitor just when his “ prospect ” is ready for the final thrust. Such men lack tact, a quality which should be inborn, but which can be cultivated and developed in a marked degree, if a man gives his mind to it, and is intelligent enough to profit by experience.”

That failure to close a deal is more than often due to a lack of “ that delicate insight and understanding of the workings of another mind,” is unqualifiedly true. He further says that “ Such men lack tact, a quality which should be inborn, but which can be cultivated and devel-

oped in a marked degree." Now from my point of view tact is not necessarily inborn, but is cultivated and developed through a practical working knowledge of the human mind, in a word, *finesse*. Tact results from definite knowledge; actual practical experience is necessary to this end.

Comparatively few business men, keen and bright as they are otherwise, realize even faintly to what extreme the mind can be legitimately influenced by simple, direct conversation scientifically conducted.

Brilliant talkers are not always the most successful talkers, for obvious reasons. To be truly successful, it is absolutely necessary that one should possess so thorough and clear a knowledge of the mind that he will be able at once to detect the effect of his words upon the mind of another; realize as quickly when the other party wishes to do the talking, and have himself so well in hand that he will stop talking at the right time.

The most successful solicitors are those who talk little, but profiting by the knowledge gained from actual experience, know when to talk, how to talk and when to be silent.

Some are, no doubt, born brighter than the average, but tact is something that must be developed, and if we wish to be the happy possessor of more tact, so often the magic "open sesame," we must surely set about acquiring more scientific knowledge of the human mind.

The psychology of a solicitor might be best considered under two heads, — the general impression created by his personality and appearance, and second, the impression created by his argument.

The personality, manner, and dress should be in keeping with the public idea of a solicitor. The argument

should have for its foundation truth and merit, and should be presented in a manner that will harmonize as consistently as possible with what your listener believes to be true. Let it appeal strongly to as many of the five avenues as possible. The mind is the instrument to be reached, the senses the strings upon which to play. Learn which avenues are most important so that you may economize your forces. The relative importance of these senses depends upon the degree of cultivation; sight comes first in most persons as more varied information is received through this channel than any other. Next in order, comes hearing, then feeling, tasting and smelling. Playing upon the mind by means of these five delicate strings is just as much, or more, of an art as is playing upon any musical instrument.

The art of successfully directing others is variously known as tact, personal influence, suggestion, etc. To fully appreciate what I have been telling you it is really necessary to witness and to perform a great many psychological demonstrations upon those in whom you have confidence.

Every successful solicitor must be proficient enough in the art of psychology to secure the attention of his prospective customer, to impress him favorably and to continue these favorable impressions at proper intervals until a final decision is reached. Suggestion is the solicitor's best friend.

SALESPEOPLE

What applies to business men and solicitors in handling men and selling goods applies equally to all salespeople in large or small establishments. Selling goods is an art; character reading and the fine art of suggestion constitute salesmanship.

Salesmanship is an art involving goods for sale, customers to purchase, and salesmen to sell. All houses have each of these, yet all firms are not equally successful. Why are they not equally successful? The main reason is because the degree of art in salesmanship varies.

Now what is art in salesmanship, and what are the factors? The two vital factors are the customers and suggestion. Art in salesmanship consists in correctly (comparatively) sizing up the prospective customer according to his caliber and responsiveness to suggestion, and in remaining silent or saying and doing the right thing at the proper time. In a word, salesmanship is adjustment.

To improve the art of salesmanship one must necessarily study the responsiveness of customers and the effect of suggestion upon them. In plain English, the art of suggestion covers all there is to salesmanship outside of a general knowledge of the goods which any salesman, good, bad, or indifferent, is supposed to have.

If suggestion is the all-important factor in salesmanship, what, then, is suggestion, and can the art be acquired? "Salesmen are born," as the saying runs. I freely admit that they are born, but certainly not with the fine art of salesmanship fully developed, any more than men are born with fully developed art along other particular lines.

The parents of many skilled carpenters and expert chauffeurs knew absolutely nothing of these occupations, so how could their progeny have been born with so-called inherited "gifts" of which the parents were totally ignorant? There are draft horses and race horses; each class requires special training; so also are there different classes of men. The sales class must be developed into

first-class salesmen by special training in the art of suggestion (salesmanship).

How do believers in inborn qualities account for the fact that for generation after generation there has been, let us say, no intemperance in a certain family. Finally, one member takes to drink. How could one say that this trait is inborn and not acquired?

The carpenter, chauffeur and drunkard surely would not have developed along these lines had they not given attention to these subjects and learned their lesson from observation and experiment.

The carpenter acquired the fundamental principles of his trade; he learned to detect and classify the different woods, and knew from experiment the necessary tools which lent themselves best to his labor.

The chauffeur acquired an intimate knowledge of the various parts of the delicate mechanism of his machine, through attention, observation and experiment.

These examples must make it plain to intelligent, thinking men and women that all art is acquired and developed through knowledge and experience; consequently the art of salesmanship is an acquired art, and not a "born gift." Intelligent salesmen, under a competent instructor, can develop the art in a greater degree; the more intelligent the salesman the greater the value of the instruction to him.

The caliber of the salesman, dress, manner of approach, facial expression, gesture, speech and timely silence, are all vital suggestions; each has an effect upon the prospective customer, and should be studied separately and jointly in various combinations.

These are the vital points of salesmanship, and have to do with human nature and the psychology of the mind,

not with any inborn mystic power, nor with the position of the planets at the time of birth of either salesman or prospective purchaser.

If you would succeed, study your business, human nature, and the psychology of the mind. Nothing gives a clearer insight, a deeper and more exact knowledge of our fellow-man, than the practical study of experimental psychology; the art of directing the attention, securing the good-will, confidence and co-operation of those with whom we come in contact.

A truly deplorable weakness in salesmanship is due to faulty character reading. However, this in itself would do really very little harm if the salesman understood the power of suggestion sufficiently to prevent him deliberately conveying this incorrect idea to the prospective purchaser. To illustrate, I will append a recent experience of my own in one of Boston's large and best stores: I purchased a pair of trousers and found them a trifle tight. The salesman assured me that they could be altered so as to fit perfectly and I left them with him for alteration. When they were delivered they were still tight so I took them back myself. The floor-walker referred me to the head of the alteration department. On approaching the gentleman, I began to tell him where the trouble was, thinking that ten seconds of lucid explanation would save him and myself further annoyance, but he abruptly cut me short. When the trousers were sent me a second time the same old fault remained. Nothing was left me but to return them again, so back I went fully intending to give the fitters one more trial. The same gentleman greeted me with, "It is strange that this great big store cannot please you." I replied: "It is not a question of pleasing me; it is simply a question if this great big store has a tailor

who can alter these trousers properly.” At this point he called the tailor. I politely informed the head of the department that I had no more time to waste. The money was refunded. On my way out the floor-walker asked me how I made out. I told him how the man had misjudged and mistreated me. I was more than surprised to learn that he had been many years with the firm and drew a salary of four or five thousand a year. On being told this, I exclaimed: “Indeed! What would a good man be worth?” Now had he not taken such particular pains to impress upon me his false conception of my character and motive, I should have overlooked his previous brusqueness, and no doubt would have become a steady customer.

A salesman should always assume that a prospective customer has the very best intentions, and never tell him or even intimate otherwise. Sometimes persons are more or less embarrassed and appear the very opposite of what they really are. A first-class salesman will never lose self-control and poise. A pleasant face and agreeable manner attract; the reverse repels. Customers, as a rule, do not read the mind and heart of the salesperson, but are impressed by the appearance and manner.

A first-class salesman is one who can sell a person what he calls for, and who has the inclination and tact to direct the customer’s attention to other goods that he is likely to need, thus creating the desire which may result in an immediate or future sale.

CHAPTER VII

MANAGEMENT OF CHILDREN IN THE DENTAL CHAIR

[Address delivered before the Massachusetts Dental Society]

The management of children in the dental office is a matter of keen knowledge of child-nature, and the fine application of tact as practically applied to dentistry. Dr. Eaton has thoroughly covered this subject in his able paper, and shown us how to apply general principles in the particular cases which he cited.

A practical working knowledge of just how to handle children in the dental office must be acquired and developed from actual experience. Not being a dentist, I can simply give you general principles in the art of control deduced from my own personal experience with men, women and children in my particular profession.

A driver of high-bred trotting horses would scarcely expect to get valuable pointers in driving from a man who handles draft horses, ponies, or mules. You can readily understand that my relative position to you is that of the cart driver to the expert jockey.

Were it not for the demonstrated fact that burly blacksmiths have become expert in mechanical dentistry as well as remarkably successful in delicately handling men, women, and children in the dental office, we would not be here to-day discussing ways and means of mutual improvement—in a word, the Massachusetts Dental Society would not be in existence.

Since child-dentistry is an avowed necessity, it behooves every intelligent, progressive dentist to look about him for improved means, methods and suggestions by which he may be enabled to perform the duty with credit to himself and his profession, and with greater satisfaction and comfort to the little patient.

It is now in order for me to give you a few general principles, which I will illustrate with incidents from my own daily experience, showing the practical application.

1st. One is controlled by the strongest impression made upon the mind ; in other words, one will do as he thinks and not as others think.

2d. The mind can only be fully occupied with one idea or sensation at a time.

3d. The senses are the avenues through which suggestion reaches the mind.

4th. The mind directs all emotional and physical activity.

5th. The mind of another is influenced by means of suggestion.

6th. Suggestion is expressed, or exerted by the operator's general appearance, gestures, facial expression, and verbal suggestions. Everything should combine and harmonize to convey the one leading idea which he wishes the patient to faithfully carry out.

7th. The physical expressions, verbal suggestions, and ideas of the operator must harmonize, or be adjusted to the one whose confidence he desires to obtain.

Success in influencing and controlling children, or indeed anyone in any sphere of life, depends wholly upon the above named general principles being put into intelligent practice.

One of my pupils, a physician, on coming to me for his

second lesson, told me that he had been very successful in controlling his oldest boy psychologically, but had utterly failed to influence the younger one. He wished me to tell him why he had failed. I asked him to describe the nature of the two boys. When he had done so, I explained to him that the boy whom he had failed so entirely to influence was much more active in mind and body than the older one, and that he himself was too slow for the boy,—he bored him. In order to influence him, he must whip up, be more active in body and mind, and give the verbal suggestions more rapidly. He stated on his return with much satisfaction that he had been successful after following my suggestions in the case.

Another pupil, a lady, brought her youngest daughter upon whom to demonstrate and illustrate the lesson,—the control of one mind by another. I had successfully demonstrated the first lesson upon the mother to her great satisfaction, and she had the utmost confidence in my ability, but not very much in her own. The mother and child of about ten years had scarcely seated themselves comfortably when I tried to induce the child to talk about her school. As I had another pupil coming at the close of that hour, I naturally hurried the child too much. It being her first visit and I an entire stranger to her, of course, there was more rapid mentation than usual going on in her little brain. I fully realized these unfavorable conditions, but told her mother that I would try to influence her. I attempted to hold her spellbound in her chair, but failed to do so, as I knew I must, considering existing conditions.

This failure surprised and excited the mother. She exclaimed, "Well, I do not see why you cannot influence my child; you influenced me!"

I said to her, "Madam, your child is somewhat excited." "My child is not excited, and I want you to influence her," was the reply. "You do not understand me," I said. "Of course your child is not excited in the broadest sense, but I am a stranger to her, consequently there is more or less rapid mentation going on in her brain; in other words, I have not taken the requisite amount of time to induce the most favorable state of consciousness for the reception of a new idea. If you will bring her the next time you come for a lesson, I will not be so hurried and will influence her for you." When the mother returned for her lesson, she brought the child as I had requested, and I was successful in controlling her to any extreme within a few moments after she had entered my office.

These two attempts fixed indelibly a principle in the mind of the mother which I wished to impress upon her during the first lesson. In no other way would I have lodged this truth in her crude state of mind. The principle is to prepare the ground before attempting to sow the seed.

A gentleman engaged in the grocery business called upon me for general information. He told me that he did not have much faith in this power, yet, if there was anything in it by which he could increase his health and make him more successful in business, he might take it up. During our conversation he expressed great doubt as to there being anything in it for him. However, at the close of our talk, he paid me one-half the amount for full course of instruction, saying that he expected to leave the city for a week or two, and on his return would pay the remaining half and begin instruction. Two weeks, three weeks, four weeks, five weeks, six weeks rolled

away, and still no sign of the gentleman. At the end of this time, I wrote him suggesting that he begin his course of instruction before I left for my summer vacation. He came in answer to this, and said that he had not felt in good spirits, and had decided that he would not take up the instruction, that he preferred to lose what he had paid rather than risk losing a similar amount. I asked his reason for changing his mind. He said that a friend had discouraged him. I asked if his friend knew what he was talking about. He said he thought not, but was of the opinion that there was nothing in it. "Well," said I, "you take the advice of one who does know, pay the balance, and proceed with the instruction immediately. You are the very man who sorely needs such instruction." The result of this encounter was that the gentleman was on hand promptly that same evening at seven o'clock for his appointment, but had again changed his mind. It took just about one minute to change his thought in the direction that was surely for his own best interest. However, he still insisted that he did not believe in the influencing and controlling power. By way of answer, I called his attention to the fact that his mind had gone through many changes, and that more than likely he would have to be knocked down and sat upon before he would realize the truth. Following this up, I influenced him so that he could not possibly open his eyes, and begged me to release them. Before he had time to forget the power of influence, I made him admit that he believed in it from personal experience, and that he was so thoroughly under my control that he was unable to resist it.

The most remarkable case which I will lastly and briefly mention to impress upon you this matter of adjustment, is a patient whom I have at the present. I first

learned of the case, and was engaged to do something for him, if such a thing were possible, about the first of May. To use his mother's language, "If you put him in a hole he would simply stay there." He was very morbid and ugly, and often wept for no apparent reason. No effort to get him out or even near a window proved availing; nothing in the world had the slightest interest for him. My first visit was a brief one, about one minute, and my reception was not very cordial. I called every other day, gradually increasing the length of my stay, until at the present time, I find it advisable to spend a half hour with him each time. We take delightful walks together and have most enjoyable talks on various subjects. Altogether the acquaintance has proved one of mutual benefit and pleasure. He has entertained me several times with sweet music, and his gentle manner is most attractive to me. He has been to see me at my office, also.

Adjustment, harmony, naturalness, skillful suggestion, and love for mankind explains it all.

Successful management of children depends as much or more upon what the operator does not say and do as upon what he does say and do.

Don't tell the child that you will not hurt him.

Don't talk too much.

Don't be excited or undecided in the presence of the child.

Don't let him see the instrument in your hand until absolutely necessary.

Don't make any false movements.

Don't ask the child if he wants his tooth attended to.

Don't make unnecessary remarks.

Following are a few things you might tell him : —

Possibly your experience will be more pleasant than you think.

Come right along with me and we will make things just as comfortable as possible for you.

I think you are as agreeable and pleasant a boy as I ever saw.

If the dentist will eliminate those things which he should not do and say before children, his success in this particular line will be increased in the same proportion.

The extreme susceptibility of children often makes them more difficult to manage than adults, as the adjustment must be on a finer scale. This brings up the subject of self-control and perfect mastery of self. Study child-nature, increase your psychic power and control your self.

CHAPTER VIII

SELF-CONTROL

The control of self constitutes the intelligent direction of will and perfect development of motive, thought and action. Self-control forms the most solid basis for the control of others. In its best sense, self-control means something more than simply moving the body from place to place, or directing at will the various movements of the muscles. It signifies a power beyond that which finds expression in wilfulness and stubbornness. It means perfect control of every organ and function of the physical body ; it means the ability to master thought and change its character at any moment we choose ; it means control of the emotions which arise within and the sensations which come from the external world ; it means health, success and happiness in this life, and who dares predict what it may mean in the future life? We do not presume to penetrate the veil which separates us from the other side of life ; but we believe that the practice of self-control in this life will take nothing from the next. On the other hand, I firmly believe that it will lead to and enhance the purer and more perfect life to come. It is my purpose, however, to confine myself to the life we are leading in this world. "Sufficient unto the day is the evil thereof" has a practical meaning for everybody. If we make the most of our talents each day we live, the future, wherever we may meet it, will find us more completely developed and prepared to cope with our destiny.

The quickest way in which to learn what perfect self-control is, and what it is not, is to bring into contrast the two extremes in this respect. We are all acquainted with persons who have almost perfect mastery of themselves in some particular; they have absolute command of certain portions of their bodies, some faculty of mind, some special kinds of emotion or incoming sensation. We meet these people every day and note the various lines of development in which they have gained particular strength of function. We occasionally witness exhibitions of their so-called gifts and extraordinary powers in public.

Then again, we know of remarkable talents, bordering upon the supernatural, which have been developed through suggestion or psychological influence.

These and other facts lead us to believe that it is possible and probable that one may develop himself along any line where others have been successful in attaining perfect control of themselves. It is simply a question of desire; learning how, and devoting a little time to it systematically every day.

Self-control is the natural out-growth of well-directed thought and action with sufficient motive to establish the habit of keen observation, and the judgment of practical experience.

Observation and experience vary with individuals; therefore, the methods of attaining self-control must likewise vary. The student must keep in mind the general principles which he deduces from his own study, observation and experience and follow them to the best of his knowledge and not according to the knowledge of others, for every principle is susceptible of countless applications. First, be sure of the principle.

The following general principles apply to every one and must be firmly fixed in the mind. They should be carefully taken into consideration in every conscious act until they dominate us unconsciously and automatically.

The best development follows judicious thought. Desire a more perfect development and then inspire within yourself an implicit faith in its attainment. Do not exhaust your thinking power by constant attention to this subject or any other.

In attempting to acquire self-control, will-power, etc., many persons over-tax the intellect by constant thinking upon one subject. Abnormally determined effort retards healthful development instead of facilitating its acquirement. We all know scores of persons who have drawn too heavily upon their vital force by attempting to cultivate self-control, concentration, etc., through some unnatural and forced method.

Self-control and concentration do not imply that one should always be self-controlled and concentrated. Self-control involves the power of relaxation. More rest and poise and helpful suggestions are the remedies for persons overworked. Be wise, confident and free from anxiety; be willing to receive as well as to give suggestions.

The most healthful development and growth follow systematic exercise; but be careful and not over-do it. That which you exact from yourself can be gradually increased up to a certain point. Beyond that, much caution is needed.

Wholesome, nourishing food is essential to supply the fuel demanded by exercise. Every part of the human machinery must be cared for. "A chain is as strong as its weakest link"; so it is in a sense with the human being.

The criterion for human development is Nature's method. According to this method, the direction of any force follows lines of least resistance. So, if we desire to develop any portion of the body, any faculty of the mind, or any function of the soul, we should make the resistance easy. This will allow the psychic force to reach the organ, the faculty or function. For illustration, a child passing a shop window catches a glimpse of some new toy or doll which strikes her fancy. Instantly, the child is held spell-bound, the eyes are open wide, the mind is a blank for everything else, for the time being, while the one object of attention is impressing itself forcibly upon the mind. The little one remembers this new toy, and is able to reproduce the impression in mind for weeks and years after. Why? Because there was no force exercised by will on the part of the child to cause resistance to the fixation of the objective impression. The child had not learned any artificial method of concentration. In other words, the mind was perfectly passive, and consequently very receptive to the impression.

Many persons are under the delusion that attention and concentration are wholly active efforts, rather than a state of passivity of the mind.

In practicing concentration, one should cultivate the habit of exclusion, or the shutting out of all other ideas, save the one which he wishes to dominate and develop him.

It is almost impossible to grasp the philosophy and art of self-control until one has had such practical experience in influencing and controlling others. In like measure will more light be shed upon the control of self.

Motive, action and poise are the principal qualities that contribute most to self-control.

MOTIVE

What is motive? Motive is the higher offspring of desire, the strongest conscious dominating impression which furnishes inspiration in daily life.

A newly born babe has desire but no motive. Motive does not begin to show itself until conscious suggestions enter the mind. Motive is developed hand in hand with conscious suggestion. When a child becomes even dimly conscious of his surroundings, the development of motive begins. The more keenly conscious he becomes of ideas, the more marked is the motive. The consensus of all suggestions received decides the ruling motive and its quality; hence the importance of coming in contact with best suggestions.

The ruling motive changes with every period of conscious life. A child's motive is to satisfy his desire; a young man's or woman's motive is to obtain a thorough education; a mature man's to succeed in business; the retired wealthy business man's motive is to enjoy the wealth he has accumulated; while the talented, loving wife's controlling motive is to make home happy. It is most desirable to possess the best and strongest motive that it may serve us well during each of these changing periods.

Motive from a psychological point of view is the cause of action; therefore, that which causes action is motive. If this be true, then motive and action are so closely related that one must necessarily affect the other.

If a successful life depends upon actions, and actions rest upon motive, it naturally follows that motive is of paramount importance; consequently, it should be of the highest, purest, most practical and best quality attainable.

Since action depends upon motive, it is evident that man has as many motives as activities. He has leading motives and subordinate ones. Motive is subservient to desire. Quality, power and persistence are three essentials necessary to a desirable controlling motive.

One should first carefully examine and critically analyze his own acts, sensations and thoughts, and so honestly endeavor to plainly discern his own primary and secondary motives. This self-knowledge will doubtless suggest the necessity of a higher standard and will also serve as a key to the motives of others.

Examine your own motives in the light of human reason and conduct, from both your own standpoint and that of others, always remembering that we do not "see ourselves as others see us."

Should we find our leading motive lacking in purity, breadth or practicability, we should resolve to improve it by following out such lines of conduct in daily life as will aid us to develop a clear-cut, straightforward, positive, practical motive. The office of motive is to create power; consequently a clear, well defined motive will add much to the power of physical and mental activity. These in turn will contribute to success in every department of life.

Failure can very often be traced to the want of a strong controlling motive. Do not wait for others to come along and develop motive for you, but get at it and do it yourself; then it will be done right.

It is just as absurd to think that others can develop motive for you as to believe that the teacher of physical culture can develop you by exercising his own muscles. Have more faith and confidence in your own ability to develop yourself; never lose sight of the fact that others can direct and assist you materially, but it is necessary that you should have the experience.

Nature requires time for well-rounded, full development. You can facilitate matters by taking good care of your health and profiting by the suggestions and exercises given herein. Yet in a measure you must rely upon your own common sense and good judgment. You must bear in mind that exercise is the law of growth in the cultivation and development of motive, as well as in the development of any active quality or faculty. If you should build a house you would expect that a certain amount of time and physical and mental labor would be required to insure symmetrical completeness. It would be necessary to have faith, too, in order that your original motive might be carried out satisfactorily. Should the building you have in mind be a large one, and after working for a little time you should tire and come to the conclusion that you are making too slow progress and abandon it, that would demonstrate that your original motive was decidedly wanting in the staying quality.

This should be a suggestion to you that you need to cultivate and develop a stronger staying motive. The only thing to do, then, is to look the ground carefully over, draw new inspiring conclusions, and make a renewed attempt.

Repeated attempts are repeated exercises; there is nothing like them for developing along any particular line.

Some of the most successful men known to the world have had the greatest number of failures, but like the child learning to walk they were never discouraged, but, on the other hand, were encouraged because of the greater strength gathered by the exercise and consequent development really reaped through the failure and renewed effort.

I do not know of any one quality which militates so

positively for success or failure as does a persistent staying motive.

To properly develop motive much serious thought is necessary. Right thinking must be followed up with earnest, correct activities in the form of honest dealing with yourself and mankind in general.

Weak or divided motives result in uncertain and weak physical actions which do not reach the dignity of activity until one motive gains definite ascendancy over the others and rules them, uniting all together in one leading purpose.

The initial attempts to ride a bicycle provide good illustrations of the relative value of motives, the attendant action and the subsequent activity which the learner attains by renewed effort. The leading motive at the outset is to acquire the ability to ride a wheel. Before the matter is given serious attention, or before the wheel is mounted, the accomplishment of this purpose appears, to the average person, to be a simple thing to do, involving an unbroken process of both mind and body. Upon a trial, however, the leading motive, which appears so easy, is invaded by other motives in somewhat the following manner :

On mounting the wheel a secondary motive appears indispensable, as, in order to ride it, one must learn to balance himself upon it. So the motive of riding is displaced as the leading one, and that of keeping the balance takes its place. The next motive, which comes into view as necessary to the success of the operation, is the fact that, unless the pedals are kept moving forward at a certain rate of speed, the motive of balance is not accomplished. So the motive of balance is changed to that of keeping the pedals in motion by force exerted upon the muscles. The next motive that comes to the front is the

frequent necessity of turning the handle bar in the direction of the falling machine, to preserve its equilibrium and to go in the right course, avoiding obstacles. Uneven surfaces are then found to enter into the process requiring the consideration of varying the amount of muscle-force expended. With the attention of the novice divided between these many motives, all of which, at first, seem to be equally important, the untrained mind is found to be inadequate to cope with the demands of the process successfully. After repeated trials, however, the leading motive of going from one point to another reasserts itself, usurping all the others, which become subordinate and are finally relegated to unconsciousness.

We can see first that the dividing of the attention among many motives not only weakens them, but it reveals a weakness of mind in respect to the intelligent directions of its powers upon the body, causing it to lose sight of the ultimate purpose of its action under the strain of multiplicity of detail. The subordinate motives which finally group themselves obediently under the leading motive of starting at a definite place and going along a certain course, arriving at a definite destination, call for more activity of consciousness than it can at once sustain. In other words, the mind must have learned to group the different actions involved before it can direct the body to carry out the complete act. Aside from such required association of ideas, the necessary physical basis must be created by the mind for the bending of its forces into the desired direction, which admits of the requisite degree of activity without mental strain.

Leading motives also should be so thoroughly developed and grounded in us that they remain more subjective than objective, resulting in unconscious power rather than a

conscious force. This unconscious motive power will then direct all our thoughts, actions and feelings in the very best direction with little or no conscious attention, thus leaving the mind unincumbered to attend to and cope with new matters which may arise and require its attention for the time being.

All desirable, useful and noble motives and qualities should not only become second nature but first nature, a part of our real selves.

After examining and strengthening our own motives for further development of self and others, we should study the motive of others. That we may become master of self and perfectly competent to scientifically direct, influence, develop and control others it is absolutely necessary to begin the acquirement of the fine art of controlling. In this way one will become so familiar with the art, and it will be so thoroughly grounded in his very nature, that he cannot fail to win the confidence of others and be more successful in any legitimate undertaking for which he is naturally qualified.

The first thing that we should be able to do before even attempting to influence others is to determine their leading motives ; the second is, to have a proper and sufficient motive for desiring to influence them.

The only sure way of determining one's motives is through a knowledge of his action and thoughts. Actions are the result of thought, and motive is back of thought. We can study ourselves from within, but to study strangers we must go from without inward to the centre or motive. We know our own motives, but we do not know the motives of others except as we observe outward indications. Hence it follows that the next indispensable acquirements are keen perceptive faculties, a sharp eye,

an acute sense of hearing, and a good, clear, broad understanding.

Remember that outward expressions indicate the tenor of thought and motive. One glance of the eye at a stranger will indicate to the most casual observer if he is a farmer or a doctor, a common laborer or a priest. The expert character reader, with nicely developed faculties, will be able to make closer distinctions, tell approximately the relative length of time spent in the pursuit of a number of occupations ; in fact, almost unerringly read one's very thoughts, motives and desires. Character reading materially aids us in determining motive, and can be developed only through observation, reading or experimenting upon persons in a psychological or hypnotic state.

Do not forget that climate, temperament, environment and education are important factors in creating motive, consequently they must be given equal consideration in determining motive. This plainly important fact must be taken into consideration, too, in determining susceptibility to various influences as well as to the influence of another person. One should make a study of others as far as possible, keeping clearly in mind the points brought out on Motive.

A high standard of motive is imperative in the acquirement of knowledge in human development and progress as well as in any business or professional pursuit of life.

Deeds of sweet charity and hearty beneficence should mark our pathway here and there, as we go through life, in the same proportion that we are favored with blessings of knowledge and this world's riches.

Good deeds and kind thoughts bring out the very best activities, and make prominent the highest type of human motive.

Correct thinking and decided doing should be our watchword.

Desire the highest, best motive.

Have faith that you can develop a higher and more practical type of motive.

Resolve that you WILL develop a better motive.

Keep an eye on your secondary motives, desires and purposes in every-day life ; see that they come from a pure heart and clear conscience. Remember, little drops of water go to make up the great ocean.

Suggest to yourself morning and night, just before rising and after retiring, that you WILL have a better, stronger and more powerful motive.

Let others give you clear, forcible suggestions along this line.

Exert your influence upon others quietly and persistently by suggesting the importance to them of a high, strong and pure leading motive.

Read and reread everything you can procure on motive, especially pertaining to the motive of great and successful men.

Feel confident that your motive is developing daily. Do not be over-anxious about it.

Let your conscience be "void of offense toward God and man."

ACTION

Action is the natural result of motive: where there is action there must be motive. Without action there can be no progress or growth. Hence, we see that motive, action and growth are intimately and inseparably related; it is impossible to treat one without taking into consideration the other two. To illustrate, you have a motive in reading upon this subject. Let us say, that your motive

is to cultivate and develop a more perfect action and more healthful activity of body, mind and soul. Reading upon this subject of motive immediately creates greater activity of mind. This activity causes clearer mind-action, which in turn imparts more decided action to bodily movements and soul qualities.

Under Motive, the initial attempts to ride a bicycle were used to illustrate the difficulty of coping with a diversity of motives, before the subordinate ones were relegated to unconsciousness. This difficulty was the constructive process of the mind, making permanent in the physical organism the ability to execute a combination of actions, all of which related specifically to a unit of motive and, as we see now, to a unit of action also. This brings into view the intimate relation of motive and action, to the extent that whatever is true of the one is equally true of the other.

Action is life. Life replete with teeming activity is requisite to health, happiness, longevity and success. From the standpoint of life, action and motive are counterparts of each other, both constantly act and react upon each other. Action plays an all-important part in the scheme of the universe. It is evident in the animal, vegetable and mineral kingdoms; change is incessantly going on in every atom. It is manifest in the many worlds which together make up the great solar system.

Motive creates action; a strong motive produces a correspondingly strong degree of action, thus increasing activity. Activity vibrates in every part of man's being. It is necessary to health, to success in any business or profession, in the acquisition of knowledge, or the practical application or imparting of such knowledge for the ultimate good of others.

Well-controlled and intelligently directed action has much to do with the controlling of self and others. It also furnishes the key to the development and exercise of personal magnetism. One should always be on the alert for the most healthful, well-controlled activity of body, mind and soul. Not to over-do or under-do any part of ourselves, requires almost absolute knowledge of our capacity, endurance and the most keen discretion of judgment.

We often neglect to comply with nature's conditions for keeping our storehouse supplied with fuel. Then again, too great demand frequently exhausts the reserve. The demand should not be greater than the supply, nor the supply appreciably greater than the out-put, for should the reserve force keep gradually increasing, it would finally do inevitable damage in bursting the outer walls, so to speak; we would all "go to pieces" as many of us unquestionably do for want of sufficient outlet for the activity of our physical, mental and emotional natures.

Motive implies action; action in turn, implies something to be acted upon. The supply and expenditure of force should be in keeping with the amount of work required, or the point of resistance which feeds the activity.

If the length of life in most persons could be measured by the actual practical work performed, it would be very short. It often seems that those who accomplish the most work which counts, expend less force than those who never make much headway. The only way in which we can explain this, is that there surely must be a great waste of life's force in the way of worry, fear and in the effort directed upon things which do not count. If this leakage could be arrested and the attention turned to more practical, effective and healthful exercise, the conse-

quent results would be far more satisfactory in every sense.

Alternate exercise and rest sustained by sufficient nourishing food, directed by an intelligent mind, is the only royal road to decided action and perfect healthful activity. Too much cannot be said upon the relation which should exist between exercise and rest.

Thousands upon thousands are actually suffering keenly for lack of a more equal and more harmonious adjustment of the two. Nature has ordained that everything within her dominion should have change. The planets are continually changing their position; the earth has different seasons as well as the alternate change of day and night. Since man is endowed with a threefold nature, he, too, requires change that his physical, mental and emotional natures may receive alternate and equal development and exercise.

A very safe rule to follow is, never use any one part of the body or mind until you become tired; stop just before that point is reached. If the exercise is of a mental nature, then change to one which will call into action the physical or spiritual. When you have exercised enough along any one line, relax and take complete rest. Do not try to force yourself to do too much of any kind of action in the twenty-four hours which Nature has allotted you for both exercise and rest. Four hours of mental work should be all that we expect to do in the twenty-four hours of an ideal future day. Four hours of physical work should be enough for one to attempt unless he is in a position absolutely compelling him to labor longer. The balance, sixteen hours, should be devoted to recreation and perfect rest. This is the ideal life. I do not mean by this, that you should be dissatisfied with your present

position in life and throw it up, but I do mean that your mind should be constantly on the alert, wide open to that which will aid to perfect fulness of life. Whatever you do, do it the very best you possibly can. This will go far in carrying you toward the ideal life by developing you for something better. Never allow yourself to become discouraged; do the best you know how every day and profit by the mistakes of yesterday. Be optimistic; do not continually find fault with the world at large; in one sense, it is the house in which you live. The moment you begin to think the world all wrong, you may take it for granted that there is something radically wrong with the attitude of your own mind. The old saying is "life is what we make it;" let us add the clause "and the way we take it," which makes it more practically complete. There is nothing wrong with the world; far from it, the fault is generally with our imaginative faculty. The imagination sometimes has too much exercise at the expense of the other faculties, and indeed, of the entire body. It is then that all else seems inharmonious.

In some people the development of the imagination has reached such gigantic proportions that they are honestly under the eminently pleasing delusion that there is nothing real but Mind. At this juncture, let some masterful leader step forth and unequivocally declare that mind itself is a delusion, that there is nothing real in the universe except imagination, they would unhesitatingly accept this theory, losing sight of all things material, even their own individuality. It is quite evident that excessive emotional activity leads to fanaticism, insanity and premature death. To what should proper emotional activity naturally lead? To the very opposite of this state, of course.

Whatever is true of the imagination is equally true of

any and every other faculty or organ of the human mechanism.

Either over or under exercise of parts, or the whole of the human machine is generally the real cause of most of our ills. The imperative need is clearer, more intelligent and decided mind-action. If the action of the mind be all right, since mind controls all things else, other actions and consequent activity will necessarily be what they should. Hasty, precipitate decision is equally as great a weakness as vacillating, undecided mental action. Both indicate want of true mind balance.

None of us admire a person who has no mind of his own, either to make up or change, the sport of every Tom, Dick and Harry upon whom he feebly depends to decide all questions for him. On the other hand, he who hastily and rashly decides, then unwisely refuses to moderate his views, even when reason must make him see his error, is equally deficient in nice, even balance.

Intelligent, purposeful deliberation should be cultivated in every act of life, establishing a habit which unfolds the whole personality into wholesome, healthful activities.

Susceptibility to various influences is largely determined by actions; especially is this true in regard to the influence of another person. Climate, environment and education are important factors in creating action as well as in creating motive, consequently, a thorough knowledge of susceptibility is imperative.

Change of environment produces a corresponding change in the degree of susceptibility. Let a Southerner change his environment from a slow Southern country town to a lively Northern city and immediately will he become more active and far less susceptible.

Send an easy-going country girl to Vassar College and you will find that the education received there will change her in a marked degree and stimulate her faculties to quicker action.

You may ask, why it is so essential to understand susceptibility? It is highly important and absolutely necessary in order that we may affiliate with and properly adjust ourselves to those whom we desire to influence. The saying that "like attracts like" was never more pregnant with truth than in the sphere of activity. You very seldom see two persons, opposite in actions and motive, instinctively drawn to each other; on the other hand, those of like natures, dispositions, tastes and aspirations find happiness and much satisfaction in being together. So, if we ever hope to succeed in influencing others, we must be able to gauge their susceptibility by their actions and by what we know of them, that we may affiliate with them when occasion requires. Study closely your own actions and the actions of others. Notice carefully if they indicate to you susceptibility and motive.

Resolve to have more decision of mind. Decision strengthens action.

Be perfectly willing to let time take its natural part in your development. Be satisfied to "make haste slowly." Read upon mind-action.

On coming in contact with strangers, note their actions; see what impressions their actions and acts give you of their character. Compare their actions with your own. Should your actions be like theirs and theirs should not impress you favorably, you can conclude that others are not impressed pleasantly with your ways. Incorrect actions give incorrect impressions. We are judged by what we do and not by what we think or intend to do.

Always bear in mind that alternate exercise and rest are absolutely necessary to symmetrical development and healthful growth.

The result of intelligently controlled motive and action is poise. All the elements throughout Nature's vast dominion are constantly seeking poise. It should be the balance wheel of the emotions, intellect and will, harmonizing them with one another, to the ego and to practical every-day life.

The end and aim of self-control is poise.

The cultivation of self-control is based primarily upon knowledge of self. In order to direct and manage anything it is necessary to know all about the things to be directed or managed. A stranger to the mechanism and the levers of control of an automobile is in no condition of mind to risk his life by attempting its management. He must acquire familiarity with its powers and the avenues which lead to the use of it in various ways.

Man must study the powers of men and come to a decision as to his own powers. He must study the true function of those powers, their relation to each other, and the way they are exercised and controlled.

The constant regarding of self as made up on three equally important planes of existence leads to complete control of self. One plane is just as important and useful as the others.

The right and best use is the equalizing and harmonizing of all our faculties for greater efficiency in all directions. This is the only manner in which the life of man may be rounded out and made full and complete. With this recognition of self all things become possible, life becomes a life of realization and representation.

Experience upon equal thinking, acting and feeling, as

herein indicated, will lead to a higher appreciation of self. It will lead to a stronger belief in self, and consequently a better appreciation and stronger belief in others.

As one becomes better acquainted with himself according to these instructions, his confidence will grow.

All that man may do must be preceded by confidence in ability and accomplishment. Many a strong nature has failed because of a lack of confidence to attempt. One will be astonished at the remarkable results of assuming to be able to do everything until it is many times demonstrated to be impossible.

Under these conditions one will accomplish wonders, simply because he refrained from limiting his powers before he had the right. The crossing of bridges which are far in the distance has ruined the prospects and made cowards of too many good minds. The sooner one kills out fear of what may happen under circumstances not at present evident, the more self-confidence will he develop. Belief in self and the possibilities of self encourages confidence. Attempt nothing but that which you believe you can carry out; believe you can do everything which is for the best interests of yourself and others.

(I) MENTAL CONCENTRATION

The power of concentration is the ability to hold in consciousness a thought, sensation or feeling for any desired length of time to the exclusion of all else.

The ability to focus the mind upon a single thought until it absorbs the entire attention is an accomplishment possessed by few, with the corresponding ability of changing quickly to another thought, bringing upon it the same mental force. Some people possess mental concentration without the ability to control and direct it at will.

Ability to concentrate for definite purposes involves the ability to relax the mind instantly when the purpose is accomplished. The training of mental concentration consists in daily practice of holding to a single thought for a given time, gradually increasing the length of time with periods of relaxation between, continued from day to day. This practice should not be overdone, care being taken to discontinue it before tiring the mind.

(2) PHYSICAL CONCENTRATION.

The flexing of the different muscles of the body, holding steadily to a certain tension for a given length of time, with intervening periods of relaxation, constitutes physical concentrative power. In this manner one may develop the muscles of the body to an incredible extent in a comparatively short space of time.

(3) PSYCHIC CONCENTRATION

Holding persistently to one state of feeling for a given length of time, with intervening periods of freedom, is the same idea applied to the psychic nature.

Psychic training consists in increasing the time wherein the persistency occurs. Different feeling should be practised upon in this manner as well as different thoughts and muscles in mental and physical training.

Although psychic influence can be practised to some extent without the subject's knowledge, it is far better to have his co-operation, if some special object is to be accomplished.

General work, however, permitting one's influence to extend in all directions, finding lodgment where it is most needed, is the most lofty application of psychic control. Every time a man controls himself properly, he is uncon-

sciously influencing some one, helping that one to express his personality in a better manner. Special work is often very desirable, however. The churchman who prays for the sick is using the principle of psychic influence. Suppose you have a very dear friend miles away from you who is suffering from an illness, such a one is always in a receptive condition and a good subject to reach.

(4) DISTANT SOUL TREATMENT

Retire to a quiet place and assume an easy attitude. Close your eyes and centre your thought upon your soul with body relaxed. Suggest to your soul that it has the power to help your friend, and it will accompany your thoughts with its healing agency.

Recall the face of your friend and suggest that your souls are in perfect harmony with each other. Then proceed as follows :

“ You are resting quietly. All your bodily functions are becoming harmonized. Your thoughts are peaceful. You are gaining in soul force, and this new life energy is coursing through your body. It is stimulating your blood and sending hope into your being. It is giving you greater nervous energy and increasing your vitality. Your organs are gaining in strength and they will soon perform all their natural functions. You are getting well rapidly.”

(5) TO RENEW A BROKEN FRIENDSHIP

Proceed as above and suggest as follows :

“ You desire to renew our friendship. It is to your interest to continue upon good terms with me. The difference between us was trifling. You will soon forget that it arose. You prefer my companionship to that of

others. We are mutually necessary to each other. The next time we meet it will be as friends, and when I extend my hand to you, you will grasp it cordially and the past difference will be forgotten." Repeat the foregoing several times, at intervals.

(6) TO SECURE A POSITION

After attaining harmony with self as in (4) suggest :

" You are interested in me and desire to do me a service. I am interested in you and can serve you. We can be of mutual advantage. You desire honest and faithful employees and always have a place for such. You believe that I would serve you honestly and faithfully and you have a place for me. When I apply to you for a position, you will be attracted to me and engage me upon fair terms."

(7) TO SECURE PROMOTION

" You believe that I have served you faithfully and well. You desire to recognize my ability by advancing me into a higher position. You are kindly disposed toward my failings and will help me to improve. You will make up your mind to do your best by me."

(8) TO INDUCE SLEEP

On retiring at night either think or say aloud earnestly somewhat after the following : " For what have I gone to bed? Because nature has ordained that man should have about equal portions of sleep, exercise and recreation. Since I have had my exercise and recreation during the day, it is now time to secure quiet, restful sleep, that I may be fitted for the affairs of to-morrow ; consequently I shall stop thinking disturbing thoughts and go to sleep

immediately, so that I may awake in the morning strong and refreshed. I shall sleep soundly, dreamlessly and restfully."

Upon awaking in the morning reason with yourself like this: "I shall sleep more soundly each succeeding night until I am able to secure perfect sleep. I am better fitted for my duties to-day. I shall concentrate my whole attention upon my work, then when I am through with it, I shall allow my mind to be fully occupied with recreation; then the one will naturally fit me for the other. In this way I shall gain better health and be able to get more out of life each day."

CHAPTER IX

PSYCHIC (SOUL) POWER

The popular belief is that the power which influences others, the cause of the many apparently miraculous cures and that which makes men and women successful, is some mysterious power outside of the individual himself. This is a mistake. The curative force and the controlling force are within the individual himself. Of course this force might be, and oftentimes is, set in motion and directed by others and by outside influences.

The secret of curing self and others lies in the practical knowledge of the psychic law, and in the art of scientifically directing the psychic force.

Apparently human beings are influenced and controlled by inanimate objects. A tombstone has been known to make a man run. A lower animal, a reptile, for example, will hold a human being spellbound. In like manner a man can charm a snake. Now if a lower animal can influence man, man can influence lower animals, and can himself be influenced by an inanimate object, does it not stand to reason that the controlling force is within instead of without? And should not man be able furthermore to control this same force in himself and in others?

How do you account for these facts: Several patients have curable ailments. A has no faith in any other treatment save that of the regular, graduated physician. He has tried other forms of treatment because his friends recommended them, but without avail. He is soon cured

under the regular practitioner's care. C has no faith in poisonous drugs, but has much faith in Christian Science, consequently he is helped under this form of treatment. B does not believe in either, but does believe in the power of some old relic or charm, consequently he is speedily cured by that means. D believes all these methods are efficacious for certain patients, but does not believe they would do him any good. He reasons that he will be hopeful and let nature take its course; as a result he is soon restored to health.

The question is, Where is the curative force? Is it within the patient or without? I think that nine out of ten will agree with me that it is within the patient, in the favorable disturbance and distribution of the psychic force.

It is incumbent upon every one to know how to increase, direct and control his own psychic force and not have to depend on circumstances and upon others to do it. A knowledge of the law and a little practice will enable one to control his own psychic force to any degree that circumstances or others can control it for him.

What is true of the control of psychic force in matters of health is equally true in business, educational and social affairs.

You ask, "What is psychic power?" I might ask you what matter is, what steam and electricity are? I can define no more minutely what psychic power is than you can minutely and exactly define what matter, electricity and steam are. As you know something of the practical results and benefits derived from the intelligent manipulation of these elements and forces, so do I know the practical results and benefits derived from intelligent manipulation and application of the psychic force.

Up to the present time, scientists have utterly failed

to minutely define matter. If matter cannot be minutely defined, what can be so defined? We know little of substances in themselves, but know more of their utility in relation to other things, from cause and effect. It is a wise provision that it is so. If we are skilled in the art of doing, we can get along with comparatively little science. Good results should most keenly interest us, and not the minute composition and details of the thing itself.

When we decide to go to New York, for example, all details necessary for us to know are, the time the train leaves, time required to make the trip, the expense; to be perfectly assured that the electric and steam cars are material enough to support us, and that the electric and steam power are sufficiently strong to convey us to our destination. It would be decidedly immaterial and a great burden for us to attempt to learn the minute history of every inch of land over which we must pass, or to fathom the remote power of the forces which convey us. Life is far too short and sweet to spend it in the mastery of so much unnecessary detail.

If for the want of good health, finances, decision of mind, or any other cause whatever, we are not able to "get there," in other words to accomplish what we desire or should accomplish, then the first and most important thing to be done is to learn the cause of our inability. No precious time should be wasted in cramming the mind with high-flown, impractical, so-called metaphysics, etc., but we should seek immediately the cause of our weakness. When you have determined the cause of your inability, then apply the proper remedy direct.

If we lack health, success or happiness, we are out of tune with the universal psychic spirit, and our life is not

complete. The sooner we find it out and heroically apply the proper remedy, the better off we will be.

Most of us are unwittingly depriving ourselves of comfort, good health, and financial success that we should rightfully have, simply because we do not use our psychic force to aid us in these matters. Psychic power is the greatest factor in restoring, promoting and maintaining health, in business and social success, as well as in securing happiness.

As nearly as can be defined, psychic power is that force which underlies and sustains all life, visible and invisible ; it is the crowning perfection of all forces, — in fact, the soul force. It is the power back of all voluntary and involuntary action. It inherently both attracts and repels, depending upon the rate of vibration in relation to other bodies of like nature. The rate of vibration can be increased or diminished at will.

Psychic power is better known to the majority as Soul Force, and underlies all phenomena of a psychic nature. It is the curative force of all disease, mental and physical, chronic or acute. It is the very foundation of all development, physical and mental, spiritual and educational. A change in the direction of the psychic force must necessarily precede a change in health and in physical and mental improvement. As the mind is back of all physical activity, so the psychic force is back of all mental activity ; one is the objective cause of all mental and physical activity, the other the subjective cause. As with steam, electricity and other forces, the law of psychic power can be readily understood and practically applied to materially benefit mankind.

Psychic force is possessed and exercised, in a degree, by every one. Physical, emotional, and mental develop-

ment depends much upon the degree of psychic force possessed, and more upon the intelligent manner in which it is directed.

Personal magnetism, psychological influence and hypnotism are but crude outward physical manifestations of this higher and more subtle element.

There are two distinct phases of psychic force, — the negative and the positive. The negative phase is the ability to receive correct impressions of thoughts, feelings, motives and actions of others, and of matters in general ; the positive is the ability to exercise this psychic force in one's self and others, scientifically directing and controlling thoughts, feelings, motives and actions.

A clear, definite conception of the law and of the vast utility of psychic force is a powerful aid in every conceivable sphere of life ; in fact, is the key to success in every department of human progress. The most intelligent and progressive people in the various professions and occupations are rapidly familiarizing themselves with the operation of this law, and are employing it with remarkably satisfactory results for personal improvement and more rapid advancement in their individual work.

It is a simple truth that the most potent, helpful forces are the unseen ones, and were it not for the fact that they sometimes make themselves felt, we very likely would never know of their existence. Many of these subtle forces manifest themselves in multitudinous ways, producing diametrically opposite results. If I should tell you of the extreme opposite results that can be obtained through psychic art, you would hardly credit it at first hearing ; no more than would your great-grandparents have believed you, or any one else, had you told them the vast variety of opposite results that are obtained

through the intelligent direction and control of electricity. Electricity is used in lighting our cities, propelling all kinds of machinery, resuscitating and increasing life, and also in inflicting capital punishment. Most people are doubtless thoroughly familiar with these oft-demonstrated facts, yet comparatively few have any idea of the law and how to control this wonderful force which surrounds you on every hand, and which produces such wide diversity of phenomena.

Psychic power, like electricity, can be utilized in thousands of ways, producing diametrically opposite effects, depending entirely upon conditions and the manner in which it is directed. It can be used to tear down or build up health, to increase or diminish one's business or social success, to retard or hasten one's physical, spiritual and mental development; and last, but by no means least, it can be employed to make one miserable or happy, depending wholly upon our knowledge of the law and the manner in which we elect to direct the power.

This psychic spirit is universal. No Trust has a monopoly on it, nor has any one a mortgage on it. It is yours, it is mine, it is every one's. What you need most to know is the law and to be taught how to intelligently direct this God-given power.

You ask, "In what way will such knowledge benefit me?" The answer will depend entirely upon what you are most interested in and what you wish to accomplish in life. Whatever this may be, this is what it will help you to attain. There is no legitimate calling, wish or desire in which it cannot be employed to assist you in its ultimate achievement. It is the greatest possible aid in the acquisition of knowledge as well as in the art of applying information to our daily needs. It is invaluable to

its possessor in discerning almost unerringly the motives of others and in understanding and correctly estimating character.

It enables us to know men intuitively and teaches us how to handle them scientifically, with the least expenditure of force. Through this aid we can, in a comparatively short period of time, develop better physical, mental and spiritual health which gives us a greater capacity for the influx of the psychic spirit. It enables us to see more in life and so to extract more that is good and sweet out of every-day life. We can be successful or unsuccessful, miserable or happy, as we choose.

By this power one can change a feeling of pain to one of pleasure, or *vice versa*; to have health, comfort, peace and happiness and plenty while on earth. In a word, psychic power is the key to a successful life.

In what is happiness to be found? Is it in worldly possessions? No. Is it in business and social success? No. Does good sound physical health in itself constitute happiness? No. Then where does it reside? It is in the mind and soul, in the proper disturbance and distribution of the psychic force.

We all know men of wealth who are not happy; we know those who are eminently successful in business and social affairs and yet do not possess happiness; we know also those who have strong physical organizations who are not perfectly happy. On the other hand, we can easily call to mind many persons who have not wealth, those who are not successful, and those who do not rejoice in the possession of good strong physical organizations, and yet are far happier than many who claim one or more of these material possessions.

Wealth, success and a sound physical body in them-

selves do not constitute happiness, but the length of time and the way in which we allow the equilibrium of the subtle psychic force to be disturbed does constitute happiness.

If there were no mind, no subtle psychic force to be disturbed, there would be no physical possession, no business or social success ; in fact, we would have no physical organization so far as we are concerned.

You ask, "If all hāppiness lies in the proper disturbance and nice distribution of this psychic force, are we to infer that each of us has the power to regulate the disturbance of this psychic force irrespective of circumstances so as to be happy or miserable, as we will ?"

No, not irrespective of circumstances, for circumstances have a tendency to disturb the psychic force and consequently must be given due consideration. However, each one, through a knowledge of the psychic law and a little development, can easily acquire the ability to regulate in a measure and to change the character of all incoming vibrations so that they will create a greater or less impression upon the soul, causing pleasure or pain as we may choose.

Happiness, in its highest and truest sense, is the direct result of self-control. Self-control is developed through the intelligent direction of the psychic force.

Self-control is the greatest possible aid in earning money, in building up a good, strong, sound body, in materially aiding us in our various undertakings, and in living a truly successful life.

A practical working knowledge of the psychic force will enable its fortunate possessor to become master of self, to direct, regulate and control all incoming vibrations and all outgoing vibrations.

Happiness does not depend upon the quality of the possession itself, but entirely upon how it affects the mind and upon how it disturbs and distributes the subtle psychic force of the soul. For example: A person receives a telegram; fear enters his mind, his heart pulsates at a furious rate, almost stops, thereby inflicting a fearful shock upon him. On opening the envelope he learns that a great fortune has been left him. A quick reversion of feeling takes place; joy and happiness flood his mind, completely overpowering him, and he drops dead. Had he been able to regulate and control the incoming and outgoing vibrations he might have spared himself these shocks, and the vibrations responsible for them should have given comfort, pleasure and happiness, adding more years to his life instead of being the means of his untimely end.

Here is another person who lacks health. He broods morbidly, continually; he cannot get away from his trouble; he reads everything obtainable bearing upon his particular trouble, be the ailment real or imaginary. If it is organic and real, in many instances he intensifies it by continually concentrating upon it, building it mountain high, and adding these hurtful vibrations.

In other instances where there is no organic or real disease, disease is soon created through fear of the much dreaded foe, expectancy, anticipation or painfully prolonged imagination.

When once we have control of our psychic force we can intelligently direct it against real organic disease and assist nature to overcome the difficulty.

Then again, if one has no real disease, he can easily maintain health by keeping his force properly distributed and evenly balanced.

Imaginary, nervous and mental diseases are the very worst troubles with which the regular physician has to contend, because he realizes that medicine is worse than useless here, and he is, therefore, often at a loss what to do for them. The long-suffering patient finally becomes thoroughly discouraged and dismisses the physician, for he knows drugs have no power in his case.

While worldly possessions, health and success in themselves do not constitute perfect happiness, they undoubtedly can be made most important factors in contributing to happiness, providing one has them at his disposal and the ability to allow them to influence him in the right way.

If we possess wealth, health and success, and do not appropriate them to make us more happy, the fault lies with ourselves, and we should not feel that we could rest until we make a start in the right direction. We cannot start younger than we are to-day. We should not waste valuable time in vainly regretting what we failed to do in time past, but begin immediately doing what we should at the present and in the near future. We should lose no force in worrying about the failure we have made, but renew our attempts and use previous failure and consequent knowledge as stepping-stones to success, prosperity and happiness.

We have made mistakes in home life, in business or love affairs ; we must learn the law that governs these things, acquire self-control, — control ourselves, direct our own force, and occupy our time in the acquisition of health, wealth and success, and make all these contribute bountifully to our well-earned happiness.

If we owned the whole world and lacked the power to control self and the finer forces within us, we would be

able to extract little true happiness from it. On the contrary, if we have perfect control of self and our inner forces and feelings and possess only a small portion of this world's goods, we could get more genuine happiness out of life, and, furthermore, we would be in a condition to constantly add to our material riches and consequent happiness.

If we are not as prosperous as we would like to be, are not perfectly healthful, or are not as successful as we should be, believe me, it is our own fault. Every one is losing money and cheating himself of happiness each day that goes by. You may think it strange that a man can lose that which he does not earn nor possess. If we have the capacity to earn five times the amount we are now earning, and the capacity for greater happiness than we are now getting out of life, it amounts to the same thing ; in fact, it is worse than if we had acquired and lost them, because we could have enjoyed acquiring money and could have been happy during the time we did possess it. The candle hidden under the bushel is more to be deplored than the one that burns its full length and finally goes out filling its natural destiny.

The great reason why so many fail is the simple fact that they are wanting in a knowledge of their own power.

Did it ever occur to you that before a child can pronounce a strange proper name it must be told ? So many men and women have to be told what nature has fitted them for and how to direct and control their natural forces. If you do not realize that you possess natural force and power, ask some one to tell you, and see to it that you intelligently utilize your knowledge in a manner that will bring the greatest success and happiness to yourself and others.

We should be able to direct our own psychic force upon any organ of the body, or to any faculty of the mind and elicit therefrom a response. When we can control self successfully we will be stronger in the control of others.

Self-control and the control of others should be studied and practiced together, for the very obvious reasons that each one will help in the development of others.

To be able to direct at will our psychic power is an accomplishment well worthy the earnest immediate attention of every intelligent man and woman in the land.

CHAPTER X

PSYCHO-THERAPY

Psycho-Therapy means soul treatment, and in the broadest sense includes every system and method of treatment that has the least tendency toward healing a single living soul. It embraces every curative principle and agency.

Every one who attempts to advise the sick should surely have at least a general knowledge of psycho-therapy, regular physicians and surgeons as well as electro and suggestive therapists; no one branch of therapy holds the remedy for every ill to which human flesh is subject.

Psycho-therapy means the removal of the cause of disease, treatment of the nerves and the correction of perverted thought and action, in brief,—the treatment of the soul, the psychic nature of man,—the removal of obstacles from the soul's path by psychic methods.

Psyche, according to the old Greek legend, was the fair divinity who presided over the realm of the soul or mind,—hence the word mind or soul. The soul is the alpha and omega of man, the most essential, God-like part of his being. It is the higher complement of the physical, the all important factor in maintaining and promoting health, success and happiness and in overcoming disease. In the soul resides the mind, the spirit and the psychic force.

A clear, definite conception of the law and of the vast

utility of the psychic element is a great aid in the cure of disease.

Both the cause and cure of nine-tenths of disease has its origin in the psychic force. Prolonged disturbance of equilibrium will induce mental and even organic disease. Any one can cure himself and keep well if he only understands the law and learns how to direct, regulate and control his psychic force. The cause of thousands of cures wrought under various systems and methods of healing has its secret in the favorable disturbance and intelligent direction and distribution of this subtile psychic force.

To treat successfully mental or physical derangements it is plain that the offending cause must be removed. Melancholia and kindred affections are almost invariably induced by uncontrolled or perverted thought, an abnormal disturbance and an unequal distribution of the psychic force being manifested. Every normal human being, be he weak or strong, is liable at some time in his life to suffer from depression of spirit ; since all are susceptible in a greater or less degree, each and all can be immeasurably benefited or cured by psychic treatment.

Cases of mental and psychic origin, if taken in hand before they become organic or chronic, can be permanently cured in a comparatively short time by means of psychic treatment without the aid of drugs or the surgeon's knife. Many so-called chronic cases of almost every imaginable nature have been cured by means of this psychic method.

Psychic treatment, therefore, facilitates the influx of the universal psychic spirit into the soul, regulates the proper distribution, increases the vital force and stamina, and aids the patient in directing his mind into a more

healthful channel, assisting nature in establishing harmony. Man makes favorable conditions,—nature cures.

Psychic examination reveals the patient's true condition, and furnishes the keynote to the treatment required. Passivity is all that is necessary on the part of the patient. He may sit in a comfortable chair or recline as preferred. The treatment is then given while the patient is in a perfectly normal, wide-a-wake condition, his muscular and nervous system being relaxed. The psycho-therapist either sits or stands near the patient, that he may come in close contact with the psychic atmosphere of the patient. Some patients can be treated successfully without physical contact; while with others it is essential to grasp them by the hands, forming a complete circuit, or to employ simple manipulations.

In all cases the treatment is very mild, soothing and refreshing. It establishes harmony between the psychical and physical, increases the vitality, drives away all unrest, fear and disease, thus giving the psychic force the most favorable conditions possible under which to effect a permanent cure.

To be able to direct at will our psychic force is an accomplishment well worthy the earnest immediate attention of every intelligent man and woman in the land.

It is far better and certainly costs less to keep well than it does to regain lost health when disease has fastened itself upon one. An ounce of common sense is worth many pounds of medicine.

Success in the treatment of disease depends more upon psychological skill than upon material remedies. There are two general classes of curable patients; one necessarily requires material remedies, and the other psychic treatment alone. In fact, to effect a speedy and perma-

ment cure even in the majority of cases demanding material remedies, a certain amount of psychological skill and tact is imperative, for these physical disturbances all have a large nervous element. It is highly probable that at least seventy-five percent of all curable cases is dependent for restoration to health upon psychic skill, consequently, only twenty-five percent is reached through purely material remedies. All reputable physicians and metaphysicians will bear me out in this statement.

The appended clippings are right along this line and cannot fail to enlist interest, attention and hearty approval.

Dr. E. T. Edes has an interesting paper in the Boston Medical and Surgical Journal on the subject of "Mind Cures," by which term is included all those various healing systems which rely upon the force of suggestion to effect remedial results in the patient. A writer in the *New York Times*, discussing Dr. Edes' article, deems it worthy of note that "not only does he frankly admit that the pseudo-religious 'healers' occasionally attain success in cases which it would be difficult or impossible to cure by medicine or surgery, but he hints at a need for the doctors to systematize this useful form of treatment and to utilize its efficacy, not half unconsciously as now, but with a definite appreciation of its powers and limitations." — *Rochester Herald*.

MENTAL TREATMENT FOR MENTAL DISEASE

That mental cure, scientifically applied in cases to which it is adapted, is now approved by authorities of the highest eminence, is shown by the recent publication of a work on "The Psychoneuroses and Their Moral Treatment," by Dr. Dubois, professor of neurology in the University of Berne. In a highly eulogistic review written by Louis Proal for the *Revue Scientifique*, Paris, July 30, this writer calls the book "the work of a philosopher clinician, who, adding to a great experience profound philosophical knowledge, knows how to apply to therapeutics the considerable influence of the mind over the body." That this influence has been long understood, M.

Proal admits. It has, in fact, been known since remote antiquity, but he asserts that its recognition by regular physicians and its systematic use as a legitimate method of medical treatment in mental disease is comparatively recent. Says M. Proal :

“ A complete transformation is taking place in the treatment of neurotic mental disease. At both Paris and Nancy the preference is now given to psycho-therapeutic treatment without hypnosis ; appeal is made to the reason and the will of the invalid, and more satisfactory results are obtained than was formerly done by physical agents. At the outset of his career, Professor Dejerine believed, like his confreres, that isolation, rest, diet, douches, massage and electricity would be sufficient to cure the sick, but the results were not favorable. Later he thought that mental treatment was preferable to physical, and having applied it he had the greatest success. For a long time Dr. Dubois has adopted the same plan, recognizing that mental disease needs mental treatment. Like Professor Dejerine, Dr. Dubois has been struck with the ineffectiveness of medicinal treatment and the great inconvenience of diagnostic research in treatment through the stomach. For him the real tonics are confidence inspired in the patient, the destruction of his fears, the rehabilitation of his reason, the education of his will, a good physical and moral hygiene. Doubtless the mental state of the patient corresponds to a bodily condition — to a peculiar cerebral constitution, but it is possible by education to modify his mentality and to dissipate his false ideas, his associations of ideas, his illogical reasoning, his auto-suggestions, which play a considerable part in the birth and development of nervous maladies. A nervous patient is not cured, even when a physical cure has improved him, so long as he has kept his state of mental apprehension ; a complete cure can take place only through a change in his mentality.

“ Dr. Dubois’s book contains not only a general description of his method, but observations and rules adapted to the character of patients, and the nature of their diseases. This psycho-therapeutic treatment, which might appear simple, requires great intellectual and moral qualities in the physician who would practise it successfully. It will not respond to mediocrity ; success depends on the worth of the practitioner. He needs not only much medical knowledge and experience, but also the gifts of moral observation and psychological analysis, authority to command confidence, persuasive

speech, convincing logic, a sense of fitness, much tact in telling the truth to patients without wounding their sensibilities, a calm and firm character, great gentleness, much patience and perseverance, and ardent faith in the effectiveness of moral treatment.

“Philosophers, teachers, and all who have to do with education, as well as the sick themselves, will read Dr. Dubois’s book with great profit, for it is not only a medical work, but also a treatise on scientific pedagogy. It contains psychological analyses and profound moral observations on the hygiene of the mind, the power of ideas, the role of mental representation, the danger of false ideas and precipitate judgment, and the reactions of the emotions on organic function. By reading the fine pages written on this subject by Dr. Dubois, the educators of youth will see at what point they should stop cultivating in their pupils an excess of sensibility and imagination, which will be injurious to bodily as well as mental health, and how useful are right reason and the critical spirit in the prevention and cure of mental disease. His medical advice blends so well with his philosophical advice that in reading this treatise on neurology we can not help comparing it with certain chapters of Seneca and Montaigne.”—*Translation made for The Literary Digest.*

In my own practice I have successfully treated all kinds of curable ailments by means of suggestion and the exercise of psychic influence. Many nervous patients, cases of acute melancholia and insanity have yielded in a few brief treatments. This subtle psychic power is capable of doing more for suffering humanity than is any other known force.

If intelligent men and women even dimly realized the utility of this power, there would be less need for the regular physician, the mental healer, the Christian Scientist, the “hoodoo charm,” or even the pilgrimage to Lourdes.

It will be readily seen by every earnest thinker that the underlying principle of the cures effected by various methods is found in this vital force, the psychic element.

CASES AND HOW TO TREAT THEM

We learned that psycho-therapy really includes every form of therapy that in any way affects the soul, in other words, it is that which removes obstacles from the path of the soul's fullest expression. The soul and body are so intimately and intricately related and connected that what influences one affects the other just as surely. Yet, I think I may state truthfully that the soul has greater power in shaping the body than the body has in shaping the soul, since the soul is the cause, the body the effect. This is one of the principal, natural and most logical reasons why psychic methods are the most natural and potent in the treatment of diseased conditions.

If the practitioner will always keep in mind one general principle, cause and effect, learn from the patient and from observation the real cause of the trouble, he should never have any difficulty in alleviating even aggravated disease and in eventually effecting a permanent cure. In nearly every case the cause will suggest the remedy.

Psychic treatment does not demand that you fill the human system with strong, poisonous drugs, or anything else of the kind. The stomach is to receive nourishing food, not poison. It means that every available avenue from the outer physical body to the soul should be thoroughly cleared, not clogged, in good working order, performing the function that the Creator intended it should. In a word, it is to simply remove the cause, if possible and to make conditions favorable so that the soul may cure the suffering, diseased body.

If the existing ailment is generated and aggravated by the prevailing environment, instruct the patient to move at once into more congenial surroundings. If due to per-

verted thought, change the current of his thought by suggestion or any other available method suitable to accomplish the desired purpose,—the end should justify the means when life, health, reason and happiness are at stake.

Most diseases have their undoubted origin in ignorance, perverted thought and in wrong living and doing. In the treatment of disease one has need of all the education, tact and personal power that he can possibly command. No other field calls so persistently and piteously for competent men and women to treat and advise the millions suffering and perishing for want of sound advice and proper treatment.

To be an expert psycho-therapist one should be broad-minded, pure, patient, sympathetic, keen (intuitive or psychic) and practical. A clear working knowledge of practical psychology naturally tends to fit one for such great and noble work.

The sooner one learns that aggravated conditions are the cause of nine-tenths of the abject misery and disease that beset us, the greater good will he be able to render suffering humanity. To illustrate: I was called recently to handle the case of a young woman who for five years past has been confined to her bed in various hospitals and asylums, receiving the best medical skill, electricity and other forms of treatment which, as has since been proven, her case did not require. Her physicians informed her that she would never be better, but would finally lose the use of her limbs altogether.

When I first saw her she could stand only for a few minutes and even then there was great trembling and distress. After my first visit she was brought down stairs; after my second, she was able to walk down and

up stairs. At the close of the third treatment she came from her home in a near by town to my office in Boston, —a trip necessitating two or three changes of electric cars and consuming two hours going one way. After six weeks, one treatment a week, she went to the country and there was able to do hard, manual labor. She came in to see me from that point once a week for some weeks, occasionally walking over a mile to the station for her train.

Now why did not the medicine she took for years cure her? Why did not the electricity make her soul, mind and body work normally? Since material remedies did not do the work, and that she certainly did begin to improve from the very moment of my treatment, I must have made a truer diagnosis of her case and so gave her the treatment her peculiar condition required.

A well-groomed and apparently wealthy man came to me saying that he had travelled the world over in a vain search for health. Much time had been spent in noted sanatoriums, etc., to no purpose. The only relief he had obtained he told me, was from some one in the West, whom he thought was practicing somewhat along my line. Under this treatment his greatest trouble, constipation, was mitigated to a great extent,—the practitioner simply looking at him and placing his hands upon the patient's stomach.

So great was his faith in the efficacy of this method that I yielded to his importunities and treated him in a similar manner, concentrating my psychic power upon him with the idea that he would have a good natural movement of the bowels next morning after breakfast. All I said to him was that his bowels would move.

On his return for a second treatment he stated that it

had worked to perfection, and in consequence, he felt so infinitely relieved, that he had been able to walk, read and perform the simplest duty with much more ease.

While this is an exceedingly simple method to employ, it had the desired effect and so was better than a more complicated, disagreeable one.

You will find that intelligent patients know their own troubles much better than others do, and they also frequently have an idea or impression as to what kind of treatment will benefit them most.

Psychic treatment is an undoubted panacea for all forms of nervous disease, bad habits, bashfulness, lack of confidence, and even cases of acute insanity. The true remedy lies in removing the cause, or correcting perverted thought. If thought be reasonable, logical and practical the body and mind are more apt to be in a healthful state.

All forms of illusions, hallucinations, delusions, and fully fifty percent of acute insanity cases can be cured by psychic methods. Recently quite a number of such cases have come under my treatment.

Several months ago, a gentleman, sorely distressed, told me that he had heard of my remarkable success in the treatment of nervous troubles. His daughter was insane, given up by two Ohio experts on insanity, and he wished me to see her. They assured him even if she lived, which seemed doubtful, that she would have forgotten everything she had ever known, and would have to acquire the simplest information as a little child does. I found her dying, with a burning fever, frightened almost to death by fearful hallucinations and delusions. Her parents had brought her from the insane asylum, preferring that the poor girl should die at home; a trained nurse attended her. When her father asked me what I

thought of the case, I answered, without hesitation, that she could unquestionably be restored to her normal state in a few brief treatments. The case was immediately put in my hands, and I set to work. I restored the patient to her right mind in a few brief treatments, and in the course of a short time nature built her up physically, so that now she is in perfect mental and physical health, as will be seen from her father's unsolicited statement :

MR. W. A. BARNES :—

I wish to let you know what a splendid cure you have effected. I took my daughter to Buffalo, N. Y., to spend the holidays, and she has just returned, well, healthy and strong, after attending many social functions. A permanent cure, without a doubt, has been effected.

Wishing you many more such cures, I am
Gratefully yours,

E. H. K.

The acknowledgments cited below are a few among the many in my possession and will give the reader an idea of views held by those in a position to know the value of psychic methods.

TO WHOM IT MAY CONCERN :—

Practical psychology is a subject worthy the serious consideration of every intelligent physician. A thorough practical knowledge of the workings of the human mind will greatly aid him in uplifting and benefitting suffering humanity. It is of especial value in nervous troubles and insanity.

G. R. B., M. D.

DEAR MR. BARNES :—

I have been greatly pleased and benefitted by your course in Practical Psychology. It appeals to me more because based upon facts and personal experiences.

There is a law within us and about us which is the source of life and health and peace, indeed of every blessing. It is "the law of the Spirit of Life." To learn how to come into harmony with this law ; to sit by the side of one in mental or physical distress and be

able to lift such an one out of that distress into fulness of life and peace is something to be greatly coveted.

I can heartily commend your method of instruction as a valuable aid to this end.

Yours sincerely,

W. B. S.

MR. WM. A. BARNES, Boston, Mass.

Dear Sir : —

I have your letter of the 2nd inst., and in reply would say that I have long been interested in suggestive therapeutics, and more especially in its ability to prevent the return of an acute attack of mania or melancholia. I am watching with a good deal of interest the case of Mrs. W., who after having several attacks of mania at intervals of one or two years, went to you, and so far (five years) as I have learned has not had any return since that time.

SUPERINTENDENT OF A MASS. INSANE HOSPITAL.
DALLAS, Texae.

TO WHOM THIS MAY CONCERN : —

I have received instructions which proved eminently satisfactory from Professor Barnes in Psychology and Hypnotism.

This science intelligently employed may be of inestimable value to physicians ; and I am of the opinion, based upon close observation, that in it we have a therapeutic measure which surpasses all others in the treatment of mental derangements.

B. F. C., M. D.,

Ex 1st Assistant Physician North Texas Hospital for the Insane.

One should have much practice in psychological and hypnotic control before attempting to treat even the simplest case ; self-control is also very essential — one's life and health must not be trifled with.

Generally months, and indeed years, are required in which to attain proficiency in handling serious cases. An expert could do more for a patient in one single treatment than a novice could possibly accomplish in months. The treatment of disease by means of psychic methods is a fine art with which no progressive practitioner can afford to dispense.

CHAPTER XI

VIBRATION AND VIBRATORY LAW

Vibration is inherent in every substance, from the grossest to the finest. As substances differ in their component parts,—form, size, color, temperature, etc.,—their vibratory rates necessarily vary. No two unlike material bodies vibrate at exactly the same rate; no two species in the animal kingdom have the same rate of vibration, neither are the vibratory rates identical in animal bodies of like species, for no two physical bodies are exactly alike in their constituent parts, form, size, color, temperature, etc.

Since material substances are but the outward, visible expression of the so-called immaterial or spiritual world, then the psychic or spiritual elements must vibrate according to their own constituent parts, and in harmony with the physical, according to cause and effect. If the physical is the expression of the spiritual, then assuredly must there be a **DIRECT, GRADED, VIBRATORY CONNECTION** between the physical and the spiritual worlds.

Since substances within themselves vary in their vibratory rate (all things being substances) the mediums for the conveyance of vibration necessarily vary in their normal vibratory rates, consequently are respectively adapted to different vibrations.

The most common agencies for the transmission of vibrations are the earth, air, water and the thousands of ethers which are graded from those that carry electricity

to those that convey the highest psychic or spiritual messages.

The earth is a good transmitter of vibrations occasioned by earthquakes, volcanic eruptions, heavy rolling trains, trucks, etc. Water serves as the principal and most material means of communication for all aquatic life. Air is man's most natural vibratory medium, yet in a limited degree ; phenomena are impressed upon his consciousness by means of all the aforesaid agencies, even the finer ethers.

The reader may ask what do vibration and vibratory law have to do with him, — with life, health, success and happiness. Much. Vibration is the very foundation of life ; health means harmonious vibration ; ill health, inharmonious vibration. Skilfully adjusting and harmonizing our vibrations with the vibrations of those about us undoubtedly operates powerfully for success ; while the ability to keep ourselves nicely poised and in harmonious relation to the environment of both material and spiritual worlds insures solid comfort and perfect happiness on this plane of existence, and no doubt will facilitate our further progress when we "have shuffled off this mortal coil."

Personal influence is a matter of vibratory adjustment ; he who is able to increase or decrease his vibration (as the occasion may demand) either consciously or unconsciously, will be far more successful than he who is lacking in this respect. Nature's forces in every department, from the minutest atom to the universe, are constantly adjusting themselves, seeking poise and harmony, and this is all accomplished through vibration and vibratory mediums. The solar system, the storm, the thunder and lightning,—all chemical action, too,—bear witness to this

fact. Disease is simply an outward manifestation of this one great law at work striving to restore equilibrium and so establish health.

The most that any physician can do is to thoroughly familiarize himself with this great law, and assist nature by making the conditions more favorable for the curative principle to do its work. Unless the patient is sure that a physician has a working knowledge of vibratory law, he might better have no doctor, but trust wholly to the Great Physician.

This same law obtains in the spiritual realm and in psychic development. The fact that we do not all perceive the same phenomena by no means proves that such do not exist, but simply demonstrates that to us they do not manifest. Here on the so-called physical plane the fineness of our perceptions varies. Some experience sound, color, etc., of a high rate of vibration, while others respond to lower rates. Surely it is the purpose of the All-wise Creator that we finite beings have some mode by which we can see and experience some of the finer, wonderful works of the Infinite. All nature and human experience point to the law of universal vibration that puts man in touch with both the physical and spiritual world.

The so-called Sixth sense is nothing more nor less than the conscious registration of a higher rate of vibration. In other words, the Sixth sense is soul perception. It receives information independently of the five physical senses, — the soul sees, hears, smells, tastes and feels according to its nature just the same as does the body.

We know that the somnambulist, in the darkness of the night, with eyes closed, can climb dizzy heights and walk along dangerous precipices with ease and apparent safety,

so long as he is not interfered with and the condition of his body and mind unchanged.

This power, thus exhibited, is evidence that there is a medium adapted to the sight of the mind, which enables it to see things beyond the sense of ordinary sight. This medium through which the mind sees is a thousand times more subtle than the atmosphere through which the natural eye sees. All that is necessary to be able to see through the electrical medium is that the brain shall be in a state of negative vital action. The eyes are the windows through which the mind looks, the eyelids being the shutters. When the lids are closed they shut out from the mind external objects, but no more than the plus amount of nerve force at the brain shuts out the electrical medium from the mind.

If, when a person lies down at night, there are subjective causes of any nature that affect the nervous system in such a way as to bring out the negative vital condition of the brain, he would see as naturally as he would when awake through the atmospheric medium. The finer medium adapted to the sight of the mind enables the somnambulist to see more clearly and to act with far greater precision than he could when guided by the ordinary sense of sight.

The condition underlying this sight of the mind is that which makes the phenomena of independent clairvoyance possible and, when intensified, enables persons in the trance, or clairvoyant state, to see and know what is transpiring at a greater distance.

In independent clairvoyance the mind of the subject is not guided by or through those around him, but has the power, like the mind of the somnambulist, to act independently of any influence of those present. The same

spontaneous condition that enables the somnambulist to go from place to place in the darkness of the night, over perilous roads in safety, has enabled others, when unconscious thought has taken a different direction, to paint pictures, write poems, make speeches, etc., manifesting in whatever they did more mental vigor and greater skill than when awake and conscious.

Mind can communicate with mind, when the conditions are right, irrespective of distance, as can be proved by indisputable evidence. There are but few persons capable of demonstrating clairvoyance, and most of these are more or less sympathetic.

A few instances have occurred where persons in a natural state have discovered that they possess the power to divine the thoughts of others. They have exhibited their power partly as a matter of business and partly to astonish the public.

Such persons are necessarily in a state of accord and health, or more or less in the normal vital condition. Being in that condition they can, by a mental effort, induce, temporarily, that negative condition of the brain which enables it to receive the electrical thought waves from the minds of others when in direct communication with them; with this normal vital condition the brain would naturally react and become positive. Such persons, therefore, are obliged to continue the mental effort in order to keep the brain in the negative condition long enough to enable them to produce the phenomena. This is known as mind reading.

The condition of the brain in which this phenomenon is possible can be induced at will by any person who finds himself to be in a state of accord after he has acquired positive self-control. The cultivation of the will

power increases the susceptibility of the mind and enables it to receive and reproduce the thoughts of others very rapidly when the necessary conditions exist, and the phenomena are much more interesting and convincing when presented by one who cannot only reproduce readily the thoughts of others, but has the power to maintain at will the negative condition of the brain without apparent effort.

In some tribes of Indians there are squaws who can divine the thoughts of the chief or others of the tribe, and can tell things that have occurred in their past lives known only to themselves.

The possession of this power causes its possessor to be regarded as in direct communication with the Great Spirit, and reverence is paid accordingly. Not understanding the limit of this power, one having it is frequently consulted in regard to matters of war or other things of importance to the government of the tribe. The mystery involving these phenomena fosters the superstition which is so common to the Indian tribes.

In all phenomena as manifested by the clairvoyant, the mind reader, the somnambulist, or the hypnotic subject, a negative vital condition of the brain is necessary to the manifestation. The temporary reversion of the force of the body that accompanies this condition, as in the case of the mind reader, is not injurious to the health, because the mind acts consciously, and the healthy state of the body causes the brain to react and resume its positive vital condition naturally.

The following is an account of an instance of mind reading given at Rochester, N. Y. The mind reader was Mr. N. I announced that if any member of the audience would take a knife, go through the act of stabbing some

one, then hide it, that Mr. N. would first find the knife, the gentleman who hid it, the person who was stabbed, and the identical spot which the point of the knife touched would be pointed out to him while blindfolded. He immediately found the knife, the man who hid it, the person who was stabbed and placed his finger on the exact spot touched by the point of the blade.

After controlling a man one evening, we each went to our homes. I centered my mind upon the idea that I wanted that gentleman to come to me. This was half past eleven o'clock at night and I had just gone to bed. The distance between us was at least one mile. In fifteen or twenty minutes there came a ring, and sure enough the desired gentleman called. I asked him what he wished. He said he felt that I wanted him, and he felt compelled to get up, dress himself, and come to me. The above are fair examples of mind reading. Many more instances might be enumerated, but space will not permit.

Some persons naturally receive correct psychic impressions ; these, above all others, could develop this faculty if they understood the nature of the mind. Many have faculties undeveloped and never have the practical use of them which the Creator intended.

The following is an example of sympathetic clairvoyance: I blindfolded a gentleman, placed my hands in contact with his, while the third party pricked me at various points with a sharp instrument. The subject would feel the pain immediately at the point upon his own body, corresponding to the exact location where the instrument was being used upon me. Apparently his acuteness of feeling was intensified a hundred fold. He expressed agony when any portion of my neck and head was touched.

I know a dentist in western New York who is so sympathetic that he suffers whenever his wife does. He has the same feelings and never improves until she begins to recover. A pupil of mine, a contractor, who is exceptionally strong, told me that the above condition existed between himself and wife, and that distance made no difference, as he was hundreds and sometimes thousands of miles away from home.

The following wonderful incident took place at my office. A young man had been brought to me to examine, and determine whether or not he was susceptible to hypnotic influence. After conversing with him for five minutes I tried him psychologically. I was able to influence him successfully at a distance while sitting in my chair. I then told his father that I would make an appointment with his son the next morning at ten o'clock and would test what some call the subjective mind. I took the father one side and told him it would require his co-operation. "At ten o'clock sharp I will hypnotize your son and keep him in that condition for fifteen minutes. I wish you, while at your home (which is at least a mile from my office), to begin at ten o'clock sharp and to do such things that will bring into exercise the five physical senses, occupying fifteen minutes in all. I will see if your son can tell me just what you are doing. You must be sure not to give him any suggestion as to what you are going to do. I prefer that you would not mention your plans to him at all." He assured me that he would not, at the same time stating that he thought he would be compelled to be away from home at that hour, but would tell his wife, who would carry them out as I requested.

The next morning the son was on hand. I invited a medical student, whom I was instructing at the time, to

witness the demonstrations. At ten o'clock sharp I placed the son in a hypnotic state and commanded him to go to his home, in his mind, if it was possible, to watch closely for fifteen minutes and tell me everything which took place. Breathing deeply and rapidly for a few minutes he told me that he was there.

He said father and mother were sitting at the table in the front room upstairs. Said his father was reading the morning paper and smoking a cigar, while his mother was sitting directly opposite, facing him, doing some needlework. In a few moments they were talking; he could not hear distinctly, but could see their lips moving. The next instant his father was getting up and going out through his room. He looked out of the window and threw his cigar away.

Next he remarked that his mother was touching the electric button and giving orders to the servant for dinner. Then she was coming back by his bedroom, stopped and fed the parrot some apple, then took a bit herself. They both were again sitting at the table and his mother resuming her needlework. He seemed very much exhausted by this time, so I brought him out. He remembered all he had seen, and said it seemed just as if he was there. In fact, he was sure his mind was there. In the afternoon the mother called and said what her son witnessed was correct. Her husband did not go away as he expected.

While instructing a Denver lawyer, we witnessed some interesting phenomena. I will not attempt to explain it, but will simply mention the facts. The above gentleman had charge of a large carriage repository. I knew nothing of this until he put a young man into the clairvoyant state at my office and requested him to tell the contents of the

building located on such a street and at such a number. This took place after business hours, about 9 P. M. The subject began to talk immediately, and told him that the place was closed and that it was dark. He was then instructed to go into the building and tell what he found there.

He talked just as if he was there in person. He described the entrance as he entered, the bicycle which he stumbled over,—told the make and exact location. He felt around, coming in contact with the different wagons until he told the exact number of wagons the floor contained, the number of rows and the true position of the shafts, to the astonishment of the attorney.

On another occasion, before several professors and students of one of the medical colleges in Denver, a subject described accurately what a number of them were doing in another part of the building. They resolved themselves into a committee, part of whom went into the extreme end of the building, entered a room and closed the door. While in the room they did a variety of things. They made written statements of what took place. The other part of the committee remained with the subject and made a note of what he said they were doing. At the end of fifteen minutes we brought the subject out of the clairvoyant state. The papers were compared. The subject was right in everything. He talked and laughed just as if he was there in both body and mind. After this his mind was sent to the office of one of the doctors. He described everything satisfactory to the doctor who was quite a skeptic a few minutes before. I might mention many such cases of what some term the soul leaving the body.

The following was very interesting to me at the time.

I was instructing a German who had come to this country fifteen years before. His father was dead and his mother was living at the old home on the other side. After inducing the clairvoyant state, I told the subject to go to Germany, to the home of the gentleman present, and describe the house, its contents, and the persons he might find. Soon he sank into an unconscious state. All at once he began to breathe very rapidly, at the same time saying, "Long journey ; am so tired."

He immediately began to describe the house, stating that it was an old-fashioned frame house, a story and a half high, built upon rough stone. Said the stone was built up three feet above the ground. He stated the number of windows. He was then told to enter the house. On entering, he met the mother holding a lighted candle, gave a vivid description of her, which was most satisfactory to the son, who had not seen his mother for years. He even described many of the pieces of antique furniture.

The son said he could not have gotten everything so exactly unless he was really there. The subject's description was so vivid that the gentleman sat spellbound during the whole time ; smiles mingled with tears on receiving the information of what was transpiring at his old home at that time. The subject, on being restored to his normal condition, was quite exhausted, yet was not able to recall what he saw a few minutes before in Europe ; in fact, he was surprised to hear that he had been able to separate his soul from the body.

In order to develop ourselves physically, psychically and spiritually, we must give most earnest attention to this all-engrossing subject, for surely it is the road to scientific progression here and hereafter.

There are hundreds of intelligent, progressive persons who would like very much to attain higher psychic development, some in one phase, some in another. They will gladly give all the time requisite, and, if necessary, expend money freely for suggestions and practical assistance ; but they are groping helplessly in the dark and neither know where to begin nor how to proceed. Just a word to these seekers after truth. In the desire you have the beginning ; let this desire ripen with conscious attention. This conscious, intelligent attention will soon develop into unconscious intuitive attention, and finally you will realize the psychic phenomena that once you only desired.

Psychic unfoldment, like all other development, does not materialize in an instant, but requires systematic attention and time. Faith, confidence and perseverance assisted by timely psychic suggestions and all physical suggestion tending to raise the frequency of one's vibration, will insure the most speedy and satisfactory results.

CHAPTER XII

HYPNOTISM AND CRIME

In dealing with hypnotism in relation to crime we must consider it in the very broadest sense, embracing every form of suggestion short of coercion. Suggestion is the direct and only means by which influence can be or is put forth. To illustrate: Take a man who is engaged in several different occupations. Week days he sells goods, evenings he relieves suffering by means of hypnotism and Sundays preaches the Gospel, turning many from the error of their ways. While the object in each instance is entirely different, suggestion is the means employed in each case.

Before an intelligent and just conclusion can be reached concerning this much discussed and little understood subject, one must have a clear understanding of all the principal factors involved.

From a psychological view point the relation of hypnotism to crime hinges upon the susceptibility of the supposed criminal, his power of resistance (auto-suggestion) and the degree of influence the supposed operator exerts.

Man is more inclined toward the good than toward that which is evil, and instinctively responds more readily to good suggestions than to those which are baneful. For this reason alone personal influence is a mighty power for the uplifting of struggling, toiling humanity, and every intelligent, well disposed man and woman should most assuredly know how to properly exercise it.

Influences appealing to one's innate desires and ruling purpose in life elicit responsive action far more readily than do influences opposed to his natural bent. If one's ruling purpose is to wilfully commit crime then very little or no encouragement is needed. On the other hand, if one has a strong mind, high purpose and pure motives it would be most difficult, if not impossible to persuade him to do that which has the least tendency toward criminality. Again, one might not be very amenable to suggestion (influence), might have had the highest moral training, yet, if his primary purpose in life is to succeed regardless of the means employed to further his specific design, he will do it without even a suggestion from some one else. It is evident that this class of criminals is not influenced against their will for they are fully able to successfully combat all influences that do not harmonize with their overweening greed. Of course, all things can be and undoubtedly are more or less abused.

A hungry man is easily led (influenced) with no idea of resistance to where he can gratify his desire for food, yet overwhelming pressure must be brought to bear to tempt him in the smallest degree to take his life or injure his person.

It is well nigh impossible to influence a normal man to do aught detrimental to his own health, life or interests, but it is an easy matter to influence him in the rational development of health, the acquisition of wealth, or indeed in whatever direction lies his heart's desire.

This accounts for the fact that the art of suggestion is inestimably useful and valuable in the business and medical world. There is no doubt that there are criminals who would not have been such had they been less susceptible and possessed greater power of resistance.

Some ten years ago I was called as an expert in a murder case. Blixt, the man who actually committed the crime with his own hands was so susceptible to influence and had so little resistance that I entered his cell and almost immediately secured a true confession from him, in spite of the fact that his wife and others were present. This was the Hayward-Blixt-Ging case of Minneapolis. Hayward, a polished man of strong personality, induced Blixt, a janitor, to kill Miss Ging, a dressmaker, who was insured in his (Hayward's) favor. Hayward was convicted and paid the extreme penalty. Blixt was sent up for twenty years, I believe. Of course, judges and juries will always be open to plain facts which must influence the decision, but hypnotism will never be an excuse for crime, nor will it ever enter criminal jurisprudence.

CHAPTER XIII

PERSONAL MAGNETISM

“What’s in a name? That which we call a rose
By any other name would smell as sweet.”

Most certainly it would, the real essence, the life, would be there whatever the name given ; yet, there is much “in a name,” and no more striking example of the strong suggestion dwelling in a name can be cited than the decided fascination these two words, Personal Magnetism, carry with them.

The very word magnetism is invested with a subtle, indefinable charm,—as subtle, indefinable and alluring as its own nature. Its far-reaching influence is felt in every walk of life ; like the genial rays of the glorious sun, it permeates everywhere, beautifying, strengthening and cheering those who give and those who receive.

It radiates in the mother’s loving smile and cooing lullaby, drawing her dear ones closer ; speaks in the clear, firm, convincing tones of the tactful teacher ; and soothes in the gentle voice and kindly ministrations of the patient, skilled nurse.

Who has not felt the influence of a loved physician’s very presence? His magnetic touch and reassuring words give the sufferer new life and hope. Personal magnetism sings in every dulcet, sparkling tone of Patti’s marvelous voice ; breathes in every word, look and movement of the “divine Sarah,” entralling the senses by the eloquence of its magic spell. Calve, Nordica, Melba,

Sembrich, Booth, Barrett, genial Joe Jefferson, Irving, Terry, Modjeska, Eleanora Duse, Brema and a host of lesser lights, have charmed us by means of this self-same, wonderful gift.

The leader in any circle, at any place, and at any time, sways his hearers by his unusual power to attract and bind others to him and his code. Washington, Lincoln, Grant, Roscoe Conkling, Bryan, Blaine, Henry George, Frances Willard, Chauncey Depew, Phillips Brooks, President Roosevelt, bear witness to the fact.

The pages of history record no more striking example of the absolute power of personal magnetism than majestic William Bradford, — second governor of Plymouth Colony. Grave, just, tender and wise he led his people lovingly, winning and holding their undying affection and unquestioning, loyal obedience. However, in that day and time superstition ran riot, and should you have even suggested to this noble soul that his strength lay in his magnetism, he would have eyed you askance and regarded you with holy horror as an emissary of the Evil One. Rest in peace, brave heart! The strange, sweet spell of your powerful personality enchants us yet, “despite time’s changes.”

Personal Influence is a more appropriate, if less attractive title for that which is generally termed Personal Magnetism. The former we can easily grasp and readily understand; the latter we look upon as just a degree above the natural, touching the hem of the supernatural. We long to possess it, but we fear that it is entirely out of our reach.

Nature has ordained that there shall be mystery just ahead of us so long as we live. Going from the known to the unknown is what constitutes progression and con-

sequent development. It is not always a vast amount of accumulated knowledge which makes one successful in the estimate of the world, but the kind and quality combined with a keen knowledge of practically applying the same to the affairs of every-day life.

Personal magnetism is endowed with the inherent, perennial virtue of being ever attractive, since it is that which naturally draws and binds others to us and to the cause we advocate. It is a composite picture, so to speak, the best features contributing individual worth to make a pleasing whole. The quality or qualities which tend to create confidence, inspire trust and beget affection are strongly magnetic.

We each and all have one or more attractive attributes of character or person, varying in degree with the individual. The culture of every good quality or grace of person appreciably adds to and consequently increases personal magnetism, while each undesirable quality or habit developed detracts materially from the force of one's highest influence. Radiant, buoyant health, mental, moral and physical purity, grace and beauty of person, ease of manner and expression, gentleness, firmness, poise — all reach out with conscious strength and conquer.

In the social circle, the gracious influence of attractive, winsome women and great-hearted men is always forcibly felt. It scintillates in the brilliant glance of the eye, flashes in the welcoming smile, glows in the friendly word and thrills in the hearty grasp of the hand. In no sphere, then, is the assiduous cultivation of magnetic qualities of more importance; the opportunities thus afforded for uplifting and materially benefiting man-kind are well nigh boundless. We have but to look about us in the land to find this simple truth verified many times over each day.

To be gracious and winning is much to be desired, for success attends the attractive. First of all in this quest for personal magnetism it is imperative that we know ourselves, build up and fortify weak points, cultivate, and, indeed, if need be, implant, that which we lack and ardently desire.

The physical body is well worthy careful, regular, scientific development, and will repay us an hundredfold for faithful vigilance bestowed, in roundness of outline, elasticity of step, brightness of eye, clearness of skin, all breathing magnetic life and youthful vigor.

A well balanced, active, highly cultured mind dwelling in a body so nurtured must of necessity lend powerful charms, lead us to dignified self-control under all circumstances and dower us with a priceless knowledge of human nature. Having a "sound mind in a sound body" the acquirement of social arts and graces will be rendered comparatively easy of accomplishment, and so add more magic arrows to the staunch quiver.

Having equipped ourselves as well as we may, the delicate task of skilfully using our weapons confronts us, for if one possessed all the magnetic qualities imaginable and yet lacked a knowledge of human nature and was not versed in the art of adroitly directing his combined forces he would not be magnetic. We must surely know the ground to be covered, and the manner of man with whom we are to deal. With some of us this seems intuitive and rarely fails, while others must learn to read faces and actions. In either case, it is undeniably valuable knowledge and augments a magnetic personality.

A performer is called magnetic as he thrills and sways his audience, keeping in touch with them according to their capacity to receive his efforts. He is magnetic

largely because he understands human nature and intelligently ministers to its demands.

A musical instrument constructed with the utmost delicacy and skill must be played upon by an artist, and the music rendered fully in keeping with the mental calibre of his listeners, if the full power of instrument, artist and music is to be realized.

The highest personal magnetism, therefore, involves three distinct factors,—the magnetic personality, intelligence, and the person or persons attracted by the force.

A symmetrically developed mind and body, a practical knowledge of mankind, a nice skill in playing upon the minds of others are the rudiments, or foundation stones of personal magnetism.

Personal magnetism is largely the result of the favorable impression made upon one by some particularly beautiful feature, perfect form, admirable personal qualities, or a combination of all of these. It may find expression in exquisite neatness of person and pleasing attire, or speak in the sweet, round, powerful tones of the voice, electrify in deeds of noble daring and splendid courage, or even impress to a marked degree in a dignified silence.

All these and more. Over and above the merely physical, more keenly felt, is the purely psychic, which finds its highest form of expression in a well-rounded symmetrical, mental, moral and physical development.

Leaders of men are always magnetic, for they have the ability to attract and bind the masses to them and their code; hence, exert a far-reaching influence. George Washington, by right of his powerful force of character, was chosen for a position of high honor in troublous times. Lincoln, uncouth and homely in physical expres-

sion, wielded marvelous control over men by dint of his rugged, staunch personality. Napoleon, small of stature and of forbidding mien, yet ruled the world because of his mighty daring and unreined ambition. Madame Pompadour, Madame de Stael, and an innumerable host of no less fascinating women have in turn undeniably influenced kings among men by means of this selfsame alluring, indefinable (?), subtile "something" which the world calls Personal Magnetism.

If you would be a shining success in life, study this law, and do not burden your mind with the foolish notion that personal magnetism is some uncanny, supernatural "something" floating about in the air, waiting for the smartest and cutest to imprison it. It is no "hoodoo charm." On the contrary, it is one of the most natural things in the world, Adjustment,—Harmony.