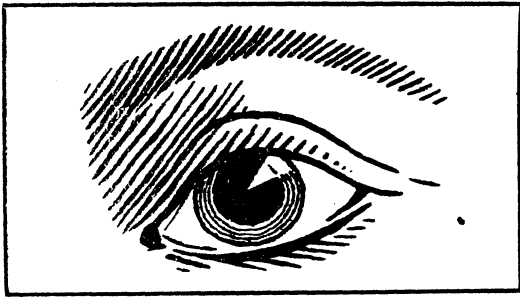


THE POWER OF THE SUB-CONSCIOUS MIND.



*There is no sight in the eye itself. It
is an attribute of the Sub-Conscious Mind!*

By
Professor ALEX ERSKINE

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MAN'S ESTATE:

*“What a piece of work is a man! how noble
in reason! how infinite in faculty! in
form and moving how express and ad-
mirable! in action how like an angel!
in apprehension how like a god!—the
beauty of the world! the paragon of
animals!”*

SHAKESPEARE.

INDISPUTABLE FACTS.

1. Hypnotism in itself is absolutely harmless.
2. No one can be hypnotised *against their will*.
3. No one can be hypnotised without he complies with certain conditions, and does his part to bring about the state.
4. Anyone who is hypnotised has done more himself to induce the condition than the operator.
5. The hypnotist possesses no special power, nor can he gain permanent control over anyone.
6. To be hypnotised in no respect shows weakness.
7. Weak-minded people, contrary to the opinion of some, do not make good subjects.
8. The most susceptible subjects are intelligent people having strong minds and strong will power, with the ability to maintain a certain passivity as to results.
9. Many persons cannot be hypnotised upon the first or second trial.

10. Hypnotism is not a conflict of will powers in which the stronger overcomes the weaker. It is an *affinity of concentration between the subject and the operator.*
11. The effect of hypnotism will in every case wear off in time, and a spontaneous awakening occur, *with no bad results to the subject.*
12. Hypnotism is the indication of a state which has no physiological differences from that produced by natural sleep.

Although no one can be hypnotised against their will, yet everyone can be influenced by someone.

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FOREWORDS

IN this volume I have not attempted to attain any literary style, but rather to give in plain language an explicit account of what, in my opinion, is a great science which should, for the benefit of mankind, be more generally understood.

I cannot do better by way of forewords than reproduce firstly an article which appeared in *The Gentleman's Journal*, and then a portion of my lecture given at a medical matinée at the London Pavilion, Piccadilly, when some eight hundred medical men and their friends attended to hear what I had to tell in support of the Science of Hypnotic suggestion. The article in question was as follows :—

" Before we proceed to go deeply into this fascinating subject of the power of suggestion, we will be biographical, and formally introduce the remarkable man to whom we owe the gist of this article.

" Professor Alex. Erskine is a Scotchman, and a cousin to the present Earl of Mar and Kellie, and to some extent his hypnotic powers may be said to be hereditary. Magnetic influence asserted itself in him when a boy, and from certain incidents which came under his observation whilst in America demonstrating the wonders of Magnetic Agency, he was led to take up its study. He passed through several scientific institutions, among them being The American College, from which he holds diplomas; he is also diplômé from The Institute of Physicians and Surgeons of New York, Rochester, N.Y. Many patients will remember him at Eastbourne, but he has now made London his domicile.

" To talk with Professor Alex. Erskine, the celebrated hypnotist, is one of the most pleasurable occupations a really thoughtful man can be privileged to do — immediately you know you are in the company of one whose whole heart and soul lies in the science he so brilliantly expounds both by explanation and actual demonstration. His elemental powers alone upset a fallacy, inasmuch as he controls the subject in the waking state and afterwards puts him to sleep. As a rule, it has been considered necessary to reverse absolutely this method of procedure, but the Professor refutes the idea with characteristic emphasis. 'It is,' he said, 'a mistaken idea that the sleep state must be produced first.' The curative power is the art of speaking to the 'sub-conscious mind' while the patient is awake in his normal condition. In deep-seated and chronic complaints, however, the 'sleep state' is more efficacious."

" Professor Alex. Erskine held a Matinee at the London Pavilion. . . .

INSTRUCTING THE MEDICAL.

" On this occasion he convinced those who held any inclination to scoff, and won a public testimony, after careful examination, to the effect that his exhibition was absolutely of a genuine nature—and, in corroboration of the opinions of laymen, the medical fraternity gave a full affirmative.

CORRECTING MISTAKEN IDEA.

" Not the least noteworthy part of his opening address corrected the mistaken idea that it is only the weak-minded who can be hypnotised; on the contrary, it is only possible with

those who sufficiently concentrate their minds—weak-minded persons and those under the influence of alcohol cannot be hypnotised.

FUNCTIONAL DISEASE NOT NECESSARILY IMAGINARY.

“ During four weeks at the London Pavilion, which he began on February 13th and ended March 11th, Professor Alex. Erskine further demonstrated his powers to crowded and interested audiences, with a view to convince the public of the curative agency of the power of Suggestion in functional diseases—of such, must not be thought that they are imaginary; although diseases which show no change of structure in the organ are called functional, these comprise the majority of the complaints that the ordinary practitioner is called to cure, and many once considered functional are now proved to be organic. Some of the greatest recognized authorities, such as Professors Charcot and Liebault, and others, have cured organic as well as functional diseases by suggestion alone—yet not a few medical men are still sceptical of Hypnotism and its curative influences merely because they are quite unable to produce the phenomena themselves.

THE SCIENCE CAN BE TAUGHT PROFICIENCY THE OUTCOME OF PERSEVERANCE.

So, it will be admitted a physician who lacks the knowledge and power of suggestion, *i.e.*, Psycho-Therapeutics, has still much to learn.

“ Hypnotic suggestion given to a patient who has confidence in the operator, stands as a director and an aid to medicine—a case, unless surgical, must indeed be hopeless if it cannot be cured by suggestion.

A SCIENCE—NOT QUACKERY OR SUPERSTITION.

“ ‘ I hope,’ said Professor Erskine during the course of our conversation, ‘ to be able to banish entirely from the mind of the uninitiated public all the semblance of quackery and superstition, or any spiritual immaculation which may have shrouded so great a science—the Power of Suggestion.

“ ‘ I have proved to hundreds that the basis of this agent is of an absolutely scientific nature—the instant the duality of the mind—the double consciousness—is understood, all the mystery and superstition vanishes, and the law of Suggestion is understood, which explains all that appeared contrary to mental therapeutics.’

THE DISCOVERY OF THE DUALITY OF THE MIND IS THROUGH THE SCIENCE OF HYPNOTISM.

“ And at this point let it be ever remembered that it was hypnotism—so called—that taught and explained the duality of the human mind to the medical faculty all over the world.’

“ The extraordinary cures made by Professor Erskine—all of which he is able to authenticate—in insomnia, paralysis, nervousness, etc., have naturally called for some explanation

METHODS OF CURATIVE POWER.

from him, as to the methods employed which brought about such wonders. He has explained, as he explained to us, that this was accomplished by directing the vital energy to the affected parts through the medium of himself by means of suggestion in the ‘Magnetic Sleep’ state as we have already stated. He does not,

SLEEP STATE NOT IMPERATIVE.

however, always require the patient to go to sleep in order to effect the cure—and this statement was one of the most emphatic he conveyed to us. It is in the power of the Hypnotist who understands his work, to hold the ‘Conscious Life’ under his control, or to annul it in a measure while in the waking state, or completely while in the ‘sleeping state.’ He then directs the ‘Sub-conscious Mind’ into avenues, and forms impulses at his discretion.

IT IS NOT CHRISTIAN SCIENCE

“ The basis of the curative agent as revealed by Professor Alex. Erskine is absolutely of a scientific nature; it requires no understanding by the patient, or makes any trial of his faith. It only asks—or rather demands—that the patient shall act and listen absolutely in accordance to the instructions given by the operator.

WHERE SUGGESTION FAILS.

“ And the only exception where suggestion fails is in cases of hopeless inability from the want of concentration of the patient whose mind is so mentally weak, or from some derangement of the mind, commonly known as insanity. But these are the exceptional cases; all sound minds can be influenced as well as those of physical weakness, etc., etc. To make it clear to the uninitiated, and to repeat, the whole art is to speak to the ‘sub-conscious’ mind.

THE DUALITY OF THE MIND.

"The instant one grasps intelligently the knowledge of the duality, the double-consciousness of the human mind, the apparent mystery vanishes: the conscious and sub-conscious mind is the 'make-up of the man,' the 'sub-conscious' governing every function of the body through the sensory and motor nerve centres.

"SUB-CONSCIOUS MIND" ALSO GOVERNING
INVOLUNTARY CENTRES.

"When once this knowledge is understood, the law of suggestion can be fully understood, explains all that was apparently mysterious, and harmonises all that appeared contradictory in mental therapeutics, etc., etc."

The Gentleman's Journal.

There are a large number of Press notices that I cannot produce here, but they will be found in the Appendix at the end of the volume.

My lecture to the medical profession was given in these words:—

"Gentlemen,—

"There is no intention on my part, had I the power, to belittle the effect of medicine properly administered, or the honourable profession of medical men.

"I do not arrogate to myself the pretension of being able to cure every disease through suggestion. I only profess the knowledge of my qualification that I understand the technique and unction that is necessary in producing effects by suggestion—in the cure of functional diseases, and in the control of a human being.

"I would draw your concentrated attention to the cures made through this agency in America, France, and in England, of which I hope to show you a few cases of my own instrumentality in relieving, through suggestion, in the so-called Magnetic sleep.

"The progressive man—the up-to-date man—who is necessarily not a bigot, and whose mind is large enough not to permit prejudice to blindly deny that which he does not, or may not, understand and is ready to expect from the light of the twentieth century knowledge of science, things 'new and old.'

" Mesmerism, or its modern name, Hypnotism, is not new, for it was known and practised centuries ago, long before the Greek civilization or the foundation of the Pyramids was laid.

" A select Hindoo priesthood, who devoted centuries in unravelling the secrets gauging the latent power of the human mind, kept the knowledge of the methods jealously guarded: it was a part of their religion: and to this very day almost miraculous cures are performed by them through this agency.

" It is only 'new' in the twentieth century in a sense that the West discovered that it was a mental science—a branch of psychology—spiritual only in a sense that the power of the control was magnetised with greater mental strength when the operator lived a higher life of physical and mental culture.

" Unless the fundamental principles of Hypnotism are fully understood, the domain of Hypnotism must necessarily be a myth to most minds.

" There are some extraordinary phenomena and manifestations in connection with this science that have come under my notice such as Mental Telepathy and Telegraphy, and the peculiar phenomena Clairvoyance, but these are attributes of the human mind and come under the domain of Psychology.

" Sight appears only limited to the organ of the eye: but in the magnetic sleep in some subjects, distance does not exist. Science has not yet fully determined whether it is sight—as we know sight—or whether it is by another sense that they see.

" The phenomena of Hypnotism are essentially psychological—due to the mind—due entirely to psychological causes.

" To most scientific men this will appear evident, but there is a materialistic school of scientists who still hold to the cause being derived from physiological effects.

" My contention is that the physiological phenomena are effects, not causes.

" There is no purpose without mind, and there is no effect without cause, either in the creation of the universe or in the organism of man.

" It was the Law of Suggestion that disproved the materialistic theory, and the convincing truth of the Law of the Duality of the Mind proved the scientific working hypotheses—that of suggesting made exclusively to the subjective or sub-conscious mind causing the phenomena, and from that it was concluded that in the sub-conscious mind resides the potential energy that controls the functions, sensations, and condition of the body.

" The hypnotist if he understands his work scientifically as a hypnotist, knows that he induces hypnosis by controlling or directing the mental activities of the subject, and so determines his states of consciousness and mental processes, viz., Psychoses.

" The hypnotised subject, therefore, wills to do what the hypnotist commands or suggests, but he cannot do what the hypnotist suggests

he cannot do : that is to say, if the hypnosis is complete, and not partial.

" In the case of action, the hypnotist must control the neuroses that control the nerve centres of action. In the case of feeling : in sensation or perception he must control the neuroses of the imagination that determines sensation and perception. Therefore, it is true that there is no psychosis without ideas, or vice versa, and that every psychosis has its appropriate neurosis. The hypnotist can control volition, feeling, sensation, and perception only by controlling the neuroses of these psychoses.

" Therefore, the control exercised by the hypnotist is through the imagination of the subject—through ideas.

" The hypnotist controls the mental activities of the subject because he determines what idea the subject shall have.

" True hypnotic control is, therefore, control of the imagination of the hypnotised subject, either in the waking or sleeping state.

" This is the thesis of this discussion.

" Hypnotic suggestion given to a patient stands as a director and aid to medicine : the effect of a drug is a hundred times enhanced if suggested how it will act.

" A physician who lacks the knowledge of the power of suggestion has still something to learn.

" Suggestion can be given consciously or unconsciously to a patient by a skilful and tactful operator.

" Pain can be annulled, as well as produced, in a patient or subject, by the same principle or law—the idea—affects the condition of the tissues through the neurosis excited : the pain is a real pain, and can work damage to the tissues, if prolonged, as the normal cause of pain would do. Conversely, imagination may prevent or cure disease by determining neurosis.

" It is a mistaken idea that the sleep state must be produced first : the power is the art to speak to the sub-conscious mind while the patient is awake and in his normal state.

" In deep-seated complaints, the sleep state is more efficacious.

" Medical men are often sceptical of hypnotism and its curative influence, merely because they have not made the science a study ; but the progressive man CANNOT afford to turn his back on science ; the survival of the fittest is the factor that must determine all truth in evolution and physics.

" No one with a sound mind could possibly imagine that suggestion could set a broken bone or cure appendicitis ; but suggestion can and could facilitate recovery by destroying the sense of pain in the operation and afterwards.

" The popular error is that only the weak-minded can be hypnotised : on the contrary, as every expert in the science knows, weak-minded people are the least susceptible to hypnotism, want of the power of concentration being the immediate reason.

" I hope to be able to banish entirely from the mind of the un-

initiated public all the semblance of quackery and superstition, or any spiritual immaculation that may have shrouded so great an agency. The power of suggestion by the tricks and legerdemain that have been passed upon the public by so-called hypnotists, and the foolish attempts of others to suspend and float persons' bodies in mid-air in theatrical performances, may be clever illusions, but, in reality, it is not hypnotism, and has never been performed as a fact in either America or England.

"The extraordinary phenomena of change of personality—lethargy and catalepsy—states of trance—illusion and hallucinations—attitudes and facial expressions—hysterical laughter, etc.—and post-hypnotic suggestion, and the thousand and one strange, amusing, and interesting experiments, are surely sufficient to entertain the public without trying to add trickery and legerdemain, which must necessarily arouse contempt.

"I hope I have in a measure proved to you that the basis of this agency is of an absolutely scientific nature. The instant the duality of the mind—the double consciousness—is understood, all the mystery and superstition vanishes, and the law of suggestion is understood, which explains all that appeared contrary to mental therapeutics.

"Therefore, in conclusion, no one need become hopeless from want of sleep; suggestive therapeutics harmonises the nervous fluid of the body, and the patient can sleep whenever he desires to do so after having been under treatment from a skilful operator; and innumerable nervous diseases and complaints are susceptible to the treatment.

"The distressing nervous effect of stammering I have not found difficult to cure. Intemperance and the 'cigarette vice'—for it often is such—can be eradicated from the system: and even character, especially in children, can be entirely altered for the better.

"Surely the medical world must acknowledge this great science to be worthy of their attention.

"I have not divulged the methods to be employed to gain access to the subjective mind, but I shall be pleased to instruct medical gentlemen by appointment."

I have had the pleasure of giving other Medical Matineés in Liverpool, Harrogate, Glasgow, Edinburgh, and in St. George's Building, Hanover Square, all of which were very largely attended by the profession.

My hearty thanks are due to the eminent doctors at whose invitation I have visited

various Hospitals, both in London and Scotland, in order to explain how and why *suggestion* cures in all functional diseases where Hypnosis can be induced in the patient.

It is perhaps as well to record as complete a list as possible of the various ailments that can be cured by the wonderful power of Hypnotic suggestion. They are as follows:—The cure of *all* functional diseases. The restoration of mental balance, lost through overwork, anxiety, worry of business, sorrow, and the stress of modern life. Instil self-control, and confidence. Eradicate vicious habits, comprising intemperance, the drug and cigarette habit (when it becomes a vice), narcotics, etc., etc. Remould the character, where necessary (for instance, a slothful boy can be made studious, a timid child become fearless, an untruthful one the reverse). Dissipate a morbid fancy. Banish insomnia. Restore the nervous system by the hypnotic sleep. Cure stammering and impediment. Nerve deafness and blindness. Neuralgia and other nerve pains. Hysteria. St. Vitus dance. Paralysis (functional, often diagnosed as organic.) Muscular contraction. Muscular rheumatism. Painless extraction of teeth, under hypnosis, Complete anaesthesia in surgical operations. Asthma. Constipation. Women's complaints. Prolapsus. Headache, sea and

train sickness. Restore memory. Facial paralysis. The art of elocution can be increased, and enhancement of facial expression. Colic and diarrhoea. Delusions. Hypochondria. Hemiplegia. First stages of locomotor ataxy. Sciatica. Nervous head trouble. Noises in head. Vertigo. Impotence. Spermatorrhoea. Prostatic troubles. Nocturnal enuresis. Coccygodynia, Epilepsy. Obsessions. Pseudoalexia. Advanced phthisis. Hypnosis to alleviate distress. Habit spasm in infantile paralysis. Functional aphasia. Bronchial neuralgia. Hay fever. Value of hypnotic suggestion in incurable disease, to add comfort, etc. Menières disease. Dyspermia. Period headache. The faculty of music can be magnified. An inspiration to an artist developed. Restoration of memory recovered, etc. And last, but not by any means the least, the alleviation of suffering where medicine has failed to cure.

Let it be also fully understood that medicine properly administered by a doctor will be accelerated to act with greater potency when suggestion is added to it. Therefore the patient has no reason to leave the physician while being treated by suggestion in the sleep state ; indeed, I invite doctors most cordially to accompany their patients whenever one is to be treated by me.

Appointments can be made at any time

by doctors or others by letter addressed to me, care of my publisher, Mr. Henry J. Drane, Danegeld House, 82A Farringdon Street, London, E.C.

Permit me to express the hope that the book will not only be found of interest, but that it will prove useful to the medical student as well as the general public.

Yours most sincerely,

ALEX. ERSKINE.

INTRODUCTION

IF the Student will make a study of the science of Hypnotism carefully by first learning how to control himself, which is a necessary factor in the control of another—then, and then only, will the methods to be employed to gain access and control of the sub-conscious mind of another be apparent, and all the student will require then will be experience, after the methods have been explained to him. When he has hypnotised one person, the Art will become easy, and he will be astonished with his success!

The great fault that has been made in teaching the methods of how to hypnotise is the mistake in not first laying a sufficient backbone of conscious power in the pupil himself, which is naturally a want of assurance and confidence, so absolutely necessary for success, and there would be none of those unhappy occurrences of not being able to awaken a subject out of the hypnotic sleep state, which sometimes is the case with a novice, or of getting a subject into a cataleptic state of rigidity of body, and not being able to free the subject again instantly.

Unless assurance has been taught in the initial stage, these difficulties might arise.

When a novice cannot awaken a subject from want of confidence in himself (which is felt by the sleeping subject in a kind of telepathic or "sensed" way), and obtains a medical man to employ artificial means of awakening, he has necessarily brought disrepute upon the science, and probably frightened himself and his friends who may have witnessed the same, by his foolish attempt at hypnotising without the real acquired assurance necessary for a hypnotist !

The methods of instruction which are given in this work are not superficial !

If the student will carry out step by step the methods given to him, he will have built up his mind with material which will give him mental strength and forcible character that he never dreamed was possible to acquire and realize, as well as taught him how to control the mind of another, and in so doing become a hypnotist !

The science of Hypnotism is just as great a science as that of electricity in its own way, and more interesting—as it is the philosophy of man relationship with man in this world—and explains how one person affects another's mind in the ordinary conversation of life.

The instructor of Electricity would be a very incompetent teacher did he not from the very commencement of his instructions

point out the dangers connected with the science.

So in Hypnotism, like every other good thing, it must be done and executed in the correct way. That Hypnotism is in itself harmless need hardly be stated—it is the administrators who lack the proper knowledge, and have not acquired self-confidence, that cause trouble.

Hypnotism, as has been stated, is in reality the secret of all personal influence, which is personal magnetism, which is suggestion—it is comprehending and understanding the Double Consciousness, the “Duality” of the mental faculties of a human being, and necessarily explains as a fact that which cannot be intelligently disputed to be a Mental Science, pregnant of further possibilities of wonder and interest. All influence, called by whatever name, belongs absolutely to the same unvarying laws, and in essence is identical with Hypnotic Suggestion.

This subtle power is within the reach of any intelligent man or woman! if you will labour and study to develop it. The novice must not think because he has succeeded in producing the phenomenon of hypnotic sleep in a subject that he has no more to learn. On the contrary, the majesty of the control of a human being is to control or fascinate a person while he is in the normal state, without producing the sleep state!

This great reality and power will come, by degrees, to the diligent pupil, who will have understood how to influence and control himself — then he will have acquired the knowledge of how to influence others, and he will be able to fix his wishes by concentration of purpose on the sub-conscious mind of himself and others also !

The sleep state is of greatest efficiency and advantage in many ways, which the student will discover as he develops his own concentration, but if he only grasps the one idea of producing the sleep phenomenon he has started wrong ! and will never properly understand hypnotism, which is influence. I give no apology for this repetition, as the fundamental fact must be grasped in all its entirety !

The phenomenon of the “ Post Suggestion,” when an awakening subject will obey the command of the operator, even days and months after the command, or suggestion, has been given, (although quite unaware that he is doing the operator’s will), and carry out the realization of the command to the letter.

It goes without saying that the command is given to the subject while in the hypnotic sleep state—it is, therefore, called “ Post Hypnotic Suggestion ” !

A word of warning is very necessary here—

the utmost care must be taken by the operator not to give the sleeping subject any cruel or outrageous command, else he might lose his life in the performance of the suggestion given. For instance, do not lock him into a room if he has been told to go somewhere next day, else he would in all probability jump out of the window; understand that you are dealing with a human being's soul, and will be responsible before God and man for his life in such an act—and remember that the confidence of the subject has been given to the operator. Therefore do not “betray” such confidence. else some day it will return to yourself, a “Nemesis” to punish you for so vile an act!

It is a wise intention never to ask a patient or subject to do anything that you would not accept yourself in such a position!

The Psychological Law of Post-Hypnotic Suggestion (which is really only the exquisite memory of the sub-conscious mind and which never forgets), is of the greatest value in Psycho-Therapeutics—the cure of a patient. For instance, to tell a sleeping patient who is only functionally unwell “that he will be well,” “quite well to-morrow when he gets out of bed,” that is a medical post-hypnotic suggestion.

That all the best things in life can be ruined by ill-usage need hardly be stated; therefore, if

one innately distrusts a man, don't let him fascinate one in giving him one's attention.

Don't listen seriously to his suggestion, think of something else, and you are safe, whether you are a man or woman. Hypnotism, as before stated, is not against the will of another, that is only a public fallacy and error! The weak-minded are not susceptible, for they cannot give their immediate attention, and it requires a large amount of concentration and purpose before anyone can be put to sleep!

The science of Hypnotism is like a man who wields the heated iron into the form or pattern he desires; he may have all the ability imaginable, but unless he understands when to strike, and how to detect the correct heat (by experience), his work will not be durable! Hypnotism teaches when to strike, and how to get your material into fit condition (your patient or subject). In every phase of life it will accelerate power and conviction, giving unction and purpose to the voice and words spoken, and determination in the look of the eyes—it will create the desire in the diligent student to be a master of men, and the acquired powers will give a consciousness of it.

“Therefore awaken to the higher consciousness of self!”

Start right!

Don't look at your own weakness, think great thoughts of what Shakespeare thought of man—

“What a piece of work is man,” etc.

No man or woman can afford to be without the consciousness of power, and no great man or woman in reality is without such. The student will create this consciousness in the near future—if he perseveres and if he has got hold of the real thing, it will be found to have no conceit in its department. That is a proof whether the acquisition has only been vanity, or real quiet conscious power of belief in yourself of what you really and truly understand. Look well to yourself, and if you are conscious of conceit, be hard on yourself, else your head will swell, and your judgment will be sure and swift when you go before the public, and you would have to start all over again. Beware!

I must again state that the repetition found throughout this book is purposely made, as it is only through repeated suggestion of the same words and matter that an effect can become stationary in the mind.

I have kept to the simplest language and expression, endeavouring not to confuse the mind of any reader by using hypo-technical language which might appear learned, and generally has the effect of leaving the novice in a state of utter ignorance or else confusion.

of mind. And in truth and reality the laws of all sciences are only understood by their exquisite simplicity—man, and he alone, has made the difficulty by his will and vanity !

The student will discover in the study of hypnotism and the knowledge of the “ Duality of the human mind ” the “ Double Consciousness,” that the science initiates unconsciously at first and then consciously, into the deeper facts of the philosophy of the soul. It has opened the door to the sub-conscious mind which is found not to reside in the physical cortex of the human brain, but in what appears, as will be shown by the latest scientific discovery, to be a separate entity altogether—this sub-conscious mind or soul. This amazing truth has been proved by the science of hypnotic suggestion in the sleep state of hypnosis.

The study of so great a subject, pregnant with so many possibilities of burning interest, when properly understood is of the most elevating character. All materialistic doubts and scepticism vanish with the mists of ignorance and impotency, when the light of the “ Awakening to the higher consciousness of self ” becomes a fact of realization, through the study of the science of hypnotism and the duality of the human mind.

My reason for placing the “ philosophy of the human soul ” in connection with the

science of hypnotism in the closing chapters, and not at the beginning, will be obvious to the really thoughtful student, because it is through the science that the soul has been manifested. And step by step the student through the knowledge of the science of hypnotism will be brought to see for himself how this discovery was made, and he must, therefore, fully grasp the fundamental rudiments of Hypnotism.

CHAPTER I

MAGNETIC HEALING AND MAGNETISM

I HAVE been asked frequently how I first became interested in Hypnotism; I will, therefore, give in as few words as possible how I learned that I possessed magnetic power. The outcome of the study of that possession is my knowledge of the science of Hypnotism, and the wonderful results obtained through Suggestion.

When a boy of sixteen years of age, I intuitively discovered that I possessed the power of healing—or, rather, of removing pain from friends—neuralgia, toothache, headache, and pain in the back, etc. I had not then actually hypnotised anyone—or understood the methods of hypnotism! But intuitively I used to place my hand over the seat of pain, and place the other on the nape of the neck or over the “Sola Plexus” nerves, which most persons know lie between the “pit of the stomach and the spine”—or, perhaps, to make it clearer to one who may not have studied the position of the organs, the right hand was placed with pressure where the breastbone ends, and the left hand in the locality of pain, and I discovered that

it produced a great warmth in both hands and when a tingling sensation came in the left hand the cure was almost certain and pain vanished. But I found that after I had made the cure I was often extremely exhausted.

As I became a man I learned that the power I possessed was of course magnetic—it was the giving off of my own magnetic force, the substance probably that is stored away in the Ganglion cells, which appear to be accumulators to store the magnetic energy or nervous fluid of the nervous system through the body.

I learned an Indian method of deep-breathing exercise that instantly restored this exhaustion by the re-oxydising of the blood through the lung process.

I also discovered that it was the concentration of will that produced the giving off of this magnetic heat and transferring it to another—for the instant my attention was taken from what I was doing the tingling of the left hand ceased. We know that by placing a piece of iron within a few inches of a magnet, the iron will soon become magnetic by molecular transmission; we know this to be a fact, but in reality we have no sense that tells us of that fact—we know it only by effects. As previously stated, the iron is placed in proximity to the magnet,

it has no magnetism of its own. Remove it now from the magnet into the next town, but it will retain the magnetic quality which it has absorbed!

So in the healing of another by the same process the patient has absorbed the magnetic life of the operator, and the Ganglion cells are recouped again with new energy and strength.

It appears Magnetic Influence is quite a separate science from Hypnotism, although closely connected in some way difficult of explanation. As far as my knowledge goes, I find that when I place a subject asleep in the deep stages, if I place my hand over any part of his body, without impact and without touching it or giving any suggestion, that part will become violently agitated, and I find that the subject will be drawn on the tips of his toes, and sideways, backwards, or follow me about as my hand directs.

No suggestion is required here; it is the magnetic influence of attraction (the subject's eyes being closed in sleep). The electric battery—good in its way for muscular movement, and increasing the circulation of the blood—has not the innate potency and virtue of this vital magnetic human connection. Although it has been found that in some cases the mixing it, as it were, with the operator's own (viz., the patient holding one receiver and the operator the other and

making the connection with the right hand on the affected part) has attained good results, and its value is in enabling one to regulate the shock appropriate to what one considers sufficient for the treatment of the patient's complaint.

Suggestion in the hypnotic sleep, and the determination of the operator to cause the vital energy of the nerve centres, forcing the will of the patient to act in obedience and at the direction of the operator, when the patient is in the sub-conscious state of "sleep" is that which governs these functions.

The operator by his magnetic force and voice—sensed by the patient—causes the latter to make a great effort by his mind to stimulate his nerve centres again, and to communicate through them and other channels so that he is compelled by the operator to walk, and use again the legs that were so long paralysed or the arm that hung, a lifeless mass.

Every medical man must allow that it is most difficult to define or diagnose the difference between functional or organic paralysis. Many complaints which were considered purely functional have been proved the reverse, the cell structure being often seriously altered from unknown causes. One of my great cases at Hackney, October 8th,

1905, when I completely cured a man, well known to many of the London hospitals—Alfred Thomas by name, aged 27—five years paralysed in the left arm, and nine months affected in his legs, and discharged from the Charing Cross Hospital as incurable (which doubtless gave the doctors much pleasure in seeing him restored to health when he presented himself next morning). This cure was brought about, not from a high stimulus of electricity, which, unfortunately, does not always last, but by the absolute direction of the patient's mind through suggestion alone in the deep sleep of hypnosis, and necessarily the lasting effect is continuous and perfectly normal. The reason this case is stated is that it can easily be enquired into should anyone desire to do so. I have made many such cures of years' standing.

Since the publication of the first edition of this book I have effected many surprisingly successful cures through the medium of suggestion, and have thereby added much irrefutable testimony as to the healing powers and possibilities of psycho-suggestion.

The most remarkable case of a series is that of Gertrude Yates, a nine year old little girl living at 47 Barsest Road, Nunhead. She was born blind and had attended a L.C.C. school for the blind, during which time she learned to read Braille books.

She was brought to me in the middle of last year by a patient whom I had saved from a nervous breakdown—Miss B. Gardner, who held a public position at Camberwell. This case of Gertrude Yates at first appeared hopeless for she had been turned away at hospitals—St. Thomas's among them—as “incurable.” I induced a hypnotic sleep in her and suggested to her sub-conscious mind that she could see. To my great surprise she said she could, and when she was normal she described various objects, and demonstrated that her sight had been brought to her.

This cure aroused the greatest attention throughout the press of Great Britain and the United States. Numerous important London papers devoted space to it, and since then I have given many lectures before learned societies—such as the International Club for Pyschical Research and the Cosmos Society—on this case. I wish most earnestly to emphasise the fact that in the case of Gertrude Yates there was nothing supernatural. The delicate machinery of the eye was intact and ready to transmit to the brain objects reflected on the retina so that they might be interpreted by the sub-conscious intelligence as actual objects. What was lacking was the volition to transmit those objects from the retina to the brain,

and this was made possible through suggestion to the sub-conscious mind. Mr. Yates, the father of the child, told a "Daily Express" representative that there was not the slightest doubt as to the "cure" and he also had published in the "Sunday Times" a letter certifying to that effect.

This remarkable success has naturally brought me letters from the ends of the earth, and many have marvelled at it.

Another interesting cure I effected was that of Miss Violet Winter, a young music hall artist, who had lost the sight of her left eye in an accident, and whose sight was also restored through the medium of psychosuggestion.

I have now been practising the science of psycho-therapeutics for a decade. It has been uphill work all the time, but the many cures of all kinds of functional disorders that I have effected, coupled with the rapid manner in which the public is now beginning to understand faith and mental healing—as the recent report of the joint clerical and medical committee demonstrates—make me believe that all the fighting against prejudice through which I have gone has been eminently well worth while, and, furthermore, it makes it perfectly clear that in a little while the science of therapeutics which I have the honour to practise, will become universally appreciated, tried and respected.

The curative work is very arduous, as the operator has to be ever hopeful and cheerful in the patient's presence to effect the cure. It necessitates his most absolute acquired confidence in the great science that he is using for the benefit of a human being. But the pleasure of seeing the joy of the patient's recovery and the use of limbs again is the fascination that makes him tireless in his energy. These cases of paralysis, which are the most difficult to cure, require the most heroic enthusiasm of the operator for, as stated, his energy is sensed by the "sleeping patient," and it is by this vital energy that the mind controls again the matter. Of course, where there is complete lesion of nerve or tissue, then the case is hopeless of recovery, as that the mind has then no channel of communication to the affected parts goes without saying. The materialistic theory is as dead and as absurd as the man in the moon.

"There can be no 'purpose' without mind."

Materia-Medica and Materialistic Science have endeavoured to make man absolutely and primarily a thing of matter only.

All their philosophies are based on this assumption.

But now all branches of up-to-date Science are agreed that life cannot be evolved from

matter, but must be the result of pre-existing life !

Huxley exclaims :

“ The doctrine that life only can produce life is victorious all along the whole line at the present day.”

Tyndall says with sorrow :

“ No shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independent of antecedent life.”

Drummond states :

“ A decided and authoritative conclusion has now taken its place in Science—so far as Science can settle anything, this question is now settled—the attempt to set the living out of the dead has failed — spontaneous generation must be given up !

“ It is now recognised on every hand that life can only come from the touch of life.”

So that Divinity is the source of all life.

We cannot explain the essence of the existence of the simplest thing. The scent of the flowers, the taste of the peach, the warmth of the radium, or the poison of the bella-donna.

Sir Oliver Lodge's view :

“ Let us admit, as scientific men, that of real origin, even of the simplest thing, we know nothing. Does anyone think that the skill of the beaver, the instinct of the bee,

the genius of man, arose by chance, and that its presence is accounted for by handing down, and by survival? ”

Therefore, as the magnetic quality remains connected with the iron—after conjunction with it—so the life and intelligence of the creature are connected to and with “Matter.” We have no “sense” to recognize the transmission of the one, and its retention in the “molecules,” neither has all the wisdom of the world been able to discover the real connection of mind with matter! It occupies every corpuscle. It is in the stone—this Soul, and in the plant, in the animal and vegetable kingdom, intensified in man’s organism, and will evolve into higher evolution—either here or hereafter. Mind impregnates matter.

“The awakening to the higher consciousness of ‘Self’ unlocks, as it were, the gates of the storehouse of wisdom!”

Man learns his relationship with man—his responsibility in life is such, and science has taught him that all life is molecular, he is a part of all other life with his higher and nobler faculties given to him. Through investigation and experimental action it has been discovered that thought is dynamic, it is both force and motion, and when two persons are in mental harmony in a subconscious condition, either awake or asleep (or in a passive condition!), communication

or transference of thought is quite possible scientifically. It is the deciphering of the thought, carried, as it were, by the magnetic current of the one to the other at the direction of the will, and sensed (or understood) in the same way that we understand a letter, which is only a kind of visible medium conveying sense impressions, which we call reading or conveying our thoughts; and so exactly on mental sense current, read by the mind, as plainly as the ordinary deciphered letter from an intimate friend. As it is the intelligence of the mind that conveys the idea to certain brain centres (through sensory and motor nerves) to raise the hand or foot as desired by the mind, by the same law are mind currents sent to others who are in affinity with the sender—the operator—not necessarily a hypnotist, but anyone that has the power of absolute concentration, and will power of directing the magnetic force of thought.

CHAPTER II

INFLUENCE

Hypnotic Suggestion is the Power of Personal Magnetism !

OF all the subjects that interest humanity, there is one so supremely above others that it belittles all else in comparison with it. That is man's relationship to man !

Influence ! That word of nine letters carries a potency so terrible that kings reel on their thrones, armies stand aghast before its pitiless command, electrified as it were into obedience, and all this effect by the power of one man's influence over another. History has recorded many instances of such men and women who dominate all by their influence. What is this subtle, intangible power which affects man's relationship with man ? You say it is will power given to man !

Well, in essence certainly it is derived from the mind—and where there is mind, there must be purpose ; and where there is purpose, there must be that " Being " we call " Self," that " I " which is connected with my will—or that which creates my will—or that which influences me to will ! through certain processes.

So that when we analyse "Influence" we find it to be the creation of concentration. It is the power, as it were, to rein in a thousand horses, whilst permitting one to lead, and be the dominant leader, and guide of them all, until all the rest of the thousand are in mental harmony with the lead.

Nevertheless, it is the "I," the innate self, that drives and reins the horses to his wishes, and the more the student cultivates an intimacy with that "I" (himself), and reflects through consciousness that the "I" is himself, just so long will he learn to draw upon himself, or out of himself, the force and energy, the holding together of his mental faculties, until he has achieved the attainment of his desires.

This, you say, is self-influence! Quite so. It is the concentration of the faculties on the consciousness of self. Now comes self-reparation and the influencing of self and by this strange method of "seeing self" creating the power of understanding others, and one has the effect of influencing all others that one may come in contact with, because one is learning the philosophy of personal influence, by exerting this looking into oneself first! If you, therefore, believe you are mentally weak, you will remain weak, just so long as you believe it. If you will evolve, if you cultivate, and concentrate your faculties and

determine in your mind that you are not weak, the difference will soon be manifested to all.

Even the expression of your face will be changed in harmony with your mind. The eyes will only reflect determination when you have created the sub-conscious power of determining what you wish yourself to be or feel. Your eyes cannot look determined unless you feel determined—therefore, self-examination, and the tuning and adjusting the self by determining the concentration, will so effect and produce what you wish, that your weakness will be changed to a power to influence others! Why? Because you have learned the scientific method of influencing yourself by concentration and purpose! Therefore, to sum it up, the Q.E.D. of the proposition is, viz., concentration is influence, and influence is concentration in essence, although manifested by a hundred different ways, and the influencing of self will be to the cultivation of influencing others, and is personal magnetism, which is more manifested in some persons than in others, but whether it is innate (born in you) or not, it can be cultivated to such an extent that your whole deportment, facial expression, eyes and voice, can be moulded into strength. Therefore do not be discouraged because you feel you lack this ability.

Formula :

Write on a card in fewest possible words exactly what you desire *re* your character. For instance, if you lack determination write, "I am determined, my will is absolute." Read it constantly many times a day, and say it to yourself when you are falling asleep at night. If you persevere, in a month or so your whole mental faculties will undergo a change—you will become the thing that your concentration has made you by this method.

CHAPTER III

HYPNOTISM !

THE student must fully understand that Hypnotism—or mind control—is a psychological science, innate in some people without their fully knowing how or why they can produce the phenomenon of sleep, and to be cultivated in others.

It is not a divine gift any more than breathing is—how few cultivate the latter !—Many persons hardly breathe at all, and are naturally weak physically and mentally. So the hypnotist, he who cultivates the science of concentration, is like the adept swimmer or racer—a winner ! The man who does not cultivate concentration may have some power, but he is like the one who breathes little, and is naturally never an expert.

The Science of Hypnotism was well understood, cultivated, and made a part of their religion as far back as three thousand years ago by the Hindoo Priesthood. Mesmer was a very modern exponent, and never went further than the effect produced, and had no idea that it was a science, *this power of suggestion*. We must give him credit for as far as the light was in him, but his methods

of magnetising his subjects by fixing them by chains to trees and water tanks, etc., were in reality the merest imagination of his own brain, and he gave credit to these ridiculous mechanical arrangements, which in actuality emanated from himself by the power of suggestion, making his subjects feel exactly what he intended them to experience.

The Science of Hypnotism so called by the Western people was, as has been stated, known long before the Greek civilization, or even the Pyramids were laid. The Aryan Hindus had devoted centuries in unravelling the secrets of the control of the human mind, and a select sect in the Hindoo Priesthood taught the science to carefully selected youths who later on in manhood would be initiated into all the religious mysteries of that order. To divulge those occult secrets meant probably death.

But it was America that discovered Hypnotism to be a mental science. The great fact that was discovered, namely, the duality of the mind—the conscious and sub-conscious. And credit must be given to America for forcing this great truth upon the minds of the medical faculty in that country, who now acknowledge this division of the mental faculties, and announce that the Art is teachable to an intelligent man or woman, but varying in degree of success in accordance to the

personal magnetism and individuality of the operator.

This bold, undeniable fact that Hypnotism is a psychological science, and taught to ten thousands of persons, has ever since gradually banished from the mind of the really intelligent classes the old superstition of the power emanating from the Devil! Now that this difficulty has been cleared away, the next is to cultivate patience with the uninitiated and ignorant classes, who, because the science is as yet quite out of their comprehension, wilfully deride and disbelieve it altogether.

“But the strong must bear the infirmities of the weak.”

It is by giving public exhibitions absolutely removed from, and not adding legerdemain or trickery in combination with the science that the ignorant must be influenced into the fold of intelligence and truth, and they will learn how they are often influenced for good or evil by the gifted speaker, who has this magnetic nerve force and energy, that we call personal magnetism, but which is in reality Hypnotism.

CHAPTER IV

PERSONAL MAGNETISM

THIS mighty power that has conquered when the sword has failed to make any impression in the subjugation of the human mind. A power that is not given for the aggrandisement of a few, but is in the reach of all, but like every other science requires the patient, consistent plodding in perfecting the rudiments. "He that is unfaithful in the least, will be unfaithful in the greater." Unless you accomplish the small things, and what one might consider inferior, you will never accomplish the greater perfectly. The soldier, the sailor, the artisan, the doctor, the lawyer, the priest, and so on! It is only those who took daily, hourly, painstaking and wearisome labour that ever really won the laurels, and became the head of their profession. Thousands fail where hundreds win for the only reason that they will not begin at the rudiments; they wish suddenly to become Hypnotists, without the labour of acquirement and without the governing of themselves first. Beware! It has been proved by those who have studied the mind conclusively that their case is hopeless as far as ever being a power in the

world, viz. (that is to say, if they refuse to persevere), a man who cannot be first—the servant—cannot and never will be a great ruler. Why? Because he has not that faculty sufficiently developed that will enable him to start right from the rudiments, viz., to understand that he knows very little! Glib sayings, parroting phrases, never listening, not willing to correct mistakes in deportment or principles, may appear to the average persons as bright and clever, but the really intelligent, acquired thinking man, who has the power mentally of concentration and instantly detecting gold from dross, knows that such unacquired parroting is the merest semblance of truth—words spoken into the air that find no harbour for anchorage because there is no unction or acquired power behind them.

No knowledge is worth anything to self, or others either, unless the labour has been arduous in acquiring. It is by this labour that the beauty of the face is moulded, by the intelligence so dearly paid for. The mushrooms spring up in a night and wither soon afterwards. Unlike the strength and beauty of the oak that takes longer in becoming perfection. One is a thing of beauty for ever, the other a miserable fickle thing that probably imagines that it is far superior to the oak which took so long in growing!

Personal magnetism is the essence of Hypnotism. To understand the methods for inducing hypnosis and to lack personal magnetism, which is personal influence, the power to attract, to please, to fascinate, certain faculties in another so as to dominate all resistance, would be entirely and absolutely wasted, as it would be only a very small percentage of persons that such a one could affect. This magnetism or power to fascinate is an inborn faculty often, but until it is made conscious to oneself that it is a power it is seldom of much advantage to its owner. Cultivate the tree of knowledge of this precious fruit—now that you are aware that you have the root, prune, water, and be careful not to let it wither in solitude alone, let the sun of other faces be the reflection and inspiration of your own ; you are dependent on them as they are on you for this delight.

This subtle power comes through seeing the best in others in heart and mind, and the very way the magnetic man or woman shakes hands with another instantly electrifies a stimulus of encouragement through the nerve centres of the brain and body in such, and the harmony of that vibration is in accord with happiness, confidence, and health. If you feel that you lack personal magnetism, study to be magnetic, it is to be acquired,

even as you have been informed that the magnetic man or woman is only really a power after consciousness of knowing that they have it in them, and then there must be the adding to it to bring it to perfection. Mechanical utterances or merely acting will not produce it. Why is one actor greater than another? The answer is simple. Because one has the power to feel what he is saying and doing, and is not parroting his words like a machine.

Wishing is not attainment unless you add purpose to it, remember that. Willing is the act of concentration, it is the concentrated holding together of the whole conscious faculties of the mind and determining a result to be achieved. Therefore be courteous, patient, be sympathetic and hopeful, have absolute faith in all you do and say. Last, but not least, have that confidence and assurance which are created by patient concentration of purpose! Be an attentive listener—however tedious and stupid your informer may be, when he has exhausted himself quietly state what you know to be facts, and while doing so see that you look him straight in the eyes comfortably without wavering. If he has been speaking intelligently your concentrated summing-up of his words will have more weight than his speech, and he will give you the credit of being more enlightened than

himself. If he has been vainly talking or speaking beyond his intelligence, he will be confused by your quiet statement of facts and not wish to open another conversation with you, and he will fear your higher intelligence and give you respect. Hold yourself upon all occasions under control ; respect all, but fear no man—mind is greater than matter. If you have discovered or acquired the power of magnetism in yourself, hold it, as you would a loaded rifle, quietly ready to discharge its contents when you have made certain of your aim. Be tactful ; without tact your wisdom will be of no avail. The bird is covered by your weapon, without its knowledge, and by fascination and patience and concentrated assurance you bring it within reach of your power. The hypnotist who fancies he can frighten everyone into submission is not really an intelligent hypnotist ; he will often meet his match, and will never really excel, because he lacks personal magnetism, which is personal influence, which creates confidence in the one you wish to control, and he will like you without knowing why. That is the subtle power which is stronger than the sword.

It is impossible to drive persons into your net ; but you do more—with clever subtlety you entangle them in it. Be wise, therefore ! See the best in others, and forget the things

you dislike in them. We can always find that for which we look !

CHAPTER V

SUGGESTION

SUGGESTION ! the word conveys the meaning, viz., the presentation of an idea to the mind.

The hypnotist is the one who suggests an idea to the mind of another, and if the mind accepts the idea or dismisses the idea, as the case may be, the whole act of acceptance or the reverse is due to certain faculties of the mind and is purely psychological.

The induction of hypnotic sleep is an accepted idea by the subject from the operator, whether through a "pass" or verbal command—"Go to sleep!"—in either case it has conveyed an idea of sleep.

It is now due to the skill of the operator (the hypnotist) if he obtains this acceptance by the subject.

The personal magnetism of the operator must be in living energy, the tone of voice which by mental telepathy is conveyed to the sub-conscious mind, and which fascinates and holds the faculties of the subject, so that the dominant idea in his mind is to sleep, and as the human mind can only think of one subject at one time, it is obvious that by his own concentration he has put himself to sleep, at

the direction and by the magnetic fascination of the hypnotist.

Like all the great discoveries made by Science, it has been the simplicity of Nature's marvellous laws that has taught the way of understanding some of her complex workings ; men have been torturing themselves with unsolvable problems, about which in reality they know nothing, or very little, through sense impressions, and their differences, etc., when the whole gist of the matter, i.e., Nature, is quietly smiling at them in simplicity and holding out her hand to show them the way out of the tangle.

She, Nature, points to the "Duality" of the human mind.

The conscious and the sub-conscious. This is no theory ; here it is an undoubted fact, proved to all that have intelligence and are willing to listen and learn ; "Wisdom is only known by her children," this strange double-consciousness of the mind.

If an idea can get home, as it were, through the conscious mind and fix itself upon the sub-conscious, it will become stationary, and will remain there as long as life lasts, and perhaps afterwards—who can say?—for to know the mind would be to know God !

It is the Science of Hypnotism that has made this great discovery—the "duality" of the mind—and no other science.

The post-hypnotic suggestion made and given in the sleep state to a subject without the consciousness of it in the waking or normal state, requires no further confirmation! It is a fact proven!

The subject has no remembrance of any idea, or suggestion, but will carry out the command to the letter on the appointed day and time, unless the suggestion is opposed to his principles or conscience; but all other commands will be carried out. This fact has the greatest value in Therapeutic suggestion. The sub-conscious mind never forgets, but the conscious mind is fickle and often makes it very difficult for the sub-conscious to obtain fixed ideas, through the want of concentration of the conscious mind.

The conscious mind acts as the conductor who guards the entry into the Palace of Sub-consciousness, and it is only by obtaining the control of this erratic mind, the conscious, and obtaining its attention and concentration that you can gain possession of the Palace, with its treasures of Memory, Music, Language, Love, and the subject himself. When this great prerogative is fully understood—viz., the duality of the mind—you have the key of wisdom in your hands, and can draw further knowledge of the mind which would be impossible to describe here. Here is wisdom! Read this short paragraph on suggestion until

it takes possession of your mind ; it will guide you into the Paragon of Truth and Power. Then, and not till then, will you fully understand how it is that suggestion is stronger than the sword, and that personal magnetism is the influence which controls, with fascination the conscious mind, while the operator steals within the Palace of Treasures of the sub-conscious, and takes full possession of the subject's mind—with the exception, as before stated, as to his principles and conscience !

CHAPTER VI.

THERAPEUTIC SUGGESTION AND AUTO-SUGGESTION

[*For the Medical Student*]

“ SUGGESTION ” is not a new *modus operandi*. The up-to-date clinical lecturer in the hospital instructs his students on the value of careful diagnosis of a patient, and suggestion is to be a powerful adjunct in the recovery of the patient. For instance, we will suppose the only medicine prescribed to a patient in a case was a little coloured water with a minimum of, perhaps, “ Nux Vomica ” added to it—(a nervous complaint with its complication). Suggestion, so far, has been known to work upon the mind for the recovery of health, but scientifically there was no knowledge of how the mind was affected by it—it was working in the dark until the great facts which Hypnotism presented to the intelligent medical world who had ears to hear, and eyes to see, the evidence and reality of the Two Minds, the Duality, the Conscious and Sub-conscious were evolved. Now it has removed for ever from the intelligent students

the whole sphere of superstition and pagan religious mystery which shrouded so great a science.

It was this connection with superstition that has kept it out of the "Text Books" of instruction in the Medical Academies of Great Britain, and which has already explained the strange and wonderful phenomena that can be manifested in a subject or patient by the fixing of ideas on the sub-conscious mind; so it will be seen how absolutely and instantly the agreement of the duality of the mind and the law of suggestion harmonizes.

And the student who has grasped this can fearlessly state and prove this amazing truth, without fear of contradiction, to the really intelligent man; he has both logic and fact to prove the efficacy of his delineations.

It is only the ignorant and the uninitiated that will not understand. Therefore, how great is the loss of this marvellous science to the medical world as a body at the present day is apparent! And it is the young men of the twentieth century with advanced knowledge who will adopt this science as an adjunct to their profession. Let the present-day student and the up-to-date man add this science to his curriculum of paramount thoughts, and keep it ever before him in his daily visitations to his patients. The man who does so will be head and shoulders

above his fellows, and he will grasp the mental difficulties of his patient and adjust them by a look, and with a word his patient will be relieved as if by magic. Auto-suggestion or suggestion to oneself is of extreme importance, and often as powerful as the suggestion when given to the patient when in the hypnotic sleep. It is the same power of influence which was spoken of at the commencement of the paragraph on "Influence."

All functional disarrangements can be cured by suggestion alone—in the waking state—combined with the auto-suggestion.

But the quickest way for the cure is suggestion given direct to the sub-conscious mind while in the "sleep state," as then there is no interruption by the conscious mind while the operator is giving the suggestion.

Nevertheless, some amazing cures have been made by insisting upon the patient, who had an innate dislike to be put to sleep hypnotically, saying to himself or herself, as the case may be, viz., "I am never nervous on any occasion whatever."

This repetition of the above sentence becomes a fixed idea in his mind, and his waking and sleeping thoughts repeat it to him automatically and mentally, until at last he becomes his thoughts, and his thoughts become him.

“Never despair,” the mind can be tuned into harmony again like the discordant strings of the harp. Thousands of the insane at the present moment would never have been in the asylums had they been treated by this great science.

Their mania was the permitting of a fixed idea that had taken root in the sub-conscious mind and grown to such enormity and intensity that all the faculties gave their attention to this delusion, until one and all were absorbed into that dominant idea! Then alas! when all are fixed there, permanent madness prevails, as the conscious mind has lost its control and direction.

Sanity may momentarily intervene, but the attention of all the faculties being concentrated on the fixed idea, sanity lapses into insignificance, and the mania is rampant, and takes full possession of the mind.

This terrible possession of delusion or mania might easily have been removed in the early stages by suggestion to the sub-conscious mind in the deep stages of hypnotic sleep “that the idea or apparition was a thing of the past,” and by experience it has been found of great advantage to replace the mania or apparition by some natural harmless circumstance. Strange as it may appear, the cells which contain the memory by the reflex action of the idea require to be filled by some

new idea, as the old dominant one is removed by suggestion.

Here, one cannot go into a deep discussion on this subject, and through these short paragraphs only a very superficial rendering can be given, but sufficient to create an idea in the minds of thinking men and medical students' minds that the science of Hypnotism is worthy of their attention and study. Therefore, if a mania or delusion can be removed by suggested therapeutics in the sleep state, conversely, the determining of new ideas by careful suggestion may prevent and cure all functional disease.

“The law of suggestion disproves the materialistic theory, and the truth of the duality of the mind proves the scientific working hypothesis to be correct—that suggestion made exclusively to the sub-conscious mind causes all the mysterious phenomena, and it goes without saying that in the sub-conscious mind resides the potential energy that controls the functions of sensation, and condition of the body.

“Therefore, if the hypnotist thoroughly understands his work scientifically as a hypnotist, he knows that he induces hypnosis by controlling or directing the mental activities of the patient or subject, and so determines his states of consciousness, mental processes, viz., psychoses.

“ The hypnotised subject, therefore, will do what the hypnotist commands or suggests (but he cannot do what the hypnotist suggests he cannot do), that is to say, if the hypnosis is complete and not partial.

“ In the case of action the hypnotist must control the neurosis that controls the nerve centres of action. In the case of feeling, he must control or direct the neurosis that produces the feeling, in sensation or perception he must control the neurosis of the imagination that determines sensation and perception. Therefore it is true that there is no psychosis without ideas, or *vice versa*, and that every psychosis has its appropriate neurosis.

“ The hypnotist can control volition, feelings, sensation and perception only by controlling the neurosis of these psychoses. Therefore the control exercised by the hypnotist is through the imagination of the subject, through ideas.

“ The hypnotist controls the mental activities of the patient or subject, because he determines what idea the subject shall have.”

True hypnotic control is therefore control of the imagination of the hypnotised subject, either in the “ waking ” or “ sleeping ” states. Hypnotic suggestion given to a patient stands as a director and aid to medicine ; the effect of a drug is a hundred times enhanced if

suggested how it will act. A physician who lacks the knowledge of the power of suggestion has still much to learn.

Suggestion can be made consciously or unconsciously by a skilful and tactful operator.

Pain can be annulled, as well as produced, in a patient or subject by the same principle or law ; the idea affects the condition of the tissues through the neurosis excited, the pain is a real pain, and can work damage to the tissues if prolonged as the normal cause of pain would do. Therefore, as has been already stated, imagination may prevent or cure disease by determining neurosis, viz., giving through suggestion in the sleep state what ideas the patient shall have.

CHAPTER VII

SCEPTICISM

MEDICAL men as well as others are often sceptical of Hypnotism and of its curative power, and the strange phenomena it can produce, merely because they have not made the science a study ; but the progressive man cannot afford to turn his back on science—the survival of the fittest is the factor that must determine all truth in evolution and physics.

No one with a sound mind could possibly imagine that suggestion could set a broken bone or cure appendicitis ; but suggestion can and would facilitate recovery by destroying the sense of pain in the operation and afterwards.

This has been proved absolutely possible by determining the neurosis (the idea) in the patient. For instance, when a hypnotised subject is told he feels pain in his tooth, he feels it, and very acutely, and the pain is a real pain and can be intensified greater than normal pain ; and by the same law of changing the imagination (the idea) the neurosis of a subject—or patient—a bad toothache can be annulled.

Scientifically, the mind through suggestion has drawn from the nerve centres and terminals of the affected part locally the stimulus and sense of pain, and by a strange process, as pain is annulled the inflammation lessens!

This to a physician who has not made the science a study is difficult to accept, but it is a fact, nevertheless, which has been observed by all who practise hypnotism medically. The greatest sceptics have always become, when convinced, the best advocates of this science.

Because personal magnetism has influenced them first to listen, then to behold the strange phenomena that has excited their attention and wonder, through the cures they have personally witnessed. There have been a few medical men—more advanced than their brethren—who have been practising hypnotic suggestion for the benefit of their patients in secret, waiting for the time when the Medical Council of Great Britain would sanction the same. This great advancement has now been made—see *British Medical Journal*, June 18th, 1910—where the same has advised the Medical Profession to adopt the science.

Nevertheless, very little advancement has been made through the old-fashioned conservatism of the faculty, alas! Personally, I have been the means of giving relief to suffering humanity over and over again, and

my permanent cures in functional paralysis, and even in organic contractions of years' standing—in nearly every town in the Kingdom—has brought joy to many a home, and surprise to the medical men who have seen their patients afterwards.

My great desire is to convey what knowledge I possess to the rising generation, and, as stated before, I am always willing to respect the older men, but they are not always so willing to take the place of a learner ; therefore I am determined to sow the seed of truth on less prejudiced ground, and hope to live to see it take root abundantly. That it will, there is no doubt ; all must bend when opposed to Science.

And it is to the " scientific men " that the great value of this science of hypnotic suggestion will be apparent and appreciated. I must, nevertheless, thank the medical gentlemen who have honoured me with their presence at my lectures, who have given their thanks, and been convinced of the great value of Hypnotism in nervous diseases, paralysis, insomnia, and all other complaints, where only the direction of the mind could effect a cure, and its marvellous anaesthesia over pain in and after an operation. My private séance to the leading physicians and surgeons at the St. Enoch's Hotel, Glasgow, and the one to James Rutherford,

M.D., at his residence at Harrogate, when I raised the normal pulsation of a patient to 160 and back to normal by simple suggestion alone while in the sleep of hypnosis, should prove to any reasonable being that there is a power of the mind over the vital centre which governs the heart.

CHAPTER VIII

CONTROL OF THE NERVES

It has been discovered that magnetic people have a large percentage of nerve force or energy. The storage of this force is stored away in the Ganglion cells of the body as the ordinary electricity is stored in the accumulators ready to be made use of when required.

It has already been stated that some people are born with more nerve force than others. Nevertheless, the man or woman who is born with less magnetism can with care and patience become charged with this magnetic force if he or she will but take the trouble—and it goes without saying that when one is magnetically strong in nerve force one's influence has more power than when one is not. Again, the man who acquires this magnetic energy may become more powerfully magnetic than the man who is born with strong nerve force.

Why? Because the first man does not understand how to retain and recoup the loss, and is wasting his great force daily—and often hourly—while the second man is acquiring knowledge how to create it, and

store it—preventing the leakage that is constantly going on in the first man.

Some of the strongest men and women born into the world have become absolute wrecks, and have grown old at forty when they should have been in the very prime of life.

How is this to be accounted for? They have not drunk intemperately, perhaps they have not drunk intoxicating liquors at all, they have not been profligate, and yet they are a curse to themselves and all others. Watch them! They never keep still an instant—walking up and down the room, moving their necks in jerks in their collars, hands in and out of pockets, rubbing the face up and down with their hands, continually changing their positions, constantly from chair to chair, fumbling at their watch-chain, twisting bits of paper or breaking up matches—never at rest. Even when asleep the eyelids are often open, showing the want of control in the nervous system. Watch them again, and if they are women of this kind, sitting generally huddled up, everlastingly knitting, not from the necessity (as necessary knitting is generally done by quiet, composed women, if you will observe), but the knitting woman alluded to could not sit anywhere without this fiddling of her fingers. It would be excruciating for her to sit and quietly talk and keep her fingers still; unfortunately she

speaks and knits at the same time, gives fearful jerks, with a kick out of her feet, which invariably knocks someone just passing her chair on the shin, and of course instantly jumps up having run the needle into her own cheek, and in her great excitement to apologise treads on her victim's toe to make matters worse!

There is no exaggeration here; you can see these poor creatures everywhere—and men as bad in their own way.

Remark how thin and haggard the body and face are, and the eyes have that haunted look of expecting some sudden fear or surprise. And that terrible unconscious movement of rocking the foot backward and forward while in sitting position. Waste! Waste!! Waste!!!

The nervous system at last often becomes quite uncontrollable, through reflex action, thoughts race through the brain, and are not checked or allowed sufficient time to be properly realized by consciousness, and before half the thought has been sensed and put into language another idea has taken its place—the listener can only hear disjointed and half hysterical mutterances. Collapse of the nervous system will eventually be the end if not controlled at once. If the patient is not medically hypnotised, or else taught how to control the nerves—and the latter

cure is often a painful one at first, physically and mentally, viz., to "See one's self" as others see one; and more than that, to see in oneself what has perhaps not appeared to others, viz., the despairing feeling of exhaustion, with a kind of uncontrollable excitement about nothing and everything.

Cheer up! the cure is made by the knowledge! It is the consciousness of it that will cure you. This wonderful power of self-consciousness—this mental photography of Self, and the "Auto-Suggestion" to Self—this self-hypnotisation. Now make yourself what you wish to be. You can do so! It is quite easy if you will but make a right start, and don't fancy that it is not going to give you at first some trouble and physical pain to sit still.

Do you wish to live?

Well, then, do as directed immediately. The quickest way would be to be hypnotised and accept the suggestion made in that state. But if you dislike that idea, write down on a piece of paper these words with your own hand (this is self-hypnotism, viz., Auto-Suggestion): "I can sit still without moving. I shall speak quietly and slowly." Don't mention this treatment to anyone, else they may laugh at you; they are ignorant of the great law that will cure you!

Say this to yourself going to bed ; especially in your waking thoughts, let it possess you.

Look at the paper in the daytime often for the first week or so ; you will find each week your concentration being made strong by this constant repetition. Think absolutely of what you are saying mentally ! *Feel* what you say to yourself, and your whole character will be changed in a short time. Go on—the idea will become reflex—that is the great and wonderful law of effect of drilling into your sub-conscious mind (you don't understand what reflex means ? that is of no consequence to you—a medical man does).

But the cure is yours, and if you wish to know what we call habit, let the " formula " take possession of you, and you will find the words coming into your mind on all occasions, and you will suddenly be conscious that you are again at the old habit.

You understand now what is meant by every unnecessary movement, or talking without thinking or purpose, etc., and you will instantly stop it, by the wonderful law of " Reflex " action, which will make you conscious that you are doing this wrong thing—whenever you do it !

Learn to be more reserved, and not to immediately announce to others all that comes into your mind !

Speak when you have something really to say, and do it to the best of your ability.

“A great lawyer speaks only to the point.”

If you are a man, remember this! And if you are a woman learn to hold your tongue — but develop your mental faculties by reading interesting works by clever authors, and not rubbish!

It is by the control of your nerves that you control others, and create a magnetic influence; by this act you impart confidence and assurance, and if you are a really high-principled person, your presence will be a power indeed!

The traitor, the thief, and the coward will avoid your eyes, and by an occult law if you are on the strata of uprightness, and have acquired this government of your nervous system, your judgment and perception of men and women, and things in general, will be correct! We can medically feed the “cells” of the brain and body by proper food, and restore, to a certain extent, nervous vital energy. But it is the “Mind,” and the mind alone, that can govern and direct the sensory and motor nerve system through the brain centre!

Now that you know this, and believe this or disbelieve it, it does not matter so long as you will carry out the instructions given. If you get a steam engine going with sufficient

coal and water, and place it on the lines with a driver to attend to it—he may argue that he does not know the route to London, but he will arrive there nevertheless, if the pointsman sees that he is kept on the line ! Now you are started on this—the main line—your destination is health, and control of these wanton unnecessary movements of leakage.

Peace is yours—all you have to do is to pile on the coals—viz., the “Text” I have prescribed for your case ! The formula. It will bring you back to peace and contentment. Never speak of your treatment to others ; do exactly what has been prescribed for your case, and the result will be absolute comfort as stated. And remember continually that every unnecessary movement is waste of tissue and magnetic nerve force—talking for talking’s sake, and humming tunes, unless absolutely conscious of it, is waste of nerve power.

To repeat, the quickest cure is to be hypnotised, as it saves the patient all the trouble of the repetition of the “Formula,” as it is only by that process unless hypnotised that these controlling ideas can get to the sub-conscious mind and become stationary and effective in the cure.

CHAPTER IX

HYPNOTISM NOT AGAINST THE WILL

IT is perfectly true that no one can be hypnotised (that is to say, put to sleep against their will) if the will is exercised to resist it!

But it is nevertheless obviously true that one person can influence another. We see this in every day, in every circumstance when two persons meet.

The expert in influence or hypnotism (for it is the same thing in essence) can often influence men and women by fascination that they do not and will not resist him! Of course, influence is a secret process in every case—the person naturally does not know that he is being influenced unless you make him aware of it!

I am not speaking in respect to the actuality of the hypnotic "sleep state"; that is another state of influence.

The patient is as a rule quite conscious that the operator is trying to influence him, and the patient is not resisting him, as he desires to be cured.

There is another form of unconsciously influencing a person up to a certain point of attention, and then driving home the com-

mand "Sleep!"—this process is patience, assurance, and courage.

It is a very useful method, and requires the greatest tact, and must not be used on every patient. Men are often "caught"—when they least expected it, and perhaps would not be otherwise—but even in this instance it is not against the will, as the man must have given his attention to the operator, and would have resisted him had he not been fascinated not to resist. Hypnotism is in itself quite harmless; it is only the inexperienced operator who might create hysterics. And hysteria can be cured absolutely by properly administered hypnotism. Really, the subject or patient has quite as much to do with the hypnotising of himself as the operator, but generally he is not aware of the fact!

Hypnotism is no divine separate power, but is common to man generally. Only the expert hypnotist is by nature an expert on "Influence," and would influence men and women apart from hypnotism so called. Weak-minded persons are the worst kind of subjects, as they have a difficulty in giving their attention and concentration, and as hypnotic sleep is produced by gaining the concentration of the subject, and not by the operator's will alone, it is obvious that they are safe from a designing scamp—who might

understand something of the science—for he would be quite unable to obtain their concentration ; therefore, it is a logical conclusion that strong minds with strong will power have the best faculties for concentration, and are naturally susceptible to hypnotism—whenever they give their attention to it will—quite contrary to public opinion !

To really understand hypnotism is not “ will power ” in the hypnotist more than “ influence.” Will power apart from influence would not be a workable power unless the hypnotist were Divinity himself.

This influencing men and women is not the “Svengali” kind of thing. “Svengali” was an absurd caricature of the real hypnotist ; and instead of influencing one into confidence, he would have driven away all concentration, and the worst he could have done would have been to cause a silly woman to go into hysterics !

The uninitiated world has until lately pictured such absolute monstrosity of everything evil in hypnotism that the hypnotist would some years ago have been burned to death, as being connected with witchcraft or the Devil himself !

Now, as the world gets more enlightened, it will learn that it is quite the opposite kind of being that administers hypnotism, and often, as has been stated in a previous para-

graph, works himself to death for the benefit of healing his fellow creatures, and often without a fee! Really hypnotism is under the same physiological law as that which produces natural sleep in a human being every night.

To make it exceedingly plain, it is when so many points of consciousness are lessening down, and you are left with only one point—and idea—(sleep), and without reasoning as to what the idea is (because the other points have gone down), that instantaneously sleep ensues. This scientific explanation contains the very essence and mode of producing hypnotic sleep! This point must be kept as a great fundamental fact, ever in the mind of the student of hypnotic suggestion.

This effect is produced every night in all human beings, and hypnotism is merely this over again, but brought about by gaining the subject's concentrated attention! The only extraordinary difference is that, having been influenced to go to sleep by the operator's suggestion, the subject is held there for some time by the will of the operator, but even this would wear itself out, and if the operator died suddenly, the subject would wake up in time, as the hypnotic state of sleep lapses into the normal state if left alone, and not interfered with by another.

Therefore, from any or every aspect, hyp-

notism is quite harmless in itself when administered by a qualified hypnotist.

It is, however, a science, and those practising it must be educated up to its requirements. The worst danger that can be supposed would be when a badly versed man in the science might frighten into a hysterical fit some timid person who might be looking on ; or when the operator (amateur) cannot awaken a subject, and has to employ artificial means to do so.

No man or woman has the right to play with any great science that has strange phenomena, unless they feel an aptitude in their natures for perfect self-reliance and control (whether it be innate or acquired), so that they will not lose their heads in emergencies that might arise suddenly and unexpectedly ! But if the student will begin (as stated in previous paragraphs), from the first, and learn assurance and confidence in the government of himself, he will not fail as a hypnotist, or lose his head in awkward moments if they should arise !

As a fact, no one has ever been known to have died from being put to sleep by a hypnotist—either in Europe or America—or anywhere else ! Therefore, dissipate from your mind all the foolish rubbish that has been stated by the ignorant. It is only a "bugbear" to frighten children. Such abso-

lute falsehood connected with the science ought to be punished ; for it is Nature's way to restore health again to suffering humanity, and this is an inestimable blessing !

CHAPTER X

THE WAKING STATE CONTROL

(Personal)

As already stated, the essence of hypnotic control, or influence, is to influence a human being while in the normal state, or waking state, without causing the sleep phenomenon. At first sight you may probably think this is impossible. But it is a fact, just as great as that you have eyes in your head to see with, unless you are blind. There is no loss of consciousness in the person influenced, but he will be unable to take his hand from the table, after having placed it there, if you tell him with force of well-planted suggestion that he cannot do so!

All you have to do is to have confidence in yourself and absolute belief that what you say will immediately take effect—and look into the eyes of your subject, or person you wish to influence, while you state your command, and as you say the words stroke the subject's arm down from the shoulder to the hand with a determined pressure, and you will find, after you have confidence in yourself, and faith in your own voice—

for your voice will require cultivation, else it will make yourself timid by its inflection and the belief of your own words to yourself—unless you believe emphatically what you state, you will not see any effect—but with faith and assurance in yourself, in voice and words, you will find that nine persons out of every ten cannot remove the hand until you say “All right,” or until you tell them to do so; also cannot get out of a chair, if you keep your eyes fixed on the subject, while and after you give your command.

I have made a great study of this waking control, and by experience can now perform the most extraordinary things and effects with persons who are fully conscious, and yet find themselves quite helpless to resist my words.

You might say, after all, hypnotism must be against the will of a person, or the operator, the hypnotist’s will over theirs.

No! on the contrary, it is the subtlety of the influence that fascinates them into giving their absolute concentration of mind in listening and by looking into the operator’s eyes—nothing more! This explains how some hypnotists’ personal magnetism or influence is so much greater than another’s. It is all by degrees and comparison, this magnetic influence—therefore strive to be magnetic, by

saying to yourself many times in the day, "I am magnetic in voice, look, and touch." You will become magnetic if you will only persevere; a man is as he thinks. There can be given here only sufficient details to encourage a reader to become a student. Were you to be told all that can be done with the aid of this strange power of influence, and what others have done, you would probably not read another line, and say the whole thing must be rubbish! Because you are only a novice, and cannot naturally follow as yet the strange hidden physiological and psychological law of this science that causes these strange conditions of the mind to act—and not to act!—at the power and effect of suggestion! But you will learn by degrees; with the light given you here, more light will come to you, as you advance; "To him that hath, more shall be given."

Be patient, be steadfast, and be enthusiastic—that is, be earnest, have faith in yourself and in the science! It appears as one advances in this knowledge that the very secret of the "Spiritual world" in connection with man, and in man, is being gradually unfolded—this wonderful combination of mind impregnating the corpuscles and molecules of matter! My great achievement in the waking state was the destroying of the sight (or sense of sight) in a patient temporarily; and I was

instrumental in curing a patient of "Nerve Blindness" of nineteen years' standing, in Dundee, N.B. Dig out inch by inch yourself the golden knowledge. All kinds of experiments will come into your mind—try them for yourself—on a willing subject. All this power will come to the diligent student, when he has acquired belief in his own words.

What I have endeavoured to do is to explain how to become a hypnotist when the student has first understood a little of his own self. Most hypnotists teach the science the other way.

A superficial knowledge generally brings contempt upon the science, because it is done with too much zeal and too little real knowledge of the art, and not sufficient knowledge of yourself—and failure and trouble is the result! The first lesson to you now that you have read up to this point is, try the "waking state"—as regards the hand on the table! Think of what you say and look into the eyes of the subject!

If you have succeeded, you have gained confidence, and that is a good starting-point—you will succeed quickly.

If you don't succeed in the first instance, go on, try again, and try with others until you do succeed—it is simply a matter of perseverance! There is no such thing as "Can't"! With a determined man all things

are possible, and with assurance to back determination the force is illimitable.

A man who cannot persevere will be only a nonentity all his life—therefore don't commence this study unless you are in deadly earnest, else it will do you more harm than good, the knowledge that you have a very small amount of magnetism or influence ought to make you determined immediately to cultivate it. Therefore start at once! Your conscious weakness may be your strength in time!

I have instructed a great many medical men (and taught them the science) who were quite unable to perform the waking or sleeping phenomenon although they had read and re-read almost every work upon the subject before—therefore you need not be behind them, surely, in intelligence and perseverance. If you are, or if you only feel yourself so, learn steadfastly how to create confidence in yourself first. Talk to yourself, as it were, by the formulas given you, and in a few weeks or months your voice and deportment will undergo a change—"Perseverance is the price of success!" (Make notes on important points as you read; you will require to read this book many times).

Try the following experiments in waking state:—

1. Tell subject to fasten his hands together

—then look into his eyes and tell him he cannot unfasten them. When you succeed, say quickly, “Now you can,” and pat him on the top of head.

2. To stiffen the arm, look into subject’s eyes, and tell him to make his arm very stiff, and say quickly, “You cannot bend your arm.” To take the stiffness away, rub the arm up from the hand, and say quickly, “Now you can,” and pat him on top of head. Never get excited if it does not bend instantly.

3. Place a stick in both hands of the subject. Tell him to hold it tightly. Look into his eyes, and say quickly, “You cannot put that stick down.” Pat him on his head, and say, “Now you can.”

From these three suggestions, if you succeed, you can invent others—persevere, you will succeed.

But be careful never to take your eyes off those of your subject for an instant, until you have succeeded in your “command” from positive suggestion !

CHAPTER XI

SLEEP STATE OF HYPNOTISM

THERE appear to be many kinds of sleep states connected with hypnotic suggestion.

First the light sleep—where there is a partial remembrance of what has been going on or stated. Secondly, the sleep condition where persons are made to act whilst asleep—where illusions and hallucinations are formed by the operator in the mind of the subjects by suggestion, and where no remembrance of what has occurred is ever retained in the normal consciousness. Next, the state of catalepsy, where a rigidity of the muscles takes place, and in the profound state of unconsciousness all kinds of surgical operations can be performed without pain or consciousness—absolute anæsthesia of the nerve centres prevails, after suggestion to the patient that he will feel no pain! Try on your subject, and you will find a sterilised pin driven through the ear, or the removal of a tooth, may be done unconsciously to your patient.

To produce this sleep state, have confidence in yourself, and then you may expect someone to have confidence in you, in permitting you to place him or to induct him into the hypnotic sleep, which is a better word.

Ask your patient or subject to sit down and make himself comfortable, tell him to make himself as limp and passive as possible. Then look into his eyes (of course you were already doing so when you made the previous remark) with a steady, firm gaze, without the suspicion of a blink, and never remove yours from his for an instant until he closes his in sleep.

Now say, "When I tell you to close your eyes, you will be fast asleep!" Repeat "fast asleep"—and if you have had belief in your words, nine out of ten persons are asleep. You must speak in a slow, sleeping way—but with determination! Now don't get nervous on any account, quietly say—after you have given some suggestion for the betterment of the health of your subject upon awakening—tell him he will feel remarkably well when you awaken him! and will always sleep well at night! Then quietly, but with absolute clear intonation in your voice, and firmness—still keeping your eyes on centre of the forehead of your subject (as his eyes are closed)—say, "When I count three, wake up!" Then say, "One, two"—pause—"three, wake up!" Never awake your patient in a hurry!

The advice to a novice is not to try to place a subject into the cataleptic state before he has had some considerable practice in the

waking state, and more particularly in the sleep state !

Because this peculiar phenomenon requires the fullest confidence on the part of the operator, and to place a subject in only a partial state of catalepsy suspended on the backs of two chairs—with shoulders on one, and ankles on the other—might be the cause of a serious accident to the subject, for if the rigidity of the catalepsy is not sufficiently developed and held mentally by the assurance of both the subject and the operator, collapse would be the consequence, and the sleeping subject would bend and fall to the floor !

Therefore don't attempt this until you are proficient in placing a subject into the deepest stages of hypnotic sleep. Then you will find no difficulty, and you can easily place two or three men to stand upon his rigid body while he is suspended—but see that the chair backs are very strong.

The ordinary carpenters' trestles are better than chairs in every respect.

As regards the third state—the trance state—when a subject can be made to sleep for a day or a week, and even a month if necessary, that requires the practical and innate confidence of the operator, and must never be attempted by a novice ; the student ought to have some medical knowledge as regards the appropriate kind of subject for the trance state.

He, the subject, must be sound in health and organs, else serious consequences might arise by the want of medical knowledge of the amateur! The ordinary "sleep state" is absolutely harmless, and beneficial. But this state of trance is quite abnormal, and requires the advanced knowledge and assurance of the operator. The value of this state of sleep has the greatest efficacy in epilepsy. There is no real danger in this state; it also with proper diagnosis has great beneficial effects in sea-sickness and long operations, and for certain nervous maladies when properly performed by a qualified hypnotist.

I have kept patients asleep for a day at a time, curing them of terrible nervous disorders, the patient sleeping quietly, and dreaming in perfect peace the dream of the suggestion which has been placed before the mind. The cure is certain in such cases, and assures recuperation of mind and body! It is Nature's way!

CHAPTER XII

THEATRICAL EXHIBITIONS OF HYPNOTISM

THE stage performances have had both a good and bad effect as regards the science of Hypnotism, but it has brought to the notice of the public generally that there may be a reality even in such performances ; and the very doubt has caused controversy of opinion—and so all exhibitions, whether “swank,” so called, or real, as in some cases, have made the public think, and the stage has had its use, as it had in the first instance of presenting exhibitions of electricity—which has now been adopted by the medical faculty.

Therefore its use on the stage has been of the greatest value in demonstrating the science to the public, and it is a medium that conveys to the initiated mind that the old superstition which belonged to the dark ages of ignorance of it being connected with the power of darkness has passed.

No doubt persons in all countries have used it to assume and pretend that their power over others was supernatural, and to the ignorant there could come no other conclusion—they would have to acknowledge that the power was either “Divine” or

“Satanic,” though the extraordinary phenomena produced was often above suspicion, and as a fact was believed to have a Divine origin, and was added to religious rites and ceremonies by the Priesthood of Isis in Egypt, and the Hindu Priesthood in India. The witch doctors have used it in Africa, and also among the “Redskins”—Indians of North America—the medicine men. The Priesthood of Lharma in Thibet perfectly understood the science, and wonderful cures were made by them.

There have also been great religious leaders who with subtlety have used it, declaring that the power came from a Divine gift. There have also been religious sects; for instance, the “*Agapemonites*,” better known as members of the “Abode of Love,” where inordinate suggestion has been cleverly planted by men who understood the power of influencing the mind of their willing dupes. Most women of every station in life (not necessarily hypnotists) use it in every artifice in their conquest over men—in the subtle fascination of the eye, voice, and pose of suggestion, often unconscious, but nevertheless a species of the art of hypnosis in essence. In holding the attention of his audience the actor must be magnetic, and this is generally accomplished by absolute acquirement—the government of self,—he knows how and when to

direct a sentence with telling effect. The Priest, with all his enthusiasm, his very deportment, his acquired voice, which he knows how to deepen or lighten to convey emphasis and power to his words, for what end or intention is all his study but to do exactly what the hypnotist does—to fasten a suggestion on the mind of a man or woman, or child, so that they may be altered in character and ways of living for the betterment of their souls' welfare. Take, for instance, the words of the "Master of Men"—"The Kingdom of Heaven is within you." What does that mean but that if the mind, the normal consciousness, will accept the truth in all its integrity *re* repentance and belief in the advocacy and sacrifice of the Divine Man on the Cross, and by "believing," as the text states, in "heart, and by the mouth," etc., "thou shalt be saved." What is this but the veriest acceptance of suggestion by the sub-conscious mind, and in that act has been created a living belief that cannot and will not decay? The conscious mind, which is a part of the physical cortex, may and will at times get out of conscious peace and touch with the "assurance" of the sub-conscious belief, by acts and offences, but it can never really destroy that which was planted in the sub-conscious mind—that is how the Kingdom of Heaven

is within us—to create it anew, to be born again, as it were, in belief, or to let it remain in its lost state of the sub-conscious mind. The more one thinks out this truth, the more facts will be apparent and in harmony with the full text of the New Testament. Therefore the great Apostle understood suggestion when he exclaimed “ Paul may plant, and Apollos may water ” (he understood how to affect the sub-consciousness of his hearer).

But he knew more—to make it bear fruit, to find pleasure in the same. He continues, “ But God must give the increase.” Again, we see the barrister of eminence, with keen, penetrating look in his eyes, with his index finger pointed straight at the accused ; he charges home with terrible suddenness, when the latter least expects it. To give the absolute reason of the motive—of such and such—he gives him no time to prevaricate or change his mind from the truth to falsehood—his eye is upon that of the man, and the finger of the right hand points with a steady and deadly accuracy.

He exclaims suddenly, “ Look at me ! Answer what I say !! ” He has absolutely held the mind of the accused, and paralysed every other faculty, so that the accused cannot reason, from the sharp, quick, imperative command, “ Answer me ! ”

The accused must speak the truth by a physiological and psychological law, if the mind is held in this manner; this is the most direct way of paralysing the conscious mind, and obtaining truth from sub-consciousness. This is hypnotism absolutely! Although the great barrister may not know that it is so, nevertheless he is quite aware that he is governing his man. It is upon the stage, and only upon the stage, that the science can be brought into close proximity with the public's eye and mind as a body (not necessarily music-halls, but public lectures).

It will take years to educate the public individually to believe in the truth of the science, but there has been a great advancement of late, and the old-fashioned way of hiding facts from the public is dying out with the advance of intellect.

The medical understand that the laity know a great deal more nowadays than their forefathers did, and they must be ready with an intelligent answer without hesitation, else the confidence in the medical adviser goes down a hundred per cent. in the estimation of the patient. It is encouraging to notice that the public are beginning to take an interest in things of the mind. It shows an advancement of cultivation of refinement in both the public's mind and the caterers, when

such is the case. A lecture with refined experimentive hypnotism is a tangible sight, as it were, of seeing the thing for oneself, however contradictory it may appear to the minds of those who have never seen its manifestation in actuality, and only heard it discussed with abated breath, as so terrible and awful a power, surely belonging to something uncanny! The public exhibition dissipates all this rubbish as the sun does the mist.

It gives an incentive to the public to look into the matter fully; talk is made in the Clubs, at the dinner table, and in the drawing room.

There is that about it so "peculiarly fascinating" and abnormal, and the remark goes round that the operator—"the hypnotist"—is quite a nice man, "nothing uncanny about him"—he eats, drinks, plays billiards, golfs, hunts when he can afford it, and even dances, and is fond of ladies' society.

It is the public exhibition (not theatrical) that places the science on this different footing before the public—and it is for this very reason that I have had no mercy in condemning any real hypnotist, "or so called," that adds tricks and conjuring to the great science of hypnotism.

There is always the gold and the counterfeit.

Stage exhibitions have not been altogether out of place, when they have been true manifestations of hypnotic suggestion. Now that the public have been awakened the question is going round, "Is it really true after all?" So are all great facts only by degrees and by patient work accepted generally.

Electricity, light cure, and hypnotism have duly been accepted by the medical men—apart from the public as a body—when it has been forced upon them carefully that others were making great cures by such, outside the orthodox medical schools.

It is true that suggestion has been given to subjects on the stage that appeared to create insanity by their antics in accepting the hallucinations, etc., for the time required. But even this abuse has had its value, and has explained how insanity often arises through mis-placed suggested auto-suggestion. So, after all, the theatrical exhibitions had their use.

Now there is no further use for such, as the science is being accepted in a great measure by advanced medical men as a valuable therapeutic agent. And it is only a matter of time, before the knowledge of Hypnotic Suggestion will be understood by the English public, as it is understood in France and in many other countries.

CHAPTER XIII

HYPNOTIC SUGGESTION AND MEDICINE

THERE is no doubt that when the Science of Hypnotic Suggestion is fully understood it will be the chief method employed to cure all functional diseases.

With all deference to Medicine, that is not a proven science—for a very good reason that the changes in Medicine are constantly being altered, and the fact of so many drugs being used in the prescription, on the face of it proves it to be largely experimental.

There is no attempt here to say that a drug has no real value; on the contrary, many drugs are given with the best intention possible, with the hope of restoration and health of the patient—but that is as far as it goes.

The effects of drugs administered is not sufficiently scientifically known, and every intelligent physician must allow that to be a fact. There are, of course, certain known drugs that have a decided action visibly, such as quinine or morphia, etc., and there are others which are given in the hopes of revivification of the forces that are in the organism.

Most of the successful physicians of the day prescribe to relieve symptoms rather than to cure the disease?

We are aware that human beings have matter and force—or organisms with force in them.

Science has been able to discover that the body is composed of certain chemical constituents, and that anything which changes the normal equilibrium of nerve force causes disease.

Therefore a chemical change or deficiency of the material that the body is composed of ought to be restored by a known drug, or food that is wanting in the cell life of the body.

Nevertheless, all this recuperation requires the vital force in human beings to adjust this repair with its hidden influence.

We give it as it were, and in fact, the material to build with, but assimilation must do the repairing by replacing tissue and nerve by the "hidden intelligence" of subconsciousness.

Mind in the brain cells, and in all cells of the body, is a fact, as much as Electricity in the galvanic cell, and we know that mind in the groups of cells is connected by fibre, making one homogeneous whole! It has been discovered that by Hypnotic Suggestion made to the central system through

the mind, the force mentioned can be stimulated to act more vigorously than by the administration of drugs alone. Therefore it undoubtedly proves that there is this force and that it is always trying to repair damage by sub-conscious direction. To repeat, that is the absolute reason why and how Hypnotic Suggestion definitely affects the mind, to stimulate and direct this force in repairing tissue either in food or properly administered drugs.

The value of the knowledge of how to give proper hypnotic suggestion goes without saying, and is of the utmost importance to a physician—either in the “waking” or “sleep” state.

If the operator or physician can plant a command which is suggestion, on the sub-conscious mind of the patient, he has a sure curative agent ever at hand to assist him in the restoration to health of the sick.

The whole method is truly of the deepest scientific nature and value. The more we understand mind, the more we see how it affects the body.

Even the circulation of the blood is altered ! As has been shown, and which may be of interest to repeat again, I have (while a subject has been in the hypnotic sleep) caused his normal pulse to rise from 85 to 160, and fall to 85 again, through suggestion

alone. Again, for instance, pain can be created, even to the injury of tissue, as well as annulled by suggestion alone, viz., a pressure of blood can be directed to any determined localised part of the body through the neurosis (or idea) excited—or annulled, as stated, by determining neurosis. Strange as it may appear, hypnotism will cure toothache with severe inflammation, by suggestion alone, as well as rheumatism, and the inflammation will gradually lessen, after some hours of complete cessation from pain, and from my experience it has been found that by often repeated suggestion to hypnotised patients suffering from rheumatoid-arthritis the disease appears to have been eradicated without any medicine given. These facts are quite contrary to the general orthodox idea, and that is the more interesting as showing that even the constituents of the blood can be altered by the mind, through suggestion. These facts I have the courage to place in print—even at the so-called ridicule of the uninitiated, whether laity or medical.

A similar case cured in this way without drugs is worthy of note. An important Welbeck Street physician can bear witness, as the case was watched for months by himself, after I had hypnotised the patient, at the Glasgow Infirmary. It was a serious chronic case; the patient went

back to his work after six months, and has remained cured ever since. The cure was made five years ago. Let those who suffer from such, try this cure and obtain peace! And let those who have only the conventional Text Book to work from, get a little individuality of their own and try all methods. To prove that the physiologist is absolutely wrong from start to finish, and also his theory, that no sensation can be produced without physical effect being the cause first, one requires to go no further than an ordinary dream, where the mind has caused pain or pleasure without the physical stimulus. And proven again and again by purely suggestion in the hypnotic sleep.

The mind, and the mind alone, is a director of all physical movement, either consciously or sub-consciously, although some time intervenes before the infant's "conscious" mind becomes aware that it has a foot or hand, or that a foot is a foot, or a hand is a hand. After this realization the knowledge becomes reflex in thought and action. As regards pain—as mentioned, its continuous cessation is also by the reflex action of the suggestion made and accepted by the sub-conscious mind of the patient while in the sleep of hypnosis.

The materialists' and physiologists' theory is as dead as a door-nail. It has not a leg to stand on but bigotry, when the duality

of the mind is understood! The idea was never conceived until hypnotism proved the fact that the mind of a human being was of a "Dual" order, the conscious and subconscious faculties, or states. Unless blinded by prejudice, one is bound to admit that no physical stimulus is primarily necessary to cause pain or pleasure, and from the most scientific standpoint (if a scientist at all) one must admit that states of consciousness are possible without stimulus, without sense organs, without a human body at all!

And, in fact, there has never been discovered—(let one take this to heart)—the slightest necessary relation between a sensation and its accompanying physiological processes, and the physical stimulus, and it lies in the very nature of distinction between physical and psychical, that such necessary relations will never be discovered. This is a most important fact, which the medical student must never forget!

Therefore I must conclude, after careful consideration, that no physician is perfectly qualified unless he has a practical knowledge of the great science of Hypnotism. For without this knowledge it is absolutely impossible for him to understand the workings of the mind—and the making up of the man. The least intelligent person must admit this if he has grasped the reality of how suggestion

affects sensory and motor nerve centres, through an idea fixed on the sub-conscious mind, either in the waking or normal state, or in the hypnotic sleep.

The instant that the mind is given the primary cause of action—as it is in fact—all else is simple and intelligent to the student, and no confusion therefore prevails in his mind.

CHAPTER XIV

“ MENTAL ATTITUDE ” IN DISEASE AND NORMAL HEALTH

(For Medical Students.)

UNLESS the “ mental attitude ” of a patient in a functional complaint is changed for the better, no medicine or any system of cure will give recovery.

The reason is obvious. The human “ mind,” through the brain, through the central nerve system, controls organic function. The morbid mind of the patient, through auto-suggestion (self-suggestion), can create neurosis, by his idea; and this neurosis must be changed by a new mental attitude, through new ideas.

That the mind can cause death by a morbid premise unconsciously made to its sub-conscious mind is very evident, and there are a host of instances to prove such; and, conversely, there are plenty of instances where great joy has given health to the weak, and restoration of energy to paralysed limbs!

Such observations show how the mind can influence the body, even when conditions have been considered hopeless. Therefore

the danger of morbidly thinking of complaints when one is feeling not quite well, and looking for symptoms, imaginary or otherwise, is the quickest and surest way of creating such, by the scientific law of the fixation of attention !

Again, indigestion, nervous dyspepsia, can become chronic complaints by the mind dwelling on sorrow, disappointment in business, or disappointment in love, or the habit of fretting about first one thing or the other, or "burning the candle both ends"—over mental or manual work, or both. In fact, anything that will weaken the life of the nerve centres will cause functional and organic complaints.

And, as has been stated, the central nervous system, whose function is to control the whole vital nerve centres of the living organism of man, is dependent on the mental attitude—therefore the above-mentioned effects create injury to the heart, lungs, and other organs of the body, just in proportion to the mental attitude of the patient.

The reader and the student will instantly grasp the fact that when suggestion to the patient's mind has been accepted, either in the "waking normal" state or more deeply in the mind in the sleep state of hypnosis, a great vital change scientifically, as has been shown, must take place in the mind of the patient. We understand that

the mind can influence the whole central nervous system in the causation of disease, and if morbid-auto-suggestion has been given, restoration of health can be obtained conversely by changing the neurosis of the patient.

Some medical men, who have a knowledge of the science of hypnotism, state that functional complaints can be cured by suggestion alone, without inducing the patient first into the hypnotic state!

In a measure there is some truth in that remark, and I made a positive statement of that fact at the commencement of this work—that the sleep state is not always necessary—but that is an abstract truth, as will be shown, and requires demonstration to be fully understood, *e.g.*, in practice we find that the same effect is produced in both cases, that of suggestion given either to a patient in the “normal waking condition,” or in the sleep state of hypnosis. It is the same.

And necessarily the same upon analysis—the reason is obvious.

I have repeatedly shown that any “direct command” made to the sub-conscious mind produces an effect upon the central nervous system that controls the functions of the body.

And in the waking state condition the

medical hypnotist must absolutely hold the attention of the patient (perhaps unconsciously even to himself). It is this important factor of annulling the consciousness of the patient, or else obtaining the complete syncretization of both the conscious and the sub-conscious minds, which thus enables him to give direct suggestion of a lasting kind to take effect.

Unless this has been secured, all the planting of "suggestive therapeutics" will be of no avail, and it is perfectly well understood that speaking only to the ordinary normal conscious mind of the patient goes no further and would have no curative effect, unless one or both of the necessary former factors have been produced, that is, either the annulling or holding the conscious mind of the patient in such passivity that he cannot reason, while suggestion is made to the sub-conscious mind, or else the complete syncretization of the two minds in perfect concentration and attention to the direct suggestion given.

Therefore no medical man can state scientifically that hypnotism can be left out of his practice, and that only normal suggestion need be used to effect a permanent cure.

The absurdity would be only too apparent, as no permanent cure would be made, as the normal consciousness of a human being is always open to doubt, and is generally

sceptical of mental cure, from ignorance of the curative process of suggestion. It lies in the power and personal magnetism of the hypnotist to produce this passivity completely through the act of attracting the concentration of the patient, so that his words may have the desired effect. This is the essence and art of the science of hypnotic suggestion, either in the waking or sleep state. It is the one and the same thing, and those who are intelligently instructed in the science must allow this to be the great fundamental truth and fact.

Therefore the effect produced of creating confidence and concentration in his patient enables the operator to hold the "conscious mind" under his control. This is the waking state case.

But there will be no "reflex action," so absolutely necessary to a permanent cure, unless the sub-conscious mind has been raised above the threshold of the normal consciousness, so that the new neurosis has been formed in the patient's sub-conscious mind, by a fixed idea of renewal of health. And one must be sure to diagnose the case correctly. A delicate, emaciated patient will require the necessary building up of tissue, by the creation of new blood, and everything of a nourishing nature in diet must be ordered after the suggestion has been given—also

change of air, and rest of body and mind is often necessary, especially change of environment if living with friends who are sceptical of the mode of mental cure by this science.

It is well to recall words of the Great Physician after making a great cure: "Go thy way, and tell no man." Recovery may be hindered by adverse criticism, unless suggestion has taken complete root in the sub-conscious mind of the patient, while in the sleep state of hypnosis. That is why the sleep state is so necessary in chronic cases, when, to repeat, a "reflex action" must be created which will act above all contrary suggestion, either of the patient himself, or through his sceptical friends.

CHAPTER XV

VOLUNTARY AND INVOLUNTARY MIND POWER AND CLAIRVOYANCE

IT is only recently that the intelligent medical men have accepted the true facts of the involuntary powers of the mind, governing the motor centres of the heart and respiratory organs—and even yet we regret to say that the “Physiological Schools” of medical men are opposed to this knowledge. They are, of course, of the materialistic class of order, which believes in nothing but organic life, and which sees no “mind” in either the creation of the universe or in the composition of man.

All is mist and fog to them, and must necessarily remain as such—darkness and vagueness have obscured their real intellectual vision, and because they cannot discover primary cause for life, or mind, they deny the last, and try to make themselves believe in some crazy supposition, that of life being derived from vibrations, or force, and “mind” and intelligence being evolved out of these vibrations only! But they will not permit themselves to see that force and vibration require a directing master mind, else all

would be confusion and chaos. The evidence of the things that have been made prove that outside of all created matter stands the really undeniable truth, which is in accordance with our normal consciousness and reason—that nothing evolves itself out of nothing. “Purpose and intelligence are the attributes of mind.” God created all we can see in our present consciousness and all that we cannot see in sub-consciousness.

The great apostle Paul states, and with truth, that the wilful unbeliever is a “ ‘Wandering Star,’ for whom is reserved the blackness of darkness for ever.”

It is proven now without a shadow of a doubt that the “mind” has its voluntary power, by which we “will” a thing and act.

The movement of the hand to the head, the kicking of a stone out of our path—the lowering of the head in attitude of prayer—the protruding of the tongue for diagnosis of the doctor, are all produced by the voluntary powers of the mind.

The word “voluntary,” as everyone knows, comes from the Latin *volo*, to will!

The involuntary are those which govern the motion of the heart and lungs while we sleep, and while we are awake.

The word “involuntary” meaning literally “not by an act of willing”! It is this un-

conscious power in ourselves—this involuntary or sub-conscious mind—that acts for us so diligently, and continually, until something organically goes wrong, or some accident or disease of tissue takes place, which destroys the machinery, as it were, so that the engineer is at a loss to keep up the motion further, his work is at an end so far as the body is concerned, he leaves it—we call this dissolution or death!

The body decays and returns to the elements from which it was created out of the minerals and chemicals of the earth, while the mind—(which has left the body which it inhabited, and where it acquired experiences, and by such became an individuality)—who shall dare to say intelligently, that the mind does not continue to exist in another state of consciousness—“unclothed, or clothed”—with a spiritual body given to it, as was given to it in its earthly estate, when connected with the body, and whence it derived that embryo state of intelligence, or innate faculty of reason, the power to discriminate differences or opposites by concepts of consciousness of Being, which we call Self, which was in essence in the new-born infant as soon as it inflated its lungs with breath, and evolved by sense impressions, by many processes, to the consummation of the larger Self.

The "duality" of the mind and this voluntary and involuntary power are in complete accord with everything connected with our senses, and even with the materialistic world—dynamics or physics. The strange opposites by which we know differences, as conscious and unconsciousness, love—hate, virtue—vice, gentleness—brutality, sorrow—gladness, peace—war, hunger—satiety, wealth—poverty, divinity—satanic, great—small, heavy—light, substance—gas, darkness—light, heat—cold, and so on without end.

The mention of this here is merely to show how simple Nature's ways are, when analyzed by what we call sense-impressions to convey to our consciousness the things we call realities connected with a state of consciousness that we find ourselves in! We can never know what space and time really are—if they are anything at all outside of our consciousness.

There may be all kinds of things and spheres fearfully real and wonderful, and there doubtless are, comparing things which are made; for the invisible is seen and understood by these material things to him who has the eye of discernment. But our present state of normal consciousness does not permit us to see them visibly. Why? Merely because we have no means in this state of consciousness to obtain further sense-

impressions which would convey their realities to our Being—our so-called Self!

“Therefore the spiritual man discerns all things, and yet he himself is discerned by no man.” Think out this great truth! It is from the sub-conscious mind that we learn particles of knowledge from one another, comparing differences—that we come to the determining of things which cannot be reasonably denied.

The clairvoyant state of consciousness, of which I can speak by experience, is full of interest to the scientific man. I placed a youth of sixteen years of age into a trance state of hypnotic sleep, and made him, through suggestion, while in this state, follow his father for some hours of the day out of doors, the youth stating at each five minutes exactly where his father was, and to whom he spoke, whether a man or a woman, until his father returned home.

The youth never left the chair from the time his father left the house until he returned; neither father nor son were aware of my intention until I mentioned the same to both after it had occurred.

The youth, as has been stated, did not even remember that he had been asleep, and his father had no knowledge that he was being followed by the invisible mind of his son, who saw him without

the aid of ordinary normal vision—"eyesight."

The father was greatly surprised, and asked me never to send his son in the "spirit state" after him again, as it would make him (the father) feel nervous, and said what his son had stated was absolutely correct. Had one ever doubted the state of clairvoyance one could never do so again, after such an extraordinary manifestation. It was clear evidence, showing that the youth was in an abnormal state of consciousness, his ordinary, normal consciousness being suspended while in the hypnotic sleep. I only show just how far I travelled, as it were, in the subject's sub-conscious mind, and I do not intend to go into imaginary fairyland or heroics, but to keep rigidly to facts that have come under my own personal notice and experience!

Wisdom is only understood when the mind is large enough to acknowledge that we know nothing, as the genius of man is only manifested in accordancé with his taste and requirements, since before the so-called Stone Age to the present day.

CHAPTER XVI

TELEPATHY AND THOUGHT-READING

MATERIALISTS' minds are a facsimile to the partially blind.

Now "ignorance" is the want of real knowledge—"stupidity" the inability to acquire knowledge—and "obstinacy" miserable conceit.

Both the materialist and the ignorant cannot conceive any unseen reality, that actually exists, which makes no impression on his physical senses, and this delusion has shut himself up in his own little "box," as it were. He cannot imagine that there is anything outside of the atmosphere of the small "box" that he is in, and yet, if he is intelligent, he must allow as a fact that the "box" contains only the consciousness that he has of anything, and the knowledge that he may have is really very limited after all deductions and allowances are made.

For he only knows through sense impressions that the earth is hard, or soft, or that anything is really definitely "something," for without sense impressions everything would be vague. Sight or vision has very little meaning unless there has been tuition

through sense impressions, and this was absolutely proven, only a year or so ago, in the case of the Glasgow patient who had his sight given to him after thirty years' blindness from birth, and every credit must be given to the surgeon who performed the operation.

As a fact, the blind man after sight had been given him could not understand what it was that he saw, and which was in reality the face of the surgeon, until he had passed his fingers several times over the doctor's face, and at last exclaimed "that it must be a face"—he only knew it through sense impressions, and in his case it was the sense of touch.

The mere sense of sight conveyed no meaning to his mind that it was a face, although he had naturally heard of his own face.

When we grasp the great facts of the truth that a human being has never been outside, as it were, of a "box," which contains the "normal consciousness," and that he has never seen with his eyes anything in reality, but only a reflection of what we call earth, and the things upon it, on the mirror or retina inside his head, the "box," and that his nerves, sensory or otherwise, are as feelers, which send back or convey sense impressions which become ideas, construed into thought by certain faculties of the mind, and to be summed up rightly or wrongly and called so

and so by deduction, by concepts of the faculty of reason, realised, and determined as facts, as far as the mind through these sense impressions can determine anything as a fact.

We must, after all, come to that "wall" of impregnable difficulty which does not permit us to advance further. Therefore our sense impressions may be right or incorrect. Nevertheless, it is to a great extent, even to the scientist of the most advanced ability, only speculation when he dares to say that he has arrived on the other side of the "wall," and can account for all life, and that which appertains to it. He in his fancied imagination endeavours to bring everything down to merely nothing in essence, for that is really the logical conclusion of the materialist's mind—he has in reality only lost himself in a false conception of his own making, which spells madness often, for it is against the true faculty of pure reason.

Now comes the all-convincing and scientific fact that there is a separate entity connected with the body, and also connected with all else—inside of what we call Self, and outside of the universe—in other words, all mind is a part of mind in essence.

The science of Hypnotism has destroyed the theory of the materialist for ever. It is proved now that the mind is a distinct and separate entity. It is dynamic both in

motion and force, it is connected with the body, and yet can be directed by the will to expand or project itself, or be outside the body although closely connected with it. It has already been explained, the truth of this fact while the person whose mind has been directed to follow another is in the clair-voyant state.

Again we take, for instance, a subject, and place him into the hypnotic sleep. A thick coat placed over his head merely to convince the onlookers that he cannot see (even if they think he is not really asleep). He is told that the hypnotist will ask twelve persons in the room who are present to give him one article each. The same are placed on a tray. The subject is also informed that when he is told to open his eyes he will still be asleep, and that he is to immediately take the correct article to the right owner to which it belongs. He does so instantly, although fast asleep, and sterilized pins can be pushed into his flesh to prove he is unconscious. Therefore the sub-conscious mind of the subject has through the hypnotist's instigation forced the mind to leave or project itself, as it were, while asleep, through some law of motion and force, and has sensed and connected the individual with the article upon the tray.

Matter has no power to read the thoughts

of the mind, unless matter is mind also! Again, the subject will hand the right card to an individual who has chosen one out of a number (or pack) only by thinking of it!

Again, the subject will tell the name of a town that a person is thinking of. All that is required by the person is to concentrate his mind, and think only and absolutely of the card, or of the name of the town—then the subject by mental telepathy will read it at once. If he fails it is for the want of entire concentration on the part of the person's mind on the card he chose, and not the fault of the subject, as has often been proved! Without a doubt, by patience and practice, even at long distances, two persons can, while in affinity of mind, viz., in a passive state, a sub-conscious state, whether asleep or awake, direct by mental vibration a thought to the other, scientifically in many respects facsimile to Marconi's wireless telegraphy; but it takes long practice and exquisite concentration. The only difference being that the mind of the subject accepts and receives the impression by the force of thought, while in the Marconi it is the will of the operator tangibly, with mechanical apparatus, discharging electrical force to the instrument in sympathy with the one he is using or directing this force from.

One is mechanical electricity carried on the

waves of ether. The other is thought, which is a dynamic reality, both motion and force carried on the waves of finer ether, and conveyed to the mind in harmony with its own—by the will of the sender! But there are very few in Europe who can do this, because the concentration has not been developed from childhood in this respect. Herbert Spencer tells us “that the force that is manifested in the universe around us is the same force as that which wells up in ourselves under the form of consciousness.”

“Identity, then, exists between our inner life—ourselves—and the inner life—the universal force of the universe—around us.” Therefore everywhere is mind, and mind is everywhere. It is an interesting fact that the sub-conscious conception is quite unknown to the normal physical conscious mind of the mother who moulds the shape of her babe into the likeness that is most dominant in her mind, or else that which is in the embryo, carrying and forming the likeness, even to grandparents. It is the mind that does the work of reproducing likeness, not the matter. Again, the mind in the matrix of the flower forms the likeness of itself, although it has no conscious mind, as far as our poor perceptions know—but then we know very little. And in every molecule of the granite, and indeed in matter of every

kind, dwells that minute mind, forming to some determined end, while it so evolves !

The mind can by an idea even destroy life, as has been verified often. That mind can influence the body so as to influence organic changes is well understood, and an example detailed by Turke—"when a woman saw a heavy weight falling and crushing her child's hand, she fainted, and when restored to consciousness was found to have an injury on her hand similar to that sustained by the child ; not only was there a wound, but it went through the various stages of suppuration and healed by granulation." I have raised a blister on the back of a man's neck by suggestion, by using my hot breath upon an affected eye. The patient was naturally annoyed to find it next day ; nevertheless, the inflammation was gone from his eye, and the blister dried up in ten days' time. The power of the mind is transcendent over everything in this world.

It has made man a god over the animal mind, and by his acquired knowledge has lifted his intelligence to higher conditions of thought. The real knowledge of self makes him a child again in willingness to learn and to understand the deep meaning of the greatest sermon that has ever been written by the creation, that of "day and night and sleeping and waking !" —that infinite blessing to man.

We are so accustomed to these mysteries that we are often hardly conscious of them!

And to him that desireth wisdom, let him put himself into that condition that he knoweth nothing! Then he shall have wisdom—more abundantly; but not until then will he receive it. “To him that hath, more shall be given.” “But from him that hath not, shall be taken away even that which he ‘seemeth’ to have.”

The latter is a picture of a man’s consummate conceit—who often only “seemeth” to have (he never really had it!)—that is why it shall be taken away.

Mind manifests itself (speaking “scientifically,” as men call knowledge of things), but after all it is not the correct word in speaking of the mind and life, although we have adopted it to analyze, and as Paul states “Science” falsely so called!

Mind manifests itself through various grades of fineness produced by vibration.

“The elements differ not in substance, but only in rate of vibrations! For instance, a piece of ice changes into water—steam—vapour—and gas—not in changing its substance but only by increasing the rapidity of its atomic vibrations.” To return to the heading of this chapter—“Thought Reading,” or mental telepathy—and all else that has been discussed in the preceding chapters, we must

understand that there is nothing unnatural about it, it is quite consistent with all the laws of nature and our being—vibrations, motion, and force—but we must ever keep in mind that there is a “ wall ” or partition, behind which the human mind is not permitted to behold—only by faith, viz., by the evidence of the things created, we understand that the invisible mind brought the same into actual form, and for our edification, and made them a reality to our consciousness on this plane—or planet—and will manifest to the sub-conscious mind when separated from the body, we can by faith see as it were now. Surely this is quite logical and reasonable, and “ scientific.”

Therefore we are given knowledge sufficient to create faith, and that is all !

Consciousness, and how it originates in us, is a hidden mystery, which we shall not fully understand until we are given another condition of consciousness with its appropriate sense impressions of that conscious state, and then the mystery in any state of consciousness may be kept a mystery, because it is the secret of Divinity !

CHAPTER XVII

MEMORY AND THE SOUL

THE mystery of the unknown faculty of memory defies all scientific investigation, as regards the relation of thoughts and actions of our lives from childhood to old age.

We understand, in a measure, that there are storages, as it were, of acts done and thoughts committed to memory, and that sequences of thought cling together, and that an idea entering our minds will bring to our consciousness acts and memories of the long forgotten past, or that the sound of one note of music will cause an upheaval of musical harmony, which we, through their differences, ascribe as melodies, etc.; and more than this, even a particle of a sense impression of sound, inaudible but to the mind, will cause the full opera that we may have heard months past to ascend with such force to our conscious mind that we are compelled to turn to the equivalent melody, although often unconsciously.

Travelling in a train will cause these vibrations of sound to make melody in the mind; the reason of it is that we get into a passive state and the sub-conscious mind

exhibits itself to us in many manifestations of thought.

Then we come to inspiration, where harmony of sound will guide us into a realm of musical vibrations, and will give to us who have the faculty to receive these impressions the same as the orator who gets sequences of thoughts, or as the author whose pen guides him into the sub-conscious knowledge of things general, abstract, and historic—these appear to be acts of sub-conscious memory—vibrations—that when once created through ideas become motion and force of the mind, and continue as such—perhaps for ever : who can say ?

Memory requires original experience, and traces, of such, as sequence of thought, bring into consciousness that which has made an impression on the sub-conscious mind (often unknown to ourselves until they are brought to the normal consciousness). One idea will link itself dynamically to other ideas of affinity.

It also appears that memory is connected and enhanced by the determination of what we call "will power," which is concentration. If we concentrate our faculties absolutely to remember something, we shall find that just as far as complete concentration goes towards remembering, so will be the result, and particularly if we concentrate our

thought just before sleep. The post-hypnotic suggestion made to a subject while in the hypnotic sleep, and the carrying out of the hypnotist's command at a future date by the patient is undoubtedly an act of the perfection and certainty of the faculty of memory, although quite unknown to the conscious mind of the subject, which will take absolute possession of him at the appointed time. Scientifically proved, as far as science can prove anything, to be an act of sub-conscious or subjective memory—which is the same. Great importance must necessarily be attached to the improvement of memory through the science of hypnotic suggestion—if the reader has logically reasoned, and perfectly understood what a post-hypnotic suggestion really means, viz., the stamping, as it were, of impressions on these faculties of memory in the sub-conscious state of attention while the conscious mind of the subject is annulled by hypnotic sleep—asleep by the will of the operator—and necessarily what has been suggested remains stationary, and these impressions are ploughed deeper than would have been the case had they been conveyed through the conscious mind in the normal state !

Take a child, or even an adult—how difficult it often is to get the same to retain words or sentences from the instructor. Why? Be-

cause obviously the conscious mind of child or adult will not give the entire attention to the instructor, and necessary impressions to the sub-conscious mind are very limited. Therefore it is obvious that if this fickle conscious mind is annulled for a time, and the sub-conscious mind allowed to receive the impressions direct, a more lasting effect will be produced. The function of the conscious mind appears to have an imperfect reflection of the sub-conscious entity, and has no real continuity of memory in itself — unless incomplete syncretization with its sub-conscious mind. The physical conscious memory, or rather we will call it recollection, is in danger of being totally ruined by disease, or in the case of cerebral operation, where accidentally the surgeon's knife has gone too far and destroyed the cell that reflects memory. But it has been discovered that in such cases the patient, after being hypnotised, while in that state, has all the exquisite sequence of sub-conscious memory, can recall everything to the possible age of five years of age—showing clearly that the physical memory can be destroyed as stated, but exhibiting the amazing fact that the entity of the sub-conscious mind is in perfect state. It is well known to medical men that often the insane exhibit wonderful sub-conscious gifts of writing, painting, music, lan-

guage, and scientific arts, that they had no knowledge that they possessed in their normal state of "sane consciousness." This new inspiration is the outcome of serious injury to the normal cells of the physical cortex of the brain, explaining that anything that will annul or destroy the physical centres of normal consciousness gives the chance of manifestation of sub-conscious genius.

The insane are insane because they have lost the controlling power of direction, which belongs to the conscious mind, and is necessary to it, while the body is in this physical plane.

The sub-conscious mind must have a premise to start, and will reason with exquisite logical effect, often surpassing its conscious mind, but it is dependent on direction from its conscious mind, or that of the operator (hypnotist). The normal mind reasons by deduction, the sub-conscious from intuition!

To return to the Post suggestion. It is a good thing, and necessary if the impressions are required to be carried into the conscious mind of the patient, for the operator to repeat exactly word for word absolutely what has been stated to the patient, when back again in his normal state of consciousness.

This syncretization, or connection of the conscious and sub-conscious mind, is all that is required if the repetition of what has been

sown is to be manifested in audible languages in the normal state of everyday life—this manifestation has only been assisted by hypnotism, and is not really abnormal when pronounced in words ; on the other hand, of course, a planting, as it were, of a speech could be made and delivered actually and absolutely while in an hypnotic state of sleep, or post hypnotic suggestion, and, as has been stated, the sub-conscious memory cannot be destroyed by the surgeon's knife in operation. Therefore we must conclude that the sub-conscious entity appears to be the soul, and will exist after death of the physical body.†

If the student has given his attention to the former chapters, it will appear to him that the doctrine of Christianity shown in the teaching of the New Testament is in close and exact accord and harmony with what hypnotism has proved, by the Duality of the Mind. Therefore so-called "Science," when really understood, conveys to the mind of the student how the acceptance of the suggestion of the Sacrifice of Christ, by the sub-conscious, recreates, as it were, the new birth in the soul in the belief, for logically we have it now proved, without a shadow of a doubt, that the acknowledgment of the doctrine of Christianity only as a head belief may only affect the physical conscious mind,

which we have already proved can die out or be destroyed. Therefore the one that only "seemeth to have" is a very different one to the one who "hath"! Think it out! It is a great fact, the real active acceptance of a truth when accepted right home to the sub-conscious mind; therefore a terrible truth is manifested when one really scientifically understands what acceptance of suggestion really means,—because the soul must exist, and in the state of belief after death, exactly in accordance with what it has really made its own, in the normal state of consciousness, in its everyday life in this world.

Therefore this "Kingdom of Heaven" within us is in our own hands, to be made in accordance with the mind of God or the reverse.

CHAPTER XVIII

PAIN

To most people the explanation of "pain" will at first appear incredible, but when understood by the logical argument of the facts which are proved by the science of hypnotism, viz., the fact that pain, as we know pain, is a part of the imagination, although sufficient to cause death if prolonged, it is less difficult.

Hypnotism has proved that pain can be produced by a suggested idea of pain, that is, merely by determining Neurosis. That is to say, if it is suggested to a patient that he has toothache, he will suffer terribly, and in proportion to the determined suggestion given, the agony will be greater or less; and it has been found that if this pain which has been caused by the imagination excited through suggestion is prolonged it will affect and damage tissue—just as normal (real pain) would do coming from an injury!

This great truth, even to medical men, has thrown quite a new light on the old orthodox text books, and much reformation will now be necessary, since the knowledge that the science of hypnotism has revealed this fact, that pain is a part of the imagination of the

creature—either in man or animal—and proved scientifically to be such. Therefore we must concede that pain is a vibration created purely by suggestion, which is construed or interpreted by the mind as pain.

For instance, in normal pain caused by an injury, which in reality is a vibration, caused by too much or too little blood in a nerve, as is often the cause in case of sciatica, or else some pressure or injury to the sheath of the nerve, viz., an inflammation, the instant an injury takes place, from whatever cause, or a serious change of condition of cell life from too much of one ingredient, or the reverse, there will be a vibration accordingly sent to the mind, which is sent back again with the mind's interpretation, pain, and then pain in name becomes pain in reality to the imagination, caused either by an idea or such, or sensed by vibration as stated.

When we fully discern the meaning of pain so called, we must ascribe to it a blessing, for without pain that man would have destroyed himself long ago—by taking fire materially in his hands or cutting himself with sharp instruments, in a thousand different ways, and in injuring himself internally with scalding liquids—goes without saying.

Pain is also useful in the correction of children and animals.

And in disease of inestimable benefit, as

it locally points to an internal disorder or disease which would not be diagnosed unless pain were the indicator, so that one must accord to pain a wise intuition of the mind, beneficial in a thousand and one ways.

In the early ages of the world, when probably mind telepathy was used instead of electric telegraph or telephone, and when Nature's ways of annulling pain were by merely directing the mind (after the indication of danger) to cease. But man gradually drifted away from the primitive state so-called, and as he lost faith in himself and his own powers, he adopted a material medicine to give him relief.

There are persons in all parts of the world, especially in India, where the mind has always been valued above all else (and these adepts can destroy life by concentration of the will in themselves without the aid of the hypnotist) whose bodies are free from disease, and who often live, if desired, to great ages and only die from natural decay.

This was evidently man's heritage here upon earth, but "he sought out many inventions" often harmful to himself—we need hardly mention the making of alcohol as a beverage (useful as a medicine), harmful to all really, medically speaking, when taken, unless in very small quantities, and to many spelling madness, and to the student of

Biology that madness will repeat itself again by the law of heredity as certainly as the day will appear after night! There is another condition of pain, although pain is mental, as we have seen, in a sense, but this pain is not the usual headache which indicates neuralgia or liver, but mental anguish, which is a finer vibration of thought, belonging to the inner life of a being, the soul—anguish!

How great are its torments, and again, like the normal or hypnotic suggestion, caused by an idea—that constitute soul, jealousy, hatred, revenge, grief, fear, and, above all, love—for even in the last, unrequited love has the torment of the damned. And be it ever remembered that mind, with these attributes so absolutely impregnating matter, these elements of mind life, can destroy the matter of tissue connected with it—when, and while, we give license to these feelings in any inordinate use of them. This fact is proven without controversy!

Beware, therefore, if you are given to constant uncontrollable fits of passion and anger, that a sure inevitable destruction will suddenly come upon you. Nature never alters her laws, which are pitiless as they are good.

In a lesser degree, for instance, the irritable man or woman, what a miserable exhibition of worn-out nerves, a condition often created by want of a little self-control.

If you are an observant student, you will see that it is generally small minds and weak characters that exhibit this nervous condition, and that see nothing outside their complaints, imaginary or otherwise, while the really intellectual find relief from worry by thinking of others more than themselves, and in pursuits that create unquenchable interest in real things of life and of the soul !

CHAPTER XIX

"HINDOO" *versus* WESTERN HYPNOTISM

THE Western methods of Hypnotism and Mesmerism, good as they are, in no way equal the Aryan Hindoo, masters who hold all the secrets that man has ever discovered with regard to the control of the will of another. These Hindoo adepts were a cultivated sect when the Western people were almost barbaric.

Music, and all the refinements of taste, architecture, etc., were in exquisite development when England was ruled by "Queen Boadicea," and had the Druids as the masters of their religion.

These adepts of a Hindoo religious sect not only knew secrets for the government and control of a human being's mind, but of the animal kingdom also.

The recluses where these adepts lived, and live even at the present day, are often in secluded parts of the great Forest of India, and in the wilderness bordering the Himalayas, and lonely regions north of Kashmere, and many other parts.

The Hindoo methods are different from the Western in many respects. The sleep state

is only used in serious cases of paralysis ; most of their work is performed without placing the subject in the sleep state. The adepts first hypnotise themselves, and while in that state communicate with their subject's sub-conscious mind and cause any illusion they think fit to suggest. This will be explained further on. There are six orders of hypnotic degree in India among this race.

The masses in India are as ignorant of these methods of hypnotism as they are in England.

One of the "Six Orders" is a sect who perform the lower kind of hypnotic work, viz., the theatrical, where they hypnotise their whole audiences collectively and exhibit the "Rope Trick." The Fakir stands on the stage or in their midst, with red rope in hand, throws it up above his head, with the audible suggestion that he will climb the same and disappear from the audience's sight. This act has been seen and verified a thousand times. Since photography has been invented, it has been proved that, of course, the Fakir never leaves the stage or ground, and it is obvious that the expectant audience has collectively been hypnotised. It is a very difficult task to work this effect in the West, as in the warmer countries the physical cortex of the brain is much more

passive, and the sub-conscious mind necessarily easier to make an impression upon.

There is one sect called the Order of the "Left Hand," and connected with what is called "Black Magic" by the Western powers. This so-called sect can destroy life by a certain method of clairvoyance—connecting their minds by their will power to that of their victim at a distance, without any visible hypnotism whatever causing an idea to enter the mind of the victim, producing a vibration of thought, which we Western hypnotists call Telepathy.

This "Left Hand" sect is greatly feared in India by those who understand its power!

In the Indian Mutiny mental telepathy was in full force with these adepts, and the position of the English troops was known long before the electric wire gave the information. The great officials could not understand how this information was procured, but those in the "know" did. Hypnotism is only the opening of the door, as it were, into the knowledge of the mind, but the dynamic power of the mind, conveying knowledge and command to another through vibrations of thought force, conveyed on waves of ether to the sub-conscious mind of another, is the same power as conscious suggestion, which puts a human being into the hypnotic sleep, or produces the delusion of the

“ Rope Trick ” !

The first is only a more subtle way of influencing the mind at a distance. The concentration of thought directed by the will will influence another absolutely without any audible language. Try it, and don't doubt, and you will be astonished. Think of your friend, picture his face in your mind, or if you have a photo, look at it, and speak to it audibly, then picture it in your mind just as you are falling asleep at night. Concentrate your whole mind and soul on your purpose ; you will find that the desired letter will come next day or so. We often get a message, as it were, of someone near and dear to us—we think of them suddenly, perhaps, while reading some subject in no way connected with them—(and it is in that condition, when the conscious mind and its faculties are occupied or passive, that we receive impression from our sub-conscious mind) and that very evening, or next morning, we receive a letter from such ; the thoughts found their way by a vibration—before you received the letter—which caused an idea in the mind to write. That these facts of mental power are not credited by the multitude goes without saying, because of the total want of the knowledge of the science, and the miserable wiful ignorance of others who are happy to know nothing further

about their minds or body than perhaps to sleep, and drink, and eat, and wallow in the pleasure of ignorance.

“The fool understandeth not,” and if he only had wisdom he would find the pleasures, even the carnal, could be a hundred times enhanced by the cultivation of the mind and the knowledge of its power.

The woman who is most intellectual has the greatest power to fascinate and be fascinated—words would not convey the meaning—men like George Meredith and George Moore would understand.

The great adepts who belong to the Priesthood of India never use passes, and believe entirely in the overmastering power of the human mind. They don't use suggestion as the Western hypnotists do. By a look and mental determining they affect the nervous centres in order to bring about what is called the hypnotic state. The great feat of levitation, of raising a human body by will power and suspending it in mid-air without support, is an instance of the marvellous secret by which they develop the will, and their power of magnetism over matter. (This is not an act like the rope trick of the lower order.)

All that can be given here as an explanation is that the result is brought about by the subject being taught how to control his breath, so that the body by a certain process becomes

lighter than air in its anatomic proportions, and so that the mind influence of the operator's in combination with the subject's, perform this amazing scientific feat in defiance of the laws of gravitation, so called, but the whole methods employed are secrets of the Yoga Philosophy, and will never be divulged out of that school. What one continually sees in theatrical performances is not the genuine thing, of course, but clever illusion, and has nothing in any way to do with the real science of hypnotism.

The common belief, whether true or not, is that the Yoga can under certain conditions transport his own body from one place to another through space.

There is an historic testimony handed down that this feat was performed by Apollonius of Tyana, who was commanded to appear before Domitian, and having done so, he suddenly disappeared in the full sight of the assembly, and was seen again shortly at Puteoli, near Mount Vesuvius. This incredible action or feat we find again in the New Testament, where we are told in Acts viii., verses 39 and 40, viz. ; "The spirit of the Lord caught away Philip and was found at Azotus."

The difficulty appears, that if we doubt the two former, there is the possibility of not accepting the last. We are to understand

that it was the power of the Divine mind that enacted so strange a phenomenon on the Apostle—but when we find that all mind is a part of the essence of the greater mind, it appears not so indubitable to accept, but quite out of reach of the normal consciousness to understand.

So we leave it as such !

It might be interesting to the student to know of an instance that occurred at a lecture I gave at the Bizeray Hall, Bouverie Street, E.C., some time ago—as regards the “projecting” of a dying man’s mind at the moment of death to appear to his wife, who was 170 miles away, in his own likeness—his sub-conscious mind, or “astral body” so-called, viz. :

The lecture was on some of the strange phenomena that are known to have appeared in some cases of hypnotised subjects when the “astral” double, or the sub-conscious mind, has been seen visibly standing by the physical subject while in the hypnotic trance state of sleep. After the lecture was over, a gentleman, a Mr. B—, a member of the Albert Sporting Club, desired to see me. He stated that all that was said was absolutely true, as he could prove by what had occurred a few years ago.

He narrated that he and his brothers were staying with their mother for the week-end,

while their father went to London. On the Sunday night, the sons were exceedingly distressed to hear their mother from her bedroom give a piercing shriek, and upon their going into her bedroom—it was then 10.30 p.m.—found her in great state of grief and agitation, saying that she had just seen their father standing in her room, stating quietly that he was dead and then vanishing. Her sons comforted her and told her it was only a dream—an illusion of optical sight worked up by her imagination. She was very angry with them, and stated that she had not even taken down her hair, or disrobed in any way, and was in a happy state of mind when it occurred. The whole family were seriously distressed by their mother's condition, but put the affair down to some form of her imagination.

To the amazement of the household, the next morning a telegram arrived from the hotel where Mrs. B——'s husband was staying, stating that Mr. B—— was found dead in his bedroom when the maid brought him in his hot water.

So one can come to no other conclusion, than that the mind by the power of thought force, cannot only get into telepathic communication with one in affinity, but can actually appear by a great effort of mental energy, either in normal life or at the moment

of death. So that we have here an absolute evidence of this sub-conscious mind (when the physical cortex cannot be of any further use, for its manifestation in the body, either from mortal injury, decay, or anything that prevents the mind from communicating further through the nerve centres of the brain), is obvious, and there are thousands of similar cases well known to have occurred.

We have the knowledge of the fact how mind is connected with mind, by mental direction of thought—which we understand as “force and motion.”

I have only given sufficient information for the thinking man or woman to make a start, see for themselves some of the wonders and powers of the mind, enhanced by the knowledge of hypnotism.

Let me state emphatically that I have no connection with so-called spiritists or spiritualists, and I consider that the using of the spiritualistic medium, utilizing his sub-conscious mind for deceiving both himself and his audience, by the misdirection, not intentionally, of his sub-conscious entity is an outrage, which often has the most serious consequences, both to himself and his audience.

It is well for humanity to understand scientifically the knowledge of the “Duality” of the mind and its possibilities, in the

mystery of sub-consciousness, and its power to heal disease when under proper and legitimate suggestion and direction. But any effort that would try and probe, or get on the other side of the wall, is not faith, and always ends in sorrow and bewilderment, and often the asylum for the insane.

It is not permitted or revealed to man on this physical plane, the communicated thought of the dead, after they leave what we know as earth, through the instrumentality of the medium.

We are told by the Apostle Paul that to be clothed upon means a spiritual body to be given to the soul—the sub-conscious mind, and the place of its abode, are mysteries, that cannot be penetrated even by subjects in the hypnotic state of sub-consciousness while connected with the body. The genuine spiritualistic medium is deceived by his own suggestion, when he supposes he is controlled by a spirit, at the invitation of his audience. The real fact is that he unconsciously has given direction to his wonderful sub-conscious mind to create, or reproduce, the desired spirit of some dead friend of the audience; the sub-conscious mind of the medium obtains its information from the one who has so desired the manifestation, and the medium not wilfully, yet deceives himself and his audience, for he reads the mind of those

present, and really believes he is controlled by a spirit, but in reality it is his own "second self," acting upon suggestion given to it, by his sub-conscious mind.

Of course there is the faked spiritualism, with impostors as medium, as well as the genuine medium, who is aware that he obtains knowledge and is controlled by another personality, and really fancies it is by the one so desired by his audience—and is therefore deceived himself.

There is also faked hypnotism often seen on the stage, where the subjects, so-called, are only acting, but these are merely the counterfeit. There is the reality of the manifestation of the sub-conscious mind—whenever the medium is genuine, as also the hypnotist, when both he and his subjects or patients are genuine.

On the other hand, there may be, in real fact, the possession, or controlling the sub-conscious mind, by evil spirits, who have been permitted to take a lodging—where the conscious and sub-conscious mind gave up their whole duality, without reserve, to work abominations of every description and kind in this world. And as science has proved, the sub-conscious is at the mercy of the normal conscious mind as a director, and must remain after death in that state of mind. Repentant or abominable, it appears

obvious that there might be a communication or possession of evil control to lost souls even in this world—but the medium, as a rule, at a spiritualistic meeting gives only an exhibition of his sub-conscious mind!

CHAPTER XX

THE DANGERS OF BURIAL ALIVE !

WITHOUT any attempt to exaggerate or frighten those who have a natural horror of being buried alive, nevertheless there remains a crying shame as regards legislation in the form of a Burial Reform Bill.

The forms of suspended animation are many, and of various degrees and causes, and therefore call for the strictest diagnosis and investigation before any medical man can conscientiously give a death certificate.

The fashion of the upper classes in Great Britain is to bury their dead as quickly as possible out of their sight. No fault can be found in this respect, as clinging to a dead form, however much adored in life time, is merely morbid and unhealthy, and can bring through the daily watching of decomposition only deeper sorrow—surely this is to be avoided after strict investigation by a medical man. Yet by this careful method even medical men can be deceived, and are, alas !

The newspapers continually state the very ordinary information that the “ doctor gave

a death certificate " without personally witnessing the death or seeing the corpse. No certificate of death given in such a way can give " credentials " to any doctor calling himself really a medical man, as it is only supposition at the best when a certificate of death is given without going first to visit the " dead " patient.

Even with the very best precautions of the physician to ensure that death has taken place, there must be taken into consideration that there is such a thing as " suspended animation," and several days ought to be allowed in all cases before burial, especially in brain fever, influenza, and many functional complaints, where trance states of deathlike sleep prevail for days without any of the visible signs of life, such as breathing and pulse or heart sounds. Many a patient has returned to physical animation, to the surprise of the physician.

There are, as every physician knows, certain well defined symptoms of decomposition, such as the finger nails turning black and the dark discoloration under the eyes, etc., which are distinct symptoms associated with death, but unless these unmistakable features are well defined, it would be very careless, to say the least, if a certificate of death were given—and how many agonized minutes might be avoided to

the one so cruelly enclosed in the wooden box with six feet of earth upon it!

Surely there is no exaggeration here or desire to excite the "penny dreadful" reader, whose love is for the sensational and horror drama, but from a scientific point of view, and from the knowledge that hypnotism has revealed, no exaggeration is necessary to convince the public that there is a great responsibility to one's fellow being, so that agitation should go on until legislation makes it a criminal offence to give a certificate of death without personally visiting the corpse beforehand.

The science of hypnotism has revealed conditions and states of suspended animation resembling and portraying the very likeness of death produced entirely by suggestion, where the patient has been told that he is dead for a number of days, but will live again in manifestation through his physical body. This state can be produced by causing catalepsy or the reverse, by suggestion alone, while in the sleep state of hypnosis, when there is no sign, symptom, or natural appearance of life (all being under suspended animation) which would deceive the greatest physician in the world, had he no knowledge of hypnotism, or seen suspended animation from other causes.

The knowledge of the science of hypnotism

is of the profoundest value to the medical profession, even at its lowest merits, as a diagnosis in such cases when suspended animation through certain complaints can be made animated by causing the sub-conscious mind to revive the inhibitory centres into visible action—and this is done by quietly speaking to the “supposed dead patient,” and by breathing hot air from the mouth over the region of the heart and breathing on the back of the neck by degrees down the whole spine (the mouth of the operator must be next to the patient’s flesh). After this process he must place both hands on the soles of the patient’s feet, then draw them up over the toes, up the front of the legs, over the abdomen, stomach, chest, neck, face and eyes with a light quivering pressure, and the most heroic of all when placing his mouth over that of the patient’s and breathing his vital breath into the patient’s lungs, while holding the patient’s sides with both his hands—but this had better be done only in functional cases, as the operator would run a great risk of infection. The operator must speak gently while this treatment goes on, but with a sure determination that the patient will obey him sub-consciously and restore energy again to the physical centres of the cortex of the brain.

It is well known that "sleep," natural and hypnotic, is produced by the blood leaving the higher centres of the brain, producing sleep and unconsciousness when the arteries have completely suspended the circulation of the blood from such by contraction—in the former case a natural process of Nature in the organism, in the latter contraction of the arteries produced by hypnotic suggestion, causing the same effect.

The more the sub-conscious mind is revealed and understood, the more enlightenment is manifested to deal with certain mental states, diagnosis, etc., where the sub-conscious mind can produce healing effects.

With all deference to the medical profession, how unscientific and puerile it sounds when one hears such unlearned utterances from those who ought to know better, as: "Oh, I don't really believe in hypnotism, and its uses, if any, could never be utilized in the practice of medical men." Alas! for such stupendous ignorance, when in the hospitals in France and other countries are produced the most wonderful cures made entirely by this recognized medical science of hypnotism.

Nevertheless, there are many medical men in Great Britain who perfectly understand what a great adjunct and agent they have at their command through the science of

hypnotic suggestion, but alas! they are as yet in the minority. Perhaps the reason for this want of knowledge is that they cannot produce the phenomenon in their patient, not having studied in Continental hospitals, as well as Great Britain, for although the Medical Council of Great Britain has acknowledged the value of the science as a therapeutic agent, it has not been added to the English Text Books or made a subject for medical examination for the student. It appears exceedingly strange at first sight, but when one understands that England is the last country in the world to adopt anything new, it is not surprising. The only sorrow is that many patients die from the want of this scientific treatment, while the majority of medical men have not as yet adopted the science of hypnotic suggestion ; but, as science is advancing fast, the really up-to-date medical men will insist that it is made a leading feature in the medical schools of this country.

Correctly speaking, there can be no scientific knowledge of how insanity is produced, or how the mental attitude of a patient is changed for better or worse, unless there is a knowledge of the "Duality of the Mind" proven by the science of hypnotism, although there may be a full knowledge anatomically by the skilful surgeon in knowing where the motor centre tract is, so that he can operate upon it.

CHAPTER XXI

THE SCIENCE OF THE BREATH

THE practice of deep breathing is never omitted by the Yogas of India. Some of the physicians of America and the Continent, and in England, are aware of the value of this exercise, but unfortunately it is not taught generally, or prescribed as it should be! Were this deep breathing lesson taught to every child born in Great Britain, the dread cause of consumption would probably be a rare occurrence.

It is only the adepts in India who understand the value of breathing as a science.

It is their belief that the left nostril and its tissue, through which the breath passes, are the artery governed by the "Moon."

The right nostril governed by the "Sun."

Now it is known that these arteries through which the breath passes run left and right of the spinal cord, and there is another artery running through the spinal cord itself, and that we are really breathing through both nostrils at the same time is a proven fact!

Without going further into the matter (which would require a book to be written) of this strange effect of the breath, the

supposition of it requires confirmation—the effect of “sun” and “moon” as a fact! We are aware, nevertheless, that both the sun and the moon have an effect upon both the sane and the insane!

It is well to understand that every man, woman and child should learn the value of deep breathing elements for the benefit of their health, physically and mentally, and for the recuperation of worn-out tissue, by re-oxidising the blood by this simple process.

We often say, which is a fact, “The breath is life,” and scientifically it is the life of the blood. Therefore have the window six inches open day and night, in winter, and more in summer, in your bedroom and sitting-room. Stand before the window, the instant you get out of bed, and fill the lungs quite full, by taking a quiet but determined long breath inwardly through the nostrils; count seven mentally and then expel same from the mouth. Do this five times at first for a week, then seven times the second week, and ten times the third week, and keep this up all your life.

In the afternoons do the same as you do in the mornings out of doors. Again, do the same as stated first before going to bed at night. After a week or two you will feel certainly different, and the measurement of your chest will increase in a few months enormously.

Your eyes will become brighter, and your step full of energy.

If you feel downcast or melancholy or angry, take five long breaths through the nostrils, and expel it from the nostrils.

This is the only time you are to inhale and exhale through the nostrils ; three times will be generally sufficient, as you may feel slightly giddy by doing this. Be, therefore, careful to remember this last process is only for anger, or melancholy. At all other times, breathing for health, do as before directed.

It is a good plan also to give yourself an " auto-suggestion " when breathing for health—at the window or out of doors. With each breath inhaled through the nostril, say to yourself mentally, " I feel in splendid health."

" This breath is giving me new life," Say this mentally, thinking of what you are saying, and not merely parroting the words, whether you feel well or not.

It is a sure cure for nervousness.

You will live longer by deep breathing exercise, and protect yourself against disease and infection.

The air is full of electricity in wet weather—therefore the breathing exercise whilst walking in the rain is most beneficial, but remember, inhale through the nostrils and exhale from the mouth ; avoid sitting in really wet boots, or damp clothing.

If you have a severe cold, then you need not inhale the damp air, but do so if fine, particularly in the sunshine.

The really magnetic man, that is to say the man with the greatest amount of nerve force, by intuition takes quiet, deep breaths through the nostrils. Alas! if you will observe, most people hardly ever fill the whole capacity of their lungs, and are necessarily always yawning, and feeling languid; the athletic man breathes like the horse, full and deep.

Remark how the great singers have such magnificent chests, both men and women. The reason is as stated—they fill their lungs continually to their full capacity,

CHAPTER XXII

SCIENCE, AND THE HUMAN EYE AND MIND

THE public have been greatly interested by the speech of Professor MacDonald at the British Association meeting, and as Professor MacDonald is the premier physiologist of the present day, his words carry a potency of truth and fact not to be denied by the faculty of learned medical men.

The two following extracts of reports of the *Daily Mail* explain the gist of Professor MacDonald's enunciation in a nutshell:—

THE SOUL

WIRELESS TELEGRAPHY ANALOGY

PROFESSOR MACDONALD'S VIEWS

Professor MacDonald's use in his British Association address of the word "soul" in relation to the "unknown influence" which goes to the making of human thought has very naturally aroused great interest, and the article on the subject in the *Daily Mail* has brought him many inquiries and requests for a fuller statement of his position. But this he does not intend to give. I had a talk with him this morning, and while he evidently has definite views on the dual nature of man, he quite as evidently means to keep them to himself.

"You mean to throw out a challenge to the monists," I began by saying. "No," he replied. "I did not want to challenge anybody; I simply wanted—well, you saw that the paper I read was, with the exception of this one passage, written from the material point of view. It dealt with the reclaimed aspect of the body. I introduced this passage in order to show

that I did not hold the material and mechanical aspect to be the only one, but I really do not want to follow it up. I am a physiologist. Of course, any physiologist who thinks at all on the wider plane must ponder these questions, which have puzzled all the ages. But it is not the physiologist's business to devote himself to them—that is the business of the philosopher, and particularly of the psychologist. Psychical research is now on sound experimental lines. We must look to it for results and guidance."

An Unusual Type of Professor.

Professor MacDonald is a man who makes his mind up and does not unmake it. He does not look like a professor. There is no stoop in his gait, no pallor of midnight studies on his cheek. He is tanned and bronzed by the weather. His thick-set, well-knit figure might be that of a sea-captain. There is a cheery frankness in his speech, and a friendly gleam in his eye, which suggest an open-air life much more than the close atmosphere of class-rooms and lecture-theatres. He knows life as well as books. He has studied men completely, not only the bones and the sinews of men. An unusual type of professor, a specially interesting type, but not a type which can be induced to talk when it has made up its mind to be silent.

"This, however, I don't mind telling you," Professor MacDonald said, pulling thoughtfully at his pipe. But when he had got so far I interrupted him. "Will you tell me," I asked "what you mean when you use the word 'soul'?" He smiled as his eyes met mine. "What do most people mean?" he asked. "I think they mean," I replied, "an influence breathed into the body of a man by God—an influence without which the body would be merely a piece of mechanism."

"The Universal Mind."

"Well," he said, "except for the mind, the body would be a piece of mechanism." "Then, by 'soul' you mean 'mind,'" I suggested. He shook his head. "Perhaps this may help you," he said. "Take wireless telegraphy. Here is an influence roaming at large through the world, which does not have any visible effect, however, until it comes into contact with instruments specially prepared to receive it. Might not that analogy hold good of the brain? Might the brain not be an instrument specially prepared to be acted upon by the universal mind? That is the suggestion I made in my address—just a brief suggestion in passing to indicate my position. Of course, the philosopher will at once be eager to ask the question, 'Is there any conscious direction of the influence which we can assume

to be acting upon the brain?' Well, that is what the philosopher must find out for himself.

"I am trying by means of physiology to do something to straighten out the tangle into which our ideas about the mind have got. It seems to me the mind and the brain are not always associated, as, for example, during sleep or when the brain is under the influence of an anaesthetic. Therefore there is at least a possibility that mind is an outside influence, only affecting the brain when the latter is in certain states. So much is clear to me from the physiological side. The other side I leave to the metaphysicians. I may have more complete views than I have expressed so far, but I see no reason why I should make them public. I would rather leave the matter where it is."

THE OUTLOOK

SCIENCE AND THE SOUL

Much attention is likely to be directed to a new theory both of the senses and the soul of man enunciated by Professor MacDonald at the British Association meeting. His view is regarded by physiologists as a rare and exceptional stimulus to research; and it touches even more nearly the beliefs and feelings of the less scientific public. Professor MacDonald showed first that the eye of man, as perfect an optical instrument as could be designed, can only have been made by "some external agency" cognisant of all the properties of light. Starting from this study of the eye, which is formed before birth, he showed that similar arguments applied not less forcibly to the brain and mind of man. Its movements and will power suggested that the brain was mysteriously affected by invisible and untraceable "harmonies." It was, in short, a soul—the professor could find no other word—and might be independent of life of living matter as we know it.

Scientific reason for the existence of a soul in man has seldom been argued more logically, simply, and persuasively. All dogma or dogmatic insistence was, of course, avoided. The theory was described as a belief, not a demonstrated conclusion since the facts are beyond and outside proof; but it is not the less important on that account. The essential point is that the very strictest men of science find out more and more clearly, as they see further into the behaviour of matter, that something superior to matter must be acknowledged, and even used as a working hypothesis. The chemists in their labora-

ories are day by day driving into the open the wonders of the world. As the circle of knowledge enlarges, the surrounding circle of mystery enlarges. The greatest men of science of to-day are men who rely on imagination, and the more they prove the finite the more are they forced into wonder at the marvels of the infinite. The great importance of this speech of the president of the physiological section is that it expresses quite plainly, with the approval of other scientific workers in the same field, the truth that belief in the existence of soul is a direct practical help in scientific inquiry. The day is quite passing when the dogmatic materialist is recruited from the leading men of science. They are much more ready to establish belief in some "one far-off divine event, to which the whole creation moves." They find their reasons now in the ether, now in electricity, now in "the mind of man," which seemed to the German philosopher, Kant, as to Professor MacDonald, a crowning marvel comparable only with the "infinite starry heavens."

"Therefore there is at least a possibility that the mind is an outside influence, only affecting the brain, when the latter is in certain states. So much is clear to me from the physiological side."

This statement from so eminent a man as Professor MacDonald corroborates all that the student—the reader—has been informed in the previous chapters, and it is deeply interesting to see that so scientific a speech corroborates the truth and facts of the statements in previous chapters, and more so.

This book has been written only as an incentive for the student to study further into physiology and psychology, and starting with a premise—that of the "truth, that belief in the existence of soul is a direct practical help in scientific inquiry"—it is

hoped that further study from the best authors on those subjects will enable the student to add pleasure to his work.

Professor MacDonald's knowledge of the human eye was conveyed to the mind of his hearers in his speech at the British Association, where he states emphatically that the "human eye" was formed with a full knowledge of "light," and was the most perfect optical instrument extant, created to receive light; although, in reality, it is made in darkness.

The wonderful scientific truth and fact regarding the eye opens up volumes of thought to the really thinking student, and at once annihilates the materialistic falsehood!

It might be of interest to the reader to know of two cases of strange phenomena, where the physical normal consciousness was evidently so impressed that it influenced its sub-conscious mind in creating and portraying in actuality on the edges of the eye, in two cases—that of a young lady, and the other a gentleman—the Roman numbers of an ordinary clock, with the difference that on the lady's the numbers on the right eye were from I. to XII., and on the left eye, I. to XXIV.

On the man's, both eyes were the same, I. to XII., in Roman numbers (not Arabic).

The workmanship was exquisite, and under a magnifying glass further perfection was manifest.

The young lady mentioned was engaged to be married, and was living at Southsea some years ago. I was so impressed and interested by the phenomenon, that I asked her fiancé if he could give any reason or explanation. He stated, "Oh, yes, a very good reason, 'to those who understand how mind can impress and govern matter'!" He then stated that his fiancée's mother had not been married very long, and was to become a mother in some months' time, when a certain event took place (which evidently caused the phenomenon), viz.: While she was passing through a lonely country churchyard one evening, she met an old gipsy woman, who asked her to cross her "hand with silver," and she would tell her fortune. A positive refusal was given, as the eyes of the old gipsy terrified her. Upon this, the gipsy made a grab at her arm, and directed her attention to the sundial on the tower of the church opposite her, and told her that when the sun's shadow pointed to twelve o'clock on a certain day, some terrible calamity would overtake her. The young lady's fiancé was pleased to state that no further calamity happened, but what has been stated; and, as a matter of fact, her eyes were quite

beautiful and blue in colour, and the Roman numbers on the edges of them gave a peculiar charm, and were in no way a disfigurement.

In the case of the man, who is no other than the well-known music-hall artist, Mr. Norman Mills, who personates "John Bull," and who was pleased to let me examine his eyes, there is no history of how or why the Roman numbers were there, and Mr. Mills stated that his own wife was the first person to tell him that he had "clock" eyes.

These facts can be verified, as the persons are still alive, and Mr. Norman Mills is often working in London on the music halls, and doubtless would be pleased to let a medical man see his eyes.

These extraordinary facts are pregnant with meaning, and in one sense may account for the extraordinary countenance and features of both the Chinese and Japanese peoples, whose women habitually worship their idols. The effect of beholding such may naturally and scientifically produce in their offspring a resemblance of what has made so deep an impression on the mind, through the medium of the eye.

The old story of Jacob, who got the better of his father-in-law, is an instance that he was clever, and understood in a measure the

power of suggestion—even to the creative mind of his cattle, viz. :

Genesis xxx. “And Jacob took him rods of green poplar, and of the hazel, and chestnut tree, and pilled white stakes in them, and made the white sticks appear, which was in the rods, and he set the rods which he had pilled before the flocks in the gutters and in the watering troughs where the flocks came to drink, that they should conceive when they came to drink ; and the flocks conceived before the rods, and brought forth cattle ring stroked, speckled, and spotted,” etc.

This is an amazing instance of scientific interest—I have in previous chapters already stated that “all mind” is a part of the greater mind, the “universal mind,” whose essence is God, and that even the animal mind (regarding the lower creatures of creation) is a part of such, and may eventually be absorbed at death in the greater ; but, as there appears no consciousness of the existence of self manifested by reflection in the animal’s mind, one must conclude that no further conscious existence will be given to such—the opposite to man, with his faculty of reason, and reflection, and conscious experience, which makes him an individuality, and a responsible one, which has been debarred to the animal kingdom ; and, as Professor MacDonald states in his enunciation, “Might

the brain not be an instrument specially prepared to be acted upon by the universal mind? ”

I only suggest the idea stated as to possibility of the continuity of “mind in the animal” being eternal, and absorbed in the “greater”—but as science has proven that nothing even in “matter” is ever really lost, but only undergoes a chemical change, it is not unreasonable to suppose that “mind” is not totally destroyed even in the animal at the death of its body.

As has been stated, “This is the age of sleepless inquiry,” and consequently of innumerable doubts touching God, man, life, and immortality. The protoplasm or molecule as a fact, and evolution as a theory, have set adrift a large percentage of mankind.

“If you do not understand the visible things which appear to your objective mind, or the invisible which vibrate on your subjective mind, and refuse to learn from Nature the great lessons of life, light and love, how is it that you expect to know anything of the higher spheres of human ethics, or immortal psychics? To understand a picture, one must be sure of the central figure. To mistake the central figure is to mistake the picture.”

The brain is a complex and fragile structure, curiously and wonderfully made. The

exquisitely delicate cells in which the "Soul, the mind" thinks its thoughts are liable to disease, which no physician's skill from text-books' knowledge can reach, but which suggestion through hypnotism can! Professor MacDonald starting from this study of the eye, which is "formed before birth," showed that similar arguments applied, not less forcible, to the brain and mind of man. Its movements and will power suggested that the brain was mysteriously affected by invisible and untraceable "harmonies." "It was, in short, a soul"; the Professor could find no other word.

Materia medica and materialistic science, in every department, have all looked upon man as intrinsically and primarily a material being, and all their philosophies have been based upon such an assumption. But the discussion of one school against the other, for and against this assumption, has been practically ended, as all the latest schools of scientific thought now agree that "life cannot be evolved from matter, but must be the result of pre-existing life."

Huxley states, "The doctrine that life only can produce life is victorious along the whole line at the present day." It is well to recall the fact that, all the sciences being related, there can be no complete knowledge of any without thorough knowledge of all."

We are told of atoms and molecules, but what is moving them? They move to some purpose, and that of a very definite nature. There can be no purpose without mind. Science must and has at last taken in the foundation of a spiritual genesis!

FAITH HEALING

DOCTORS AND CLERGY IN CONFERENCE

"What we want is a 'specialist of man'—a specialist who regarded a patient as combined of spirit, soul, and body, and who recognized that the inter-action of the three was so close that they could never touch one without touching all."

Thus, Dr. A. T. Schofield, speaking at a conference on the Revival of the Gifts of Healing in the Church, held at the Kensington Town Hall, Mr. Albert A. Head presiding.

Dr. Schofield said that at present mental healing forms no part of the curriculum of the medical student; the study of the insane and not of the sane mind in relation to medicine had only been undertaken hitherto.

In his own experience fifty cases of internal tumours had been sent into the London Hospital for operation certified as being tumours requiring operation by medical men of skill and experience. Not one of them required operation, and all of them disappeared under the most simple treatment. In physical cures a case might rest and ad rested on a thermometer placed in the mouth, on medicine containing nothing but pure water, on the reputation of a clever doctor, on an imposter such as Dowie, on idols in heathen temples, and on witchcraft.

They got equal cures from the bones of saints, the dead bodies of saints, the imaginary miraculous appearance of the Virgin, as they did in Christianity.

The Rev. R. Wood-Samuel (Chapel Royal, Savoy) said there was a widespread belief, even among godly people, that this was a new movement. This power of healing was first exercised by Christ Himself, and had since continued in His Church.

Dr. J. Moorhead said that there never was a time when faith-healing had aroused so much attention in the medical profession as it was doing at the present time.

Daily Mail.

A recent issue of the *British Medical Journal* contained a remarkable collection of articles on faith-healing by leading surgeons and doctors, the substance of which the *Daily Mail* summarised thus :—

“There are bodily ills which cannot be cured by pills and potions, but which yield to methods which, for want of a better word, may be called ‘mental.’

“In suggestion, then, lies the secret of faith-healing. But it must be applied by the right person.”

“There is not the least excuse for branding every person who assists in spiritual healing as a fool or a rogue,” says Sir Henry Butlin, President of the Royal College of Surgeons. He reminds us that cancer, on which he is an authority sometimes gets well spontaneously.

Sir Clifford Allbutt, Cambridge Professor of Physic, says that “probably no limb, on viscus, is so far a vessel of dishonour as to lie wholly outside the renewals of the spirit.”

Sir Henry Morris, ex-President of the Royal College of Surgeons, holds that there is nothing in the “cures” at Lourdes that cannot be matched by the operation of natural causes, and brings forward in illustration some striking cases of the immediate and spontaneous cure of diseases which had brought the patient to death’s door.

Both Sir Clifford Allbutt, Regius Professor of Medicine in the University of Cambridge, and Mr. Geoffrey Rhodes suggest that the explanation and justification for some cures

may be found in the quickening of some sources of psychic energy of which very little is known at present, but the existence of which is proved by the task, for instance, that a feeble woman may perform for her child, entailing a herculean effort on the part of mind or body.

CHAPTER XXIII

DEPARTMENT

(A Student's necessary Department in order to become a successful Practitioner)

As stated in previous chapters, and I repeat here again, unless the student has acquired assurance, tact, sympathy, and self-control, he will never be really a successful doctor or professional man of eminence.

To be successful, especially in the art of healing by suggestion, requires a greater amount of personality than the ordinary physician who administers medicine, viz., as from the first instant he looks at the patient, to the last moment his patient leaves him, he must have made an impression upon the patient's consciousness, and lastly have controlled his ideas so as to leave the "new idea" dominant in the mind, to take root, so that the neurosis is complete, and the sub-conscious mind has made the "idea" a permanent fixture.

All the knowledge of the methods of how to hypnotise ever written will not create the required personality of the successful practitioner, unless the student becomes practically

a part of what he has read, made it his own—for instance, the bread that one eats becomes a part of the body through the blood—and what is here required for a successful practitioner is mentally the same—he must assimilate and digest every part of what he has read in these chapters. Let him believe, even before he has actually acquired the necessary factors, that he will be successful, and if the following suggestions are carried out by the student's determination, the very keynote (that is, his own belief) has been struck, and that will lead him to success, and will abundantly repay for all his labour to master the necessary adjuncts, "patience, sympathy, self-control, assurance, and tact." Therefore his expectations of success will often be realized even before he has really become proficient, if the necessary belief and faith in what he has read in these chapters has been accepted.

St. Paul's statement, "Do of the doctrine, and see whether I speak of myself or of the truth," is a wise rule to go by.

Personal qualifications will be the strength of the student's suggestions; he must ever remember this, and it will be difficult to really deceive, for the patient intuitively senses the real mind of the operator—so he must beware!

Therefore—be honest.

Look upon a patient as neither male nor female, so far as sex goes, viz., a human being only—to be healed if possible !

The student must be thoroughly acquainted with the science of hypnotic suggestion, in both waking and sleep states, before he attempts to cure a case.

Knowledge is power—therefore the student must be quick to discern, and ready with his suggestion, which must always be emphatic and to the point, after he has used sympathy and tact, in either getting the patient asleep, or controlling his mind in the waking state ; for, as already stated, many cures can be made without the “sleep” state being produced, entirely by suggestion, but success will depend upon the impression that the student has created, in accordance with his own belief, assurance, and personality. Therefore the student must acquire the personality necessary. He has been instructed how to do so, either by repeating a formula many times a day for a month or more, and believing absolutely with quiet assurance—“auto-suggestion”—to himself that he has all the necessary requirements and determination. On the other hand, beware of conceit, because a “swollen head” will only show mere superficial knowledge of self and the science, and will create ridicule.

The practitioner in the science of sugges-

tion, physician or layman, must be ready to give an explanation scientifically of how a cure is made through hypnosis, if the patient requires the same.

But don't be the first to suggest an explanation, as a little mystery often helps the patient to lend his attention and concentration better than enlightening his ignorance of the science would do.

Seriousness is a necessary adjunct to every physician and operator.

Not the funeral expression of one burying the dead, but a seriousness that creates instant confidence in the patient, makes him feel that the practitioner or operator fully understands his case and can cure him!

A medical man who pays compliments to his lady patients in a flippant manner will never be really an eminent physician, but might excel as a hospital surgeon.

The successful man must instil perfect trust, confidence and respect.

It is well not to advocate opinions on politics. Opinions are better kept to oneself; they offend a patient, and the suggestion will be fruitless.

The ignorant remarks made by the uninitiated on scepticism of the science of hypnosis the student had better treat with contempt, because to lose self-control would be undignified in a practitioner — a quiet

remark where a check might be necessary can be easily administered by stating quietly "that you are sorry you cannot give intelligence."

The rich man and the poor man, the student or physician, you should treat alike in civility and courtesy.

Be enthusiastic ; listen attentively to what the patient states.

There is another valuable asset in the deportment of a good practitioner—that is to cultivate and study those who please you. Discover what attracts you in their character ; the difference of what attracts, and what does not, in persons is very apparent. Therefore the student will do well to imitate that which attracts, and see that what repels is absent in his deportment. "Determine to be fascinating," and the condition is self-induced by the auto-suggestion to self.

Train the will, so that the mind is held to produce the desired effect. The intelligent student will be amazed in a few months to find what his "will" can achieve—viz., "Allow the thought, and it may lead to a choice ; carry out the choice, and it will be an act ; repeat the act, and it forms a habit ; allow the habit, and it shapes the character ; continue the character, and it fixes a destiny."

"Self-reverence, self-knowledge, and self-

control," as the poet has stated, "these three lead to unknown power."

Money is a necessary and useful commodity, but it does not create these attributes of mind unless the capital has been acquired with honesty.

"Man is the offspring of the Infinite Parent, and is His highest representative on the plane of being."

It must be ever remembered, and become continually conscious to the student's mind, that voice is the most powerful attribute of the mind, as it is an immediate indication of the strength of the mind. Eyes may deceive, and cultivated deportment, but voice never, to the one who has made a study of how to read it.

A loud voice is not necessarily a real indication of "strong will" power; neither is a low voice the indication of a "weak will." It is the intonation, that which is often not apparent to the owner.

Therefore voice is the most powerful of all influence, and yet the indicator of mental inferiority and weakness of purpose and decision.

And, as I remarked before, the eyes cannot look determined unless the "will power" is in evidence, neither can the voice have the required unction of power, unless there has been a habitual "will power" manifested, either from cultivation or from nature,

It is a good thing to listen to one's own voice when talking to another, and to listen attentively to where it appears weak in inflection. Try to speak absolutely distinctly ; let each word be sounded accurately. Nothing is less magnetic than a flood of words, with one running into the other, and it is the quickest and best way of sending an audience to sleep, and possibly to snore, but it will not be "hypnotic sleep," and if the audience is intelligent it will be absent when the speaker desires to speak again ! Study voice production. It is a good method to read to yourself aloud, or to someone who will tell you when your words are inaudible, or when you have lost interest in the matter yourself.

The student cannot expect to control the mind of another unless he is first enthusiastic himself—there would be neither inflection nor magnetism in the voice, and every effect produced in another requires the set purpose of the operator, with fascination of voice, and eye, and business-like ability in the methods to be employed, either to control the mind of another in the "waking state," or to produce the profound "sleep" of hypnosis.

CHAPTER XXIV

LESSON IN HYPNOTISM

Part I

THE control of a human being requires three distinct attributes of character, *i.e.*, Tact! Perseverance!! and Assurance!!! either innate or by cultivation.

Unless these fundamental principles are fully understood, and carried out to the letter, a would-be student had better not take up the study of the great Science of Hypnotism—which is the philosophy of personal influence—for the simple reason that he will not succeed.

“Everything that is worth doing is worth doing well.”

The student must begin right, else all his labours will be in vain.

There is no such thing as failure to a determined man, and with “Tact, Perseverance, and Assurance,” success is sure!

It is my intention in these instructions to give a definite knowledge of how to produce hypnosis, and the methods to be employed to bring about the phenomena of hypnotic sleep!

The student is earnestly requested to read diligently the whole of the previous chapters accompanying these instructions, where he will find much information on the subject, which will give him a preliminary insight into the various phenomena which can be produced through the science of hypnotism.

Much has been written on the subject by many able writers, and I have endeavoured to explain some of the most essential facts known to modern science in the simplest language and expression possible, avoiding much of the tedious technicality used by scientists, so as to enable the student to grasp the full meaning of each sentence in the shortest possible time, so as to leave no confusion in his mind ; thus preparing his faculties for deeper study and reflection in the future in psychology.

The really enthusiastic student will discover that in the study of this great science his personal character will undergo a complete change—the expression of his eyes will have a stronger glance, his voice will have no uncertainty in its tone, and that strange unction which only comes from his own faith and assurance is not the everyday voice one hears !

No man can look determined unless he feels determined.

“ A man is as he thinks.”

If you, therefore, think small thoughts of yourself, you will be a nonentity all your life, and you will fill the smaller positions, while others will take the place you might have had. Therefore go straight ahead with the full determination to succeed.

Cultivate the purpose of your mind into channels which you determine shall be yours.

Remember! it is not the clever man that always succeeds, but it is the man who determines by holding his entire faculties together, and concentrating them on some definite purpose.

It is the building up of your own material tower which dwarfs that of others.

It does not matter in the least because you sense your deficiency of such (by reading this paragraph) that you feel you lack the power. Remember! Assurance only comes from careful, patient plodding!

The "assurance" that one often sees in men is only arrogance!—and when the cultivated acquired man of assurance appears, arrogance fades into gas!

Don't therefore be a "gasser"!

Talk little but to the point.

Conceit is a bad horse to back. He and the rider will both come to grief when matched against a superior horse, which has been carefully trained step by step. Be proud of each step of advancement you make. This

is not "conceit," because you have suffered, which is good for you, by many falls—but you are a winner in the end by your determination of purpose.

Your relations and intimate friends will generally be your worst enemies. They know your weakness, and will laugh at your words when you inform them that you have made up your mind to influence others. Say nothing to them therefore!

"Deeds are greater than words."

Acquire the power first, convince your sceptical friends afterwards! Then they will be surprised, and will fear you and give you respect; that is to say, if you use tact, perseverance, and assurance, and not talk glibly about your attainments.

First learn to control yourself! Don't mention that you are learning hypnotism. Don't fly off to your friends to inform them of the latest "headline" you see on the advertising sheet; keep your own counsel. Learn to speak quietly without excitement. Learn to sit still without moving a muscle, but do not sit in a rigid manner.

This is not so easy as you might imagine, and if you are naturally "a non sitter still" it will give you excruciating nervous mental pain in the first week of learning to control your nerves—making them obey you instead of ruling you.

To be a great hypnotist, or a good operator, this is an absolutely necessary condition, which is innate (born in you), or else must be acquired.

The next necessary factor that you are to use for success, viz., "Have Faith" in the great truth of the reality of hypnotism, that is most imperative! Believe that your words will have immediate effect, and what you state cannot be disobeyed.

Without faith, which is belief, in the science and in your own words, your labour will be in vain.

Part II

Now we come to personal attributes, and methods to be employed by the student in the perfecting of certain fundamental principles which, however tedious in their exercise, he cannot avoid.

To commence these necessary factors in influencing so as to control a human being requires in the first initial stage consummate tact!

Be courteous, be patient, never lose your temper with your would-be subject. If you have learned to control yourself as previously stated, this will be easy.

Try and believe there is some good, however little, in every human being.

Make friends with that "good." Talk to it, and let your voice have that tone in it that will convince your subject that you really believe that he is worth knowing.

Be careful that all levity of speech, or even a frivolous look in your eyes, be conspicuous by its absence, else you will sow your words to the winds and reap the "whirlwind."

Never attempt to try and convince or control your subject, unless you discern that he is in a state to be influenced. It is your power to bring him to that state.

And to be really sceptical, whether ignorant or learned, while he is in a state of perturbation, or disinclination to listen, be wise, and cast not your pearls before swine!

Because, did you try your methods upon him and not succeed, he would "laugh you to scorn," and this misplaced zeal of yours, to the wilfully ignorant man who does not really desire to be convinced, only brings discredit upon the great science of hypnotism.

Therefore, "be wise as a serpent and harmless as a dove."

As a fact, the serpent is the greatest hypnotist of all the animal kingdom.

The beast never rushes his victim. He gradually makes the intended victim aware of his presence by the subtle motion of his head. The attention of his prey is secured, and the serpent gradually with consummate

skill gets closer, never for an instant have his fascinating eyes uncovered those of his prey, and by a psychological and physiological law, known now to Science, the methods employed cause a complete paralysis of the volition of the will, even to the anæsthesia of certain centres of the brain—and the victory is complete.

And it is well to know that there is no cruelty in this act of nature and method, as the victim is absolutely unconscious of pain or existence while it is devoured.

There is, of course, a great psychological difference of mind power comparing the animal world with man, and this great difference is the innate faculty of reason latent in the organism of a human being, and unlike the animal, man has the power to reason, and not to give his attention and concentration to the hypnotist, unless he desire it; unlike the animal who is at the mercy of the serpent when once it has gained its attention.

Part III

Assurance is gained by certain methods: by practice, and by auto-suggestion to oneself, viz.:

Say to yourself constantly throughout the day, and more particularly when you feel

passive or sleepy, "*I have absolute assurance in myself.*" This method will fix the words on the sub-conscious mind, and you will form an "Assurance" and strength of character which will last for a lifetime!

It may take only a week, a month, or a year. Nevertheless, persevere; the victory is yours if you determine to succeed. The time required to strengthen your character will be in accordance with your perseverance in saying the above sentence.

Some gain assurance in a week, others a month, others a year, and it is well to know that the one who takes the longest to cultivate real, quiet, inoffensive assurance, as a rule makes the best operator in the end.

The student can compose his own formula as he thinks fit! Whatever he desires to cultivate in himself, write same on a slip of paper, and repeat it to himself many times in a day for at least a month. This is the way Character can be built by a psychological law in a human being. Start this at once! You will bless the day you ever read this book.

The student has now arrived in this course at a very important point, and he must concentrate the whole of his attention upon the revelation that will now be made to him, and keep the same ever before his conscious mind when speaking to or trying to influence anyone.

He must understand that in every human being's organism there is a "conscious" and "sub-conscious" mind! (This will not be new to the student's mind if he has read the previous chapters.)

The great fact of this duality of the mind holds within it the great secret of how suggestion effects and produces all the phenomena.

The instructions which are given in this course are to teach the student how to use his voice and eyes, so as to hold the attention of the student's concentration, and by so doing, to cause first a passivity, and then to gain complete control of the normal waking faculties of the subject or patient, producing the "sleep state" afterwards by his command to the sub-conscious mind of the patient.

It is absolutely necessary to understand that the conscious mind guards the entry into the sub-conscious!

And it is the diligent work of the hypnotist by tact, assurance and determination to control the conscious mind of the subject and gain admittance.

When this is done, the keys, as it were, of the mind are given up to the operator, and from that time admittance is welcome to him—for it was the willingness of the subject's own mind that permitted the influencing to take place enabling the operator to gain admission!

It is absolutely impossible to put a human being to sleep, and gain this entry to the subconscious mind, against his will—that is to say, if he exercises his will against the operator.

Nevertheless, one man's influence is sometimes greater than another's. We can all be influenced, and are at times, by someone!

The man who says he is proof against influence is necessarily a fool.

We can all be taken off our guard, and persuaded to do many things on the spur of the moment which we would not do if we really reasoned about it. For instance, "backing a bill" for a friend who takes us by storm in his unreasonable request for us to do so. But trying to influence is *not domination of another will*; there must be the giving up of the volition (this is obtained by tact and diplomacy and cleverness of the hypnotist) before hypnosis can take place.

As it necessitates a great amount of concentration of mind power to enable even a really willing subject to be put to sleep hypnotically, all the rubbish we hear as to only the weak-minded being hypnotised is contrary to the truth—weak-minded persons are not susceptible to hypnotic suggestion because they lack the necessary requirement "concentration," which is really will power, and they cannot through weakness of mind give their proper attention to the hypnotist,

Part IV

It is essential that the student should lead a life of blameless reputation, avoiding all appearance of evil, in every shape or form. (The reverse of this has been a stumbling-block and has caused more disrepute to the science than scepticism.)

“ A man is known by his associates.”

Avoid being seen habitually at public bars ! And upon no account ever attempt to try and hypnotise a subject in public places of refreshment ; such places are not appropriate for experiments in the great science of hypnotism, and bring the same into disrepute.

A surgeon would lose his reputation did he perform his operations, for instance, in public bars !

The student must be jealous of keeping this great science above suspicion.

As the student advances he will discover that the science has an ennobling effect upon his mind, and it is given to man as a blessing, for the enhancing of the mental faculties, for the destroying of bad habits, and the cultivation of the spiritual essence latent in mankind for the amelioration of pain and sorrow caused by disease.

How much that can be done by the great science of hypnotism will probably never be fully known !

Many forms of paralysis and nervous diseases, delusions, and also all forms of drunkenness, and drugs, and vices of all kinds and conditions, change of personal character, and many other complaints, too many to enumerate again here, can be cured by this science alone! In fact, it is an adjunct to religion to assist in a larger scientific faith and through this power of suggestion—an 'Art,' worthy of the highest credentials—viz. : —Many of the great physicians in America and France have added this agency to their profession, and some of the more enlightened of the medical faculty in England are realising its mighty healing power, and are learning the methods to be employed to induce hypnosis in their patients.

It has been recognised that the man who desires to be expert in the science must cultivate self-control in every sense of the word.

The less he drinks of intoxicating liquors the better—and eats sparingly of red meat!

The more the physical, with its passions and appetites, is held under control, the greater will be the mental strength of the operator's faculties.

The operator must be most careful in his own personal cleanliness, and be quick to detect that nothing of an offensive nature is

about his person, viz., the scent of stale tobacco, or alcohol,—and unwashed and decayed teeth will destroy the best operator in the eyes of a sensitive subject, and instead of hypnotising, the operator will find himself avoided as if he were poison !

The operator must also avoid all eccentricities in dress and mannerisms. Avoid affectation ; be a man ; be real ; and be in earnest. Go about your work with assurance, not having to think what comes next, and above all, don't lose your head.

Part V

If you have any difficulty in awakening a subject, no harm will come of it. He will sleep himself into the normal sleep, and awake when he thinks fit. In such a case, say emphatically, "*Awake when you wish to.*" Say so with determination, then lock the door, and let no one go near him.

Artificial awakening by medical agency is not recommended unless the doctor is a hypnotist.

This phenomenon seldom takes place, and is generally only possible to a novice, who has lost control of himself, and his sleeping patient has sensed the nervousness of the novice and refuses to obey.

Therefore learn to control "self" first,

before attempting to produce the sleep state in a subject.

A few personal lessons given by an expert hypnotist is the best and quickest way to gain confidence in becoming an operator, if the student has any real difficulty in awakening a hypnotised subject.

To produce the "state of catalepsy," which is a complete rigidity of the subject's body, should not be attempted until the student has become an experienced hypnotist, and is only a phenomenon used as a rule in theatrical performances. But it has its scientific value in its manifestation of the complete rigidity of the muscles caused by the subject's subconscious mind acting under suggestion and command of the operator.

And it is well not to attempt the "trance state of sleep," where the subject can be asleep for two days or a week, or more ; this requires special instruction from personal lesson, and is not recommended unless a medical man is present to diagnose the condition of the subject's heart before the phenomenon is produced.

The student is earnestly requested to read these instructions over and over again, and the further instructions that follow, until he knows them almost by heart, before he attempts to try hypnotising anyone.

Part VI

Don't expect to hypnotise everybody you try ; you are a novice, and must gain confidence and assurance by practice.

If you fail, try and try again. The more you fail, the more you require to develop your personal magnetism, so as to enable you to influence others !

A good practice is to take a walk for an hour or so (much of the repetition is quite necessary). Pick out someone walking a little ahead of you, then follow him—Now !

Concentrate your whole attention on his *hat*, *look at his hat*, and don't let any *thought enter your mind but the word " Hat " !*

You will find that the effort to stop other thoughts will be very difficult, but persevere, and you will discover, after patient plodding for days, weeks, or months (depends entirely on your own determination the time it will take), that you will be able to think of only the word " hat " for five minutes to half an hour.

This method is to create a great concentration in you, and will develop your memory and the application of this practice creates purpose and determination, which are the factors of personal magnetism.

Always listen attentively to everyone who speaks to you, no matter how tedious or

stupid his conversation is. He will like you for it, and you will gain power over him.

After you have hypnotised one person you will have gained great confidence in yourself, and then you will go from strength to strength mentally and will probably be able to hypnotise more than ninety out of a hundred persons.

Remember this, that in everyday life people will either influence you, or you them. Keep this ever before your mind !

Some people have the power to influence and hypnotise by nature ; others must develop it, the essence is in every human being. So never give in—you will succeed in time. You must go from step to step—you could not run before you learned to walk. Remember always to give definite and positive suggestion to your subject—the very tone of your voice will show either weakness or power !

Part VII

You will now be given definite instructions as to the methods necessary to enable you to hypnotise a patient or subject.

In the first place you must influence the subject long before you place him into the hypnotic sleep.

And by using this method of procedure

first you convince him of your ability as a hypnotist, and secondly it gives you the confidence and assurance necessary to be an expert in the science.

You will probably fail many times in the commencement of these experiments, but continue with your set purpose to succeed, and you will succeed, and after the first success it will be easy, as you will have gained confidence in your ability.

Choose someone, male or female, that you think you would wish to experiment upon. Explain to your subject that it will be very interesting to see the effect of suggestion. Now ask the subject to stand immediately in front of you. Place your right hand on the top of the subject's head, stating at the same time "that he should not make himself rigid."

Say to subject, while your right hand is placed flat on the top of his head: "Look straight into my eyes." Don't permit him to take his eyes off you for an instant, and say quickly, if he does so:

"Look at me—quick!"

Do not take your eyes from his eyes. (If you do, you will not succeed in this experiment.)

It is a good plan to look only into his left eye; this will give you power!

The subject has no idea that you are only

looking into one eye, and he will be confused by having to try to look into both your eyes.

This is very important, and is one of the secrets of gaining the attention and concentration of the subject.

Another good plan is to look at the centre of his forehead, just between the eyes, as it is supposed that the individuality of a human being is settled there.

You can either look there, or into one eye.

Some prefer the eye, whilst other hypnotists prefer looking at the centre of the forehead.

Choose the one or the other that gives you the most power over your subject in gaining his attention (but on no account whatever mention this to him).

Then remove your right hand, and still looking into one eye, exclaim; "You are falling into my arms!" "You are now on your tip-toes!"

Put out your hands as if to draw him to you, and see that he does not fall. He will, if you have succeeded in getting his concentration, really fall into your arms, and sometimes it happens that he will be asleep while he falls. Then quietly awaken him by saying, "Wake up when I count three."

If you have succeeded in this experiment, ask him to sit down on a chair. Then look at him as before stated in last experiment.

Place your hands upon his shoulders, pressing them down. Say ; “ Now you cannot stand up. A great weight has gone over your body—you cannot move.” Believe in your own statement absolutely, else you will see no effect, and don’t remove your eyes off his left eye for an instant ! If he cannot get up, then say, “ Now you can get up.”

You will find that your confidence is growing, and you will be able to control other centres of the brain which govern the motor nerves, etc.

Then ask him to stand up, looking again as directed. Say quickly to him, quite suddenly ; “ You cannot speak ? ” “ You cannot move your tongue ! ”

These sentences must be said with quick nervous energy, not giving the subject time to reason. If he does so, he will say, “ Yes, I can.”

If you succeed, then do as directed, looking into his left eye. Say very quickly, “ You cannot remember your name.”

If you have succeeded with these four experiments in the normal state, you will find no difficulty in putting that subject to sleep. You must be very careful to remove the difficulty of not being able to “ speak his name ” or “ think of his name.”

Don’t keep him too long under your influence. Remove same by stating : “ Now you

can speak," "Now you can remember your name."

It is a good plan to snap your first finger and thumb together, with three distinct snaps, while you remove the influence.

It does not matter how often you fail in these experiments, you must go on, plodding until you are proficient. Belief in your own ability is not gained in an hour, but in some cases it is very astonishing how quickly persons learn to hypnotise.

The more you fail, the more reason for you to cultivate personal magnetism and assurance; therefore go on until you get success, and after the first time you succeed you will jump, as it were, into power.

Part VIII

To produce the "sleep state," place your patient or subject in a comfortable arm-chair, so that he can rest his head on the back of it.

(Let no one be present at your first trial in trying to produce the sleep state but a medical man, or a chaperone, if your subject to be experimented upon is a lady. Don't commence in a room full of people, as you are a novice. Many persons would distract your subject's attention and your own—so do as directed until you have gained real confidence; then you can do so in public.)

Having placed your subject comfortably in the manner stated, you must tell him to have absolute confidence in you, and that he need not be nervous in the least, and that he will hear your voice whenever you speak to him but that he will hear no other voice but yours.

Stroke his forehead gently with your right hand palm, and take his left hand in your left hand, with your thumb on the back of your subject's left hand. Tell him to give you his complete attention and to concentrate his thoughts on the word "sleep." Make him look right into your eyes, and you must bend your head towards his face, and look into his "left eye," or else "the centre of his forehead."

Say to him, "When I count ten, you will close your eyes, and be fast asleep!" Then count ten, viz., 1—2—3—4—5—6—7—8—9—10. Count the figures audibly, in not too loud a voice—drawling the counts as if the sound and time between each resembled the tick of a clock.

This sleepy, regular way of counting acts as the suggestion.

As your subject closes his eyes, repeat the words, quietly, feeling absolutely what you are saying, "Fast asleep," "Fast asleep." Then if he appears to be asleep, which you can easily detect by his regular and deep

breathing, take up one of his hands, and let it fall quickly. If he does not show signs of being awake, you will find that he is asleep (unless he is shamming).

To convince yourself, say to him, "You are fast asleep, and cannot feel pain."

Now take a gold breast-pin, or a clean sterilized pin—that is to say, pass the pin through the flames of a lighted match and wipe the pin with a clean cloth—never use a brass pin!

Give the sleeping subject a sharp prick in the lobe of his ear. If he does not start, he is unconscious, and he could have a tooth extracted by a qualified dentist without feeling pain or discomfort of any kind—or undergo a serious surgical operation.

To awaken your subject, tell him that when you count three he will awaken, and not feel nervous, and that he will be in the best of health and spirits.

Now count three audibly, in a determined and positive voice, "1—2—3, wake up!"

Let him awaken quietly, don't hurry him.

Should he not awaken at your command, never get nervous or excited, but say to him, "You can awaken when you please, and when you do, you will be in perfect health." Then go out of the room and lock the door, as previously stated; don't let a living soul go near him. Even if he sleep a day, which

is very unlikely, he would, in any case, be the better for it when he awakes.

Artificial awakening of a subject by the aid of another person, medical man or otherwise, is not good, as it was you who put him to sleep, and it is you who has commanded him to awaken when he pleases.

This difficulty seldom, if ever, occurs, or only with a novice, who may be a little nervous because the subject does not instantly awaken.

The sleep never does any harm. But remaining in the room and getting excited would be felt sub-consciously by the sleeping subject, and make him nervous also.

No one has ever been known to die under hypnosis, but thousands have died under the administration of chloroform and ether, valuable as they are in their way.

Never lose your head, and don't attempt to put anyone to sleep until you have acquired absolute control of yourself, first by the methods previously stated, and particularly in the first four experiments, which you must learn to perform in the normal waking state of your subject—before putting him into a sleep.

If you succeed in the first four experiments mentioned, your success as a hypnotist is assured, and you will advance from stage to stage in mental strength and will power,

establishing a character in yourself never to be obliterated while life lasts.

Instead of being, perhaps, a nobody—a nonentity—you will be a man of action and responsibility. Your very walk will be altered, and the new light of reliance in yourself will be manifested in your eyes, your voice, and whole deportment !

Remember always you are dealing with a “living soul,” and will be responsible before God your Judge, if ever you take any advantage of your knowledge in hypnotism to turn so great a blessing for the cure of disease into a cause for crime ; and if you did so, you would lose your power, and you would not get people to have confidence in you. Beware !

Therefore, your life as a hypnotist would not be long.

Part IX

While your subjects or patients are asleep, you can suggest to them that they have no pain—if suffering some—or that they will sleep well for the future if suffering from insomnia. Suggestion, then, can be given to counteract any functional malady.

To form a better disposition in a child, to create good temper, and dislike of untruth.

Hypnotic suggestion given properly to

correct the drug or liquor vice is the greatest known curative agent in existence, and has cured many thousands of cases when all else failed.

Finally, be careful not to suggest to your subject anything harmful to himself or others. I cannot hold myself responsible for the acts of your subject through your (the student's) foolish suggestion.

Never suggest any really offensive or cruel thing to a subject to do or say! Remember always you have a human soul to deal with, and don't forget that he has placed his whole confidence and trust in you, permitting you to put him asleep. Therefore, on no account abuse the confidence he has placed in you—if you did, you would not be worthy of the name of man!

It is imperative that you see that you really awaken your subject by counting 1—2—3.

In conclusion, the author desires your great success in the science of hypnotism, and advises the student, medical or otherwise, to read the whole contents of this short book from the beginning to the end many times over, and making notes of important points. The repetition that will be found is necessary to make the contents a fixed idea by suggestion.

CHAPTER XXV

HOW TO GIVE THE RIGHT SUGGESTIONS NECESSARY IN MAKING A PERMANENT CURE

THE student of the science of "Suggestive Therapeutics," whether physician or not, must ever remember, as previously stated, that the "operator's" voice must have the real tone, *i.e.*, the enthusiastic unction and belief that a cure will be made, and that permanently. This must be conveyed not only in the most specific language, but the voice must express the veriest belief of the truth, that what is stated, commanded, will be accepted, from the determination of the operator's will, by the sub-conscious mind of the patient. Unless this fundamental factor is perfectly understood, and adopted, there will be no emancipating vigour created, necessary to the restoration of health, by causing a new mental attitude, freed from the old neurosis.

That is why one medical man using hypnotic suggestion is more successful than another medical man using the same science ; one understands how to give suggestion and the other talks like a parrot, without the necessary inflection and purpose.

This fundamental principle is the secret of success. Positive suggestions carry weight and they produce effect, they influence people and they cure disease ; they are a power in every phase of human existence, and as it has been shown, "to hear a man's voice," and the character of the suggestion he gives, is the indication of the man's nature, which is unconsciously revealed instantly to an observant listener. To simply hypnotise a patient, and tell him he will be all right when he awakes, and then to awaken him, will not produce the cure—no definite results of restoration to health can be expected from such methods of treatment.

Let the student ever remember that definite specific suggestions to counteract each individual symptom of the disease is absolutely necessary, and in giving the suggestions, his hands should be placed on that portion of the patient's body in which the disease is situated, and when doing so, gently massage the affected parts.

The great fault in students at first is that the treatment is too general and not sufficiently specific in character. It is not always necessary to induce the sleep state in a patient to cure him, although this is the most certain method known to science in functional complaints. And it is well to remind the student never on any account to inform the

patient that he must first go hypnotically to sleep, before a cure can be made. Obviously, if such a statement is made, and the patient believes it, instantly the force of such a suggestion destroys all chance of a cure without first producing the sleep state.

The best method is always to try and induce the sleep state in a patient and then give the definite suggestions to correct symptoms, but whether the sleep state has been induced or not, give the specific suggestions. Many a patient is cured in this passive state without the sleep state, when the duality of his mind is in a perfect state of syncretization, and attention to the operator's voice (the student is advised to read again the chapter on "Mental Attitude"). To create the sleep state of hypnosis—that is, the sleep induced by suggestion—the physician or student had better have the patient lie down on a couch. After the physician has diagnosed the case, and is sure of the exact nature of the complaint, from symptoms, then he can endeavour to create the necessary concentration and attention of the patient, so as to induce the hypnotic sleep.

After the command has been given to "Sleep and close the eyes," give the following suggestion in, for instance, a supposed case of insomnia, *i.e.* :

"You will find that you will not feel

nervous or excited at night. You will sleep well, you will go to bed at ten o'clock and sleep until seven next morning, you will not be restless in bed, you will feel perfectly well during the day and be cheerful, and not permit things to really irritate your mind. Now you will sleep well every night."

Repeat these suggestions several times, and make the patient say "Yes" or "No" as required.

Also make passes downwards gently over the region of the heart and over the abdomen. Tell the patient he will feel well upon awakening; then awaken him, very, very slowly, by counting 1—2—3—wake up!

Don't speak in medical technical language, as the patient will not understand the suggestion, and to patients whose vocabulary is limited use words that will convey ideas to him, else your work will be in vain!

For instance, if a patient who is suffering from kidney trouble is told that the parenchyma of the kidney will regenerate itself, he will probably be none the wiser. The student cannot use too simple words, and physicians are warned against the use of medical terms, when giving suggestion, either to the educated or to the illiterate!

It would take a large volume in itself to give all the necessary kinds of specific suggestions necessary for each particular com-

plaint, which is amenable to cure by suggestion, but the student and the physician will understand that they have only to correctly diagnose a case and its symptoms, etc., and then to give the necessary suggestion to counteract symptoms, etc.

It is well to recall that a loud voice is not necessarily a positive one, and the student must learn to speak in a modulated tone, but without a shadow of uncertainty in its unctio.

Let the student feel in his soul that each word he utters in giving suggestion will take effect, and then he will not go far wrong.

It is only in severe cases of paralysis, that the loud voice and the suddenness of it is required to arouse the sub-conscious mind to activity in restoring the necessary energy and force to the motor nerve centres, so as to make the cure.

In such cases the most heroic mental attitude and courage of the physician are necessary, that is, in cases of paralysis, and the treatment sometimes must be of almost a violent manner, else no recovery will be noticeable,

Many cases of paralysis so often diagnosed as structural, and of years' standing, are not correctly speaking, structural at all, *i.e.*, not having any serious structural lesion, and are therefore curable, and that permanently, by hypnotic suggestion, but they generally re-

quire the induction of the sleep state to produce the cure.

I have been amazed beyond all expectations by the number of cases I have been instrumental in curing, and in each case the diagnosis had been considered by all that is known to medical science in the text books as incurable !

Therefore, if the physician will only accept that many cases, so-called structural, are merely a loss of volition, through some temporary damage of nerve centre, or motor nerve, or both, and that Nature has repaired such, but unfortunately unknown to the patient's conscious mind, and from want of such knowledge he has lost his will power to govern the necessary nerve centres to enable him to speak, walk, or lift his arm, which are in reality ready, and only waiting for the stimuli of his mind direction to be called into action again. Then, and then only, will the student, and the physician, succeed in curing instantaneously a case of paralysis of years' standing by hypnotic suggestion.

After this knowledge has been accepted as a fact, as it is in all its immensity, the student will become expert when he has made his first cure by this instantaneous method—he will grasp intuitively the necessary technique in giving the ultra-powerful suggestion which releases the patient from the paralysis.

There is no attempt here to deny that there are cases of hopeless paralysis of structural lesion, but what is emphatically stated is the fact—(and by personal experience)—that diagnosis is always exceedingly difficult to make, even by the greatest known expert in nervous diseases, so as to state that a case of paralysis is absolutely incurable! As a matter of fact, such diagnosis would not be scientifically correct in fifty per cent. of such cases, unless the patient had first been treated by hypnosis. The reason is logically obvious, as no surgeon living can dig into the vital parts of the brain so as to place the necessary nerve centres under the microscope to see if they have perished or not! Many parts of the brain can be operated upon by the surgeon's knife, but there are limits, and the above fact is the limit—it is only upon a corpse that such could be made. Because every pathological, surgical remedy and method known to medical science has been made and failed, and the awful sentence having been given to the patient that his case is structural, incurable, he returns home often to die from so powerful a suggestion!—and more so when coming from some eminent M.D., an expert in nervous diseases,—and he probably does so unless Nature, or some sudden joy or shock, restores him to health, or if he is fortunate enough to meet

the man who understands the scientific methods of how to cure such a case of supposed paralysis by hypnotic suggestion. And when the cure is made it is in reality functional, and not structural!

Therefore if a physician only uses hypnotism for purposes of diagnosis in such cases, he will get cures when he least expects them.

It is difficult to conceive the *large number* of diseases that can be cured by hypnotism until one has had *actual experience*.

Hypnotic suggestion is the most valuable therapeutic agent known to man.

CHAPTER XXVI

CONCLUSION

(Personal)

I HAVE given in the foregoing chapters sufficient information and knowledge of the great science of Hypnotism and Personal Magnetism to enable you to form your own character into avenues more in harmony with your ideals—if you are really a student—that is to say, if you will adopt and make what you have read a reality, and not merely a dream. Remember. “wishing is not willing.” unless you add “purpose and determination” to it!

And in these days of money-making at the expense of honesty, when most are seeking by selfishness to push you back—or down—look well to your own welfare. This is done by continually having in mind the desire of your life. Live for that, work for that, dream of that—your aim will not fall short of the work; it will take time and patience, but if you are ambitious, you will win hands down. It is not always the best horse that wins the Derby, but it is the horse that is ridden the best with the knowledge and fixed determina-

tion on the part of the jockey. Learn to concentrate your mind on what you have in mind, whether it is selling a piece of cloth or selling a gold mine. In each case go fully into every detail—learn how the cloth was made and of what material. Explain this to the buyer, and he will listen and purchase from you when he would not even look at the same from another who had not this knowledge. Be tactful, polite, and determined, and gain your purchaser's eye at the moment that you have decided that the purchaser shall buy what you have presented, and never leave hold of his or her attention until the decision one way or other is made—it will generally be as you have desired. Purchasers are in most cases only waiting to have their minds made up for them; this is a fact, but unconscious to them. So the sale of a gold mine requires the same knowledge of facts and tact.

If you are in trade or business, your employer will soon be attracted by your earnestness and self-reliance and interest, and will promote you step by step.

The man who is only thinking of getting away from his work is no use to his employer or himself. Do your work, whatever it is, with activity and cheerfulness, which will make others unconsciously help you to build your advancement (or whatever your ideal is). Therefore concentrate your whole purpose on

what you have at heart, or in hand! Be determined to conquer by honest means—leave fortune alone, that will follow. Don't fret yourself about the trickster's advance—he will run himself out in time.

Take for examples of great brains ruined by misdirection, by avariciousness coupled with dishonesty, Jabez Balfour and Whitaker Wright, and others. Where are their fortunes to-day or themselves—ruined names for men to mock at. Alas! fortunes built out of the ruin of others—but a Nemesis always comes, and often in the hour of such triumph.

If you are healthy, rejoice—avoid stimulants habitually, eat sparingly of meat. A little starvation is better than a never empty stomach, which is often the cause of apoplexy.

If you are delicate, make yourself the reverse. Nature is always helping you to do so. Recuperate your vital energy by Nature's way—"deep breathing exercises"—and conserve your strength in every shape and form. Don't inhale the smoke of cigarettes—smoke a pipe if you smoke, and only after meals. If really delicate, don't smoke at all.

Warm, comfortable bath (not hot) with soap every morning. Only the very robust can stand the cold bath; most physicians will agree in this respect. Many hundreds of young men come to be cured of nervousness,

and are, as a rule, inhalers of cigarette smoke.

No young man has a right to feel nervous, unless he is doing something contrary to health or unnatural to Nature. There are some organic complaints that cause nervousness, but they are few and far between. It is generally irritability, bad digestion, which impoverish the blood, and the nerves cry out in pain—or what we call “nervousness”—to tell us something is wrong with them.

Really a nervousness that cannot be cured by hypnotic suggestion (the sleep state) is indeed hopeless. But there are very few cases such, if taken in time, before a neurotic reflex state of melancholy sets in. Even this state is generally amenable to suggestion, and a lasting cure, if the sleep state is produced by hypnosis—so there is no reason to despair. Many a young man of thirty is prematurely old, having played ducks and drakes with his manhood.

If you feel this is your case, read the chapter on the “Control of the Nerves,” and stop the leakage of your vital magnetic force. Locomotor-ataxy is often the outcome of draining the vital nerve force out of the spinal centres. Stop it at once—because other men make fools of themselves and are old at thirty-five, there is no reason why you should throw your life to the dogs.

Moderation does not make a prig. That is often the horror a young man has of being thought. Create a will power stronger than others', which can easily be developed by concentration, as previously stated. One is amazed often to find many women with will power in greater evidence than many men.

The pig has obstinacy personified. Place a rope around its hind leg and draw it backwards, and it will instantly go forward. Most weak men and women portray this characteristic feature.

A great mind can lead and be led !

Your strength of will ought to be superior to any ridicule, fancied or not, from friends or foe. Miserable conventionality is a power that dwarfs intellect, and is the mother of nonentity. This is so exemplified in a flock of sheep, a necessity probably in their case, but an absolute weakness in man's. Do you imagine that Lord Kitchener cares a jot for the opinion of men—when he knows and feels he's doing the right thing, contrary, perhaps, to conventionality. He does his duty fearlessly, and what do men say of him ?

To those he makes personal friends of, he is known as a good fellow and sincere, and to those he does not permit to know him intimately, he is feared because of his concentrated purpose to duty, his will power and sense of honour !

That is a man in evidence who probably never in the greatest of his boyhood dreams expected to realize such a position as he does.

It was his object and set purpose, everything was sacrificed to the end that gave him victory.

It is perfectly right to be angry when it is a duty to be so, but to lose self-control would be in comparison to the missing link, so called, which jabbars and jabbars, until it falls asleep from exhaustion—and influences no one!

Behold the man who takes a poker and smashes up the happy home before his wife's eyes, or the man who throws the pack of cards down, to the innate disgust and contempt of his friends, because he has lost the rubber of whist.

Now watch the man who understands control of a horse, or wild beast; his words and blows are few, there is a fixed purpose in his eyes and voice, and when he strikes or speaks it is with quiet force and direction—so contrary to the fussy man or woman whose weak intellect is without magnetism.

To strengthen the concentration and purpose it is a good thing to take a walk, see page 195, follow the instructions given there, respecting the word "Hat." You will not be able to do this for some months for half an hour,

but try each day for five to ten minutes, and you will be surprised how your concentration, which is the essence of will power, will develop. Also the memory will be greatly enhanced. Again say to yourself many times in the day the following formula, viz., :
“ My will is indomitable always ” and
“ My concentration is supreme.”

It is by the repetition of determining and plodding, and burning into the mind these words (or any other formula of words you choose to say), that your character will be changed, you must just get hold of them, and then they will get hold of you !! and you will become the very embodiment and spirit of those words—feel what you say !

This change in your character will be apparent both to yourself and others. It may be weeks, it may be months, but the realization of the truth of this repetition will absolutely be assured in forming a new character in you.

Shakespeare ever had the ideal man as the basis of strength, opposed to weakness in all his plays.

“ What a piece of work is a man, how noble in reason,” etc.

Nevertheless, man is of the earth only as regards his bodily requirement, while in this physical environment. But think again—the man who has “ awakened to the higher con-

sciousness of self"—his mind, his intellect, leading him into the unseen by mortal eyes into immortality.

Great thoughts are evolved from the concentration of great minds—no man can be great in eloquence or thought, unless he thinks, as it were, alone!

Solitude is necessary at times for mind development. We only get inspiration when away from the crowd, and alone with one's self. There is nothing morbid in this—the evidence of the power of concentration is manifested to others when in public.

"He will be a stag among cows!"

Again, no man is the sole architect of his own fortune. Unless a man reads and studies the thoughts of others, he will have very little of his own—all humanity is in reality embodied in one man—as it were! We all suffer individually because collectively, or the reverse!

It is a true saying that "life is often made unendurable to those who are born ahead of the age in which they live." Every pioneer of a science in some shape or form will hear the words of the crowd, "Away with this fellow from the earth."

Take it as a fact the multitude is always wrong. There is the "narrow path" in every vicissitude of life—spiritual and material. Few there are that find it, for the only reason

they don't look for it. Happy, therefore, is the man who is driven there from some necessity, however painful, by his mind!

"The wild ass's colt must have its neck broken unless redeemed" was the wise law of Moses, and it is a true picture of the wilful ignorance and stubbornness of man. Be, therefore, redeemed, else you will lose life,

As regards the scientific things, it is the same; you can take a horse to the water, but you can't make him drink.

The exhibition of the phenomenon of hypnotism in any shape and form will be to the uninitiated fancied superiority, nonsense; he will turn away exclaiming "Fake!" But the pioneer of science must ever remember the "strong must bear the infirmities of the weak," and again, "Do of the doctrine, and thou shalt know whether I speak of myself or of the truth."

Don't trouble or worry about materialism, or the fancied materialist in his ignorance. Remember that he is in his own "small box," with a limited consciousness—outside of that consciousness he knows nothing, and to dogmatically deny the possibilities of an after life exposes his want of true scientific knowledge of what consciousness really means!

One last word in conclusion to the troubled in mind and body. Don't despair; there will be health and peace if you will let Nature

and faith be the great restoratives. If you have a really incurable disease, study then to engage the mind, and you will get all that which is vouchsafed to the mind here and in immortality. Look at creation with new eyes, behold its wonders and miracles, that are more mysterious than the Arabian Nights. "Compare the lilies of the field" with all the glory of man. Behold the Great Architect ; you are a part of that Mind. Therefore why despair ; the body really is a secondary consideration. Is it not ?

Be prejudiced by no one, however estimable. Believe in the mind and its potential possibilities, get a knowledge of the science of hypnotism, which is a means to an end to explain the mind more perfectly—the mind through suggestion can cure every functional disease, and can make the incurable lesion bearable while in the body.

Your case cannot be hopeless, with so great a healing power as hypnotic suggestion offered you, unless there is the ruin of some organ or structural lesion. There is nothing to fear in "going hypnotically to sleep" for a short time, more than in going to sleep naturally each night by your own suggestion.

Hypnotism is only another process of producing sleep, by suggestion, so don't listen to the nonsense you may hear from ignorant minds, or those uninitiated in the science,

There is no record anywhere of anyone dying in the hypnotic sleep.

But, as before stated, many have died, alas! from the administration of chloroform and ether, good and necessary as they are when the patient's concentration is too weak to go to sleep by suggestion.

And, as before explained, it is not always necessary for the patient to go to sleep, viz., if the suggestion has been accepted and believed in, so that it has made an impression on the "sub-conscious" mind of the patient, by the operator.

Marvellous cures can be made by what is called the "waking state of normal consciousness." It will be of interest to the student to know that I have had great success in a large number of cases of functional paralysis, which were diagnosed as structural, some of many years' standing, and which have been permanently cured by hypnotic suggestion, both in the waking and sleep state; and in numerous functional diseases. Medical men are aware how beneficial the rest cure is to those suffering from nervous breakdown, etc.

How much greater is the beneficial effect of the "sleep state" produced by hypnotic suggestion. Where the mind is at peace and rest—which is not always possible in the former case—the restoration to health is

obvious and of a lasting nature when the beneficial effect of hypnotic suggestion has been given to a patient.

Every functional mental ailment can be cured by this scientific method, sorrow, anguish, love restored, wrong can be ameliorated, irritability, and fits of ungovernable temper lessened, insomnia, which is generally the outcome of some mental worry, entirely cured—memory restored and greatly enhanced; even beauty of expression can be generated by the power of suggestion to a woman.

An actor who rehearses his part under hypnotic influence can be made a greater actor by a hundred per cent. by suggestion in the sleep state. An artist can be given an ideal to paint, and can see the same mentally on his canvas, through hypnotic suggestion.

All these facts and more have been realized by many of my subjects and patients; I only give some of my experience of such cases in this volume.

I have no desire to pose as a religious man in any sense of the word—but to be “spiritual” is not necessarily to be conventionally religious, so called. I have been charged with an absurd accusation by those who do not understand the science of hypnotism, of trying to coincide the miracles of the Great Master, the man Christ, with hypnotism, and

therefore bringing contempt on the Christian faith !

This I deny *in toto*. On the contrary, my belief is in accordance with the New Testament. I believe that the Great Master was both man and divinity, and that His miracles were undoubtedly the outcome of His innate knowledge of what we call science, which was and is the method Divinity employs in the working of miracles, or in the creation of the universe.

In short, the material things are only mind in substance, the evidence of such to our consciousness. Man has the power of mind in a degree, Divinity has it in essence—and is therefore Almighty.

I have no wish to find fault in the abstract with what is called Christian Science, although the cult is opposed to the science of hypnotism, but the practice and mode of cure appear to be simply the outcome of "auto-suggestion," that is "suggestion to oneself," with the determined belief that God in them will create a cure by their faith.

Therefore, in reality akin in many ways to ordinary hypnotic suggestion, the only difference is that in their case "faith" must be the incentive to cure, while in hypnotic suggestion anyone who is weak in faith may nevertheless be cured—if he will only go to sleep, and as the multitude who were first

fed by Christ and then preached the Gospel to, accepted the belief that He was Divine afterwards—so the weak patient's belief may be enhanced and exalted, when he finds himself cured. Of course, neither Christian Science or hypnotic suggestion can cure appendicitis, or set a broken bone, or a compound fracture.

The great danger often is that when light and truth come suddenly into the mind, we jump to extremes, and therefore make ourselves appear ridiculous to others

Solomon's words "Be not righteous overmuch, lest thou destroy thyself," is a wise rule to follow, and balances the mind in the exuberance of religious fervour. It is perfectly true that there is a "path that no fowl knoweth, where the lion's whelp hath not trod, and where the eagle's eye hath not pierced," which, of course, means the keenest of human strength or intellect has not discovered it, without the guidance of the greater mind.

If you have found such—"the Path" by faith and science—keep to it, and let reason also be mixed with it! "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Then you will not get into difficulties and lose your mental equilibrium in the acceptance of such.

The science of hypnotism is the philosophy of how mind can influence mind. And mind is the greatest force we know of in this world. All the things we see are only mind in form and substance, the evidence of the unseen mind—the creative power and influence—which is God Almighty.

IMPORTANT NOTE.

I,et me state as a P.S., in conclusion, that I have found by experience with serious morbid cases, especially in men, who outwardly give no sign, or idea, that anything was the matter physically or mentally, but whose health in reality upon examination was being gradually undermined, and were mentally wrecks of despair, ending at last in serious nervous breakdown, with delusions, and often an asylum for the insane. I have discovered, upon obtaining the confidence of the patients, that it originated from an over-zealous religious disposition, and that the dominant "fixed idea" was that they had committed the "unpardonable sin," but when probed to state what that "sin" was, they had no idea what it could be, but were convinced they had committed it!

Of course, these extreme cases, were generally, I found, those who had tender religious consciences, and possible "run down" physically, and got into extreme morbid, nervous states from looking within themselves to find a peg to hang some supposed righteousness upon, and forgetting that all "spiritual blessing" comes from without.

I found that when "hypnosis" was induced in such cases, the cure was *instantaneous*, with a correct explanation given, both in "sleeping" and afterwards in "waking" state, that the "unpardonable sin" was not possible to be committed in the present day—viz., in St. Matthew xii. chapter, from verse 22 to verse 33, explains what the "unpardonable sin" is.

It is the attributing the "miracles" of Jesus to be the outcome of Satanic agency and not giving the glory and power to God—that, and that alone, as the above chapter in St. Matthew shows, was the "unpardonable sin"!

Of course, now-a-days it would be impossible to conceive that idea. One might say he did not accept it or believe in the "miracles" of Jesus, but the thought appears ridiculous in this generation to state that they were produced by the power of the Devil in Jesus.

But it may be well to give St. Matthew's explanation, as it may save other morbid cases from despair and the asylum!

Logically speaking, in accordance with the doctrine of Christianity, there could not, and cannot be an "unpardonable sin," since the "Resurrection of Jesus Christ." Even this blasphemy against the Holy Ghost (one must not forget) was before the "Crucifixion." Since the "Sacrifice" all sin is pardonable, and "He (Christ) can save to the *utmost* all those who come unto God by Him." (Hebrews vii. 25).

APPENDIX

EXTRACT FROM *The Medical Times and Hospital Gazette* (the Official Journal of the Association of Physicians and Surgeons and the Society of Apothecaries) :—

DENTAL EXTRACTION UNDER HYPNOSIS.

" Sir,—The following facts may be of interest to your readers :

" On April 6th, 1907, I made several extractions for a patient a young man, aged 20.

" The patient under hypnosis produced by Mr. Alex. Erskine.

" I removed roots of the second bicuspid, right side upper jaw, roots of the second bicuspid, left side upper jaw, and the whole of the first bicuspid left side upper jaw, developed outside arch. Under gas, the above extractions might have been made within the period of total anaesthesia.

" Under hypnosis I took time, first lancing gums before probing for roots, then Mr. Erskine instructed the patient to rinse his mouth thoroughly, to clear away the blood so that it should not impede my view of the roots. The patient obeyed the hypnotose implicitly and intelligently, and I proceeded slowly and deliberately to make the extractions, watching the patient carefully all the time for any reflections of the muscles and noting the pulse, which remained perfectly normal throughout the operations. There was not the least flutter of the eyelids or twitching around the eyes which one usually observed under most anaesthetics. There was no rigidity; the condition appeared to me of the nature of a perfectly natural and peaceful sleep. I firmly believe that I might have removed all his teeth without his feeling the slightest pain or being aware of what was happening.

" On being awakened he seemed scarcely to realize that any operation had been performed, though he had given himself to the hypnotiser's influence for the purpose of having the extractions made.

" He stated that he felt no pains nor soreness from the wounds (it having been suggested to him, before awakening him, that he would not feel any of the usual after-effects of an extraction).

Yours faithfully,

" B. J. BONNELL,

" Member of the Odontological Society of Great Britain; Member of the British Dental Association; Member of the American Dental Society of Europe."

EXTRACT FROM *The Daily Express* :—

EARL'S COUSIN AS HYPNOTIST.

DOCTORS AMAZED AT HIS WONDERFUL CURES.

"The cousin of a peer is now attracting serious attention of many members of the medical profession by his wonderful hypnotic and curative powers.

"The Professor's most wonderful cure was effected only a few weeks ago, when a young man named Alfred Thomas was suffering from functional paralysis, due to a fall from a ladder, and came to him for treatment.

"Thomas had been treated in no fewer than seven London Hospitals,' said the Professor to an *Express* representative. 'His case had been carefully recorded in each of them.'

CURED IN TEN MINUTES.

"By exercising my control he was cured in less than ten minutes, and danced about the room afterwards, walking away like a baby who first feels the use of its legs.'

"Professor Alex. Erskine said :—'I am not opposed in any way to the medical profession. I want to be of use to them. I believe that hypnotism will be recognized before very long as a great science and a curative agency!'

"My power is the art of speaking to the sub-conscious mind while the patient is awake in his normal state, etc.'"

EXTRACT FROM *The Morning Advertiser* :—

"Professor Alex. Erskine desired to offer a demonstration of 'Advanced Hypnotism bearing upon the therapeutic side of suggestion,' and he supported his claims by the exhibitions of two or three indigent patients whom he had ostensibly relieved of paralysis. A physician attached to St. Mary's Hospital, and at least one other independent member of the faculty, mounted the stage in response to the Professor's request, to test the conditions of slumber or trance which he apparently induced in a long succession of subjects. No contradiction or protest was heard from any of these qualified witnesses from the commencement of the display to the close. Professor Alex. Erskine evidently impressed many of the spectators, etc."

(*This demonstration was given at the London Pavilion.*)

EXTRACT FROM *The Morning Advertiser* :—

"Professor Alex. Erskine's exhibition of hypnotism (London Pavilion) or mind control is very clever and interesting."

"The audience are strongly interested and excited in the Professor's seance.

"He has gained many friends in the medical profession by his courteous invitations to them, etc., etc."

EXTRACT FROM *The Mirror* :—

"Prof. Alex. Erskine gave an exhibition of his powers as a hypnotist before a large audience at the Pavilion yesterday. The gathering was a private one, invitations having been extended only to the medical faculty and the Press. The Professor did some extremely remarkable things during the exhibitions, much upon the lines of the items described in *The Daily News* yesterday. Among others who assisted in the demonstration were three men who had for years suffered from paralysis, and who are now completely cured."

EXTRACT FROM *The Eastbourne Gazette* :—

GREAT SUCCESS OF PROFESSOR ALEX. ERSKINE.

REMARKABLE CURES.

"A large and delighted audience gathered in the Devonshire Park Pavilion last Tuesday evening, when Professor Alex. Erskine made a number of experiments in practical hypnotism. So large was the attendance that extra seats had to be requisitioned, and the applause with which the Professor's experiments were received was exceedingly hearty and spontaneous. Several men who had been cripples, and otherwise afflicted with physical deformities, came forward and told the audience of their remarkable cure by Professor Erskine.

"One man, whose leg had been paralysed for fifteen years, appeared as a living witness of his successful treatment by the Professor; he proved that he could walk exceedingly well.

"Another, a German, who had lost a situation owing to the affliction of rheumatism, declared that he should be thankful to Mr. Erskine as long as he lived. A youth—a well-known local character—who had a withered arm, is now, after only three treatments, able to move it. Another whose arm was paralysed, exhibited it restored to a normal condition, and a patient who had had a painful impediment in his speech for over forty years read a long passage with fluency.

"What, indeed, should we do if it were not for our medical men?" said Professor Alex. Erskine; "but when one sees the

mighty influence of hypnotism acting in unison with the profession in other lands, and working wonders, surely England is behind in her medical academies in connection with the education of medicine and surgery. It would only be vanity if I said I had not had success in psycho-therapeutics. I have had the greatest, far beyond all my hopes, and I derive indescribable pleasure from seeing the nervous made strong, the paralysed walk, the almost speechless talk, and life made worth living to many who had given up all hopes.' "

EXTRACT FROM *The Eastbourne Gazette* and *The Globe* :—

INTERVIEW WITH PROFESSOR ALEX. ERSKINE.

" ' All honour to the noble community of medical men, who deserve our respect and gratitude, but did they use suggestion and the magnetic sleep, where they have the power, they would be astonished at the effects of their medicines.' So stated Professor Alex. Erskine. In spite of the enormous strides made by those who labour in the domain of medical science, there is unquestionably an 'untilled field' lying open before them, and it was a feeling of more than ordinary curiosity that impelled a representative of the *Gazette* to discuss with Professor Alex. Erskine the question of hypnotism. Only a few days ago the *Globe* published remarkable observations, viz. : ' In almost every other country there are psychological laboratories attached to the Universities, and in France the hospitals where hypnotism is employed in therapeutics have long been regarded as national institutions. Hypnotism, in competent hands, is one of the most promising fields in experimental psychology, and it offers, we believe, greater practical results than any other.' "—*Globe*.

EXTRACT FROM *The Sussex Express* :—

DEMONSTRATION AT THE LEWES TOWN HALL.

" The visit of Professor Alex. Erskine, the medical hypnotist, aroused a good deal of curiosity. We of the *Sussex Express* had a remarkable instance of the Professor's power brought to our knowledge towards the end of last week. Mr. W. T. Kent, an old Sussex journalist, called at our office, and we were surprised to find that he has been cured of a long-standing impedi-

ment in his speech (at Professor Alex. Erskine's demonstration). The Professor invited any lady or gentleman whom he had treated by hypnotism during his stay in Lewes to come on the platform and state whether they had experienced any benefit or not.

"Mr. W. Duton, of Lewes, came forward and stated that he had undergone the treatment for chronic rheumatism of the left arm. Formerly, he could only lift it up to his waist, but as the result of Professor Alex. Erskine's treatment he could now raise it above his head.

"A youth who is subject to epileptic fits underwent treatment, etc., etc."

EXTRACT FROM *The Chronicle*, GLOSSOP :—

"One of the chief topics of Glossop this week has been the visit of Professor Alex. Erskine, where an invitation was given to the medical representatives of Glossop and the district to attend the Theatre to test before the public Professor Alex. Erskine's ability as a medical hypnotist. During the week Professor Alex. Erskine is stated to have accomplished several remarkable cures of local persons suffering from paralysis; one or two of the patients having publicly testified to the benefit derived, etc."

EXTRACT FROM THE *Edinburgh Evening News* :—

HYPNOTIC DEMONSTRATION TO EDINBURGH DOCTORS.

"Professor Alex Erskine held a public seance this afternoon in presence of an invited company of Edinburgh medical men and their friends. For over an hour and a half he performed with his selected subjects, illustrating his contention 'that the hypnotist controls the mental activities of the patient because he determines what idea the patient shall have.' 'Hypnotic suggestion given to a patient' he claims 'as a director and an aid to medicine.'

"'Under hypnosis,' he maintained, 'that serious operations could be performed with perfect safety, doing away with anaesthetics,' etc., etc. The whole demonstration was closely scrutinised by two medical gentlemen on the stage, and at the close Professor Alex. Erskine was heartily applauded by the company."

EXTRACT FROM *The Edinburgh Magazine* :—

“Gentlemen,—There is no intention on my part, had I the power, to belittle the effect of medicine properly administered, or the honourable profession of medical men,’ etc., etc.

“With these words Professor Alex. Erskine introduced himself to the audience of medical men and others whom he had invited to the Empire Theatre on Tuesday afternoon, and it may be said throughout his two hours’ exhibition Professor Alex. Erskine never departed from the modest and unassuming position he took up at the outset. Here is no charlatan trying to impress by theatrical mannerisms a belief in his own ultra-human powers.

“Indeed, if Professor Alex. Erskine erred, it was upon the other side—in the assumption that the power to hypnotise was general among mankind, etc., etc. In certain classes of diseases it would appear that hypnotism can accomplish what cannot be done in any other way nearly so quickly or effectually. If a science which is now fortunately dissociated from all alliance with him of darkness can be lifted out of the atmosphere of the booth, to which its mystery and laughter-producing possibilities have condemned it, this will be done by the agency of such men as Professor Alex. Erskine.”