

A MANUAL OF HYPNOTISM

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PREFACE

HEREIN you—the average man—may find a subject, treated in non-technical fashion, which concerns you vastly; herein you may find the clue to the powers that raise one man above his fellows, that turn failure into success, and that render the path of life a happy highway instead of a weary road.

For you it has been written, and to you, my friend—the average man—I dedicate these pages.

THE AUTHOR.

P. EATON JULY 65 607

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MANUAL OF HYPNOTISM

CHAPTER I

THE SUBCONSCIOUS MIND

THERE is probably no subject to-day upon which the general public might be informed, and for its own sake ought to be informed, and upon which such profound ignorance and misconception exists, as that of Hypnotism. Much prejudice still reigns in medical and lay circles against the subject as savouring somewhat of charlatanry, as being in short a species of mystical pitch which none may touch without being defiled. The object of this little book is to assist in dispelling some of these clouds of misunderstanding and ignorance, in divesting the subject of its uncanny frillings, and in explaining the profoundly important principles upon which the science is based.

These remarks are not intended for the purely technical student, but rather aim at presenting the matter in a form intelligible and interesting to the general reader, for there cannot be a greater error than to assume that the principles of hypnosis

are of no importance to the man-in-the-street. They are indeed of the greatest value to every one who aspires to make any sort of a lasting success in life, for they supply the clues to the processes of mind which are ever working below the surface, and if ever "knowledge is power" it is so most emphatically with regard to the management of one's own mental machinery and to one's influence upon others. It may be safely said that even for the individual who has no interest whatever in Hypnotism, as a subject, the insight imparted into life in general by the study of hypnotic methods will yet amply repay any time and trouble spent thereon.

There is no doubt that many of the phenomena now included under the general title of "hypnotic" were recognised in very early times. It is supposed that methods of magnetic healing by means of passes were known to the Egyptians, and much of the usual divination and of the mysteries of witchcraft were due to the exaltation of the faculties in the trance, or semi-trance states of auto-hypnosis.

The science of hypnotism as we know it to-day dates no farther back than the latter part of the eighteenth century, when Anton Mesmer, a Viennese physician, propounded his theories of Animal Magnetism, or, as it became later known, Mesmerism. Mesmer claimed that a vital fluid emanated from himself and passed into the bodies

and nerves of his patients, and thus effected the marvellous cures which he undoubtedly did perform. He also imagined that this force could be transferred to magnetic plates and other things and still bring about the same results. He regarded trances and even hysterical outbursts as a normal part of the proceedings, and later, when his patients became too numerous to treat separately, he forthwith undertook their treatment in batches. Every possible means was taken to stimulate the imagination of his patients, and he himself wore the most fantastic garments, consisting of long flowing purple robes and such-like extravagances. As a natural consequence he not only met with a large amount of professional opposition and ridicule, but his claims were also rejected by a special scientific Commission appointed to report upon them, and finally Mesmer retired from Paris and returned to his birthplace near the lake of Constance, where he died in 1815.

Hypnotism was the name given to the science by Dr. James Braid of Manchester, who denied the fluid emanation theory of Mesmer, and insisted that the altered mental state of the patient was in no way due to this so-called magnetism. He became fully alive to the importance of suggestion in conjunction with this state of nervous sleep, and he may be said to have placed the subject, by his work and writings, upon a recognised and scientific basis in this country. Somewhat earlier

Dr. James Esdaile and Dr. John Elliotson had practised mesmerism, the former in a government hospital in Calcutta and the latter at University College, London. Both had met with conspicuous success. Dr. Esdaile had most successfully performed many major and minor operations upon patients in the hypnotic trance, and it is probable that, had not the introduction of chloroform happened to coincide with this period, more would have been heard of his work with hypnotism as an anæsthetic. Dr. Elliotson met with such violent opposition and abuse that ultimately he was compelled to resign his position at University College, and finally died a much-maligned and disappointed man.

There are many names of Continental workers to whom mention would be due were it not for considerations of space, while of more recent investigators who have written upon the subject with the weight of authority may be specially recalled Drs. Milne Bramwell, Lloyd Tuckey, and Bernard Hollander.

In order to make clear the action of Hypnotism and Suggestion it will be necessary to explain something of the working of the mind, and here it is that the theory of a secondary consciousness first formulated by Myers finds the most general acceptance, and seems to tally most readily with the ascertained facts. With the ordinary conscious

mind we are all familiar; it serves us so well and unobtrusively in our daily round that we are tempted to think of it as all the mind we possess. With it we reason, argue, compare and remember, and the five senses telegraph their impressions of the outside world to its headquarters in the brain.

But a moment's consideration will convince us that there are many processes which by no stretch of imagination can be considered as "conscious," for, as Professor Barrett says, "certainly the everyday processes of the development, nutrition and repair of our body and brain which go on automatically and unconsciously within us, are far beyond the powers of our conscious personality."¹

It is certainly not the conscious mind which awakens us at a pre-determined hour in the morning even in the absence of any timepiece, nor is it the conscious mind that holds the momentarily forgotten word that was upon the tip of the tongue, nor again does the conscious mind take charge of the sleeping self or carry the sleepwalker safely through his precarious adventures.

From these and countless other experiences of everyday life we are bound to deduce the existence of another and deeper phase of mind which being below the surface of consciousness we term "subconscious," and "the subconscious self is now-a-days a well-accredited psychological entity . . . there is actually and literally more life in our total

¹ *Psychical Research*, p. 38.

soul than we are at any time aware of.”¹ We may take the simile of an island which rises above the surface of the ocean: we only see the island peak above the level of the water, but we know that below the surface there must exist the greater submerged portion of the mountain rising from the ocean bed, of which the island is but the peak. Sea level may thus be considered as the level of consciousness, above which is the conscious mind and below it the subconscious.

There are two primary characteristics of this subconscious with which we must concern ourselves. The first is that it has a memory which records each and every idea, impression and concept that has ever passed through the mind, infallibly and for all time; and the second is that the subconscious is absolutely amenable to control and direction by suggestion.

Swedenborg writes that “Every volition and thought of man is inscribed on his brain,” and it is most interesting to compare this statement with the verdict of modern science as expressed by Dr. Bernard Hollander: “All our latent memories are stored in our subconscious mind. Not a millionth part of the mental possessions of an educated man exist in his consciousness at any one time. We may forget objects and events—that is to say we may dismiss them from our consciousness, but they are stored up in our subconsciousness to

¹ W. James, *Varieties of Religious Experience*, p. 511.

the end of our days.”¹ Individual experience will corroborate this, for in delirium a patient will babble in unconnected fashion of long-forgotten events, an intoxicated man may do the same, as the insane, too, often do. The testimony of people who have been rescued from drowning after unconsciousness has supervened almost invariably asserts that the memory of the whole past life has flashed across the mental gaze, while the curious case of the “second childhood” of old people, whose normal memories are notoriously unreliable, shows that the subconscious memory is so perfect as to enable them to live those early days over again in the clearest detail.

This fact of the unforgetting subconscious memory is of the utmost importance. It means that our every thought and idea has left its permanent impress upon ourselves and has had its effect in making our character just what it is. It means too that from this mass of recorded thought arise the promptings that suggest our present ideas and actions; we acquire a bias in certain directions according to what we have thought and done before. Where the thought has been constantly entertained or frequently re-iterated the bias or inclination is very strong; we are “auto-suggested” along those particular lines, and in the absence of any contravening idea we shall follow them. Let this point be clearly understood, since it has a

¹ *Hypnotism and Suggestion*, p. 10.

very strong bearing upon the subject under discussion.

The second point, that the subconscious is amenable to suggestion, is of no less importance. Every mental concept tends to pass into action unless it is overcome or modified by a conflicting idea. An American writer illustrates this very clearly when he says that if some one at table suggests to us, "Please pass me the salt," we do so, because there is no opposing idea to prevent the suggestion passing into action; but if he were to say, "Please jump out of the window," we should refuse to allow his suggestion to influence us to action, because we have many other ideas to oppose and neutralise it.

It is the function of Reason in normal life to regulate the type of thought that shall be entertained in the mind and incorporated in the subconscious, and consequently in the main that record will be one of a more or less rational type, acting as a species of mental ballast. But Reason is a faculty of the conscious mind, and such powers as argument and comparison are no part of the equipment of the subconscious. This mind accepts as true, and records, whatever statements are given to it, and acts upon them; it is capable of making all logical deductions therefrom with much detail and accuracy, although it is unable to reason from facts up to principles—inductively. This acceptance of commands in the normal state constitutes

its "suggestibility," and the tendency is for it to act upon any idea thus suggested to it, provided that such idea is not neutralised by the already acquired mental bias or auto-suggestion of the individual. The more attention that is concentrated upon strengthening the suggestion, or the more emphatically it is given, the greater the chance it possesses of overcoming any opposing ideas and passing into action. Such in brief is the operation of suggestion in the waking state.

The action of hypnosis and of hypnotic suggestion differs from waking suggestion not in principle, but only in degree. The word "hypnosis" signifies a sleep state, and this sleep state is an artificial means of increasing suggestibility. Where there is any degree of suggestibility above the normal there may be considered to be some corresponding degree of hypnotic action.

In proportion as the normal sense activities are dulled the subconscious faculties begin to come the more into play. In fits of abstraction, in "brown studies," in daydreams, the consciousness is quieted and the imagination commences to take the reins, we build our airy castles, or recall the treasures from our memory-storehouse; we are living for the time being more in the subconscious than the conscious. In passivity, in somnolence, even in the dulled mentality that follows upon having dined in well-becoming style, we find that we have put aside our normal conscious activity

and have become more "suggestible," we listen to arguments at which we should have scoffed before. As we loosen the conscious grip of ourselves the subconscious usurps control, and we become more and more at the mercy of suggestion. Continue the process, slacken the conscious control still more, and at length the definite sleep or trance state of hypnosis is reached, and with it the degree of suggestibility increases towards its maximum, and we begin to tread the land of marvels. In that state "the subconscious accepts, without hesitation or doubt, every statement that is made to it, no matter how absurd or incongruous or contrary to the objective (conscious) experience of the individual."¹ The subject is then under the mental control of the operator to an amazing degree, and some of the phenomena which occur will be detailed later.

It is important to note that in waking life every one is suggestible in some degree or in some particular manner. There are people who are so suggestible that they invariably agree with everything one says, they possess no real ideas of their own but merely mirror those of more forceful folk and react to their suggestions; others again seem to have a sort of auto-bias of "cussedness" which compels them to disagree with every suggestion that is put forward. There are men who are impervious to the suggestion of argument and who

¹ Hollander, *Hypnotism and Suggestion*, p. 72.

will yet succumb to a caress, men who will refuse to yield an inch in the domain of business and who will yet accept suggestion wholesale under the guise of religion. The whole question is one of suggestibility; suggestion pervades waking life from the cradle to the grave, and the whole social, commercial, political and religious fabric is fashioned and moulded by its means.

Hypnotism puts the action of suggestion, as it were, under the magnifying glass and enables us to see its methods of working and to analyse them, and this is perhaps its most valuable property for the world at large, since it shows the principles which the man-in-the-street must also adopt in order to secure the maximum effect from the suggestions which he gives forth in his intercourse with his fellow men-in-the-street. The conditions necessary for successful experiment in hypnosis imply an attitude on the part of the would-be hypnotist which will go far to ensure a larger success in the wider experiment of life, but it cannot be too strongly urged that hypnosis is not of itself a thing apart, a mystical ceremony; it is simply a matter of suggestion.

Suggestion is of course capable of producing a wide range of phenomena absolutely foreign to the mind of the average man, but it also goes without saying that this same average man is woefully ignorant of his own innate capabilities. We still live too largely in the grip of the idea that we are

“miserable sinners” and “worms of earth” instead of realising that we may claim our birth-right as Sons of God. A knowledge of the extraordinary range of hypnotic phenomena will tend to show us some of our inherent capabilities, and will also show us the way to realise them and thus liberate ourselves from the shackles of antique and enervating suggestion.

CHAPTER II

THE SLEEP STATE AND ITS INDUCTION

THE reader will have already gathered that the sleep state is not an end in itself, but only the means to an end. The hypnotist aims at producing this trance-like condition in order that the suggestions he gives may have the fullest chance of passing into action. As the depth of the sleep increases the degree of suggestibility is heightened until, as Dr. Esdaile demonstrated, it is even possible to render the patient so completely insensible to pain that major operations, such as amputation, may be performed. The uses of this extreme deep sleep are, however, quite limited; the ordinary anæsthetics require less time, less skill, and are more convenient and certain in action. Consequently it may be said that the deepest phases of sleep are not used in ordinary therapeutical work, but are confined to experimental research on the part of the skilled hypnotist, and even then can only be reached in the case of specially chosen subjects.

Since the whole matter is summed up in the influence of suggestion, and since mere passivity or a very light degree of somnolence considerably

enhance the suggestibility of the patient, the tendency of modern hypno-therapeutic practice is to use these in preference to the deeper phases. There is also the following noteworthy consideration, that the patient, instead of having his conscious mind put out of action, employs it in actual cooperation with the spirit of the suggestions, and since the lighter stages involve no loss of memory, as do the deeper, he is able to continue the treatment and intensify its effect by auto-suggestion.

The sleep state is thus an artificially induced condition in which suggestibility is greatly enhanced. But in many respects it is seemingly identical with natural sleep, and any hypnosis which cannot be terminated in the ordinary way will eventually end in a natural awakening as from an ordinary sleep. "The peasant women of Brittany are said to send their children to sleep by making them look at a bright ball suspended over their cradles,"¹ and this is one of the ordinary methods of inducing the hypnotic sleep, yet it seems to produce in infants a state in no way distinguishable from normal sleep. When a mother tucks her child up in bed and says "Now you are going to sleep," or sings to it, or rocks it in the cradle, the verbal suggestion, the monotonous song and the soporific regularity of movement are quite distinctly hypnotic methods, yet the result seems to be simply that of natural sleep.

¹ Lloyd Tuckey, *Psychotherapeutics*, p. 147.

There are a multitude of methods of inducing hypnotic sleep, indeed their name is legion, and it will not be out of place to give a general description of those most usually employed. Naturally, some exponents favour one method more than another, and some subjects are most easily influenced by one type of suggestion while others may be entirely unaffected by the same. Into hypnosis the purely personal element enters very largely as a factor in successful experiment.

Hypnosis can be produced by a stimulation or over-excitation and consequent fatigue of any of the senses of sight, hearing, touch, taste and smell. For instance, there are several methods of producing a certain amount of fatigue in the eyes which results in their closing in a light sleep, partly owing to the mechanical tiring of the muscles and partly owing to the influence of suggestion. The monotonous appeal of continuous sleep suggestions to the ear, or even the ticking of a clock, may produce an irresistibly soporific effect; certain drugs working through the sense of taste will produce abnormal states akin to hypnotic, whilst chloroform is well known as a hypnogenic agent. Light passes over the patient's body make their appeal through the sense of touch as well as by their suggestive effect.

The element of suggestion can indeed hardly be eliminated in any method of producing the hypnotic sleep, and in proportion as the means em-

ployed is successful in implanting the idea of sleep so it will be successful in inducing the actual condition. The expectant or consenting attitude on the part of the patient plays a vitally important part in the genesis of hypnotic sleep; if a subject EXPECTS to go to sleep he has already travelled half way there. If he sees others falling asleep under the treatment he is impressed with the idea that it will have the same effect upon himself, and he waits but the final word of suggestion to find himself actually asleep. But if on the other hand he is firmly convinced that he cannot be put to sleep, or if he refuses to accept the idea, or keeps the current of his mental ideas running strongly in their own accustomed groove, he will prove a subject hopeless in the hypnotic sense.

No one, therefore, can be hypnotised FOR A FIRST TIME against their will and without active co-operation with the spirit of the suggestions. Idiots who are incapable of sufficient concentration to enable them to comprehend the tenor of the suggestions cannot be influenced; children, on the other hand, are specially susceptible because of their ready acceptance of suggestion and of their natural and implicit belief in the confident assertions of "grown-ups."

The idea of sleep can be conveyed by other means than word of mouth; the surroundings of the patient or subject, for instance, will either conduce to it or militate against it. Quiet colour-

ing to the room, absence of noise, subdued light and a comfortable chair all have their value as helpful accessories. The personality of the operator, his manner, speech and even dress, each assist or mar the inducing of the desired state. The reputation of the hypnotist will conduce much to his success, and the patient has already contributed his very large share of auto-suggestion before ever he enters the consulting-room, and indeed he arrives there well on the way to a cure effected by himself. The mere fact of having to pay for treatment also enhances the expectation of successful manipulation, and so far as the induction of the sleep state is concerned it may be said that it is the product of some or many combined forms of exterior suggestion backed up by conscious or unconscious auto-suggestion.

The principal methods actually employed in the induction of this state fall into three main classes : (1) Those involving some form of eye-strain or fatigue, (2) those utilising passes with or without contact, and (3) those relying on verbal suggestion alone. In point of fact, however, most hypnotists use a combination of two or more of these, and no method can be said to be entirely devoid of suggestion in effect, even if not employed of intention and design. Mesmer, for instance, used the method of long passes over the recumbent bodies of his patients and assumed that the resulting sleep state was brought about by the vital magnetism

emanating from himself, but since the patients from foreknowledge and hearsay realised that sleep was expected to result from the passes the unnoticed element of suggestion crept in, and in all probability secured the desired effect. He also used the method of fixed gazing into the eyes of his patients (thus anticipating Braid's eye-strain system), but here again was suggestion operating in an unexpected fashion; the patients believed that they would fall under his domination, indeed they WISHED it in order to be freed from their diseases, and thus they auto-suggested their own sleep conditions.

Esdaile and Elliotson both utilised Mesmer's method of passes, kept up in many cases for hours at a time, indeed the former kept a trained staff of magnetisers so that the manipulations might be continued for an indefinite period; but Braid conceived the idea of making his patients gaze fixedly at some small bright object placed above the line of vision so that a certain amount of eye-strain soon resulted in the eyes becoming fatigued, and closing. This method has been employed by many operators in varying forms; in one case (Luys) the patients were set in a circle to gaze at a revolving mirror placed so as to be above the range of comfortable vision, and were thus hypnotised wholesale. Other operators have made use of special bright discs set in a dull black background for the subjects to gaze at, others have used a kind

of pin-head in a mystical glass bulb somewhat like that of an electric lamp; others again have set their patients to fix their attention on a ring or some other small bright object, or even upon the finger-tip of the operator.

In each case the principle is the same, fatigue follows and sleep is induced, and the element of suggestion puts the sleeping subject *en rapport* with the operator and transforms his state into a condition of hypnosis. It is extremely doubtful whether any of these methods would induce hypnosis without the aid of this subtle suggestion; a person may set himself to gaze at a black spot on a white sheet of paper, he may even fall asleep in so doing, but one would be very hard put to it to demonstrate that it was other than a natural sleep. When listening to a lecture or a sermon it may sometimes happen that an electric-light bulb is in front of us and above the level of comfortable vision; we need not wonder under such circumstances why the lecture seems so soporific and why we feel such an intense desire to go to sleep. This, however, would be a natural sleep and, in the absence of suggestion and an operator, would fail to be hypnotic.

The method of inducing sleep by means of passes is one in general use, and there are various ways of employing these. The patient will be seated in a comfortable chair, or perhaps will be in a recumbent position, and the operator, using

both hands, may make long downward sweeps over the whole length of the patient's body, or perhaps merely over the head or the upper part of the body. In practice the patient always knows that the passes are intended to put him to sleep, and though the passes may have some soothing effect from their monotony and in other ways, yet it is the fact that the patient expects them to send him to sleep that brings about that result. In actual working the passes and the fixed gazing method are nearly always accompanied by verbal suggestions, and the operator details the symptoms he wishes the patient to feel. Thus, when making the subject fix his eyes upon the bright object, he would say, "You will fix your attention here—you will think of nothing else—you cannot look away from it—now your eyes are tired—your eyelids are heavy—they want to close—you are getting sleepy—you are too comfortable to move—you are sleepy—very sleepy—you are sleepy—sleepy—your eyes are tight shut—now you are fast asleep!" This type of suggestion would be continued until the actual sleep supervened, and the same with the method of passes.

The fixed gaze method and the passes have this characteristic, that owing to their new and strange impression upon the patient they arouse the element of expectation and thus increase his susceptibility to control, but, apart from this, verbal suggestion alone can produce similar re-

sults. The unskilled operator may perhaps find it difficult to carry the same conviction into the mind of his subject, but when he has acquired the necessary skill and experience it will prove to be a method practically as efficacious as, and in some ways more satisfactory than, the others. It eliminates the sometimes injurious eye-strain involved in the fixed gaze, and it does not necessitate the same personal relation as in the method of passes with contact.

It is often sufficient to say to a child going to sleep at night, "Now you are very tired—your eyes are closing—you don't want to open them—you are sleepy—so sleepy—you are sleepy—sleepy—fast asleep," and if this is continued for a couple of minutes or so the child will be fast asleep. This is merely putting into definite form what many mothers do instinctively and as a matter of ordinary routine, but it is interesting to note how completely this instinct conforms to the principles of suggestion. In the same way, when a patient is convinced of an operator's ability to send him to sleep and expects the sleep, the mere re-iteration of this verbal sleep formula suffices to produce the result. The point as to how the patient is to be convinced in the first instance of the power of the operator's suggestions will be dealt with later in the chapter devoted to practical experiment.

There are many other methods that deserve passing mention, but for their curiosity rather

than for any practical value they possess. An intensely strong light, for instance, or pressure upon the globes of the eyes (St. Germain), or upon the base of the thumb-nails may produce the sleep state. A sudden noise, such as the striking of a large bell or a gong, may do the same; so also the prolonged impression of musk upon the sense of smell; and pressure upon certain zones of the body is supposed to result in sleep, and upon other zones to have the effect of awakening. But in these experiments it must be considered at least doubtful whether the all-important element of suggestion has been excluded. The mere idea that pressure upon one point is to bring sleep and upon another to cause awakening is quite sufficient to produce such an effect in a suggestible subject. In any case these "freak" methods are not of great practical importance.

All the remarks which have so far been made upon the induction of sleep refer to the hypnotising of an individual for the first time. After a person has once allowed himself to be hypnotised suggestions may be given to him to the effect that upon a second occasion he will pass into the sleep state immediately it is suggested to him by the operator, and in all probability he will do so; it is even said that he may fall asleep if he receives that suggestion from the operator by letter or telegram, provided that the idea of such a result has been implanted in his brain. Any resistance to hypnosis

can thus be practically eliminated by the use of suggestion, and in any case the fact that the operator has been successful in inducing the condition on one occasion will act as a very strong suggestion that he will be so on another, and indeed there never is the same difficulty with a second experiment as there often is with a first. It is well for any one consenting to be hypnotised to weigh this point very thoroughly in advance. There is no doubt that the handing over of one's mentality, even thus temporarily, to the tender mercies of another involves responsibilities, and in the case of hypnotisation by an operator of unknown status it is the merest measure of common sense to arrange for the presence of a friend to act as a check upon the suggestions given.

Whether there is anything in the nature of personal magnetism or an emanation which can be transferred by the use of passes is a question which cannot yet be considered as definitely settled. That the human body is surrounded by an "aura" extending, in oval form, from a matter of a few inches beyond the body to sometimes a considerable distance has always been asserted by occultists and clairvoyants, but the matter may be deemed to have been brought into the realm of everyday experience by the researches of Dr. Kilner. In his book, *The Human Atmosphere*, he explains how this aura is made visible to the normal eye by the use of certain coloured screens. He has observed

that this aura varies in health and disease, with mentality and emotion, and it is certainly possible, and indeed probable, that the intermingling of the auras of patient and operator involved in any method of passes, with or without contact, may result in some reflex action upon the physical and mental states of the patient.

From the same range of experiments we also learn that there are radiations and emanations from the finger-tips, and that under the influence of will-power these emanations can be intensified and extended; it is therefore at any rate premature to deny the possibility of such "vital force," and yet perhaps, in spite of the effects produced by certain specially endowed individuals, it is too early to postulate its existence as a fact.

It will be evident that many methods can bring about a state of hypnotic sleep, but that the basis of all is the underlying element of suggestion, and it is this also which puts the mind of the hypnotised subject *en rapport* with that of the operator and brings it completely under his control.

CHAPTER III

PHENOMENA IN THE WAKING STATE

WE have seen that as suggestion is at the root of hypnotism so also it is the basis of the sleep state; but suggestion is moreover able to work apparent marvels in the waking condition when the subject is practically in his everyday state. There is a range of phenomena, most interesting in character and most illuminating in scope, which serves as a very valuable bridge or connecting link between the phenomena of everyday life and those of hypnosis. These experiments are quite easily performed, there is no possible danger attaching to them, they involve nothing whatever uncanny, and yet they are most instructive and shed much light upon the action of mind. We give in this chapter a general description of the various experiments, but definite instructions as to how to perform them will be found in the chapters of Part II. The different functions of conscious and subconscious minds should be remembered, and particularly the unforgetting memory of the latter and the susceptibility of that mind to control by suggestion.

Often enough we find a child or a grown-up

suffering from toothache, headache or some such nervous ill, and we may utilise the opportunity thus presented for our first illustration. We start by asking the sufferer if he wishes to be cured and is prepared to go to some little trouble to bring it about, and of course we receive an affirmative reply; then we assert quite confidently and decisively, "Very well, I can cure you." We only insist as a condition of cure that he shall follow our directions implicitly. Then we take a slip of paper and write upon it very clearly some suggestions, somewhat after the following pattern—

1. I HAVE NO PAIN.
2. MY TOOTH IS PERFECTLY COMFORTABLE.
3. I FEEL QUITE WELL AND HAPPY.

These suggestions, it will be observed, absolutely contradict the state of affairs which actually exists, and they throw the mind forward to the condition we wish to bring into being. The existing pain and discomfort, which are by no means figments of the imagination, already act as strong suggestions in the direction of pain, and our sole problem is how to implant the curative suggestions sufficiently forcibly in the mind so as to overcome the opposing ideas, and thus pass into action and produce the desired physical result. For this some degree of concentration will be necessary.

We therefore give the slip of paper to the sufferer

and bid him fix his attention solely upon the suggestions, to think of nothing else whatever, to build them forcibly and strongly into his mind, and to **MAKE** himself believe them. Then we say that at the end of six minutes by the clock the pain will be gone, and he will be well; but we specially emphasise the fact that the result comes through concentration on the curative idea, that slack thinking is useless, and that it will require the utmost energy he possesses. So we start him on his six minutes' concentration, telling him that he is not to argue or reason but just to **WORK** at the suggestions we have given him. After two or three minutes we may just confidently say, "You are feeling better already—soon you will be quite well." Then about a minute before the clock points to the expiry of the six minutes we suggest aloud, "In one minute you will be perfectly well. Thirty—twenty—ten—five—**NOW** you are perfectly well—your pain is all gone—you feel perfectly right!" Then the patient **OUGHT** to be perfectly fit and comfortable and will be so if the conditions essential to success have been complied with.

We, however, quote this little experiment by way of illustration, we do not advise that the first trial should aim at the comparatively advanced stage of relieving pain; before this is attempted the ground should be prepared by preliminary work so that the requisite confidence may be

obtained and the truth of the principle demonstrated. From this simple experiment it will be obvious that a very great deal depends on the attitude, manner, gesture, voice and general decision of the operator; unless he is confident and impressive he will in many subtle ways send out weakening suggestions and destroy the effect of his own efforts. A hesitating manner, an apologetic demeanour, the least trace of nervousness or diffidence will mar the whole experiment, while if the subject treats it as a joke or in an inattentive fashion, or if he allows himself to wonder or wander instead of thinking along the definite track of the suggestions, he wastes his own time and that of the experimenter, for no good result can accrue under such circumstances.

The matter must be taken seriously and with an open mind, though we are quite prepared to admit that superficially the expectation of a cure from such a method seems somewhat far-fetched. That, however, merely demonstrates that, since cures *do* so result, the superficial expectation is wrong. We ourselves have performed this experiment, not once but many times, with little boys who were crying with the pain beforehand and yet were completely cured after. It offers a little preparatory illustration of the influence of mind over the body, and at the same time helps in relieving a certain amount of pain. Of course it will be understood that the suggestions can be

given any desired turn to suit any particular case, and any of the lighter nervous pains can be so treated, but in any case it is not desirable in the early days to attempt to deal with more serious or deeper-seated pains; for these experience is highly desirable.

We will now take an illustration of a different type, and for this we choose a person who, for preference, has some interest in the subject and is willing to co-operate. A subject who is capable of some degree of concentration, who is not deficient in will-power, and who is nevertheless able to "relax" will yield the most satisfactory results. We ask him then to stand up and to put his hands together in front of him with the fingers interclasped. We bid him push his palms hard together, to grip tightly, and at the same time to imagine that he is unable to unclasp his hands, or better still, to keep on thinking to himself, "I cannot unclasp my hands—I cannot unclasp my hands!" We place our hands outside his and firmly press them together, at the same time asking him to look us straight in the eyes; he must not be allowed to remove his gaze for an instant, nor on our part must the gaze flicker or falter. Now we say to the subject in a positive tone, "Your hands are sticking together tight—tight—you cannot get them apart—the harder you try the tighter they fasten—you cannot unclasp them—etc., etc.," meanwhile we continue

to press his hands tightly together. The suggestions continue with increasing vigour and decision until at the climax we remove our hands and the subject finds that his hands are actually fixed, they feel as if great weights were pressing them together, immovable; all muscular action is inhibited.

So long as we keep his gaze fixed on us and we continue the suggestions, so long will his hands continue clasped; but as soon as we cease giving suggestions the idea begins to weaken under the influence of auto-suggestions which tell him that of course he can do what he likes with his hands. We can at any moment terminate the experiment by telling him to stop trying to pull his hands apart, and then giving him definite suggestions, "Now you can unclasp your hands again—all right—perfectly right now." We thus intensify the natural suggestions already in existence and the freedom of muscular action at once returns to him.

This is really a most illuminating experiment, the effect of which is only to be fully realised by actual trial, and it illustrates the underlying principle of the whole of hypnosis, the influence of suggestion. When this has been successfully performed and the power demonstrated both to the operator and to the subject, there are many other experiments which may be entered upon with their success practically guaranteed in advance by the success of this typical experiment. We next ask

our subject to stand up before us and to look us straight in the eyes. The purpose of thus holding the subject's gaze is to keep his attention strictly and solely upon the matter in hand; directly his gaze wanders alien impressions are telegraphed to the brain, his attention is distracted and the concentration broken. Having secured his complete attention, we place our hands lightly one on each side of his head, and we assure him that as we draw our hands forward he will be compelled to follow. Then as we draw our hands slowly away in front of him his balance commences to sway, and finally he does follow and fall forward, and we must catch him and support him else he would fall to the ground. In similar fashion we can make him fall backwards.

Many phenomena which show the effects of muscular inhibition can also be performed without any difficulty with a subject who has successfully responded to the earlier tests. We merely give these here in brief review, leaving definite directions for the experimental production of these and other phenomena to subsequent pages.

Again we invite our subject to stand up (and all this while, be it remembered, he is in a purely normal condition and in full possession of all his faculties), and we tell him that by means of a few passes down his arm we are able to render it stiff and rigid, so that he cannot bend it. In due course it becomes so. We do the same thing to his leg,

and tell him that he can no longer bend his knee and that he must therefore walk with a limp; then we lead him about the room and he walks stiff-legged or with a limp until we remove our gaze and reverse the suggestions. We place his arm in a horizontal, a vertical, or in any other position, and fix it there by mere suggestion and passes, and what is more he will not feel muscular fatigue to anything like the same extent as he would in holding the arm for any length of time in such a position in the normal condition.

Next we ask our subject to seat himself in a chair (being, as he is, a martyr in the cause of science), and with a suggestion or two and a few passes we render him unable to rise from his seat, try as he may; again we alter the suggestions and as he stands we make it impossible for him to bend his body so as to be able to sit down. In short, he is as plastic material in our hands and his muscular action is completely under our control, owing to the voluntary and temporary suspension of his own auto-suggestive mental attitude.

The normal mentality may be likened to a stream with a definite momentum of its own, and in these experiments the subject willingly and of intention surrenders that momentum and his mentality becomes static, ready to be reversed or turned in any desired direction at the will of the operator. This is exactly the attitude in real life, be it noted, which makes for failure and for in-

significance, and for becoming the tool, plaything, or dupe of a stronger mentality.

Having successfully carried out these simpler tests, we now proceed to phenomena of another type. Turning suddenly to our long-suffering subject, we confidently and even aggressively inform him that he has forgotten his own name, that he cannot possibly recall it! His bewilderment as he tries to remember it will be curious to witness, but he will nevertheless be unable to do so until we cease or reverse the suggestions. We might even in this case suggest that his name was something else, and in his quandary he would quite likely agree, but this of course is a much harder test than the actual forgetting. We give him pen and ink and tell him that he can write anything except his own name, but that for his name he will be compelled to put a dash; and so, to his astonishment, it is actually the case. This type of phenomena can then, as in the other types, be extended and multiplied indefinitely with many variations and developments. It is astonishing and indeed without demonstration almost unbelievable, but there is no difficulty in its production, it requires no special gifts and no apparatus, there is no sleep state whatever and no possible danger; but we would defy any one to take part in these seeming miracles, whether as subject or operator, without obtaining an entirely new and vivid conception of the powers, and also the

limitations, that lie latent in the mental make-up of each and every one of us.

We may explore yet another range of phenomena, one which is more readily produced with some subjects than others; and for this we must try to enlist the services of a person who is a good "visualiser," that is to say, one who is able to call up vivid mental pictures. These subjects will generally be found among the less material and more imaginative folk, such as artists, writers and musicians. If the subject who has so far co-operated in our previous experiments is so constituted, then so much the better, but in any case it will be well to try this experiment only with some one who has already answered to some of the previous tests.

We procure a crystal gazing ball, or as a quite successful substitute we put a spot of two or three drops of black ink on a white plate, or even at a pinch we may make use of the ink in the ordinary prosaic ink-bottle. The subject is then asked to call vividly to mind the picture or image of some known person, to visualise him with care and detail, and to make the mental image as clear and definite as possible. He will close his eyes in order to recall the mental image, and, when he assures us that he holds it clearly in his mind, we tell him to open his eyes and assure him that he will then see the person he is thinking about quite vividly and really depicted in the crystal or the ink-spot. At

first he may see nothing, or the vision may be cloudy, but presently it will seem to clear and he sees, apparently objectively, the subject of his own mental conception. Instead of a person a well-known scene or landscape may be recalled, and it will probably be found that not only are the objects vividly depicted but that they seem to have an independent life and action of their own. In fact, the experiment appears so very wonderful and unusual that the ease with which it can be performed will be likely to surprise the experimenter. Here again the principle is capable of extension, and a person may be led to visualise a wholly imaginary object or picture upon our suggesting to him the details and description.

These experiments are put forward as typical of what can be performed, and of what we actually have performed with subjects in the waking state, without any mention or sign of any sleep condition, and with subjects who have never been in any induced sleep or under any degree of hypnosis whatever. Requiring, perhaps, a certain knack and qualities of confidence and command on the part of the operator, and of receptivity in the subject, they can nevertheless be duplicated with much facility. We do not think it is possible to overestimate their utility and significance. They demonstrate to the full in unmistakable fashion the underlying basis of hypnosis; they put beyond question the powers of the mind over the body, and

the ability of suggestion to inhibit or stimulate muscular and mental activity.

It goes without saying that the results are unexpected and striking to the average individual, but, remarkable as they are, we cannot but think that their greatest value lies in their purport, in the possibilities they indicate for the ordinary person in ordinary life. Herein lies the importance of the fact, upon which we have before laid emphasis, that the subject is awake and in full possession of all his senses, and yet we see this remarkable demonstration of the effects of suggestion. The sleep state we must admit to be normal and artificially produced for the purposes of hypnosis, yet though the phenomena therein shown differ in scope and degree, they do not differ in principle from those with which we are now familiar. We venture to think, however, that the exploration of the specific sleep states, as apart from light somnolence and experiments in waking or non-comatose suggestion, is the prerogative of the hypnotic specialist or the medical practitioner, and should be confined to such.

The mere fact that suggestion is so extraordinarily powerful a weapon demands careful and skilled use on the part of the user. It is quite possible, for instance, to remove pain under the influence of hypnosis and to imagine that the ill is cured, whereas all that has been removed is the symptom of pain, and under the guise of seeming

cure the ill may increase until at length irreparable damage is done. Moreover, some of the phenomena are of so startling and unusual a character that they are best treated by those whose experience of pathological and abnormal states is a matter of training and life study; and even they may find themselves at sea when confronted with some of the purely psychic phenomena which occasionally obtrude themselves.

No definite line can possibly be laid down as to where the absolutely normal ceases and the hypnotically abnormal begins, since suggestion pervades the whole of waking life, and neither can any hard-and-fast line be given as to where mental phenomena merge into the psychic. We know that "fools rush in where angels fear to tread," and while we think that the demonstration of mental possibilities, as here outlined in the waking experiments, is desirable and in the highest degree instructive, we yet feel constrained to utter a word of warning against the dabbling of sensation-seekers in the deeper phases of the sleep state of hypnotism.

CHAPTER IV

PHENOMENA IN THE SLEEP STATE

IN dealing with this branch of the subject one suffers from the superabundance of material from which to draw. The phenomena are so extensive and numerous and so varied in character that it is extremely difficult to give such a bird's-eye view as is demanded by the exigencies of a popular manual. We will, however, take the phenomena we have already described as a basis, and will proceed along the lines of inquiry that they have indicated. We should not expect that the mere fact of a person passing from a waking suggestible state into the more suggestible sleep state would alter the character of the phenomena, since suggestion still continues its paramount influence; nor, indeed, does it so alter the character, but it does increase its scope and intensity. The state is one of greatly increased concentration and augmented suggestibility, and the deeper the sleep the greater the response.

All the muscular phenomena that were produced in the waking condition can now be still more readily exhibited; at the word of command muscular rigidity can be produced and the limbs

or any part of the body rendered stiff and motionless, until released at the word of the operator. An experiment which has obtained some vogue amongst hypnotists of the baser sort who appraise it at the level of a sensational show, is to render a person's body rigid and cataleptic by means of suggestion and passes. While in this state he may be placed bridge-fashion, with his head on one chair and his heels on another, and the rigidity is such that two or three men may then stand upon his body in the middle without producing any flexion; the limit of rigidity is simply the limit of the breaking strain of the muscles. Practically anything of which muscular action is inherently capable can be brought about by hypnotic suggestion, and almost anything can be as readily inhibited; the patient is for the time being at the mercy and control of the operator.

We saw in our first illustration that it was possible to remove pain by implanting still more strongly the idea of painlessness and well-being, and in the sleep state this loss of sensation and insensibility to pain can extend to truly remarkable lengths. Pain can be inhibited in any particular part of the body, and the surface of the skin can be rendered indifferent to pin-pricks, or even to the driving of needles through the flesh, and in the deeper phases complete anæsthesia results. Dr. Milne Bramwell records some eighteen cases of parturition when the mother was delivered

of child while under the influence of hypnosis, with the consequence that where the pain was not altogether obviated it was reduced to a negligible quantity. A case was related to the writer by a medical man where a delicate operation was necessary upon the eye, and the patient was a lady of advanced years to whom it was not possible to administer an ordinary anæsthetic. She was, however, hypnotised and the operation performed with complete success. But although the use of hypnosis in this way has many advantages and is free from all danger and from unpleasant after-effects, the objections to its use in place of the ordinary means lie in the facts of the widely differing degrees of suggestibility shown by the patients, the time taken in inducing deep hypnosis, and the absence of familiarity with the process evinced by the average medical practitioner.

The physical effects that can be produced upon the body under hypnosis are innumerable. By mere verbal suggestion the pulse may be accelerated or retarded, and the temperature raised or lowered; sensation may be produced in any desired form just as easily as pain can be overcome. The action of the bowels can be regulated and all the normal functions of the body restored or disturbed, as the case may be, by the action of suggestion; any desired emotions will be experienced by the subject, and he will show every symptom of pleasure or otherwise that would naturally be dis-

played in such case. The fact should never be forgotten that the conscious mind in this hypnotic sleep is in abeyance, and with it the faculties of reason, argument and comparison; consequently the subconscious mind is concentrated to such an extent upon the suggestions given to it that such are for the time being more real than the actual, and truer than the truth. But while the physical phenomena are interesting and striking, yet the results that may be seen in the mental realm are of greater import and significance.

It will be remembered that we showed the possibility of inducing temporary forgetfulness in the waking state by causing our subject to be unable to remember his own name, and this question of memory is one of distinct importance. The memory of what has occurred in the deep sleep is not carried over into the waking condition, and the awakened subject cannot recall the events of that hypnosis, but under a second hypnosis the events of the first can be remembered. The record is not expunged, it merely lies in a different stratum of memory. In hypnosis events long since normally forgotten can be brought to mind, for the subconscious has everything that has ever been experienced in the life latent in its possession; it is the storehouse of all our past ideas and impressions, and hypnosis gives us the key by means of which we may obtain access to its accumulated records.

A case was recently reported in the London press in which a man was discovered suffering from a complete loss of memory, and there was nothing upon his person to lead to identification. He was taken in charge by the police, and at the station he was put under hypnosis by a medical man. In this state he was able to write his own name and address and that of a relative, who promptly came and took charge of him. The memory was there, but had lapsed from consciousness, and the effect of hypnosis was to restore it to the normal mind. Hypnosis has also proved of great use in restoring the use of faculties which have been temporarily lost as the result of nervous shock.

In the waking state we prevented the remembrance of the subject's own name; in the sleep state such restrictions and inhibitions can be brought about with the greatest ease; normally, however, the memory under hypnosis is extended and heightened in common with the other sense impressions, and with the aid of suggestion memory can extend to extraordinary lengths. The late Col. de Rochas, in France, supposed that he had been able to elicit from subjects in the hypnotic trance memories of previous incarnations. But these experiments cannot be taken as in any way conclusive, since the subconscious mind possesses very complete powers of fabrication. Under the influence of hypnosis, as Hollander remarks, "false

memories can be suggested, as when I say to a subject: 'Of course you remember we drove to Richmond yesterday,' and if at all plausible that we may have done so, the suggestion will take effect, and HE WILL AT ONCE BEGIN TO RELATE ALL THAT HE BELIEVES WE DID AT RICHMOND."¹ This point is of obvious importance.

The researches of Professor Freud have also shown that the record of a sudden shock, some nerve crisis, or some suppressed desire will sometimes persist in the subconscious memory long after it has been normally forgotten, as a species of mental festering sore, and in such cases may produce troubles of widely differing nature which seem to have but little connection with their real source. Hypnosis is often of the greatest assistance in reviving and tracking back these old memories until the hidden root of the trouble is revealed and then remedied by suggestion.

Hallucinations are a very frequent phenomena of the sleep state, and may apply to all the regions of sense. The easiest to produce perhaps is that of the perversion of vision: we may point to a picture and say to the subject, "You see that looking-glass there; go and look at yourself in it," and he will be able to see himself as we suggest. In making our subject "see things" in the crystal or the spot of ink we induced visual hallucination, and this under present conditions will be

¹ *Hypnotism and Suggestion*, p. 78.

easier still. We can also play upon his auditory sense by saying, "You hear that clock ticking away loudly there, one—two—one—two—one—two!" and he will hear it; or we may bid him stroke "this fine dog" when we give him a fur mat: his subconscious accepts the idea of a dog because we have suggested it, and then it automatically sets to work and fills in all the logical details and there is the dog! Quite a simple process, we observe, and strikingly analogous to the way in which we are apt to see what we expect to see in ordinary life.

Let us tell our subject that it is impossible for him to see Smith or Jones, and though they may be right in front of him he will not perceive them, they will have taken on the garments of invisibility so far as he is concerned. It is owing to the extraordinary strength and vividness of the suggested idea that a subject may be made to drink objectionable liquids and even enjoy them, under the impression that he consumes rare vintage; and it is most curious to note that these noxious compounds do not have the deleterious effect upon the body that they would have if taken in the normal state. It has been ascertained as a fact, and is mentioned by Lloyd Tuckey, that "persons in the hypnotic state . . . are able to ingest without evil results much larger doses of poisons than can be taken in the normal condition, and that the bites of venomous serpents are very much less likely to

prove fatal than in the waking state.”¹ The subject may even be given ammonia to smell in the belief that it is scent, and the effect produced upon him is, strange to say, the effect of scent and not of ammonia !

All these various experiments, many of which involve the taking of considerable liberties with the organism of the subject, are now sufficiently attested on the authority of many leading writers to be admitted once and for all as facts, and we can hardly think it justifiable that further occasions of what practically amounts to playing pranks with another person's body should be encouraged for mere curiosity's sake or for show purposes.

The effect of consciousness upon the body is to limit its powers in many directions; in hypnosis this limitation can be removed by suggestion, and the extra range of capability then shown amounts almost to a revelation. The actual physical strength put forth in hypnosis is often far above the normal limit, the weight-lifting capacity may even be doubled, and we find an instructive parallel to this in the abnormal strength of mania, which is another phase of subconscious action. It is self-consciousness that throws a thousand difficulties in our way when we enter upon the practice of the dramatic or elocutionary arts, and these difficulties can be swept away in an instant. The subject is told that he is a great speaker and that a large

¹ *Psychotherapeutics*, p. 169.

audience awaits the exposition which he is about to give of his well-known views on strict temperance; he will then deliver a speech in a manner far above his normal standard. In reality it is not above his normal capacity at all, but the liberation from the effects of his own hampering auto-suggestions make the result seem almost miraculous by the contrast. Our innate capabilities come into full play only when the auto-suggested harmful and insidious effects of diffidence and incapacity are removed.

When our subject has delivered himself of his (suggested !) views on temperance he may be again commanded to propound the sentiments which the company knows he has always held in favour of moderate drinking ! He will then cheerfully and unwittingly controvert all his previously uttered views, and he could even be induced by judiciously implanted suggestion to give voice to any desired theories, sane or otherwise, and quite irrespective of what his normal opinions might be. We may tell him that he is some well-known personage and he will adopt the style, manner and diction of that person so far as he is acquainted with him, and indeed he does but mirror in his speech and bearing the suggestions which are given to him.

In dramatic work in normal life it is generally recognised that unless a person "lets himself go" he can achieve no large measure of success, and it is just this "letting go" of every hampering

idea and concentrating upon the suggested idea that is effected in the sleep state. Consequently, as might be expected, we find the dramatic power of a hypnotised subject is on a much higher level than when he is in the normal condition. Moreover, in addition to this liberation from auto-suggested restrictions, a general heightening of the perceptions occurs in hypnosis, in some cases to a marvellous degree. Mesmer frequently induced clairvoyance in his subjects; that is, they were able to see, in a manner transcending the ordinary methods of vision, things and events that were occurring at a distance, and that were invisible to normal sight. Modern research with special and somewhat rare subjects seems to show that this is at any rate not impossible. Cases, of course, are known in which clairvoyance is a natural inborn faculty, or one which has developed spontaneously in normal life, so that in introducing it as one of the rarer phenomena of the hypnotic sleep we are in no way straining the reader's credulity.

The increase of the sensitiveness of the subject is very frequently such that he is able to get impressions by means which are not at first sight obvious, and very many experiments have been vitiated and robbed of their value because this susceptibility has been overlooked. Dr. Peebles cites the case of a subject to whom he was able to transfer his suggestions by thought alone without the intervention of speech or other means, and he goes on

to say that he was thus enabled to transfer a whole speech to him, which was duly delivered. This sympathetic *rapport* between the subject and the operator is very real, and for this reason it is essential that the operator should have full confidence in his own ability, for should this confidence waver the slightest symptoms might be seized upon by the super-sensitive subject, and the verbal suggestions given by the operator might be completely counteracted.

Dr. Peebles' case of the mentally transferred speech is an illustration of what is understood by telepathy, that is, thought transference by other than the normal means. The subconscious mind of the subject in the sleep state is abnormally alert, and though it is the usual means through which telepathic impacts are received, yet in hypnosis the conditions are very specially favourable. The transmission of ideas without contact in the normal state has been a matter of some investigation, and has been proved to be a fact beyond the explanation of coincidence. The late Mr. Podmore wrote an interesting manual upon the point, entitled *Apparitions and Thought Transference*; but when the subject is in the sleep of hypnosis such thought transference is much facilitated and the results are frequently striking. The exaltation of some of the other senses is also productive of strange results, and although the subject may appear to be fast asleep and particularly unimpressionable

and lethargic, yet the senses nevertheless may be keenly alert. Experiments have shown that such articles as salt, sugar or quinine placed upon the tongue of the operator can produce their distinctive effect on the sense of taste in the subject, while the sense of touch can be so heightened as to enable him to note minute differences—such as the number of pips upon a playing card—which would not be noticeable in the normal state.

But the phenomena of the hypnotic sleep are so varied in type that one cannot hope to do more than give a general indication of their character. There are many books of more ambitious scope which are full of detailed experiments such as we have outlined here, and they are most valuable for the purpose for which they were written, but the danger is that in the interesting mass of detail which calls for notice the general sense of balance may be lost, and the real significance of the subject overlooked.

The important point is not that the phenomena should be possible, but that we should apply to the matter that truly American query, "Well, and what's the good of it, anyway?" To compile a list of phenomena new and strange has its uses, and no doubt to the technical student is valuable and even essential, but the man-in-the-street may legitimately ask how it concerns him. Unless the phenomena do concern him he may certainly be excused if he refuses to spend time

in their investigation, but we shall be at some pains to explain exactly how they do concern him, and how the principles upon which they rest are ever-present influences in his daily life. A man who is ignorant of his own forces must ever be at a disadvantage as compared with the man who knows, and must ever lag behind in achievement when measured by the standard of his innate possibilities.

CHAPTER V

POST-HYPNOTIC SUGGESTION ; PSYCHO- THERAPEUTICS

A BRANCH of the subject which brings to light phenomena of considerable interest is that known as post-hypnotic suggestion. Herein suggestions are given during hypnosis to take effect only after the hypnosis is terminated and the subject has resumed the normal condition. It is a well-known fact that unless a suggestion is completely removed or neutralised it may persist into the waking life, and of course where it is our aim to suggest improved habits of thought or action it is highly desirable that it should do so. Dr. Moll, of Berlin, cites a case where it was suggested that a photograph was imprinted on a subject's visiting card, and the illusion persisted for some two years after. These are post-hypnotic effects, but not strictly what is understood as post-hypnotic suggestion. If we suggest to a subject before he awakens that upon awakening he will proceed to adjust his tie, or perform some other little action which is not incongruous, he will do so and will consider the movement quite spontaneous. This is post-hypnotic suggestion, and the susceptibility

of the patient to such will increase with each trial.

We would again point out that the suggestion lodges in the subconscious mind and at the prescribed time it is, as it were, "shot up" into the conscious mind and achieves its object. The subject always thinks of the idea as originating in himself, and if questioned as to why he did such and such a thing will often be at considerable pains to invent reasons to justify the action and to make it seem plausible. He is, indeed, totally unable to discriminate as to the real origin of the idea, since it comes to him by way of the subconscious mind, which is also as a matter of fact the source of his self-originated ideas. In waking life we see exactly the same principle at work; we are, perhaps, given a letter to post and we put it in our pocket with the mental idea, "Now, when I pass the Post Office I must remember to post that letter." We may forget all about it until we are actually passing the office, and then the suspended suggestion suddenly takes effect and the memory of the letter is shot up into consciousness.

Some very interesting experiments in post-hypnotic suggestion were made many years ago by the late Mr. Edmund Gurney and Professor Barrett, and are recorded by the latter thus: "A subject was hypnotised and told to wake up in a certain number of minutes and then write his name. There was no timepiece in the room and

the subject had no watch. At the precise minute he woke and mechanically wrote his name, wholly ignorant why he did so, nothing being remembered of the command when the subject was awake. Again and again we tried, with periods of longer duration, such as thirty-two, fifty-five and ninety-six minutes; there was not the least mistake and no means of his gaining any knowledge of the time by ordinary perception.”¹ Professor Barrett also notes the phenomena of post-hypnotic hallucination, recording that, “an entranced subject, on being told that he would see his friend B—— at a certain time after he woke up, when the time came actually believed he had met and clearly seen the person named, and related the fact to others, though fully aware B—— was at that time in America or elsewhere.”² This is a very good example for showing how entirely real the suggested ideas appear, and it also demonstrates how completely a man may be tricked by his senses even when he is thoroughly wide awake.

Just as we unconsciously use this post-hypnotic principle—or “delayed” or “suspended” suggestion as it might be better called—so also does the medical man use it, wittingly or unwittingly, in giving his prescriptions. A poor hospital patient was handed a prescription by an eminent physician with the assurance, “Take this, it will do you good.” At the next visit, being asked for the

¹ *Psychical Research*, p. 91.

² *Ibid.*, p. 95.

prescription the man replied that he had swallowed it and that it had done him a power of good ! The delayed suggestion, supplemented by the eager faith of the patient, achieved the desired result. The bread pill or the orange water will often bring the desired result when supplemented by the suggestion that they will effect a cure, while drugs known to have a certain result may even produce the very opposite effect when the suggestion and the expectation support it. In fact we are beginning to realise that in many cases and with many patients the mental expectation, the faith, is a far more potent influence in cure than the actual medicine, and also that drugs owe their effect, at any rate in part, to the expectation of their specific effect aroused in the mind of the patient. A case is on record where the fact that a man DREAMED that he had taken a dose of castor oil was sufficient to produce the anticipated effects upon the bowels in due course.

In treating such nervous affections as insomnia direct resort is made to these post-hypnotic principles; our subject is told, "To-night when you lay your head on the pillow you will sleep very soundly—you will fall asleep at once—your eyes will be heavy, etc., etc.," and at the prescribed time the suggestions will begin to operate. Treating a patient somewhat in this style, Dr. Betts-Taplin¹ records how a patient suffering from persistent

¹ Betts-Taplin, *Hypnotism*, p. 85.

insomnia failed to keep his second appointment, and later sent an apology for having missed his appointment through over-sleeping himself !

For all nervous and functional derangements there is no doubt that suggestion is a most valuable remedy ; it matters not in what guise it may be presented, whether as hypnosis pure and simple, or suggestive therapeutics with mere somnolence, or re-educative suggestion, or in the cloak of Christian Science, Mental Science, Spiritual Healing or what not. Underlying each and every one of these is the fundamental relationship of operator and subject, of healer and patient ; the operator to be the ostensible means of healing, and the subject to bring as his share to the bargain the requisite faith and expectation, or at the very least non-resistance.

The cures which stand to the credit of these variants of suggestion are legion ; they cannot be explained away, and it is the merest folly to underestimate or ignore them. In suggestion we have a power for therapeutic purposes whose scope is as yet unfathomed, while its efficacy when used for the preservation of health and as a preventive of disease offers a field that is as yet practically unexplored. Naturally nervous and functional cases, being specially amenable to mental treatment, bulk most largely in the list of psychotherapeutic cures, but it begins to be evident that treatment need not necessarily be confined strictly

to such cases. "We have seen that the powers of the conscious mind over the body are well-nigh immeasurable; and knowing, as we do now, that our old division into functional and organic diseases is merely the expression of our ignorance, and that all diseases, even hysterical, involve organic disturbance somewhere, we are prepared to believe that faith and other unorthodox cures, putting into operation such a powerful agent as the un-(sub-)conscious mind, or, if you prefer the formula, "the forces of nature," are not necessarily limited to so-called functional diseases at all."¹

Christian Science is, strictly speaking, neither Christianity nor Science, but it is based upon suggestion, and the effect of dressing it up as a religion is to heighten and intensify the suggestive effect already developed to a great length by the many attestations of cures. Beyond doubt many wonderful recoveries are attributable to this cult, and in so far as it has produced results it has justified its existence, but that need not blind us to the fact that the underlying basis of cure is suggestion.

Elbert Hubbard, that breezy American writer, has said: "Christian Science has eliminated the doctor, reducing the rank of priest to that of reader, and thrown away the bell, candle and curse, but still finds it expedient, if not absolutely necessary, to have its 'book' and its 'church.'

¹ Schofield, *The Unconscious Mind*, p. 338.

And behold one great Life Insurance Company has instructed its agents by circular thus : ' Christian Scientists as a class are extra good risks and should be solicited.' " ¹

Free hypnotic clinics have been established with much success in Russia for the treatment of alcoholic excess and inebriety by suggestion. " As a rule, the patients are at first hypnotised three times a week, and this is done less frequently as the suggestions take effect. The duration of the treatment, according to the gravity of the case, may vary from a few weeks to several months." ² Many writers have also endorsed hypnotic suggestion as a valuable curative agent in such cases, and it has been applied with considerable success to the cure of the drug habit and other undesirable tendencies. Hypnotic methods are of special importance in that they can " minister to a mind diseased," and are able to reach and modify a condition which cannot be touched by drugs administered through the stomach. The " mind diseased " can only be affected in indirect ways through the general health when medicine is relied upon, but suggestion goes straight to the root of the matter and attacks the disease at its source in the mind. " Fixed Ideas," monomanias, and phobias—that is, fears of one thing or another, of traffic, of open spaces or closed ones, of high

¹ *Health and Wealth*, p. 42.

² Hollander, *Hypnotism and Suggestion*, p. 254.

elevations or anything else—are all auto-suggestions which have reinforced themselves until it is all but impossible to dislodge them in the ordinary way. Some strong mental remedy is called for which shall restore the normal working and balance ; and it is just this need which psychotherapeutics can meet.

Like Aladdin's "New Lamps for Old !" bad habits can be exchanged for better ones, old ideas can be revised and given a bias in a new direction, latent forces and emotions can be restored to activity, and thus the mind can be brought back to a normal condition and the usual culmination to these disease-producing states avoided. "It is auto-suggestion that fills our asylums with monomaniacs. That long-continued and persistent dwelling upon a single idea often results in chronic hallucination, is a fact within the knowledge of every student of mental science."¹ It is hypnosis, or some variation of the principle of suggestion which offers the only rational cure for this maleficent auto-suggestion, by introducing into the mind a still stronger and more potent suggestion in a desirable direction, which will neutralise or reverse those which are now rendering the mind diseased.

Dr. Hollander gives particulars of a case which illustrates the possibilities of reformation of character under hypnotic principles, as follows :

¹ T. J. Hudson, *Law of Psychic Phenomena*, p. 198.

“Patient, twelve years old, was disobedient and quarrelsome, obstinate, often mute when thwarted, at other times breaking out in violent attacks. Although so young, he was given to perverse habits, and led other boys astray. For this reason he had to change school frequently, and his parents being unable to manage him, and fearing for his future, sought advice. There was nothing organically wrong, only his character. A somnolent state was produced, sleep not being aimed at, yet post-hypnotic suggestions of the nature of a re-education process acted well. He became a moral, obedient, diligent youth in a short space of time, and went back to school. Excellent reports were received.”¹ Cases such as this can easily be multiplied; they are not unique, indeed they do but indicate the normal possibility of these mental remedies. The ultimate effect is, of course, no more than that aimed for by every honest schoolmaster, but when the scholastic world learns a little more of the influence of suggestion much finer results will be achieved.

Many cases of hysterical paralysis and other obscure nervous troubles prove utterly intractable to the ordinary forms of treatment; sometimes these yield to manipulation by electricity or massage, but it is more than likely that the actual element of cure in such cases consists in the faith or expectancy which the novel methods arouse. Anything which tends to appeal to the senses by

¹ *Hypnotism and Suggestion*, p. 230.

reason of its unexpected character, its impressive paraphernalia, its religious associations, or even its monkey tricks, starts in the case of some people with an element of success already assured. Hypnosis, however, in the case of such nervous conditions is the one remedy most likely to prove efficacious. It is not possible to consider mental and physical conditions entirely apart; so common a complaint as nervous dyspepsia, for instance, may be induced by continued worry, and though possibly we might suggest away the symptoms for a time we could only truly CURE the indigestion by eliminating the worry. This involves suggestion to the extent of completely altering the mental outlook, a practical re-education of the patient, and it is obvious that this calls for a great deal more than mere hypnotic technique in the healer.

Here, then, we see that the application of hypnosis to the cure of sundry nervous complaints brings us to a question of re-education, even to a philosophy of living—a subject we cannot attempt to enter upon in these pages. All suggestions that are given to a subject are incorporated for all time in his subconscious mind and become part of his mental make-up, and although we may seem to obliterate one suggestion with another we do not in point of fact do so. We give one suggestion and it takes effect, such as, for instance, that he cannot unclasp his hands; then we give him another and assure him that he can do so. The

first suggestion is not obliterated, any more than we obliterate a 2 lb. weight by putting 2 lb. of sugar in the other scale; it is neutralised, but it is just as much in existence as it was before; so also the first suggestion is still on record although counteracted by the second. Herein we see the reason why the experiment is easier on a second occasion; the first suggestion is already there, acting as a foundation for subsequent ideas. This is also why hypnosis becomes increasingly easy with the same subject. But when we talk of "removing" a suggestion the term is a misnomer; we cannot remove it, we can only neutralise it. Hypnotic experiences, like those of every day, are part of us for all time.

It is thus obviously of the greatest importance that the suggestions in therapeutic work should not only be upbuilding, but that the aim ever to be kept in view is that the patient should by their means become self-contained, self-supporting, self-reliant; and that his own latent powers of self-direction and control should be brought into play.

Utilised in this way, hypnosis and suggestion bring an influence to bear upon the character, such as is supplied by no other means; its possibilities are immense and its value incalculable. But as we delve thus deeper into the possibilities, the responsibilities we lay upon the operator increase at a rapid rate; he is no longer a person

merely skilled in hypnosis and suggestion, but he becomes instead a healer of the mind as well as of the body. His influence and suggestion may not, indeed, be potent enough to stay the course of every disease, but he can assuage the pain and help to bring kindly sleep, and so assist the healing forces within, the *vis medicatrix naturæ*, the divine element in man—if you will term it so—to restore the lost balance. He can stem the ravages of evil-working auto-suggestions and liberate the most powerful of all forces, those that make for health and well-being, and enable them to manifest and come into play and bring back the desired health. “Can we,” says Professor Dubois, of Berne, “by means of the mind, by our moral deportment, escape illness, prevent certain inborn functional troubles, diminish or suppress those which already exist? To this question I boldly answer ‘YES.’”¹

This, then, is the function of therapeutic work in the realm of mind, thus to neutralise bad auto-suggestion unconsciously or ignorantly accumulated and so to set free the natural life forces to do their beneficent work. It is within its power not only to overcome the evil suggestion with good, but to give such strength to the healthful thoughts and ideas that the mentality acquires, as it were, a momentum towards health. The mentality is then no longer static, ready to be acted upon

¹ *Influence of the Mind on the Body*, p. 19.

alike by the forces of order and disorder and swayed hither and thither by the gusts of circumstance, but it possesses a definite bent towards health of mind and health of body, working along the lines of Nature's progress towards its own evolution.

CHAPTER VI

AUTO-SUGGESTION

WE have shown that the principle of suggestion operates in daily life, and gradually merges into the intensified suggestibility of hypnosis. As Münsterberg remarks: "There is not the slightest reason to consider hypnotism, with all its ramifications, as in any degree mystical because of its weird and alarming results. We may not understand every detail as yet, but nothing need suggest that other principles are involved than those in daily mental activity."¹ We have also shown that many of the phenomena generally reckoned as hypnotic can be produced quite readily by means of suggestion, with a subject in a condition indistinguishable from normal. We now proceed to point out that some, at any rate, of these phenomena can be self-produced by auto-suggestion; it is as if self (the thinker) acts the part of operator, and self (the body) acts in the capacity of subject.

Suggestion, it may be noted, achieves its object in one of two ways, either by the very strength and intensity of the impression made once and for all, or by the reiteration and continuity of a much

¹ *Psychology and Life*, p. 242.

weaker suggestion gaining its end by the cumulative effect; for it must be remembered that suggestions are never lost nor obliterated, but that each leaves its permanent impress upon the mind. It is this second method of continued impression which displays to us the principle of auto-suggestion in a general way, though, as we shall see, many of the phenomena we were able to produce in a subject we can also induce in ourselves by simple concentration on an idea.

Suppose, for instance, that we have already been successful in fastening the hands of our subject together by making him fix his attention on the idea that he could not pull them apart, the while we supplied him with corroborating suggestions; we now grip our own hands very tightly together and concentrate our attention, to the exclusion of everything else, on the idea that our hands are stuck together—that we cannot get them apart—that they feel as if great weights were pressing them together—that the harder we pull the tighter they stick together. Then almost before we have time to realise it we find that the body obeys the mental command, and we experience the extraordinary feeling of total inability to unclasp our hands. To remove the disability we have to proceed exactly as in the case of another person, that is to say we either allow the idea to weaken by the automatic return of normal self-suggestion, or else we stop trying and then reverse

the mental idea, when the muscular forces will immediately respond. This one little experiment when it is first tried is in the nature of a revelation, but we do not expect any one to gather its full import and significance without actually carrying it through; it is, however, the simplest thing in the world to do, provided that the individual is able to "let go" of old ideas and concentrate on new ones.

By means of auto-suggestion combined with passes, employed exactly as to another person, we can even produce some of the cataleptic phenomena in ourselves. We may, for example, hold the left arm rigid and think vigorously that we cannot bend it, at the same time making a few passes down it with the right hand, and it quickly becomes impossible to bend it without first stopping and reversing the mental current. Since these auto-suggestions, like every other mental impression, go on permanent record in the subconscious mind, the phenomena become increasingly easy of repetition by reason of the sheer mechanical accumulation of impressions. Many similar experiments will at once suggest themselves to the reader, and it will be interesting for each one to find out for himself the extent to which he is able to develop this muscular control and inhibition. We can only liken the sensations produced to a complete negation of the idea that identifies a man with his body; it seems to point

out in unmistakable fashion that the man himself—the thinking entity—is the animating and directive principle and that the body is the responsive and subservient instrument.

However that may be, we are driven to the conclusion that a man has powers over his muscular apparatus which he does not ordinarily use, and a little further reflection will show that as regards his mental powers also a similar statement is true. It is often said that man is a creature of habit, and looking at the fact that the accumulated experiences of a man, recorded infallibly in his mental storehouse, constitute his character as he really is (in contradistinction to what he may seem to be), we may safely say that a man's mentality consists in a mass of accumulated suggestions. These suggestions will naturally tend to run in associated groups, to attain a certain stability of type by mere reiteration, and to reinforce themselves quite naturally and automatically. At length the individual finds himself strongly auto-suggested towards his own lines of thought, his likes and dislikes, his possibilities and limitations, and his own particular standards of health and achievement, whatever these may be. In a perfectly understandable way he has built himself a mental routine by his own ideas, and by those mental restrictions he is bound, handicapped and restricted in action, and restricted and confined he must remain until he awakens to the fact that

what suggestion has imprisoned, suggestion can also set free.

If a person has compounded himself from widely ranging and elastic thought, broad sympathies and extensive interchange of ideas, if his experiences have transcended the narrow limitations of class prejudice and sectarian pettiness, then the auto-suggestions, so far from running in a narrow groove, will more resemble a broad river, fluid, pliable and progressive; and the resultant type will be one of a broad-cultured, tolerant and evolving character. But where the education and growth have been narrow and inelastic and the sympathies restricted, the auto-suggestions will be rigid, intolerant and bigoted, and the well-worn mental grooves will quickly deepen until at length they become mental graves, in which lie buried all the unrealised possibilities of a divine lifetime. It is of paramount importance that we should awaken to the fact that our limitations are those which we have allowed to grow in our minds; and that, broadly speaking, they have no intrinsic existence outside auto-suggestion, and that whatever power they possess is that of inhibition, which it is perfectly possible to neutralise by reversing the suggestions that have brought it about. In other words the powers we possess are curbed and checked, limited and restricted by our impoverished ideas of our own capabilities. Because we have never done a particular thing before, is that any reason why we

should not do it now? Not at all; yet in point of fact it is usually the one reason which deters the average man, it is the one consideration which prevents people from climbing out of the rut, or, if they happen to be shaken out of it, which renders it difficult for them to face a new situation with equanimity.

Our divine origin as Sons of God, with all the possibilities implied thereby, has been pointed out to us in perfectly definite terms, but we have grown into the habit of regarding ourselves as creatures of circumstance, victims of our environment, sufferers from the buffets of fate or the stress of competition, compelled to remain as square pegs in round holes, or doomed for ever to a starvation wage, when in reality the root of our disease—for a disease it is—is that we are built up of wrong auto-suggestions; suggestions that, in a world where all the vital and essential gifts are free, compel us to starve in the midst of plenty. If hypnosis awakened us to no more than this one gigantic fact it would yet have proved itself to be one of the greatest discoveries of all time; but it does more, it reveals to us the *modus operandi* both of cause and cure, and it shows us the principles upon which we must work to achieve our own liberation and free ourselves to accomplish the best that is in us. Naturally inherent capacity varies greatly, but just as normal consciousness limits the actual capacity as revealed

in hypnosis, so it may be safely asserted that there is scarcely an individual anywhere who is realising to the full the possibilities of his innate capacity. If a man thinks he cannot do a thing, practically he is beaten before ever he starts, he cannot do it, and there is an end of it; but the possibility of his doing it has never been put to the test. He has inhibited his own powers in advance by the auto-suggestion of his powerlessness.

We may note the operation of this same law in another direction, as when a man thinks that certain articles of food will give him indigestion; in this case the subconscious accepts the idea as a suggestion and the digestive processes are consequently disturbed. If a man fears that he is likely to contract the infectious disease which is in the neighbourhood, the auto-suggestion of fear has a deadening and depressing effect upon the life processes, the general vitality is lowered and with it the natural powers of resistance, and the probability of his contracting the disease is very greatly increased. "There is no more effectual depressant, no surer harbinger of disease, than fear,"¹ and "as soon as a man believes himself to be ill he is so. He is not only so in imagination, he becomes so really, physically."² Consequently we see that auto-suggestion, in the form of the ideas we entertain, is continually playing a

¹ Lloyd Tuckey, *Psychotherapeutics*, p. 14.

² Dubois, *The Influence of the Mind on the Body*, p. 48.

very active part in determining such a thing as our health, and the sooner we awaken to the fact and start regulating these auto-suggestions the better for ourselves. Our mental balance-sheet made up at any given time can only show the results arising from the daily entries; and if the entries that concern questions of health are mainly thoughts of disease, fears of disease, tales of disease, and experiences of disease, instead of active thoughts of health and well-being, naturally the balance of impression works out in favour of disease and in opposition to health.

But if we turn to the other side of the question and observe how auto-suggestion is able to yield a constructive policy, we must at once realise that we are perfectly well able to stop the bulk of these thoughts, and so prevent an enormous amount of pernicious rubbish from being incorporated in our character, and we can definitely give ourselves regular and continuous helpful suggestions, and thus gradually tone up the mental attitude till it vibrates to an entirely different note. Instead of supposing that "now winter is coming on we must prepare for our usual crop of colds," let us take the suggestion "I am so strong and well that it is simply impossible for me to take cold." If this be strongly, frequently, and vigorously built into the mind we need not go so far as to assert that no cold will ever come, but we shall certainly and indubitably be at once less liable to such colds,

and in process of time we can achieve practical immunity therefrom. Let us turn the searchlight upon the defects of our character, and, finding a weak spot, let us deliberately refuse to give it further existence by renewing the idea of it in thought; at the same time let us send down very strong suggestions of exactly the opposite import. Thus we shall strengthen up the weak spot and round out the character, by building strength where once a flaw existed. Hypnotism demonstrates that it is possible to do SOMETHING, and common sense dictates that the something should be to our own advantage.

It is the beauty of auto-suggestion that it can be applied in any direction, anywhere, and by anybody; it can be directed to physical health and bodily conditions, to mental states and powers, as well as to psychic development. Most "Memory Systems" concern themselves with some form of auto-suggestion, as also do "Self Culture" and "Psychic Development" courses; but whoever realises the extraordinary powers placed at the command of self can plot freedom and plan the future for himself in the way best suited to his own capacity and ideas.

What is the usual excuse put forward to account for any lack of character or defect of temperament? "Oh, I was born so," or "I have always been like that," uttered with a kind of fatalistic air as if that settled the matter once and for all. The

deluded individual thinks of himself as a finished product instead of a being ever and continually in the making; quite possibly he did inherit some lack of character or some defect of temperament, yet who but himself condemned him to keep it? A man may have a tendency towards annexing other people's property, and he can indulge it or root it out according to the type of thought he entertains; no one compels him to steal or to continue a thief, or yet to become an honest man. A child may be ignorant, but no one can keep it in complete ignorance if it determines to learn, neither is any one able to make it learn at a normal rate when it refuses.

We accumulate suggestions and ideas every minute of our life—we MUST, we have no option, and we cannot help it; but so long as we accumulate in ignorance and without any definite plan or standard we cumber our storehouse with good and bad suggestions alike, and taken all in all a character thus "thrown together" by the vagaries of circumstance does not amount to very much, when compared with what it might have been. How much wiser it would be to adopt the selective principle that common sense would bid us choose if we were collecting something other than suggestions—stamps, for instance. Who would fill his album with common rubbishy duplicates, and worthless specimens at that? Naturally a philatelist would classify and arrange the different

kinds of stamps, and where one was needed to complete a set he would take special steps to procure it. He would seek out best copies of the more valuable species, over the rarer kinds he would take the greater care, and his collection of stamps would then grow the more valuable day by day. But we are all, whether we like it or no, collectors of suggestions; why not, then, apply the saving grace of common sense to our collecting, as we certainly should in less important matters?

We have the world of ideas before us from which to choose our pattern, we have the freely given machinery of thought at our service, we have hypnosis to demonstrate the method of application, and so we may learn to build ourselves—our characters—in the best of ways. Thus too we shall influence the whole of life that lies before us, and substitute direction and control for the attitude that only too often leaves us a prey to circumstance. We know that it is possible by hypnosis to alter a character completely, to transform the forces that made for vice to work for virtue, to bring into being latent qualities that had no visible existence, to reform temperaments and liberate them from the sway of intoxicants or drugs, to remove conditions predisposing to disease and to modify or cure disease itself, to build up self-confidence and eliminate nervousness, and any standard text-book on Hypnotism will give an exhaustive catalogue of wondrous and diverse cures;

but auto-suggestion, persistent, earnest and continued, can of itself achieve the same type of result. In auto-suggestion the actual impressions upon the mind are of necessity weaker than in hypnosis, but they are still cumulative and increase rapidly in strength, if not neutralised by counter-suggestions, recognised or unsuspected. But there is also this vital consideration, that the individual is all the while increasing his own self-control and at no time hands it over to another, nor is he in any way dependent upon the ministrations of a third person.

Whatever the suggestions may be, it is desirable that they should be given definite form by being put in writing: Suppose, for example, that a person, starting to come into his own, determines to take his most vulnerable point and strengthen it; perhaps he suffers from an uncontrolled temper. He might take a slip of paper and write thereon three suggestions, such as—

1. I HAVE COMPLETE CONTROL OVER MY TEMPER AT ALL TIMES.

2. I AM ALWAYS GOOD-TEMPERED AND SELF-CONTROLLED.

3. NOTHING CAN DISTURB ME OR MAKE ME ANGRY.

Then at least three times a day, and as often as convenient, he must vigorously build the suggestions into his mind, thinking them and fixing

them upon the visual memory, and also saying them so as to reach his brain through the auditory channel. The exercise need not take more than two or three minutes, but the concentration must be so great as to give the idea actual living existence; mere repetition is worse than waste of time. After about a week the effect will be very perceptible and the suggestions should then be changed, to be readopted after an interval. It would be no real miracle to inhibit bad temper and change it to good by hypnotic suggestion, and to do it by auto-suggestion is assuredly as feasible, and possibly more gratifying.

This illustration is simply given as typical of the method to be employed; the possibilities of character building along these lines are so great and far-reaching that they demand treatment as a separate subject, and one with which we hope to deal in the near future. But it is in this direction that the chiefest advantages of hypnotic knowledge and practice lie for the average man. Here in the development of self are possibilities of priceless value, here one may wield powers at which none may cavil. Nor are there any pitfalls or dangers, we tread here on solid ground; and if we use and develop this power of self-control, year in year out, turning our new-found powers to their highest end, we shall find ever-widening vistas opening out before us, and our life will grow ever broader in scope and the fuller of achievement.

Each from our different angle we may look upon life and see our own particular necessities and opportunities, but whatever they may be auto-suggestion gives us the power to achieve our ends, whether in health or character, or in the social, business, or any other round of life.

CHAPTER VII

PHENOMENA IN DAILY LIFE

PHENOMENA of a kindred type to those of hypnosis are common enough in daily experience if only we are possessed of sufficient insight to note the parallel, though the tendency as a rule is to pass over any unusual or unexplained happening with the exclamation "Curious!" and to leave it at that. Yet we can trace the beginnings of the hypnotic sleep in many phases of everyday experience; they exist in our quiet daydreams, our reveries, and our "brown studies." In these the conscious efforts are stilled and the subconscious begins to assert itself, liberating the fancy and setting the imagination free to dream its dreams or build its castles. Quiet passive gazing into the fire sets the thoughts roaming afar till perhaps we lose ourselves altogether in sleep, the grandfather clock monotonously ticks us into somnolence, and the parson up in his pulpit—above the line of comfortable vision, in the approved hypnotic eye-strain method—finds us ready victims to the sleep induced by his discourse. Does not the mother, too, bring sleep to her infant by a monotonous sing-song, accompanied by an equally

monotonous rhythmic rocking, and an occasional verbal sleep suggestion, "Sh-sh-sh"? So, too, we need only gaze at a black spot on a white paper placed on the wall, or a bright object on a dark ground, and we shall presently feel our eyes grow tired and close, and we shall fall asleep auto-hypnotised.

Here, then, is the hypnotic sleep in rudimentary and very familiar form. With this stilling of the conscious the subconscious emerges the more, and freed for the time being from the thrall of logic and the dictates of reason the suggestibility of the individual begins to be augmented in corresponding degree. Every one knows that a business proposition laid before a possible client after a good dinner, when he is very satisfied with the world in general and less than usually alert (when, in short, he is more "suggestible"), stands the greatest chance of acceptance. Many a man has proved himself a fool "in his cups" on account of this abnormal suggestibility and has lived to regret that temporary submergence of his normal caution. The invalid is as a rule very impressionable owing to his physical weakness, and the person able to manage him perfectly is the nurse endowed with natural powers of suggestion and control. Certain drugs are known to increase the suggestibility to an abnormal degree, so also will some emotional states and special attention and concentration. The artist who is thus deeply immersed

in the spirit of his work is able to visualise his picture ere he transfers it to his canvas, and the musician, even as in the case of the stone-deaf Beethoven, is able to hear within himself the sounds that he so laboriously tries to translate in his score. Here is the subconscious working in its own natural sphere, and the sensitive is doing for himself what some operator might do for his subject, enabling him to experience these visual or auditory "hallucinations," as cold science dubs them.

The trappings of religion play no small part in increasing the susceptibility of the individual, especially of the more emotional female sex, to the influence of suggestion. The very architecture of the cathedral conveys its subtle suggestion, the heavy quietude has its soporific effect, the music lulls the ear, the incense conveys its strong suggestion to the sense of smell, the ritual is impressive to a degree, and in this exalted emotional state the reason is apt to abrogate its function, and suggestions advanced under such circumstances as these take the deepest root in the mind. They become truth to the individual, quite irrespective of their accuracy or logic, truths too for which, as history has often shown, the individual will dare even death.

Fasting and asceticism also play their part in reducing the normal activities and unloosing the subconscious elements, consequently it is under

these circumstances of the subjugation of the flesh that we specially find the ecstatic visions, angelic appearances, and such phenomena as the Stigmata—the impress of the wounds of Christ upon the cross becoming visible upon the body of the religious enthusiast. Let it be understood that here we mean exactly what we say; it is in this subconscious, ecstatic, hypnotic-like condition that these things occur: we have adventured no statement as to their origin. May we not also trace to this supremacy of the subconscious at the expense of the conscious the origin of the phrase “plain living and high thinking”? It is rarely under the circumstances of high living that works of genius are produced, since genius specially demands a high degree of subconscious activity and co-operation.

We see that subconscious activity—increased suggestibility being merely one phase—augments gradually through the states of quietude, day-dreams, somnolence, sleep, and somnambulism, until it is at its apparent maximum in this sphere at the moment of death. Then, as is well attested, this subconscious activity reaches such lengths that manifestations at a distance (such as visions, warnings, etc.) not infrequently occur. The spiritual element in man is able to make itself momentarily visible apart from the body, through some telepathic impact, to some one with whom the ties of sympathy hold strongly. It is, indeed,

highly probable that we are most of us receiving such impacts and such inspiration during much of our time, but we are so seldom still, so very rarely tranquil, that the subconscious is unable to send them up into the consciousness save under special circumstances. We all wish to know of hidden things, but we are all too rarely content to fulfil the prerequisite condition that we should "Be still——"

It will be obvious that our consideration of such points as these is taking us some distance into the region of psychic things, and indeed between the phenomena specifically known as hypnotic and those considered as psychic there is no real dividing line. Clairvoyance, for instance, is generally regarded as a psychic gift, but Mesmer frequently induced it in his patients, and it is possible so to develop it to-day; but it is also true that there are a number of people, a larger number, indeed, than might be suspected, who possess this faculty of "seeing things" or of "second sight" as a matter of natural endowment. The whole bearing of such considerations as these is to put the natural faculty of "second sight," the clairvoyant state induced by hypnosis, and the clairvoyance of the psychic, on the same plane, as differing only in scope or extent. Thus we reduce the phenomena more within the realm of experiment and law and order, and we rob the subject of some of the mystical trappings with which it has been en-

cumbered by the charlatan. We know that the sense-limits are widely variable in the individual, that some people, for instance, can hear notes of considerably more acute pitch than others, that some people are blind to variations in colour most perceptible to other folk, and the same applies to the senses of touch, taste, and smell; it therefore requires but little perception to realise that with the often very remarkable increase of sensitiveness noted in the hypnotic state the limits of vision may be considerably extended, and that things may become visible which are not so to ordinary normal sight.

This view of clairvoyance, however, is complicated by the fact that the use of the eyes themselves is not always necessary, for the subject may have his eyes closed or even blindfolded; moreover the machinery of normal sight is of scant use in making observation of what is happening in another place at a distance of perhaps many miles, evidence for which is not wanting. It seems clear, therefore, that we must postulate an extension of the normal faculties; but who being familiar with the workings of the "water-dowsers"—the acknowledged water-finders—will be prepared to cavil at this claim? Or who being aware of the curious phenomena of psychometry can pretend that there are not more things in heaven and earth than are dreamt of in our philosophy? A psychometrist is a specially sensitive person

who from inanimate objects, such as a letter, a brooch, or some article of personal import, is able to gain impressions and give descriptions of the writer or owner which are often surprisingly accurate. The psychometrist may before giving the descriptions go into an auto-suggested trance state, or may be apparently normal, but in any case the degree of concentration involved heightens the sensitiveness, as in genuine hypnosis, and enables the psychometrist to give information unobtainable by the ordinary means. Many people possess this gift in rudimentary form and can develop it with a little practice.

When a person pays a visit to a medium it not infrequently happens that past events within his experience are narrated to him with considerable accuracy. It does not matter a great deal whether the sensitive poses as a palmist, card reader, clairvoyant, or what not, for as a rule (where such are not impostors) the medium is in a state of heightened suggestibility, of hyper-sensitiveness again akin to the hypnotic trance, and in this subconscious state is able to bring about a species of telepathic rapport or connection with the subconscious mind of his client. Herein are recorded all the past experiences of the individual, and consequently we see how, without resorting to any supernatural explanation, the sensitive is able to describe with accuracy those past events, to the great mystification of the individual concerned. We are not by

any means saying that all the utterances of mediums and so forth can be so explained, for indeed they cannot, but we are merely pointing out that the increased sensitiveness and apperception noted in the genuine hypnotic state, and also illustrated in these quasi-hypnotic conditions, can on a purely normal basis account for many of the signs and wonders hitherto regarded as the special prerogative of the occult world.

Auto-hypnosis with its increase of sensitiveness and its dulling of conscious mentality can also account for many of the apparent marvels of crystal gazing, and of the phenomena known as automatic writing. Quietude, an arrest of the conscious flow of thought, and a receptive attitude are necessary conditions for a manifestation of either of these, but when such conditions are supplied many individuals will find that curious things come before their gaze, or are written by their own hand, without any voluntary or conscious direction. Connection is thus made between the conscious and subconscious minds and a whole world of possibility is opened up. Visions of past experiences may appear in the crystal like the mixed-up scenes of a dream, or perhaps as the result of some strongly formed mental image, as in the case of our waking experiment; yet other experiences frequently occur which do not come under either of these categories. In automatic writing the hand may give literary expression to

the subconscious ideas, and if the conscious mind expects to receive a certain type of communication the subconscious accepts the suggestion and supplies it, since under the influence of suggestion it has unlimited powers of response and even fabrication. But here again there are many records of automatic script which, by reason of their subject-matter and other considerations, cannot be satisfactorily ascribed to any of these more normal sources. Thus the observed facts of everyday existence place our feet upon a ladder standing on the solid ground of experience, hypnosis takes us a long way up that ladder, and finally we reach a realm of psychic happenings which hypnosis alone is frankly unable to explain.

Dr. Peebles, writing in the *Occult Review*, says that: "Several times when experimenting with my hypnotic subjects I have had them taken out from under my control by some invisible intelligence or intelligences, with wills stronger than mine. They then became mediums, or, what is a better expression, intermediary sensitives. And so I feel safe in stating that suggestion, or hypnotism, leads up to spiritism."¹ In spite of the strongly opposite views which many modern hypnotic authorities have expressed, we feel that the many facts which are being patiently accumulated by competent observers drive us to the conclusion that while hypnosis is quite invaluable as a demonstration

¹ *Occult Review*, Sept. 1905.

of the powers and processes of the human mind, yet it also leads us without break or pause to the consideration of psychic facts; and having explained to some degree the machinery by which many seeming marvels are brought about, it enables us to confront the still more remarkable phenomena of psychical research with a clear grasp of fundamental principles of the utmost importance.

The phenomena known as "Trance-speaking," for instance, a perfectly usual and regular feature in the religious services of all branches of Spiritualists, has evoked but little interest among hypnotic writers, but it is nevertheless of much significance. We saw that, as in Dr. Peebles' case, it was possible not only to make a subject in hypnosis deliver a speech according to command, but that it was also possible to "think" the subject-matter to him telepathically and practically word for word. It is doubtless conceivable that a person might auto-suggest to himself the idea of delivering an address along certain lines, or as if under the control or inspiration of some other person or spirit-guide, and that he might then pass into the trance or sleep state and then so deliver it. This, indeed, is the explanation of the phenomena as put forward by Thomson Jay Hudson in his *Law of Psychic Phenomena*. But though one is compelled to consider the explanation on the grounds of its intrinsic possibility, yet a closer familiarity

with the phenomena makes it tolerably certain that the motive power is not as a rule auto-suggestion; in certain cases it may be, and indeed probably is, but we can by no means stretch this theory to fit all the facts as we know them. In any case it is a most interesting experience to converse with a medium in his normal condition, noting the characteristics he displays, and then to have the opportunity of observing him "controlled" by some other individuality, so much so that his carriage, appearance, expression, sentiment, voice and diction may be completely that of another being. It adds considerably to the interest if a second entity should then "control" our medium, since again the various characteristics will alter and we shall be able to compare those alterations, the first with the second, and both with the normal personality. Simulation and fraud, except in isolated cases with unknown or unvouched-for mediums, may be ruled out of court; hypnotic in character the phenomena may be, and probably are, with the medium occupying the place of subject, but who is the operator? Is it the conscious mind of the subject himself, as in auto-suggestion? That is possible as a purely hypnotic explanation, but directly we have to admit its insufficiency as a complete explanation of all the facts, as we do, we are driven to admit that, as Dr. Peebles remarked, "hypnotism leads up to spiritism."

Here we must leave this most interesting phase of hypnotic phenomena; the subject might be continued at great length, but in this bird's-eye view of a very large panorama we can but give it mention as showing how closely the facts of hypnosis are interbound with the daily life in all its branches, with the health and character, and even with questions of philosophy and religion.

The subconscious is in ordinary life submerged and the conscious is supreme. But in proportion as the subconscious emerges into prominence there come extensions of the normal powers in many directions. When the balance between conscious and subconscious is fully maintained, with the conscious in complete control as it must ever be, we get all the manifestations of brilliance leading up to genius; we have all the resources of the mentality supplemented by those of the subconscious in the way of absolute memory, perfect deductive powers, intuition and insight; and the result is a Shakespeare. The relations which hypnosis tells us must exist as between operator and subject are those which must also subsist as between the conscious and subconscious minds. The subconscious is a marvellous servant, but an impossible master, and where conscious control from whatever cause is abrogated or destroyed, there we have "fixed ideas," delusions, manias, and all those pathological states that fill our asylums throughout the length and breadth of the land.

It is high time, therefore, when an ever-increasing interest is being shown in occult, spiritual and psychological matters, and when a more general knowledge of the subconscious powers is being spread abroad, that the principles upon which such action is founded should be also given as wide publicity as possible, in order that the dangers arising from ignorance should be minimised. Anything that contains possibilities contains dangers, not of itself perhaps, but of its misapplication. Hypnotism is not dangerous, even the hypnotic trance if not terminated by the operator will always end itself after a time in a natural awakening from sleep, but in the careless, thoughtless or promiscuous use of suggestion there is danger. So also there is danger in evoking subconscious powers without knowing how to control them. The proper balance and due relationship betwixt conscious and subconscious must be preserved. Nothing but the direst disaster results from handing over self-control to the servant of self; and just how this vital balance and control can be developed, strengthened, and made to serve us is what we learn from the study of hypnotic phenomena.

CHAPTER VIII

INHERENT POSSIBILITIES

OUR study of hypnosis has now given to us the key to Suggestion and has demonstrated its *modus operandi*. The main facts that have been brought out are broad in outline and of extreme importance. We are now aware of the existence of a subconsciousness equipped with powers as yet but scantily explored and ill-defined, but which transcend those of which we are ordinarily aware. We know that every idea which passes through our mind is recorded for all time in the subconscious, and plays its part there as an auto-suggestion; and we know that in the vast majority of cases these auto-suggestions are of a negative, limiting, and depressing type, and that in consequence we are shorn of our rightful health and normal capabilities. But hypnotism has also demonstrated the complete power of suggestion to neutralise these hampering ideas, and thus to liberate the innate forces to follow their natural bias towards health and achievement. We have no need to regard the process as miraculous or as any other than a common-sense one; but we are so inured to the idea of working within certain very narrow limits,

and of having a certain unsatisfactory and insufficient modicum of health, that when we really are introduced to the marvels of hypnotism, which is to the marvels of our own mental machinery, we find the indicated possibilities at first somewhat hard to grasp.

Suggestion operates in every life without exception; it is always working unseen and mostly unsuspected, but nevertheless working. We live all our days in a sea of suggestion just as naturally as we do in an ocean of air. We are all susceptible in varying degree, but some of us give out forcible suggestions most of the time while others as habitually absorb them; consequently mankind adjusts itself into two main classes, the positive and the negative—the radiating and the receptive—those who *ex*-press the life-force within them and those who *re*-press it. In all ranks of life we see the distinction holding good, in teachers and taught, in priest and flock, in leaders and led, in politicians and people, in press and public—with ever at base the sway and urge of suggestion.

Our own recorded ideas in the main form our character, and give us a bias by the auto-suggestions they set up; for it is only common sense to admit that if a person for years entertains naught but dishonest thoughts his character becomes warped and distorted, and his leaning is towards dishonesty. This is but the observed result of the unobserved workings of suggestion. Having auto-

suggested ourselves along certain lines, naturally enough ideas that conflict with these obtain but scanty lodgment in the mind and are quickly neutralised, while ideas that agree with our bias are as naturally absorbed and go to strengthen the suggestions already there. Of course a conflicting suggestion, if sufficiently persistent, will in time achieve some effect, and often enough we find our determination weakening in the face of a pertinacious and strongly asserted opposition; but if we know exactly how suggestion does its work we can reinforce our own bias or belief, so that it will hold in spite of any and every counter-suggestion.

From this it is obvious that suggestion, to be used as a force in daily life, must be employed in two directions: firstly, as a protection for self in guarding against the assault of casual and harmful suggestion from others; and secondly, as a weapon with which to hew success. But so powerful a weapon is it that its use requires the greatest circumspection and the very highest altruistic aim, else it may but serve to snare its possessor. Experience shows us that whoever tramples upon the rights of others will himself ultimately be trampled upon; even criminals who turn their ingenuity into mischievous channels generally over-reach themselves and are wrecked by their cleverness, and so the person who sets out to debase these greater powers of suggestion to selfish ends will

defeat himself. This is Nature's safeguard over her secrets.

It is personality that in the long run assesses a man in the scale of civilisation : he finds his level through his character. Brains and ability, of course, avail, but mere cleverness of itself is no guarantee of success, since history is full of instances of men who have risen but to fall, who have wrought and yet have seen the voyage of a lifetime end in the wreck encompassed by one untended leak ; ability and character must ever go hand in hand for the greatest success to be accomplished. Hypnosis shows us the workshop where character is forged, it shows impression upon impression accumulating into a life's design by the hammer strokes of each day's events, but it also shows to us the great steam-hammer of mighty power that does in a moment what a week or a month of work in the ordinary way could never accomplish ; it points out the marvels that may be achieved by the force of concentrated and directed thought through auto-suggestion, or suggestion under the influence of hypnosis. It places the development of character and personality within the grip and grasp of all, and that too without the expenditure of a penny piece. It shows that the mentality can be moulded and directed towards any desired end in fine disregard of any circumstance that may seem to hinder. Moreover it releases the natural abilities from the

handicap of negative ideas, suggestions of impotence, and of ideas of diffidence and accumulated doubt and hesitation. Suggestion enables a man to take stock of himself, to remove the misleading labels that branded divine potentiality as mere "average ability," and it helps him to get rid of his accumulated rubbish of bad auto-suggestion and fill its place with stimulating, large-hearted ideas of freedom. Thus the requirements of success—character and ability—are both capable of development and growth by this same mental machinery.

Suggestion wields its influence from the cradle to the grave; yea, even before the cradle stage is reached it can give, through the mind of the expectant mother, the very best pre-natal conditions to the child unborn, to the influence of which ancient civilisations have paid far more heed than we do to-day. In childhood the infant mind is swayed by every breath of suggestion, the ideas steadily accumulate, be they good or bad, and the character, like the bones, grows solider, more hard and rigid, with the passing of the days and months. School life and education mould the mentality, but by no means always educate; and finally, the chosen walk in life bites its suggestions deep into the mental fabric and the character becomes the legal, the clerical, the business, the philosophical type, or what not; suggestion throughout is the prime moving and

moulding force. But of this the average man is totally unaware. "Out of sight, out of mind!" says the old saw, but no saw ever cut so clean across the grain of honest truth as this; "out of sight" if you wish, but never "out of mind"—the subconscious holds us to our past every time. It cannot forget, and indeed if in only one instance it could do so, eternal justice itself would be impugned; and by the same token our efforts to rise upon stepping-stones of our dead selves might well be efforts wasted in the void. But it is not so, nothing is forgotten.

Where, then, is there any justification or warrant for allowing our minds to be cumbered and our characters built with chance impressions gathered at haphazard, here, there, and anywhere, as most lives are built? Who will be found to favour chaos as opposed to a selective and constructive policy? The marvel of it is not that under such a welter of muddle we have done so little, but that we have accomplished so much! If in ignorance of the working of his mental machinery man has at any rate been able to arrive at his present status, what limit can we place upon the possibilities foreshadowed when the mighty power of suggestion shall be turned to work for humanity? Here is but a little book on a great subject, and we can but hint at the enormous span of action that hypnotism and suggestion bring within the region of practical politics. This is not high-flown senti-

ment or praiseworthy vapouring, it is sound demonstrable common sense; hypnotic phenomena are indeed wonderful, but their significance is ten thousand times more wonderful still.

The man-in-the-street lives in shackles, the shackles of his limited conceptions, and he is as far from the freedom he might enjoy as the East is from the West. Even so slight a thing as a chance word, a contretemps, or mere opposition may disturb his equanimity, and as his anger rises his conscious normal control is submerged and he becomes the creature of his passions and at the mercy of his temperament; he is the slave and victim of himself. But this same man might have auto-suggested equanimity to himself and have become so strongly poised that nothing could have moved him to anger or have disturbed his self-control; this, be it remembered, is the mere mechanical feat of outweighing evil suggestion with helpful ideas, or in Biblical language of "overcoming evil with good." Then, when he had eliminated the anger and lack of control in himself, similar occasions might arise, but they could not evoke the response that once they did. This man would be freed and emancipated from the thrall of his previous misconceptions in this one direction, and so also he has the power to liberate himself from one after another and become in course of time the free man Nature ever intended him to be.

As he turns to liberate himself from the grip of fear, so the things that he feared will cease to come upon him; he will no more attract the circumstances that he dreaded, whether they lie in the direction of finance, happiness, or health. We know how the man who fears trouble, who goes about looking for it, never fails to find it, with a little more of it than he expected thrown in by way of bonus! It would require a volume to deal adequately with this one point of the attractive force of our thoughts, but the vital aspect is that hypnotic suggestion shows us the way to eliminate the evil at its source in the mind, and enables us so to smooth down our excrescences and strengthen up the weak spots in our character that the fountain of life, instead of playing bitter water, plays sweet. The acquisition of self-confidence and ease, and the elimination of the nervous ills and dreads that hamper the activities and the comfort of so many people is a comparatively simple matter, though of course it entails a certain amount of work. A man is a coward merely because cowardly thoughts play so large a part in his mentality that he is auto-suggested towards cowardice; he is not a coward by accident, but simply as the result of the action of perfectly understandable forces. But equally so neither will he become brave by accident; on the contrary he must set those same forces to work in the direction of bravery, and so in time will he become brave. Set them to work towards

self-confidence, and even though in its early stages it may seem a process strangely suggestive of "bluff," yet its justification lies in the fact that the "bluff" turns to truth at last. We know that the liar ends by believing his own lies, and we can understand the process which brings it about; and it is precisely this underlying principle which we utilise to effect our purposes.

Self-control can be developed in the same way as any other mental trait, and by this time it will be becoming perfectly obvious that as we work at rounding out the character we are eliminating in advance a whole host of troubles and difficulties, those which beset the individual as a result of a lack of these desirable qualities, or of an undue prominence of the undesirable ones. It is by learning to be wise before the event that we escape the usual "peck of troubles" in every domain; it is thus by the acquisition of knowledge that we rise in life's scale, that we grow beyond the average, and that we find ourselves, almost unknowingly, becoming leaders and instructors to those around us less wise than ourselves. Every day of our lives we see mistakes being made in action, and we see characters being developed on lines which must sooner or later bring trouble in their train, and the root-cause as a rule is ignorance. The majority fail to comprehend the intimate bearing which thought and suggestion wield upon character and the way in which character influences life and

circumstance; and it is just here that hypnotism steps in with an arresting series of very remarkable phenomena to demonstrate the extraordinary mental powers and possibilities which we all possess. The effect must surely be to give man a new sense of liberation and freedom from the limitations built up by the self, and by the self to be removed.

When working with auto-suggestion it may sometimes be found that the old ideas built into the mind over long years have become so deeply ingrained as to be extremely difficult to dislodge: in such a case much work may have to be done in blind faith before any result is apparent. It may even prove advantageous on occasion to combine auto-suggestion with some degree of light hypnosis by another person, as an initial assistance. This principle operates in the relationship of parent and child, teacher and pupil, and the object of all such external assistance is to enable the child or the pupil to become auto-suggested along rational lines and so to become self-controlling. It is no part of the process to keep the child or pupil in dependence, and anything that tends to this is showing a harmful rather than a beneficial result; and it is no part of legitimate hypnotic practice to render a subject dependent upon the suggestions of the operator. But it is well to remember that suggestions once given can only be neutralised and not eliminated, consequently their impress

upon the mind still remains as a basis for future impressions, to make the individual more suggestible along certain lines; every care should therefore be taken to ensure that such suggestions as are given should represent the best interests of the subject. The point is one of considerably more than academic interest, for this possibility of the subject becoming subservient to the operator to an ever increasing degree constitutes one of the few "danger" arguments that can rationally be advanced against the science. But as against auto-suggestion it cannot operate at all; and we have been at no pains to conceal our opinion that the extraordinary utility of hypnotism lies not so much in its powers of healing and remedy, valuable though they be, as in the forces demonstrated by this experimental psychology to be at our service for self-development and control.

To cure a disease is valuable, to rectify temperamental faults even after they have brought us into difficulties is of great importance, but infinitely more valuable and important is a constructive policy that shall render us immune to disease, and discount in advance any tendencies that are likely to lead us into difficulty in the future. Wisdom before the event is the price of freedom. That hypnotic methods can do all this is not hearsay nor theory, but is capable of demonstration as a solid fact. Moreover the Christian Scientists are demonstrating it, the New Thought movement

demonstrates it, and every cult founded upon faith proves it afresh; and underlying each are the basic facts of suggestion. Hypnotism is no mere matter of a weird, singular power residing in the operator, the faith of the subject, active or at the least non-resisting, is an essential factor; yet, curiously enough, the object to which that faith is directed matters little. The faith of the primitive Indian in his tribal "medicine man," the faith of the pilgrim in the sacred relics, the faith of the child in the efficacy of the mother's kiss, the faith of the patient of a fashionable physician, all these alike are potent influences towards the cure that follows. Hypnosis is no nebulous or extravagant cult, it is a particularly definite proposition which invites demonstration and offers results which cannot be gainsaid.

We are free so soon as we realise and overthrow the fetters our own thoughts have forged, and resolve in our enlightened understanding to forge no more. Thought, scientifically applied, is the most potent of all the forces that are at our service and disposal. But the reader whose interest in the subject has so far induced him to peruse these remarks will not need at this stage to have this pointed out, and after a few experiments on the practical lines laid down in succeeding pages the knowledge of the truth and importance of the statement will have become self-evident, and it will only remain for him to put the matter to the

larger and more stringent test in the circumstances of everyday life. But let no miracles be looked for, Nature grows by steady and measured progress, and the changes and improvements that we set to bring about in ourselves will be effected by the same gradual process of growth. The important thing, however, is that we should be convinced of the possibility of the process, and, once that is arrived at, then the merest self-interest will induce us to follow it up as an avenue to success. When the start is made the results themselves will act as potent suggestions to the individual to continue the process, and as progress is made so too will the possibilities of life ever more and more unfold before us.

CHAPTER IX

EXPERIMENTAL SUGGESTION

WE now proceed to indicate the precise method to be adopted in order to ensure a successful exemplification of the experiments mentioned in the earlier portions of this book. Theoretically anybody can hypnotise; in practice, however, it is not so. There are certain qualities which are absolutely essential in a hypnotist, such as self-confidence, self-control, and an assured and convincing manner; if these should be lacking then the would-be hypnotist may suggest with his tongue, but his manner or his obvious lack of confidence will undo all the good he might hope to achieve with his verbal suggestions. The ideas he subtly and unintentionally conveys by his diffidence, hesitation, or lack of sincerity, will outweigh in intensity and effect those he gives of set purpose.

As a necessary preliminary, therefore, the operator must know something about the rationale of hypnotism, he must know what to expect, and he must approach the experiments with conviction and determination to succeed. All signs of diffidence and hesitation must be banished from speech

and manner, the gaze must be steady and unflinching, there must be no fussiness or worrying, but a simple directness of explanation followed by the same in action. The suggestions must be given firmly, authoritatively, and with decision, as if their acceptance and the consequent obedience were a matter of course that brooked no denial. It is as well for the beginner to practise these essentials in private before essaying the practical experiment; he will then, at any rate, be accustomed to the various details and to the sound of his own voice. Herein lies one of the first benefits that the experimenter will himself derive, inasmuch as he will learn the necessity of a convincing deportment and an affirmative and decided manner of speech; and these, being auto-suggested by the actual practice and use, will prove to be a no less serviceable factor in everyday life as between man and man.

The next point is the choice of subject, and here there are many things to be taken into consideration. The interest of such a person has first to be enlisted and a willingness to co-operate, and, as far as possible, to lay on one side previously formed opinions is also essential. A person able to concentrate his attention on the desired ideas will also prove much more easy of control than one whose attention is spasmodic and ill-regulated, for it must be remembered that at least as much depends upon the subject as upon the operator.

It is not advisable to try upon too old or too young a person at first, for while an experienced operator will be able to influence the majority of those who come forward as subjects, yet the inexperienced beginner will be well advised to choose only the most likely subjects in order that his experiments may be successful from the very first, for the operator himself is by no means immune from the suggestive effects of initial failure !

EXPERIMENT I.—*Relaxation Test.* Having found a subject of suitable age, willing to experiment and comparatively open-minded, we proceed to test his powers of “letting go,” of relaxation. We ask him to stand up and to stretch out his arm horizontally, and then under his hand we place our own to support it. We request him then to relax the muscles of his arm and to let it rest, inert, solely upon our supporting hand; we reiterate that he must feel no muscular tension at all, that we are supporting the weight of his arm, and that he must completely relax the muscles concerned. When he assures us that this is so, we suddenly withdraw our supporting hand, and if the relaxation has been complete, his arm will drop in a limp lifeless fashion to his side; if it has been only partial the arm will fall slowly, and if he has been unable to relax at all the arm will remain where it was. This supplies a preliminary rough and ready test, and those who relax the most readily will prove the most amenable

as subjects. Some can relax better after a few trials, but if a person does not relax at all do not attempt any further experiments with him. After our subject has answered to the relaxation test, we may proceed to the experiment of fastening the hands together as noted in Chapter III, the details of which for convenience we repeat.

EXPERIMENT II.—*Fastening the Hands.* We first explain to the subject that we are merely about to demonstrate the extraordinary powers of the mind over the body in the waking state, that those powers he already possesses unaware, and that we are now going to reveal them to him. We ask him to stand up facing us, to grip his two hands as tightly as possible, interclasping the fingers, and to keep pushing the palms hard together. Then we ask him to think energetically that his hands are so tightly fastened together that he cannot unclasp them, or better still, to keep on saying forcibly to himself that this is so. Bid him look us straight in the eyes and under no circumstances remove his gaze. We now place our hands one on each side of his clasped hands and press them tightly together, at the same time holding his gaze and giving him the following suggestions in a firm decided tone: “Your hands are sticking together—you cannot unclasp them—the more you try the tighter they stick—you feel as if great weights pressed them together—when I count three you will be able to get them apart—one—

two—three! Your hands are tightly fastened—you cannot unclasp them.” Then we remove our hands but continue the fixed gaze and the verbal suggestions so long as we wish the influence to hold. The subject will be unable to unclasp his hands, and his efforts to do so will occasion surprise. The crux of the matter is our ability to give the suggestions with such impress that they are accepted and believed by the subject without question, and this we must practise until we find by actual experience that our manner carries conviction with it.

After his inability to open his hands has been demonstrated, say quite quietly and confidently to him: “All right—now stop trying—look at me—now you can unclasp your hands—you can move them as you please—all right.” Then he will be able to unclasp them and the former suggestions will be neutralised; it is much easier to remove the effect than to induce it, because in the former case we work according to the natural auto-suggestions in the mind of the subject arising out of his experience, and in the latter case against them. Even if we do not definitely remove the influence it will begin to weaken so soon as we remove our gaze and cease the verbal suggestions; for the accumulated suggestions of years—that a man can move his hands how and when he wishes—will quickly overcome the artificially produced suggestion of inhibition. In some cases, however,

the influence may persist for a long while unless removed, and it is always wise to be quite definite and precise about neutralising any artificial suggestion we have produced.

EXPERIMENT III.—*Falling Forward.* We have the subject stand up as before with hands at his side and with his gaze fixed on our own. We put our hands lightly one upon each side of the head and ask him to concentrate his attention on the idea that he is losing his balance and falling forward, and we explain that when he feels the inclination to do so he is not to resist, but is to allow himself to fall and we shall catch him. Then we say to him quite firmly: “You are falling forward—falling forward—you will follow my hands—follow my hands,” etc.; and then the hands are drawn away as we gently move backwards, whilst continuing the suggestions. Gradually the subject leans forward more and more out of the perpendicular, until at length he loses his balance and falls forward, when of course we must catch him.

EXPERIMENT IV.—*Inducing Rigidity or Catalepsy.* We have the subject stand up and extend his left arm horizontally, and, fixing his gaze, we tell him to think that he cannot bend the arm, that the elbow is rigid. We grip the elbow joint tightly with our left hand and with the right make long slow passes with light contact down the length of the arm, at the same time giving the suggestions: “Your arm is rigid—you cannot bend it—it is

fixed tight," etc. Then suddenly we let go of the elbow with the left hand and tap the arm smartly with the right, giving a specially emphatic suggestion, "Now you cannot bend that arm," and the rigidity is complete. Remove the effect by the usual reverse suggestions as before, being quite clear and definite upon the point. Many other experiments of a similar type will at once suggest themselves, such as making the knee-joint rigid, so that the subject must walk stiff-legged; rendering a person seated in a chair unable to rise or making it impossible for him to sit down. We have illustrated the principle and we leave it to the experimenter to work out further applications thereof if he so desires.

EXPERIMENT V.—*Falling Backwards.* If we have been successful so far we may now introduce another step by dispensing with the very valuable assistance that is afforded by being able to look the subject straight in the eyes. We have the subject stand up as before, and going behind him we place our bended forefinger at the back of his head and ask him to lean his weight upon it, and to think that he is falling backward, and not to resist. We then say: "You are falling—falling backwards—when I withdraw my hand you must fall—you cannot help it—you are falling backwards," etc.; and as we gradually withdraw the hand he inclines backward until he loses his balance and falls.

During the experiments the susceptibility of

the subject is increasing and he responds the more readily to suggestion; each successful experiment renders the next one easier, and so we can gradually increase the scope of the experiments. If, however, any failure have been experienced, before proceeding to any of the more advanced tests the operator will be well advised to read the directions and explanations afresh, trying to find out the exact cause of the failure, and then to make the experiment again with another subject. Failures must be redeemed by successes, for as the confidence of the operator naturally grows with each success it is also impaired by failure by reason of suggestion working upon the operator himself!

EXPERIMENT VI.—*Amnesia; to make a Subject forget his own Name.* In this experiment we have to dispense with the co-operation of the subject, and so the suggestion must contain a strong element of surprise by being sprung upon him abruptly and unawares. We use the fixation of gaze, and it is necessary to make the verbal suggestion “You have forgotten your name—you cannot possibly remember it—it is gone—forgotten your name!” etc., as emphatic and forcible as possible by a gesture with the arm, or pointing with the forefinger. Success entirely depends upon the amount of conviction conveyed to the mind of the subject by the tone, gesture, and command of the operator; it is, therefore, a very

valuable test of his progress and ability. Although this test is of considerably more difficulty it should be successfully surmounted if the previous tests have been accomplished.

EXPERIMENT VII.—*To prevent the Subject writing his own Name.* We again enlist the co-operation of the subject, as no fixation of gaze is feasible, and we give him a pen or a pencil and ask him to be seated at the table while we take our seat on the opposite side. Looking him straight in the eyes and holding his attention we forcibly suggest for a minute or so: "You cannot write your own name—you cannot do it—you cannot write it," etc. Then we relax our gaze, but continue the verbal suggestions and say: "Now write—'My name is——' You cannot finish it—it is impossible for you to write your own name"; and when he actually comes to his own name he will be held up as by some invisible barrier. Remove the effect by reverse suggestions in the usual way. Utilising the same principle we may prohibit the subject from saying his name, or any particular word. He may, for instance, be asked to count up to ten and told that he cannot say "five," and he will then count one—two—three—four, and at "five" will feel some intangible impediment. This experiment again is typical, and similar examples can be thought of with ease; but considerations of space forbid needless reiteration of the same principle.

EXPERIMENT VIII.—*Visualising*. As we have mentioned before, some types of subject will prove more naturally adapted to this particular kind of experiment than others, but even if the results should prove only partially successful they will yet be most interesting. We ask the subject to sit down in a comfortable chair and to close the eyes. We then proceed to describe some simple object such as a cross, a tea-pot, or a clock; we describe it in outline and suggest that it appears clearly to him in his mind's eye, perhaps somewhat after this manner: "You can see a clock—white dial—black hands—you see it quite distinctly—it is coming clearer—there it is—half past seven—white dial—black hands—you see the clock quite clearly now—there it is," etc. If the subject has any natural capacity for visualising he will see it, and if the faculty is latent it will develop; the principle at work is still suggestion and in no way different to that operating in previous experiments.

EXPERIMENT IX.—We proceed now as in No. VIII—providing of course that we have been so far successful—and we suggest the visualising of a person or a scene. At first it is better to choose something tolerably familiar, but as the capacity increases more difficult and wholly imaginary pictures may be suggested, the ideas being depicted in the same way as before, and the influence removed by reverse suggestion.

EXPERIMENT X.—*Hallucination*. The subject

having arrived at the stage when, at the bidding of suggestion, he can see the mental pictures quite readily and clearly as described, another step forward may be taken. We procure a crystal, such as is used for crystal-gazing, and we place it upon a dull black background—a piece of black velvet or something similar. Having suggested an object to be visualised by the subject we ask him if he has a clear mental picture of it; if he replies in the affirmative we suggest to him: “When you open your eyes you will continue to see it in the crystal,” and to assist this we re-suggest the main features as before, and tell him quite positively that there they are in the crystal, and that of course he sees them. If the operator has proceeded carefully, and the subject is becoming sufficiently suggestible, there will probably be no difficulty at all in carrying through the experiment to complete success. We have succeeded in one case at the first attempt in this somewhat advanced experiment with a subject—a boy—upon whom no previous experiments of any kind had been made; he happened to be a suggestible youth with a natural facility for visualising. There is no special merit in the crystal and the same effect can be induced with the aid of a spot of ink, or on the shiny surface of the ink in the prosaic inkbottle, or indeed in anything which is sufficiently circumscribed to concentrate the attention and give a suitable surface in which to visualise.

This is now as far as we propose to travel in this type of experiment; we have given ten examples in some detail, but these are merely to be taken as typical, the possible variations thereon are practically unlimited. If the experimenter has thoroughly grasped the principle, and has demonstrated to his own satisfaction the extraordinary scope and power of suggestion, he will be well advised to pass on to the consideration of more important matters. All these experiments have been with the subject in a normal condition, the word "sleep" has not been mentioned, and the results themselves show how unnecessary it is to have recourse to this abnormal sleep state to demonstrate the principles of hypnosis. It is, indeed, distinctly more valuable training for a person to learn to impress others in the normal waking state, for it is precisely under these conditions that he is called upon to deal with his fellow men in the ordinary way of commercial and other intercourse. It is not that the operator possesses any peculiar force, but rather that a natural faculty of control is developed, while the knowledge of the machinery of mind always gives its possessor a weight of authority and conviction as against the man who does not know.

Arising from such demonstrations as these there can be no ill effect, since the conscious reasoning powers of the subject, though diverted from their customary channels, are still alert and active.

We consider that such experiments indeed fill a most useful function, and carry conviction with them in a way which no mere statement or rehearsal could do. But with regard to the actual sleep state we feel constrained to utter a word of warning, for since we have shown the extraordinary potency of suggestion in the waking state it must be remembered that in proportion as the conscious mind is dulled in sleep, the suggestibility increases, and the state departs more and more from the normal; consequently common sense would decree that only those possessed of adequate knowledge and skill should venture into a region that contains pitfalls even for the wary. In the final chapter we deal with the stage short of actual sleep, that of passivity and light somnolence, in order to show how it may be used in therapeutics and re-education; but whoever wishes to go further into the matter and to experiment with the deeper phases of sleep should certainly consult the standard works upon the subject, with their record of careful experiment, and even then he should proceed with care.

In point of fact modern developments of hypnotic work, particularly in therapeutics, are towards the abandonment, or the very sparing use, of these deeper sleep states; they are often difficult to produce, it is a lengthy process, and it is frequently unnecessary. The day has gone by when such artificially produced states are at all likely to be preferred to those produced by the usual anæsthe-

tics; and since suggestion operates so conclusively in the lighter states and in the waking condition, and since it is in every way more generally advisable that the subject should be enabled to co-operate in his own welfare, the trend of usage is towards these lighter phases more and more exclusively. Scientific experiment will still demand the production of the deepest phases, but these are wisely left in the hands of the skilled and experienced operator.

CHAPTER X

PRACTICAL THERAPEUTICS

THERE is one direction in which suggestion may be used with especial advantage in the education and control of children, which we will indicate before entering upon the consideration of therapeutics in the stages of light somnolence. Much may be done by very simple means to assist the character and tendencies of the child to develop along useful lines. The parent, most probably the mother, may come quietly to the bedside of the sleeping child, and in a gentle tone commence suggestions after this manner: "You are fast asleep—you will not wake up—you will hear what I say—and act upon it—you will not wake up—you are fast asleep," etc. The child will probably be undisturbed, but if it shows signs of awakening the suggestions should be discontinued for the time; if, however, the child remains asleep then the suggestions can be given any desired turn. It is possible, for instance, to combat the influence of bad habits or undesirable tendencies, and to form new and better ones to take their place; but it must always be remembered that it is waste of time simply to oppose a tendency with a "don't,"

the better way must be clearly inculcated. Mental and nervous difficulties so common with children cannot be cured through the stomach, and treatment by nerve sedatives is at the very best only a temporary measure; but in these quiet constructive talks the mother is implanting her influence direct upon the subconscious mind of the child without arousing any of that conscious opposition which might entirely destroy the efficacy of the same counsel given in the waking state. The process will not be productive of immediate results, and the mother must be prepared to exercise patience and perseverance, but the effects will be cumulative and in the long run highly beneficial. The process is far safer than any other in dealing with highly strung, sensitive children; sleep-walking, over-excitability, nervous fears, untruthfulness, and many things that are extremely difficult to control in any other way, may be treated with every prospect of success, and in any case no harm can accrue.

The stages of passivity and light somnolence do not lend themselves easily to any striking experiment, and their use is primarily in the direction of therapeutics and the regulation and formation of habit and character. The necessary preliminary conditions are those requisite for hypnosis, namely—a comfortable chair for the subject or patient, not too bright a light, restful surroundings and quietude, while the following may be taken as a

typical method of working. We ask our patient to be seated comfortably in the chair with his back to the light, and seating ourselves in front of him we start with a little preliminary explanation of the subject so as to divest his mind of any doubts or fears. We point out that the subconscious mind affects the workings of the body to an extraordinary degree, and that the gateway to the subconscious is guarded by the Reason, which in consciousness is always at work; for the present purposes, however, we desire all conscious effort to cease so that suggestions may reach the subconscious with especial force. We do not even wish that the subject shall pay particular attention to what we say, provided that he does not keep his thoughts actively running in channels of their own. In short, we wish for passivity or inertia, or even some degree of drowsiness; we are careful not to give the idea of sleep, and though we ask the patient to close his eyes it is merely for the sake of excluding alien and distracting impressions.

Having given our preliminary explanation, we assure the patient that he will hear all we are going to say, and will do whatever he is told immediately, and that when we have finished he will feel better in every way. We then tell him to "let go" all tension of his muscles—we try him with the relaxation test to see if he is really doing so—to become quite passive and to stop active thinking. We then proceed to give him some suggestions

along these lines : “ You are perfectly comfortable—you do not want to move—you will hear all I say and do exactly as I tell you—you are quiet and passive—you are very comfortable—you will feel splendid and well when we have finished,” etc. Then after this preliminary work he will be ready for the suggestions directed towards whatever specific point may be the object of the treatment. We give a few typical directions in which suggestion may be thus successfully employed, and the reader will be able to gather the principle therefrom and apply it towards other things.

To Cure Constipation.—We deal with this ailment first, as it is probably the cause of more physical trouble in the world than anything else, and moreover it is a matter particularly susceptible to nervous control. We know from experience the effect that some sudden nervous shock or fright may have upon the intestines, and most people have been familiar with the relaxing effect of the dread of some coming ordeal; these physical results of antecedent mental states are distinct arguments in favour of the principle on which we are about to build. We give some preliminary attention to the matter of diet, and we insist upon the exclusion of white bread and excess of meat and the inclusion of fruit and vegetables; we also advise that the patient should drink a glass of water before retiring at night, taking it in sips, and with each sip auto-suggesting quite decisively :

“This water will make the bowels act freely each morning.” We further insist that the opportunity of evacuating the bowels must be given every morning at the same time with unflinching regularity; and it must be persisted in, even in the face of possible non-success at first. Then we put the patient into the passive state and give him these suggestions: “Every morning immediately after breakfast your bowels will act freely—you will feel an irresistible inclination—you will obey every call of Nature—you will be absolutely regular,” etc. Continue these suggestions for five minutes or so, and then terminate the treatment by assuring him that he feels fit and well and saying: “All right—that is all—open your eyes—stand up—all right,” etc. It is not to be expected that one treatment will suffice; and a second, third, or as many as may prove necessary should be given at intervals of two or three days till a cure is effected, the effects of the treatment being cumulative. We do not let the patient remain for one moment under the delusion that everything is going to be done for him without any effort on his part, on the contrary he must be prepared to co-operate in every possible way with the spirit of the suggestions. We do not, however, wish to under-rate the difficulties in the cure of constipation, and there are doubtless many chronic cases that will not at first yield to mental treatment alone, yet still there are many which will do so;

but in the early stages the experimenter will be wise to choose his cases with discretion, not attempting those of long-standing difficulty. So little, however, can be achieved in the way of physical well-being and nervous stability while the condition of constipation is present that we feel bound to place the treatment of this condition first and foremost.

To Cure Insomnia.—Preliminary treatment as before, and the suggestions: "When you place your head on the pillow your eyes will close—you will be tired—you will sleep—sleep for eight hours—you cannot keep awake—you will fall fast asleep—your eyes will be tired and heavy," etc. Repeat the treatment at intervals as necessary, and as an adjunct advise the patient to drink a cup of warm milk before retiring, in sips, with each sip thinking or saying with strong concentration the auto-suggestion: "This milk is helping me to sleep—I shall sleep soundly—I cannot keep awake," etc.

To Strengthen the Memory.—Before the preliminary treatment we insist to the patient that a bad memory is largely rooted in a lack of concentration and lack of care, and that it is no part of our intention to merely save him trouble or to do for him what he ought to do for himself, and that, unless he will promise to concentrate his attention on the things it is necessary for him to remember and do the utmost for himself, we will have nothing to do with his case. Then if he is

in earnest about a cure we proceed with the preliminary treatment as in previous cases, and we give him the suggestions that it is impossible for him to forget anything upon which he had concentrated his attention—that he will find his powers of concentration and memory improving every day—that he is now getting a real grip upon himself, etc. Repeat the treatment as necessary and gradually build up his mentality on common-sense lines, but insisting all the while that he uses every ounce of his own individual effort.

To Eliminate Nervousness.—This is a subject so wide as really to require separate and special consideration, but in general terms we may say that whatever particular symptoms are evinced may be treated by the use of suggestions directed towards securing the opposite state: if, for instance, nervous dread is present the suggestion must postulate comfort; if fear is present then courage must be built into the temperament. But the whole question of the origin of the nervous condition, and of the state of the general health must be taken into consideration, and the reader may be referred to a little work entitled *Nerve Control* by the present author.

To Banish Phobias.—These are the irrational and inconsequent fears so often shown by those of unbalanced temperament; they ought never to be allowed to persist, since they act as auto-suggestions with the usual cumulative effect, and

may eventually end up as "fixed ideas," constituting a definite state of mental instability. There are people who fear to make new acquaintances, who dread mixing with their fellows, who have a horror of high places, who dare not cross a road with any traffic or ride in motor 'buses or trains,—these ideas in the early stages can be cured by suggestion, but of course as they become of longer standing the difficulty increases. Since the principle of cure is the same in each case, with incidental variations according to the individual character of the symptoms, it is but taking up unnecessary time and space to detail the treatment in each case. We will indicate a few more appropriate cases in outline and leave it to the wit of the operator to apply the methods.

The Cure of Blushing.—Here the cause is mental, and as a rule this implies that the remedy also is mental; the suggestions should build up equanimity and control of the emotions, and the patient must be made to use will-power to live up to the suggestions in the daily life. When the mental equilibrium is secured blushing will no longer obtrude itself.

The Cure of Stammering.—The cause of this may have been in the first instance the imitation of some other stammerer (suggestive influence), or it may have arisen from sheer carelessly made habit, or, as is most usually the case, it may have commenced with some temporary nervous insta-

bility due to a passing physical weakness; this latter may have been overcome in due course, but the stammering by that time may be registered as a brain-habit, only to be removed by suggestion. Care must be taken to see that there is no mechanical impediment or obstruction, and that the cause of the faulty diction is not mere ignorance; only when the difficulty is plainly mental is suggestion indicated as the appropriate remedy. Exercises in diction are of some, though small, use; the effect upon the brain produced by the mechanical reiteration of words is feeble as compared with the effect directly brought about by the use of suggestion.

To strengthen the will, to form good habits or to reform bad, to gain concentration, to oust pessimism, to give courage and hope: in all these directions, and in many others that will present themselves to the reader, suggestive treatment is indicated, and indeed, speaking generally, no other form of treatment in this type of case stands much chance of securing any results at all.

The operator must be prepared to find occasionally that his subject, in spite of not having received any sleep suggestions at all, has fallen asleep, but he need not let it either surprise or alarm him; there is very great difficulty in the demarcation of sleep, and to say just where mere drowsiness merges into actual sleep is generally impossible. Dr. Wingfield cites a case where

the subject fell asleep while, by way of suggestion, he merely repeated in a low tone "The Walrus and the Carpenter!" But if the subject has already shown his responsiveness to suggestion the sleep state will only render that response greater still, and consequently at the command: "Wake up—all right—wake up," etc., he will at once respond. Most authorities declare that there never is any difficulty in awakening a subject; but in one case in our experience we were treating an adult, a man of about twenty-five years, and after the preliminary experiment of fastening the hands together in the waking state, by way of illustration, we gave him a few verbal sleep suggestions. In less than a couple of minutes he was sound asleep and cataleptic and would make no response to suggestion whatever. It was found impossible to awaken him by any of the ordinary methods, and finally he had to be left to sleep it out and awaken naturally, which he did after about an hour and a half. The state will always terminate itself in this way sooner or later, but it is not always desirable or convenient to have a subject asleep for an entirely indefinite period. Such cases are rare but not unknown, and where a subject is found to be non-responsive to suggestion in this way no further treatment had better be undertaken.

As a rule the subject will awaken readily enough at the word of command, though it is not wise to insist on an abrupt awakening; but the process

can be assisted by such suggestions as: "You do not want to sleep any longer—you are wide awake now—you cannot sleep any more," etc. Another way when the awakening does not come very easily is to insist on the subject promising to awaken when we count ten; then, when we reach ten we say: "NOW you are wide awake—wide awake," etc.; and tell him to get up and walk about the room, gently assisting him if necessary. We mention these points in order that the operator may be quite prepared if he finds that the sleep state has supervened; with some subjects this sleep is extraordinarily easy to produce, and even difficult to avoid, if we resort to the passive state at all, but, as will be observed, the sleep state is accompanied by certain possibilities which render it desirable that its deliberate induction should only be undertaken by experimenters of skill and experience.

It cannot be claimed that these few experiments in any way exhaust the purposes to which even the lightest phases of somnolence are applicable. The aim of this volume has simply been to put the average man in possession of a general view of the wide range of hypnotic phenomena, and to demonstrate to him that the seemingly special powers which the hypnotist wields are merely those which everyone possesses in some degree; the hypnotist has only become familiar with them and has developed them by use.

Our further object has been to arrest the attention of those to whom the subject makes appeal, and to induce them to look further into it in the large literature which already exists thereon. The knowledge of hypnotic principles as it exists to-day is largely confined to the medical profession; but it is in our opinion essential that such knowledge should be far more widely disseminated. We should not then view the phenomena of, say, a labour meeting being dominated by the vociferous and emphatic suggestions of a paid agitator, quite possibly against the more sober judgment of its individuals; nor should we find the same wholesale and automatic response to the current religious, social, and educational ordinances, and the same mass-acceptance of prevalent ideas whatever form they may take as we see around us to-day. We should see that in such cases as these the individuals succumb *en masse* to the influence of suggestion, and largely because their mentality has become so pliant and suggestive, by the acceptance of extraneously suggested ideas over a long period, that the mentality has lost its momentum: that, in short, the individuality has well-nigh vanished.

This is a prime danger that confronts the nation, and to this loss of mental poise is directly attributable many of the ills from which we suffer to-day; and the very first step towards a better and more hopeful state of affairs is for the individual to discover the way in which suggestion

has hitherto in unsuspected fashion ruled his life; and the next step is for him to determine that for the future he will unmask its workings and turn them into channels that will serve his well-being in a new and better way.

If this little book can contribute to this end, even in the smallest of ways, its purpose will have been achieved.

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