



**Advanced Course of Instruction
in Personal Magnetism and Hyp-
notic Suggestion** • • • •



By Seven Authors



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OF ANESTHESIOLOGY

HYPNOTISM

AND

HYPNOTIC SUGGESTION

A SCIENTIFIC TREATISE ON THE USES
AND POSSIBILITIES OF HYPNOTISM, SUG-
GESTION AND ALLIED PHENOMENA.

BY

SEVEN AUTHORS.

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HYPNOTISM AND THE WILL.

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The practical significance of hypnotism arises at the point where it comes in contact with the will. For the layman, therefore, who desires an intelligent acquaintance with the general import of hypnotic phenomena, this phase of the subject is probably of more importance than any other. The present paper offers an outline sketch of the fundamental facts and relations which are here involved. It will be convenient to consider first the certain rudimentary facts about the will itself, reserving for subsequent discussion its behavior under hypnosis. So many serious misconceptions are prevalent regarding the nature of the will, that we shall devote a somewhat disproportionate part of our space to its consideration. This is the more necessary, inasmuch as erroneous impressions on this point are fatal to any intelligent appreciation of the significance of hypnotism.

Common parlance and popular prejudice are at one in regarding the will as some kind of independent entity, to which all other mental faculties are subordinate. Thus a man's failure to resist temptation is often referred to his failure to exercise his will as though his will were a separate member, like his arm, which he might utilize or neglect as he pleased. For purely practical purposes, such a conception as this is often sufficiently accurate. But modern psychology, in its search for a really scientific knowledge of the mind, has had to discard this idea of the will as purely fictitious. All its efforts to discover any such independent sovereign have issued in failure. It has, however, replaced this old fashioned myth with a much more substantial and intelligible representative. This will of modern psychology is neither more nor less than the whole mind viewed as active, as choosing, selecting, deliberating, etc.

It is not possible, at this time, to examine all the evidence for this psychological doctrine. But the most cursory examination of any typical instance of the exercise of will, reveals the presence

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of factors due to numerous other mental processes, and so displays at once the fallacy of the conception of a will acting in independence of the other parts of the mind. The man deliberating whether he shall give alms to the pathetic beggar has his mind filled with various antagonistic ideas, which depend upon his powers of memory. His recollections of previous frauds perpetrated by beggars, his reminiscences of sociological doctrines, condemnatory of miscellaneous philanthropy, all struggle against his tendency to give. His vision of the suffering which may ensue from his refusal, involves the most vivid activity of his imagination. Moreover, the whole situation appeals to his emotions and feelings and it becomes at once obvious that his decision, so far from being the expression of an isolated faculty of will, is wholly the outcome of processes in which memory, imagination and feeling are all conspicuous. The simplest method for securing a definite impression of the significance of this view of the will, as equivalent to the whole mind regarded as active, is gained by looking at the facts of development in the child. The infant is endowed at birth with a nervous system in which are imbedded numerous tendencies for the production of impulsive and instinctive movements. The act of sucking, for example, belongs to the instinctive class; the random spasmodic movements of the child's limbs belong to the impulsive acts. These activities subserve two useful purposes. In the first place, they bring the child into contact with new portions of his environment and so get up the sensational and perceptive processes by means of which he comes to know his world. In the second place, they teach the child what feelings belong to the movements of his several members, and so furnish him with the rudiments of voluntary control; viz., the control of his muscles. The child obviously cannot will to raise his hand, until he knows what it is to raise his hand, that is to say—what it feels like. Before he gets his experience by means of these impulsive movements, he cannot know what to will at, his willing can have no object. What is true of so simple a matter as raising the hand is clearly much more significant when we come to the complex cases of adult conduct, involving long and complicated activities like writing and speaking. We

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cannot, in any true sense, will complex acts before we have had some knowledge of such acts, so that our willing may have some object. We must have some ideas representing the acts at which mentally we may aim. And we cannot execute the muscular movements expressive of such willing, until we have learned to control our muscles through the experiences already described as going on in infancy and childhood. It is thus seen that volition, in the form with which as adults we are most familiar, is a highly developed result, based on the employment of sensations and ideas, which serve as the symbols of certain movements. Investigation shows that by calling up these ideas and fixing our attention rigidly upon them, the appropriate movement follows, whether it be a contraction of the muscles used in enunciation or of those involved in walking. From this fact it ensues that attention is the all-important element in the execution of a volition. What we attend to, we do, other things equal. Why this should be so is another question. Psychologists are, however, practically unanimous in their agreement, that the only thing which normally prevents any idea, to which we attend, from issuing at once in appropriate action, is the presence of some one or more antagonistic ideas. In every case of difficulty in reaching a decision, whether the difficulty is purely intellectual, as in the case of a complex mathematical problem, or more distinctly emotional as in the case of moral crises, it will be found that the hard thing is the attending to one idea. Other competitors will force themselves upon our attention. When finally we do succeed in holding one idea firmly before us to the exclusion of others, the struggle is over and the decision is made.

A little observation will probably convince anyone, that in the case of learning to make new and unfamiliar muscular movements, as in acquiring the ability to play a musical instrument, we do thus rivet our attention upon the sensations and ideas of movement. But it will also be contended, that just in the degree in which we secure mastery over the instrument, do we cease to think of the movements or attend to the sensations which they cause. Furthermore, it will be insisted, that in the more important forms of volition, in connection with which we reach deci-

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sions affecting the general trend of our lives, we are never for a moment conscious of ideas of movement, or anything remotely related thereto.

This position contains the old fallacy of attempting to understand an organic process without reference to its growth. It is true that, after we have strenuously worked with the immediate sensations and ideas of movement and succeeded in securing the rudiments of the technique of our musical instrument, the mere thought of melody, which we desire to play, may be the only idea in our minds and still be followed by all the appropriate muscular movements of hands and arms. This ability to employ the idea of the melody, as the symbol of the correct movements and the signal for their execution is, however, always a secondary phenomenon, resting invariably upon antecedent processes (now superseded because no longer necessary) in which the idea of movement were absolutely indispensable, and similarly with all cases of decisions and choices affecting the general course of our conduct, e. g., the choosing of a career. To make any such decision really affective, action will be necessary and this action will involve muscular control, even in cases where the decision may seem to affect results merely in consciousness, as in a resolution to continue a course of reflection. So that however remote ideas of movement may seem to be from certain acts of volition, they will always be found involved in the development of the mere capacity of voluntary control and in the ultimate expression of voluntary action.

We may summarize our analysis thus far in two fundamental propositions, which we shall find of utmost value when we come to consider the bearings of hypnotism on the will. (1) Any idea attended to so firmly as to exclude other ideas from the mind, is followed invariably, apart from disease, by appropriate muscular movement. (2) In the development of voluntary action, the ideas first used are those which spring immediately from sensations of movement, but ultimately, under the law of association, any idea, however remotely connected with the movement, may be employed as the symbol and signal for the movement. Volun-

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tary action always involves attention to some such idea for its execution.

It will, of course, be understood that in the development of our conduct and character, our emotions, instincts, desires and feelings of every kind play a most important part. But they always come to light in connection with ideas of one or another kind, and as it seems to be with these ideas that attention is chiefly busied, the description which we have just given remains entirely correct in its outlines. Whatever purchases our undivided attention results in producing an appropriate action as we have previously observed. It does not in any way lessen the accuracy of this statement, or prevent our using it for the purpose of the widest interpretation, that now and again emotions, or pleasures, or pains, enter in to evoke or repel this attention.

Clearly, if the general conception of volition which we have now gained is correct, the man with the best disciplined will power is the man in whom action is deferred, until all the ideas and considerations which bear significantly on the case in hand are brought up from his memory and carefully weighed, but who then acts promptly and vigorously. Mental diseases illustrate most strikingly the two great defects arising from failure to conform with one part or the other of these two requirements for effective willing. On the one hand are the maniacs in whom the profuse rush of ideas is followed by immediate and tempestuous movement without affording opportunity for antagonistic and inhibiting considerations to be suggested. On the other hand are the melancholiacs, in many of whom normal action is inhibited by the presence of morbid and persistent ideas, which cannot be banished. The pendulum of sane, healthful volition swings between these extremes. Conduct cannot be wholly sound, if it results from too hasty and impulsive decision. It cannot be effective, at all, however, unless conclusions, when once reached, are put into forceful execution. Bearing in mind the facts we have now brought out, we shall find it possible to appreciate the significance of hypnotism for volition with relative ease.

Like normal sleep, the sleep of hypnosis may vary from a condition of mere drowsiness to a state of the most profound and

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lethargic slumber.* Certain of the conditions which are found, closely resemble natural somnambulism. The phenomena, which are met with in these different hypnotic conditions, so far as they concern the will, are essentially of like character, but they differ widely from one another in degree. Sometimes the subject is apparently paralyzed and entirely helpless; sometimes he displays, on the other hand, remarkable muscular power and agility; again he may perform ordinary acts in a perfectly ordinary manner, so that an uninformed onlooker would never suspect that he was hypnotized. These three forms of behavior agree in this, however, that they are in every case, practically without exception, the results of suggestions given directly or indirectly by the operator. These suggestions, nevertheless, are adopted with various degrees of readiness. Sometimes the response is prompt and unhesitating. Sometimes it is slow and reluctant. Sometimes it is absolutely inhibited. Taking these elementary facts, we shall now examine them in the light of our previous analysis of the nature of the will.

We have already seen that every voluntary act is brought about by fixing our attention firmly upon the idea which represents the act. Now, everything which we see or hear or otherwise perceive and attend to, does in a rudimentary way, suggest an act to us. The sound of a bell suggests turning the head, the sight of a clock suggests going to dinner, etc. It has thus seemed very natural to connect this fact of our tendency to respond, under normal waking conditions to the suggestions given us by our surroundings, with the exaggerated facility and promptness with which response is made in hypnosis. The most extreme case of hypnotic suggestibility would thus be regarded as one terminus of a series, whose other terminus is found in common, wak-

*In fairness to the non-professional reader, who is not personally conversant with the facts, a word of warning is eminently appropriate as to the chaotic conditions, which are manifested by the opinions of hypnotic experts. To begin with, both literature and practical therapeutics have been exploited by quacks dealing in hypnotism, and many popular misconceptions have their origin here. Furthermore, there is among even the scientific students of the subject radical difference of opinion on a number of fundamental points. The fact is that accurate observation and intelligent explanation in this field demand the most highly trained psychological knowledge. Very few of the investigators of hypnotism have possessed such knowledge. The consequence is that dogmatism regarding both facts and explanations is exceedingly dangerous and should be looked upon with suspicion. The writer presents here what is believed to be the present opinion of the most scientific and conservative authorities. His own observations are entirely corroborative of this view.

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ing consciousness. The chief difference between the two types resides in the relatively complete suppression in hypnosis of the competing and antagonistic ideas, which in normal consciousness intervene to prevent the too speedy execution of a suggestion. As has been said above, these antagonistic ideas are not, however, always suppressed. Some suggestions are vigorously refused. Still the distinction is, in the main, applicable to the vast majority of cases, and so far as concerns volition then, we may say unhesitatingly that this suppression of inhibiting ideas opposed to the given suggestion is the great differentia of hypnosis. There are other conditions generally present, such as loss of memory, which mark it off in other directions from normal consciousness, not to mention the production under suggestion of anaesthesias, analgesias, hyperaesthesias, illusions and hallucinations. But this is the distinguishing characteristic on the side of the will. It may be added, moreover, that so far as concerns this phase of the phenomena, it is a matter of entire indifference what method is pursued to induce hypnosis, whether gradual awakening from natural sleep, the use of passes and massage, fixation of the eyes or "talking sleep." The result is alike in all cases.

Let it be clearly understood that no thoroughly satisfactory explanation of how hypnosis produces this suppression of ideas antagonistic to the operator's suggestion, is as yet at hand. Our statement merely marks the fact and connects it by contrast with the conditions in normal willing, given the unopposed idea, and we have seen that normally the act invariably follows. These conditions are precisely fulfilled in hypnosis.

This leads us to two practical questions of great interest. Can a person be hypnotized against his will? Can a person, when hypnotized, be forced to perform deeds which, in his normal condition, he would regard as indelicate, wrong or criminal? The first question may be answered with an almost unqualified negative. No person can be hypnotized a first time, if he believes himself able to resist. Persons who have been hypnotized many times may fall asleep upon receiving some of the customary signals, without having definitely intended to do so. There are, moreover, a few rare cases in which it appears that

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persons having, for some reason or other, persuaded themselves they could not resist the influence of a certain operator, straight-way yield to his suggestions, even against their seeming desire. Psychologically this is not difficult to account for. It is simply the case in which, as in certain morbid obsessions, the idea of yielding gains ascendancy in the mind for some reason or other, and attention being absorbed in it, action as usual follows. Such instances are, however, as rare as white crows and for the average person hypnosis will be found something which he must assiduously woo, if he would possess the experience, not something which he need fear. The best statistics seem to show that every sane, healthy person is essentially susceptible to hypnosis, if the attempt is repeated often enough. But the number of persons, who can be hypnotized at the first attempt is much smaller, varying widely with the skill of the individual operator.

The second question has been a subject of decidedly heated controversy among the experts. From a study of the psychology of volition we have seen, that any act will be executed provided all opposing ideas can be suppressed. Theoretically, there is no reason why such suppression in hypnosis should not be as complete in cases involving criminal acts, as in any others. But in point of fact the vast majority of experiments go to show that practically you cannot get the hypnotized subject to do anything which would normally offend his sense of right or decency. On the other hand, an increased delicacy and sensitiveness is often met with. The cases which seem to prove the contrary are mainly susceptible of very different interpretation—i. e., the belief of the subject that the whole performance is histrionic. One can hardly say dogmatically that the performance of criminal acts in hypnosis is impossible, but it certainly can be said that its occurrence is as rare as a third term in the presidency, and that irresponsibility for acts done in hypnosis should never be accepted without most searching scrutiny.

Another phase of the same question of practical interest arises in connection with so-called post-hypnotic suggestion, whereby an act suggested during hypnotic sleep is executed at a fixed time after waking without any consciousness on the part of

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the subject, that he is responding to a suggestion. The genuineness of this phenomena seems past any impeachment. On the practical side, we may reply much as to the last question, that the subject will not under such conditions violate his sense of right and decency, and if he does so, he should be held strictly accountable until he can produce irrefutable evidence of his irresponsibility. The psychological machinery involved is in many cases very clear. Although upon awakening, the subject may not remember that any such suggestion was made to him concerning his future conduct. The idea becomes operative in his mind almost immediately after its implanting, and keep recurring to him until the appropriate time for its expression, whereupon it issues in an act. Much of the mysteriousness of the performance vanishes, when this explanation of it is found to fit the facts, and the writer has repeatedly verified its accuracy.

A final question of practical importance may be mentioned. Is the effect of hypnotism upon the will, mentally and morally disastrous or otherwise? It is commonly supposed that only persons of weak will can be hypnotized and it is a natural conclusion from this, that the result of hypnosis, which renders one more susceptible to succeeding hypnotization, must be a weakening of the will. Now, it is to be remarked that the phrase "a weak will" is vagueness incarnate. If, by a weak will, is meant one incapable of sustained attention, then this is almost a preventive of hypnosis. Idiots and young children cannot be hypnotized. If, by a strong will, is meant one which refuses to obey the directions necessary for falling asleep, then only persons of weak will can be hypnotized. From our discussion of will we say that persons have at least ineffective wills, whether we call them weak wills or not, who are either unable to summon the various ideas bearing upon a given question before acting, or who are incapable of bringing themselves to act, when once they have thus surveyed the ground. Extreme representations of either of these classes are not good hypnotic subjects. The first class cannot fixate attention long enough for success, the second class cannot make up their minds fully to make the attempt.

From a common-sense point of view, as regards normal man's sanity and general powers of self-control, occasional hypnotizing

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by an intelligent operator, has practically no more effect than an occasional cup of coffee. If a careless or incompetent operator is allowed to hypnotize one, then considerable subsequent discomfort may be experienced, springing either from crude methods of securing the sleep, or from the giving of disturbing and exciting suggestions. But the dangers from the use of hypnosis arise wholly from its employment by ignorant or unscrupulous persons. Under proper conditions, it may be made to contribute to independence and stability of character. It is itself based upon a voluntary act and should not be thought of as consisting primarily in a helpless subserviency to some other personality. Its possibilities in the educational field are only just beginning to suggest themselves. In the field of therapeutics it has already shown its significance for the treatment of various functional disorders, thus illustrating once again, that which all modern psychology exhibits, the vital interconnection of the mind and the body.

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By **EDWARD FRANKLIN BUCHNER**, Ph. D., Professor of Analytical Psychology, New York University.

One of the startling, yet essential activities of the human mind is its ability to reach backward from the present moment and to reinstate the ideal values of the chief features of its past experiences. This is the conserving action, which alone enables a mind's experience to thicken and to widen. Several sorts of words are in vogue to describe this mode of consciousness. It is called revival, reproduction, remembering, knowing, etc. That this activity is constantly in evidence in normal mental states, there can be no question. That it embraces the contents of all possible forms of sense-impression, idea, and action is assuredly attested by the crassest analysis of the extent and quality of the average individual's attitude towards himself and to the things which surround him.

How is it that the mind is able to remember? How shall we understand this weird proceeding of re-vivifying the dead and gone past? However far it may be, that one has led himself from entertaining and depending upon the half-mediaeval view that this activity is the particular and inseparable function of a distinct faculty, or disposition, of the mind, it remains forever true, that he cannot dispense in his analyses with all reference to that which the old-time "faculty" meant. An analysis of consciousness cannot be accurate, nor claim any approach to exhaustiveness, which does not recognize remembering as one of its most highly specialized activities that has its roots and beginnings in the lowest and unorganized forms of mental experience. No attempt to depict the nature and scope of the development of that mental experience can be successful without turning our attention ever and anon to the support afforded to that development by the variety and intensity of the material presented in the performances of memory. The make-up and the forward push of a mind are thus conditioned by the scope of its ability to conserve the past stages of its development. This truth does not warrant one in presuming that every item contained in passing conscious experience must be preserved "for future use."

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Too often, on the other hand, "memory" is regarded as a receptacle for a few specific things; as, when one can recall the dates of certain historical events so many years after having first learned those facts; this, for example, is said to be the special office of memory. This is too abstract a way, however, of noting the intricacy of mental action. Indeed, we are constantly committing, so to speak, the contents of our passing experience to our memories, although we are not consciously aware of doing so (excepting those relatively few instances when we insist to ourselves that *a* or *b* must be remembered, etc.). It is sufficient to observe that, not only is all mental experience primarily dependent upon sense and motor impressions, but clear and intense normal consciousness is constantly dependent upon the activity of true memory.

The knowledge we get in every act of remembering is complex, rather than simple. Retaining the "idea" of a given fact or event, recalling that idea at any given time, and being able to recognize it as this idea, rather than that idea, in my experience,—i. e., to discriminate it with its specific historical attachments from all other ideas,—all this is involved in a full act of memory. Ordinarily these phases appear in a varying order from time to time, except that recognition is logically and psychologically dependent upon retention and revival. The appropriate images must be "brought up" into consciousness before the act of memory can be said to occur. Memory, then, requires original experience, some sort of a retention of the "traces" of the neural conditions thereof, a revival of an image, or idea, which stands for the original experience by reason of being derived from it, and a recognition of this symbolization by putting the meaning of the reproduction into the proper past time of my own experience. All of which is more or less modified by feelings of belief or disbelief in the value of the representation. Retention is purely physiological. Reproduction depends upon the so-called laws of association, namely the tendency of one idea to link itself dynamically to other ideas. The element of recognition is essentially dependent upon the cognitive act of the mind.

"Suggestion" is nowadays one of the most familiar terms in the entire vocabulary of psychology. The term is used in a "sug-

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gestive" way in the treatment of normal consciousness with reference to the cohesion of ideas and other mental states implied in the association of ideas and other processes of ideation. As it is said, almost universally now, the presence of a given idea (*a*) in consciousness "suggests" the idea (*b*), tending to bring *b* into the clear circle of consciousness. To explain the appearance of a mental state by suggestion, is to imply that its factors dominate by having been forced into the sphere of consciousness. This dynamic aspect pertains to suggestion throughout its application. It is well illustrated by the fact that hypnotic suggestions, to be efficient, must be made in the form of commands, rather than as simple declarations or mild entreaties. The spontaneity of the realization of the content of a suggestion is one of its most striking peculiarities, though this is not always constant. In most idea-motor suggestions, the ratio of realization to the intensity of the suggestion varies directly, if one might speak in mathematical terms.

The use of the term "suggestion" has been increased particularly through the analysis of hypnosis offered by the Nancy school during the last thirty-five years (Liebault, Bernheim, Moll) It is the key offered for most, if not all, of the phenomena presented by hypnosis. As an explanation, it can be considered only as a mode of introducing something to the mind. It is "carrying" ideas into the mind covertly, so to speak, and abruptly from without. It is a means of addressing the attention of the subject through channels more complex than those of ordinary sensory and motor stimulation. It is important to observe that suggestion, as a cause, is rather a psychological factor than a physiological factor. This must be kept in mind constantly. It is emphasized by a consideration of the particular tenets of the three great schools of abnormal psychology, to which reference only can be made here. It may be necessary to observe, in passing, that many of the phenomena to be mentioned are not produced by suggestion solely, but may arise out of a number of conditions, such as fatigue, imperfect nutrition, disease, injury, etc.

In the more pronounced states of suggestibility, the changes which the mind undergoes are many and profound. These

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changes tend to throw light upon the data belonging to this special field of investigation. Rational activity tends to continue along the lines of the individual's intellectual habits. Perception becomes modifiable even to the degree of producing hallucination and delusions of almost all possible types. Sensibility to minute and weak stimulations is, or can be, increased. Anaesthesia is quite as easily induced, especially in deep sleep. The motor consciousness is let loose, so to speak, and the ordinary control of muscles seems to be exactly inverted. Emotional excitability is apt to be subdued. In a general way, there results a depression or an exaltation of mental activity; but which type of change from the normal will take place cannot be told a priori,—so varied and often contradictory are the phenomena presented. Mental activities are not absolutely suspended (excepting more or less imperfectly in cataleptic sleep). The structural phases of mind remain the same as in normal consciousness. Thus retaining, reproducing, and recollecting the varied forms of sensory, ideational, and motor contents of hypnoses continue, and offer their special problems for investigation.

It is not an easy matter for the psychologist to analyze the two forms of memory presented under normal and under hypnotic conditions. General mental healthiness is, to both the lay and the trained mind, indicated by the scope and degree of accuracy of the function of remembering. To forget indiscriminately is a sign of a "break-down." Every one is ordinarily expected to remember more or less of the details of his experience. The psychologist must never forget that the standard for evaluating all experiments and reports of isolated cases is necessarily that which can be afforded by what we may call normal memory. The difficulties besetting an application of this standard of memory conditions and memory contents to the results obtained in a state of suggestibility, increase as it is observed that students of hypnosis are never the subjects thereof, at least at the time being. The psychologist usually must here trust the introspection of his subjects, or place absolute dependence in his own inference on the basis of the mental expressions of the subjects.

Another aspect of these difficulties reveals that they are in-

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herent and irremovable. The development of conscious, or normal memory is necessary for the formation of an individuality, both in sensation, idea, and action. One's name, one's body, one's environment, one's attitude towards the things within that environment, represent a stage of recognition far, far beyond that possessed by the child, for example, and involve a constant dependence upon remembering the respective values of different sense-impressions. Hypnotic memory, on the contrary, arises with all its depression or exaltation, only after the formation of such an individuality, and then, within a short time, runs through the gamut of its manifestations. In other words, the facts under consideration are never discerned through any suggestive treatment of infantile consciousness. It is adult experience that reveals the two types of memory, a condition which all inference should not forget.

There is a certain and a marked amount of volitional control over the course of ideas in normal memory. We can revive images, and so forth, "at will." In hypnotic memory, this control is more or less completely displaced. The mind waits for the operator's suggestions, verbally or otherwise given. Then the ideas appear with automatic regularity and accuracy. The ordinary perceptions by the senses do not apparently fall under this volitional control, as in the perception of a chair, or a piece of colored paper. The unimpaired memory serves as a regulator to perceptual consciousness, and prevents those hallucinations and delusions of perception which mark the mental activity in the trance.

Ordinary memory shows more than merely associative connections in any given remembered series of ideas. Hypnotic memory lacks this continuity, which is of a high intellectual and selective variety. The latter rather follows adhesively the scope and character of the suggestion which serves as the awakening cue, modified, as in all other forms of mental action, by the habits and interests of the individual subject. It is scrappy and patchy. It is less dependent upon sensory and motor conditions than is normal memory. Sidis's patient "F" remembered that the umbrella was just long enough for him to finish the third turn in the walk suggested, after which it suddenly fell from his

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hands. These lapses in the continuity of abnormal memory emphasize its absolute dependence upon the degree of the suggestion. These lapses are sudden and frequent, and limit the intelligent reaction of the subject to his suggestions. There is something analogous to this trait in normal consciousness. All adherents of every school of psychology agree in admitting, and truthfully, the fact of the "disappearance of some of the links of consciousness, 'as completely as if they had never formed a part of the series.'" But few persons recall when they learned their A, B, C's, or the names of members of the family, etc. Most of our knowledge is buried in its origin by being assimilated into the very fibres of mental activity. The explanation offered for this phenomenon varies, of course, with the tenets of the respective schools.

Another feature of memory under the conditions of normal consciousness is that the reproductions of past experiences and ideas are notably inexact. Though, for the purpose of our knowledge and our conduct with things and persons these reproductions are valid and adequate, yet they are, as a matter of fact, fragmentary and symbolical when compared with the fullness and richness in vivacity and content of the original forms of these ideas. Mental life (normally) could not get forward were it impossible to abridge the memories of its past. The chief aim of the processes of ideation is to force the many members of a series of ideas into the fewest possible ideas, which shall literally be representative. In hypnotic consciousness and all weaker forms of susceptibility to suggestion, the reproductions of memory tend to be, and most often are, exact and literal. This is one of the strange and complex effects of suggestion upon mental states of low volitional tone. "Latent memory" (Sir William Hamilton) seems to be most amenable to this condition, in which we secure a "prodigious" (Hudson), but a simple reproduction of past experiences. Normal consciousness tends to inhibit this latent memory through the incessantly varying high degrees of volitional control of the complicated associative systems, into which the mind is disposed to arrange its ideas both through the lines of conscious experience and through its relation of dependence upon

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the associational structure of the brain. Accuracy of reproduction, as "committing a thing to memory," is ordinarily brought about through repetition of the series to be remembered. This often requires great expenditure of time and effort (Ebbinghaus). Under conditions of suggestion, simple reproduction is more easily assured through the mere passive acceptance of the suggestion that certain facts will be remembered.

What we remember ordinarily, as already observed, depends more immediately upon the right associative connections of the type of contiguity. It usually happens that a little analysis will enable one to pick his way back through the various associations which have led up to the presence of this particular thing in mind. Indeed, the mechanism of memory is associated, i. e., "suggested," reproductions. Hypnotic memory, on the contrary, seems to be independent of the ordinary mechanism of association. All post-hypnotic, or deferred suggestions, for example, are performed punctually at the time suggested, though it be days or months afterward, without the subject having consciously been led through a train of ideas to the idea of those actions preceding their execution. The thought of the action "pops" into the head impulsively, as it is described, and remains there until its realization is effected with more or less hesitancy. In the meantime, the thought has been absent from the mind. It is this relation of memory to suggestion which offers the principles underlying the value of suggestion for the improvement of memory and the refinement of character. Purposes and resolves in normal consciousness are the phenomena most nearly allied to this relation.

In a state of suggestibility approaching perfection, memory seems to lose its intensity, and the suggestion or command does not arouse conflicting images or ideas. No difficulties are presented to the subject in this state, and as a result, one finds all sorts of hallucinations and absurdities taking place. Each suggestion tends to give the mind over to a certain group of ideas. This reign leads the attention to an almost systematic disregard of all stimulations which do not readily coalesce with those ideas. In this manner recollection tends to place definite limitations

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upon the efficiency of a suggestion to invade the whole sphere of consciousness.

A last feature of memory to be noticed in this connection under the conditions of suggestion, is the tendency revealed on the part of the mental states experienced under it, at successive times, to build up the succession into a cluster of such memories to be known, sooner or later, as another consciousness or person (Janet's Lucie). "Double" consciousness and alternation of memory have their psychological causes chiefly in this feature of the aggregation of states experienced under like conditions. This trait of hypnotic memory does not advance beyond, nor fall short of a corresponding feature of normal memory. The hypnotic ego and the empirical ego have similar histories functionally considered. Memory essentially requires more than the mere reinstatement of ideas into consciousness and a bare recognition of the projective meaning of the idea, or an interpretation of the content of the representation. This something more is found in the feeling of familiarity which arises with some ideas and is absent from others. It is the cognition of the idea as a representative of one that has been experienced before. This activity secures the continuity of consciousness, and projects a world of facts and relations into the time behind the ever-present moment. Here we have the basis of our feelings of personal identity. When thrown into the hypnotic trance a second or a third time the subject tends to revive memories of the first and the second trances.

Recurring to the foregoing analysis of memory, it may be concluded that suggestion has definite influence in most cases upon the retention of the idea or action contained in the suggestion. The mind forgets, usually, the occurrences during the trance, unless fortified by a definite suggestion to the contrary. All deferred suggestions are also illustrative of this truth. The modus of this retention in the associative fibres and memory functions of various brain centers is not known. Contrary effects can be produced; namely, effacement of memory traces through suggestion, as in anaesthesia and amnesia. It cannot be maintained so easily that suggestion, as a cause, has any definite influence upon the processes of revival. An analysis of many records

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tends to reveal the ordinary mechanism of association as operative in the revival. There are extreme cases which seem to defy this interpretation. Such are the re-awakening of childhood scenes, recalling the forgotten language of one's boyhood. Janet's Lucie No. 3 remembered the first nine years of her life; but as Lucie No. 1 she remembered nothing of this period of years.

Further, it cannot be shown that suggestion has any influence upon the ordinary processes of the recognitive elements in memory. Where lapses occur, due to positive suggestion, as in forgetting certain names, letters, or cards, in a given series, they are probably caused by the distraction of the attention from any shadow of an image which might be related to the items disregarded. The time-relations of suggested performances are quite analogous. The subject wakes up punctually at the stated time. The deferred action is not late. Likewise in normal life, at a resolution before falling asleep, the sleeper will awaken at a pre-determined hour. The explanation for this mental action is wanting; but no light is thrown upon the question by maintaining that the processes of recognition are definitely under the control of suggestion.

Although the phenomena of memory seem so fully to be subject to the direction and intensity of suggestion in both normal and hypnotic conditions, it would be erroneous to rest in the belief that this influence is unlimited. The first and constant limitation is to be found in the dependence of suggestion for its material, so to speak, upon the resources set up by normal memory. Suggestion alone cannot evoke the ability to speak in "unknown tongues," nor the use of a language to which wakeful attention has never been directed. This dependence of suggestibility upon the prior limitations of ordinary experience is beautifully illustrated in the case of "Dolinin" (Kandisky). The confidence of the subject in the operator or in the suggestions, also determines the extent of their influences upon the processes of memory. As is well known, skeptical, critical subjects are unfit for the usual tests. The scope of a suggestion's effects is no less often bounded by the constant tendency of the mind, in the fainter stages of suggestibility, to carry on an indiscriminate in-

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weaving of facts remembered from normal life, (Carpenter's "C"). This interaction of memory and suggestion is also abundantly illustrated in the play of animal-games by children. Suggestions lose their power when they tend to contradict the habitual modes of the subject's thought and action. This is particularly true in nearly all cases of double consciousness.

A consideration of the limitations of suggestion by remembering ideas, actions, and impulses from ordinary life, and conversely, the limitations of memory due to definite suggestion, throws a flood of light upon the practical importance of suggestion in the improvement of memory and the development of character. This didactic topic is, however, beyond the scope of the present discussion, and cannot be taken up here.

HYPNOTISM IN MORAL EDUCATION.

By EDWIN D. STARBUCK, Assistant Professor of Education, Stanford University.

Three well established facts have, in recent years, greatly strengthened the conviction that hypnotism may be of service in moral disorders. The first of these is its utility as a therapeutic agent in certain classes of physical ailments. It is hardly open to doubt that most disorders of a functional nature yield to neuropathic suggestion when treated by a skilled operator. It must be conceded, too, that the term "functional" must have a wide interpretation when, in addition to relieving hysteria, melancholia, insomnia and the like, hypnotism is able to produce or remove stigmata, can cause exudation of the blood from the skin, or play with the phenomena of post-hypnotic suggestion and double consciousness.

The second fact which tends to establish a priori, the value of hypnotism in moral therapeutics, is the proof that immorality and criminality have a physical basis. It follows that whatever force can work a physiological transformation can at the same time influence the quality of the mental and moral life.

A third consideration is the close correspondence between every mental state or process, whether it be a moral obsession or any other psychosis on the one hand, and nervous functioning on the other. Along with the abandonment of phrenology and the development of brain localization, the belief in parallelism of mind and body is placed beyond question. Every impulse, every cognition, every act or inhibition, in this point of view, is at least conditioned by a nervous reaction. A moral aspiration, an ignoble craving, or a base antipathy, each corresponds to an impulse towards a neural discharge of a certain kind. Hypnotism, or physiological suggestion, as Fouillee chooses to designate it, has it within its power to induce the particular neuroses which underlie desired conditions in the moral consciousness and by repetition tends to make them permanent.

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With this glimpse of the law involved in the use of hypnotism in moral cures, it will have been a foregone conclusion that such instances as the following might occur. Bernheim records among his cases that of Henry H——, a boy of ten.¹ The child was of strong constitution and somewhat lymphatic in disposition. His appetite was poor. He was frequently angry and naughty. When his mother tried to correct him he would strike her and throw everything around out of reach. He was always in bad humor and disobedient. He seldom would go to school. Within a month, after six seances, Bernheim notes, "The child looks better; he eats with appetite, is very obedient, goes to school regularly, works well and has made some progress." In another month with one additional seance he had gone up ten places in his class, while before he was always the last. After occasional treatment for six months, the child was not brought back, since the mother believed he was completely changed. He had no more fits of anger, was very docile, industrious and obedient. Treatment of similar cases by Voisin, Berillon, Farez, Bourdon and many others are more or less familiar.² Guyan in his excellent discussion of the question in hand* gives instances of the wholesome effect of hypnotism. "After the civil disturbances in Belgium, M. was terribly afraid of going out at nightfall; even a bell at that time would make him tremble. M. Deboeuf hypnotizes and reassures him and orders him to be more courageous in the future; his alarm disappears as if by magic and his conduct was modified in consequence.* Jeanne Sch——, age 22, a thief and prostitute, lazy and slovenly, has been transformed by M. Voisin of the Salpetriere,—thanks to hypnotic suggestion,—into a submissive, obedient, honest, clean and hard-working woman. For many years she had not voluntarily opened a book; now she learns by heart pages of a moral work; all her affections are awakened and finally she has been admitted into a charitable institution as a servant, where her conduct is irreproachable." It is

1. H. Bernheim. *Suggestive Therapeutics*, observations XLIV., p. 230.

2. For description of cases of Berillon and Bourdon see Arthur MacDon-ald's "The Power of Suggestion," *Phila. Med. Journal*, Sept. 9, 1899, and "Pedagogic Hypnotism," *Medical Progress*, Sept., '99.

*J. M. Gunyan, "Education and Heredity." *Scribner's*, 1895, p. 23-45.

**Revue Philosophique*, Aug. 1836. M. Delboeuf.

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true this is simply substituting a pleasant for an unpleasant neurosis. Numerous cases of moral cures of the same kind have been effected at the Salpetriere. Even in his private practice, M. Voisin claims to have transformed by hypnotic suggestion, a woman whose character was unbearable, and to have made her gentle and affectionate to her husband and henceforth free from exhibitions of temper. In the same way Dr. Liebault, of Nancy, succeeded by means of a single suggestion in making a persistently idle boy diligent for a period of six weeks.¹

Without multiplying instances, a partial list of the moral defects hypnotism has seemed more or less completely to relieve, will indicate the extent of the claim that is made for its utility. "Berillon has accomplished by means of suggestion the cure of cases of kleptomania, lying, biting the nails, cowardice, fear of the dark, etc."² "Cases of chronic alcoholism which have been successfully treated by hypnotic suggestion by several experimenters (Forel, A. Voisin, Ladame, Widner, Wetterstrand, Corval) belong here."³ Others have added to these cases of irritability, idleness, cruelty, sexual disorders, in fact almost any species of moral ugliness that arises either from an over-emphasis or from too great weakness of any natural impulse.

It may be asked in what way does hypnotism induce those attitudes which determine character? Two things, psychologically, are the necessary condition of a wholesome personality. The first of these is the quality of the perceptions and ideas which form the content of the conscious life; the second is the substratum of right impulses which respond readily to the perceptions and ideas. The former depends on the nature of the cerebral reactions, the latter on the reactions to which the sympathetic vaso-motor mechanisms are most inclined. A man's character is not determined by what he thinks, simply, but on whether his deeper nature vibrates in tune with his mental imagery,—that is, it is determined by what he thinks in his heart. Hypnotism influences both these aspects of life. It is coming to be more and

1. J. M. Guyan, *op. cit.* p. 10.

2. Arthur MacDonal, *Medical Progress*, Sept., 1899.

3. Moll. *Hypnotism*. New York, 1890. p. 232.

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more conceded that it is impossible to enslave the subconscious self without first bringing about a certain conscious attitude.¹ The operator not only acts upon the conscious life, but because he can hold that within his control, uses it as an avenue of approach to the subliminal self. This once within his power there is hardly a limit to the reactions it is possible to produce. "As a result of my work," says Dr. Sidis, "one central truth stands out clear before my mind and that is the extraordinary plasticity of the subwaking self. If you can only in some way or other succeed in separating the primary controlling consciousness from the lower one, the waking from the subwaking self, so that they no longer keep company, you can do anything you please with the subwaking self."²

The physiological states produced under hypnosis, we may readily believe, have a direct influence on character. Since the Lange-James conception of the emotions was put forth, the intimate connection between the condition of the vaso-motor system and the emotional states has been generally recognized. It is equally evident that these and the particular ideas that gain the field of consciousness are closely bound up together and condition each other. If a bystander allows himself to be led into the shouting and running of a mob bent on a murderous deed, the chances are he has, by virtue of his thoughtless procedure, become emotionally a sympathizer and participant in their act. It is equally certain that, having felt the flush of excitement, the hot blood of the avenger of justice, and the tense muscles during the act of revenge, the thoughts of the person will subsequently be shaped by the deed and his views of life formed accordingly. The physiological reactions are, in a sense, father to the attitude of mind. Similarly religious transformations are sometimes little more, originally, than induced emotional attitudes which finally develop into thought and activity in harmony with the initial impulse. Hypnotism can, under right conditions, dominate the vaso-motor mechanism. It can arouse in every feature and gesture the cringing and pallor of fear, the heat of anger, the frown of scorn, the brightness of hope and the strength of determina-

1. Moll, *op. cit.* p. 267.

2. Boris Sidis, *The Psychology of Suggestion*, New York, 1898.

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tion. Whenever it awakens the physiological counterpart of a wholesome impulse, it is producing the soil for the growth of character.

The important consideration arises, are the changes produced by physiological suggestion permanent or only temporary? Aside from the numerous instances in which the effect has every indication of permanence, there are important theoretical considerations which argue that it may be so. One evidence is found in the phenomena of post-hypnotic suggestion. During hypnosis the operator suggests that hours or even days afterwards the subject will choose a certain course of action. The subject proceeds with the normal course of life and does not even know the idea has been suggested. When the given time and occasion come the person irresistibly obeys the prediction, in some cases even when it abuses every sense of propriety. M. Delboeuf suggested to his maid that she embrace his guest, a young man. She carried the suggestion with her as an obsession she must obey in spite of her sense of its impropriety. As she confided to M. Delboeuf, it was with extreme difficulty that she resisted. Later the order was repeated and in the evening was obeyed. She felt as if she were "absolutely obliged to do it."¹ Equally powerful are suggestions of moral betterment, as when M. Berillon suggests to a girl of 12 that she will be regular in her habits, will be clean and will not be coquettish, and she is dominated by the idea. The hypnotist does not usually expect a complete transformation from one seance. He follows rather the law of the formation of habit. A single suggestion leaves an impression on the nervous mechanism which it obeys until crowded out by other reactions. A repetition of it may drill it in until it becomes the principle factor in the organization of the mental life.

In a departure so comparatively recent as is the use of hypnotism in character formation, there are limitations and cautions which should not be overlooked. There is the practical difficulty of securing operators whose skill and wisdom can be trusted. The work of the hypnotist is to operate upon the manifold instincts and impulses, the complex of which make up the personality, so

1. *Revue Philosophique*, Feb., 1887, p. 123. Reported in Guyan op. cit. 9-6.

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that they will stand in the right relation to one another. Moral defects we may conceive to result, in the last analysis, from a lack of harmony in the native impulses. The glutton, drunkard and sensualist have perhaps all the impulses of the best man but the thousand other normal desires and longings are held down by the one or two overpowering ones. Let the property sense run riot, we have the miser or the thief. One of the highest virtues is kindness among men, but if it is overdone it weakens both the giver and the receiver. A stimulation of the saving element of hardihood and self-dependence might save both. Too much of the same remedy, however, will make the one selfish and the other envious or set him to preying on his fellows. In the matter of the delicate adjustment of the manifold rival instincts the operator should be a profound psychologist,—should have an insight into the deeper springs of human life and their normal relationships. As Moll points out, “As it is necessary to have some physical and chemical knowledge to prescribe drugs, so it is necessary for a doctor to have some psychological knowledge before he can use hypnotism.” In lieu of this perhaps much can be done by the mere suggestion that such and such an undesirable course of action or feeling shall be abandoned.

The operator must furthermore be a person of sterling character whose entire influence over the person in his power, will be the best. The same charges that have confronted the use of hypnotism in medical practice will be present here. There is no scarcity of persons who are willing to use the art for selfish personal ends. This difficulty must be overcome gradually through legal and social precautions.*

The crucial question in the employment of neuropathic suggestion, centers in its effect on the will of the subject. The real advantage, morally, if any, must be looked for in its power to increase his conscious self-direction in pursuing a worthy end. Any disadvantage in this respect must have its ample compensation. It must be admitted that the immediate effect of frequent

It is conceded by those who have had the most experience in producing hypnosis that the danger arising from selfish and immoral operators has been greatly magnified. Such suggestions encounter the auto-suggestions of the subject and result in dissipating the influence of the operator.—Editor.

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hypnosis is to subject the person to an external influence rather than to a subjective volition. One whom it is difficult to hypnotize during the first seance yields more and more readily each succeeding time. Such facts have been given greater significance than they deserve. It is overlooked that the initial impulse in every new act of the will is an external suggestion. This is especially true of children. The will in childhood is relatively unformed and takes shape along the line of externally induced acts. Repeated suggestion passes over into auto-suggestion. Hypnotism merely changes the direction of the will from a wrong to a right course. "Hypnotic suggestion," says Moll, "and suggestion out of hypnotism have the same aim; to determine the subject's will in a certain direction. He is to do right, not unconsciously and mechanically, but with conscious will, which has got its direction either from hypnotic suggestion or from ordinary education. Suggestion sets the conscious will in the right direction as education does. The false views result from the fact that the hypnotic suggestion is taken for an unconscious process—a supposition which I have refuted."¹ The danger is obviated if the subject is hypnotized sparingly and at progressively longer intervals and is given each time a chance to act upon the suggestion.

If hypnotism were resorted to for the alleviation of every petty defect, there is no doubt but that the will would be destroyed through habitually yielding it to external control.* Its true province is certainly in pathological cases or in those in which the moral disorder holds out against every attempt of the usual influences of education and of the non-hypnotic suggestion. It is coming to be generally recognized that many of the childish evils, such as lying, stubbornness, fits of anger and the like, are merely outcrops which come naturally at a certain period of development and may as naturally disappear during a later stage of growth. It would be a mistake to use any serious measures in hunting down these incidental features of development. Hypno-

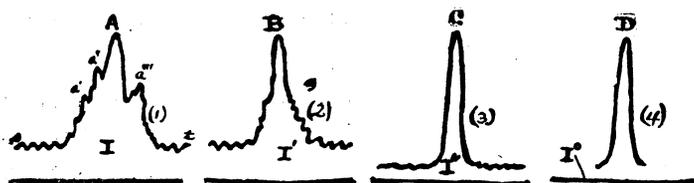
1. Moll, *op. cit.*, p. 332.

There is no authentic case on record in which a subject's will power has been impaired by repeated hypnosis. An intimate acquaintance with those who have been hypnotized repeatedly for years, and a close study of the effect upon their wills has failed to reveal any deleterious effect.—Editor

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tism undoubtedly has a place in reformatories, especially those for children, since they are in a particular way susceptible to its influence. It is to be hoped that it will soon be recognized as an efficient aid in the work of state reform schools and in municipal and county infirmaries.

The distinction between the right and wrong use of hypnotism in moral culture will be clearer if we distinguish between suggestion without hypnotism and suggestion of a distinctly neuropathic nature. The difference is only one of degree. The effect of every suggestion is to lift some point in the field of consciousness to a greater or less degree above the rest. It tends to focalize the attention upon a definite point. This is represented diagrammatically in the accompanying figure, following somewhat the imagery of James and Titchener in picturing the mental life. If the stream of consciousness be supposed to flow out of the page toward the reader, each diagram will show a cross-section of it under different conditions. In a passive state no part of the surface of the stream is raised much above the rest.



A.
1. Normal consciousness in a state of attention to object A.

B.
2. Normal consciousness under the influence of forcible suggestion of object B.

C.
3. Consciousness under extreme suggestion and attention concentrated on object C.

D.
4. Abnormal consciousness under hypnosis.

When the attention is directed on some object A, a corresponding point is brought into relief. Under normal conditions this is felt to have a distinct relation to the sum total of the mental states which makes up the personality (I in the figure,) and which is an observer of the object A. The object A is felt to have a relation to the rest of consciousness and carries with it related objects a' a'' a''', etc. The other cuts show a **greater and**

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greater exaggeration of the degree of attention, and a corresponding sacrifice of the other elements of consciousness, until we reach a condition in (4), a state of extreme hypnosis, which every one would acknowledge to be abnormal. In this the suggested idea occupies the entire field of consciousness. It has become sufficiently vivid to swallow up all sense of personal identity, so that I has completely disappeared, or rather is completely identified with the idea D. All the manifold sensations, perceptions, memories and vaso-motor and sympathetic resonances which constituted the ego-feeling under normal conditions are now completely submerged and are at the mercy of the operator. Another evidence of the abnormality of the condition in (4) is that the object D. stands free from all related objects,—is so stripped of its associations that in waking consciousness the circumstances under which it was suggested are entirely forgotten. The hypnotist cannot convince the subject, except under another hypnosis, that the idea was the result of a suggestion. The dangers, then, are apparent: the ego-feeling is too much narrowed down, is of a shifting character according to the whim of the operator, and is allied with abnormal ideational states, while mental hygiene demands that it be as inclusive and as constant as possible; the sphere of clear consciousness is severed from its usual intimate connection with the sub-conscious processes—in fact is annulled—and instead the entire sub-conscious self is at the mercy of the cramped and naked objects of attention aroused by the operator's suggestions. The chances are it would be safer to leave fairly normal subjects to the slower influence of education than to run the risk of distortions through an unwise use of hypnotism.

If the above distinctions show clearly the dangers of hypnotism they emphasize as strongly its utility in pathological cases. One sees in what way it can produce almost miraculous transformations of character. If the native instincts and impulses are already so much out of true proportion as to constitute an unavoidable bent toward evil, it is not only justifiable but advisable that the dormant ones which would bring about symmetry of character be stimulated violently by artificial means. An idea, D, of honesty or chastity, or cleanliness, if forcibly enough sug-

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gested is, for the time, identical with the ego-feeling, i. e.,—the person, so far as he has self-consciousness, is honest or chaste or clean, as the case may be. As he proceeds to order his conduct in accordance with the idea which possesses him, he becomes habitually so. In the course of time the breaches and inconsistencies in his make-up may heal, with the suggested virtue as the dominating function.

The opportunity should not pass of pointing out finally the value of merely psychological suggestion as a means of moral education. As has been said the difference between suggestion and hypnotism is one of degree rather than of kind. Hypnotism as a moral therapeutic instrument only pictures in an exaggerated way the possibilities of ordinary suggestion. All the influences which break the even flow of consciousness and cause it to center itself on a specific object are a species of suggestion. The work of the moral teacher is to disturb the uniformity and equanimity of a slumbering mind, subject by reason of its passivity to moods and passions, and to lift up within it and before it ideas and ideals which determine it in the direction of worthy ends. The induced condition, depending on the individual instance, should be that in (1), (2) or (3) above. Consciousness should be focalized more or less intensely toward some point which the age and circumstances of the person warrant. The flow of personal enthusiasm, the strength and beauty of some character portrayed in a piece of fiction, the possibility of worth and achievement as set forth in biography or poetry, loyalty to some organization, attachment to a struggling cause, ideals of honor or helpfulness or the beauty of virtue,—to hold up these and a hundred such things before the view of those one wishes to help, this is the most efficient means of character formation. If the fact be recognized of how persistently all ideas hunt for ways of passing over into action, one will appreciate how nearly a moral obsession through a suggested notion is the equivalent of a virtuous character.

THE RELATION OF HYPNOTISM AND SUGGESTION.

By A. M. BLEILE, M. D., Ohio State University.

Of all the phenomena connected with hypnotism that of "suggestion" is so striking and so evident that to the lay mind it overshadows all else. It seems to be so far removed from anything in the ordinary state that it wears the air of the supernatural. All the more so, since charlatans, and even enthusiastic honest operators, through unconscious imposition, often have pushed this phase until the capacity of the credulous has been taxed to the utmost limit, and conservative persons have turned from the whole subject in disgust, condemning even that which is true and really exists. A closer analysis will show, however, that we have in hypnotism and suggestion, merely states and effects which have their parallel in the ordinary sleeping, nay, even in the waking state. In man the hypnotic state is made up of two elements,—one resembling the condition more or less closely which we call "sleep," and like it, induced by monotonous impressions coupled with fatigue; the other,—the state of "suggestibility," the capacity to receive the so-called suggestions, in which the will and the phantasy of the subject are under the control and direction of the operator. This direction may be exercised by spoken words, as is usually done, by showing of objects, by placing the limbs in a certain position, or by any sign or means of communication. For a comprehension, then, of suggestion, it will be necessary to review the mental and physical states in ordinary sleep. In ordinary sleep, we have a condition which comes on periodically, and in which the higher functions of the brain are for the time abolished or much reduced in activity, the lower ones, however, as those which control breathing and the beating of the heart are still active. Impressions made on the sense organs attain to no influence on the soul life; they produce no perceptions, much less a train of co-ordinated thought. A sound, a spoken word, for instance, reaches the ear; it sets the auditory apparatus in motion, the impression is carried into the brain; but yet, it does not come to our perception or give a lucid concept because the higher parts of the brain where these processes go on,

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are for the time incapable of work,—are asleep. There are various stages or degrees of sleep. Once it is so deep that the greatest disturbances are passed over, then again so light that the slightest impression will drive it away,—sometimes absolutely dreamless, at other times sleep is filled with dreams of which—and this is a point to be noted—we may have indistinct and confused recollection only, or it may be that every detail can be vividly recalled, just as in the hypnotic state we may have complete oblivion of what has passed during that period, or the subject may remember all that has transpired. Rarely are our dreams logical or rational in all of their details; usually some of their occurrences are more or less senseless. We jump a thousand feet, traverse miles of country in an instant, or do similar impossible feats without surprise. This shows that only some of the brain functions, as fancy and recollection, are concerned, are awake, whereas the ordering, reasoning faculties are in abeyance, are asleep. Through external irritation of the nerves, dreams may be artificially produced with generally, a gross misconception of the cause actually existing. The sound of running water has produced dreams of rains and summer showers; a rapping on the door has called up pictures of cannonading; just as in the hypnotic state it is possible to see a bird instead of the handkerchief actually in view or taste an apple for the raw potato which is being chewed. Muscular movements may be executed during sleep. Riders and drivers often sleep during their time of duty without dropping their reins or falling off their seats. Movements may be made as the result of external impressions. If, during sleep, the foot becomes uncovered and chilled it will be drawn back. Tickling may cause movements indicating dissatisfaction or even attempts to push the offending object away, all without awakening the person. So, too, a command may be followed, as when a child is told to turn over in bed or extend an arm. Here, again, is a train of occurrences found in the hypnotic state. Another fact connected with sleep throws further light on this subject, which is, that under certain circumstances a certain definite cause or stimulus alone will be effective, others not. A mother will fall asleep at her baby's side unhampered by surrounding noises, but at the first sound of the child's cry she will wake; the physician

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will sleep soundly, maybe, in the heart of the city with all its noise and din, but the sound of his door or telephone bell, less intense than surrounding noises, will awaken him instantly, because as in the case above, sleep has come with the idea fixed in the mind that a certain sound and no other should cause awakening; so the hypnotized subject will wake at the command given for that purpose and not by other sounds or signals. As already stated we find, even in the waking state, conditions like and explanatory of those found in the hypnotic. Every idea or conception formed in man produces in him a certain effect which may be internal only, or may find expression in external manifestations. If one forms a mental concept of the deluge, a picture of Noah and his ark will involuntarily arise in the mind. If one formulates the idea of fear or of pleasure, this will often produce a corresponding change in the facial expression and sometimes even movements of various muscles of the body. The effect produced by a mental concept will depend largely upon the peculiarities of the person, his educational status, character, habits, and mental condition at the time. So some persons make "good" hypnotic subjects; will respond freely and fully to suggestion. Others are "poor" in that the responses are slight and less profuse. All persons are at times susceptible to "suggestion," to being influenced by word or act of others to a greater or lesser degree. In many instances a person, A, may, by persuasive talk or action, produce a certain intended effect on B, just as the operator does with his subject in hypnotic sleep. Even actions not under the control of the will may thus be brought about frequently. It is sufficient to say to a person slightly embarrassed, "Why are you blushing?" to have the reddening of the face actually take place. The term "rapport" expresses the, at first sight, wonderful fact that the subject will readily obey the commands or "suggestions" of the operator, but not so readily those of another person. This is readily explained by what has already been said and by further remembering that no one can be hypnotized against his own will. He must be in full accord with the operator and goes to sleep with the idea fixed in his mind that the operator alone has his attention. This is essential for the success of "suggestion." Any preconceived resistance to the operator's will before hypnosis,

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will nullify as it would in the normal state, just as a willingness to comply will be followed by such results in either condition.

Post-hypnotic suggestion has been much discussed as a demonstration of the marvels of hypnotism. Here a suggestion is made to the hypnotic, which is to be carried out at some future time, days, weeks, or months ahead. Dr. Moll says he told a subject, "When you come here eight days hence you will be dumb," and actually on entering a week later, the individual lost his power of speech until the suggestion was removed.

Lawyers taking advantage of similar statements have in one or two criminal cases set up (though unsuccessfully) the plea that their clients committed the act as a post-hypnotic suggestion and were therefore not the real culprits.

FUNDAMENTAL PROBLEMS OF SUGGESTION.

By A. KIRSCHMANN, Professor of Psychology, University of Toronto.

When the hypnotist causes the subject to perceive or to experience that which, without the hypnotic influence would not be perceived or experienced, we speak of the action of the hypnotist as suggestion no matter whether it was purely mental (by thought and will), or accompanied by spoken words. Here we meet the first problem and one apparently specific to hypnotic phenomena: How is it possible that vivid sensations can be produced by suggestion, that is, without the slightest trace of the proper stimulation? In thus stating the problem we make the silent assumption that the normal perceptions which correspond to reality must always be produced by physical stimulation, and that any state of consciousness which equals these normal perceptions in everything except its cause must be of the character of an abnormal or morbid state. We think that a perception that is not caused by the "right" kind of stimulation is a deception, a fraud of some kind. But have we a right to draw such a conclusion? Have we a right to make that sharp distinction between a hallucination and a "real" impression? For whether an impression is a real one or a hallucination is decided by majority. If we look into a stereoscope we have the complete perception of depth, but we say it is an illusion because we can control the sense of sight by the sense of touch. But who knows whether, if we had another sense, we would not call all our present reality illusory? Our dreams are not caused by the ordinary stimulation, yet the sensations in our dreams have often all the vividness of those in normal life. We rule them out as unreal, not on account of their deficient properties in quality and intensity, but for their lack of logical consistency. Where they are consistent we are often not able to draw a sharp line of demarcation between dreams and ordinary life. Suppose a man dreamed nightly of the same persons and situations so that a certain consistency prevailed in his dreams; whereas in his waking hours he were placed continuously

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in the audience of ventriloquists, sleight-of-hand men, conjurors, and other magicians. If this were to go on for some time would not that man take his dreams as reality, and his real life as vexatious illusion? Who, then, guarantees to us that what we call real life, impressions caused by normal stimulation, is anything more than a consistent dream, and who guarantees to us that what we call our dreams is not reality made inconsistent by an unseen enchanter?

Most people assume that when a man is dead he has no longer any sensations. But we do not know that. We know only that his body does not give any indication of such. The fact that under ordinary circumstances the existence of sensations is conditioned by physical stimuli, the presence of sense organs, etc., does not give us a right to conclude that sensation necessarily depends upon them. We reach such a conclusion simply by induction, and induction never carries with it absolute certainty. From the most exact scientific standpoint we must admit that states of consciousness are possible without stimulus, without sense organs, without a human body at all.

In every fact we notice an element which cannot be explained. From the point of view of causal connection every state of consciousness is a miracle, for the so-called physical causes are just sufficient to explain the physical effects but nothing more. The sensations and emotional elements out of which the psychical world is built up are thrown in gratuitously. There has never been discovered the slightest really necessary relation between a sensation and its accompanying physiological processes, or the physical stimulus, and it lies in the very nature of the distinction between physical and psychical that such necessary relation will never be discovered. Thus a sensation without proper stimulation is, in the last instance, not more miraculous than one with it; it is only less customary. It is, indeed, perplexingly uncustomary to see the intellectual and emotional world of a man magically changed by a mere word of command from another man. But even these events are different only in degree from others which we experience every day. Between the hypnotized person who eats a turnip for an apple, swims across a dry floor, and experiences severe pain from imaginary pepper

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thrown into his eyes,* and the ordinary normal individual when experiencing a change in the flow of his mental states through the influence of spoken or written words there is only a difference in degree.

All fine art acts through suggestion, and in every case where a multitude or mob is moved it is done by a kind of hypnotism, although it is not the fashion so to call it. That is the reason why the great mass, the mob, (which mostly consists of respectable people and not of mob elements), does such outrageous things for which the individuals composing it would never like to be, and never can be held responsible. The responsibility here lies with the hypnotizer. Whenever a crowd is led to action by a commanding word, gesture, or look, we have a kind of suggestion which is not essentially but only in degree different from the hypnotic. Wherever an orator leads an audience by high sounding words, or artificial pathos, anywhere else than where the mere truth of his argument would lead them, we have a kind of hypnotic suggestion. Also in the process of teaching, the success of the instructor is the greater the more he succeeds in bringing the will of the pupil into blind obedience to his own, that is, the more his influence approaches hypnotic suggestion; and, since not knowledge but only the preliminary conditions can be transferred from the teacher to the pupil, at the point where the latter grasps the new knowledge there is not lacking even an aspect of telepathic suggestion.

What of this telepathy, suggestion without words, gestures, or other signs? This is the most inexplicable part of hypnotic phenomena. But have we not for ages believed in forces which act at a distance? And indeed we have to believe, for we experience them and cannot explain them. All continuity hypotheses have failed, for they can never explain the differences in density, the transformation of movements, and especially the movements of an enantiomorphous character. Atomic theories, also, have failed for they do not solve the difficulty; they divide the great

*The pepper experiments by professional hypnotizers are, at least, in part, a fraud. They give the subject half a teaspoonful of pepper, but they are very careful to put it far back on the tongue, where the sensitiveness for pepper is not so very great. They throw imaginary pepper into the subject's eyes with great effect, but I have never seen them throw real pepper into the eyes of the hypnotized person and prevent the effect by suggestion.

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miracle into a large number of microscopically small ones, for each atom has to act at a distance upon the next one. And if it is claimed that the action of atom upon atom is by impact, then we are arguing in a circle, for the laws of impact are explained by elasticity, and elasticity is conditioned on the possibility of deformation, that is, a change in the relation between volume and surface, and the disarrangement of the spauial relations of the particles, which in turn rests on the existence of interstices between these particles. But then either the atom consists of smaller parts with interstices between them, and we stand again before the original problem, or the atom is simple, and then it is nonsense to attribute elasticity to it. Thus we have seen that the miracle of the force which acts at a distance has to be accepted. Now if we do not wonder at gravitation, light, magnetism, transmitted through space, if we see in wireless telegraphy electricity accomplish work at great distances, why should we wonder at the molecular movements of one brain influencing another, if the latter is somewhat harmoniously tuned for it? Just as well as electric waves may penetrate filled and empty space without visible effect, except that on an especially arranged receiver, so the molecular movements going on in the central office of the machinery of the human body, the brain, may be propagated, radiated into space by means of ether vibrations. Such cerebral waves, as we may call them, certainly exist, although we have not yet in our days constructed an artificial receiver for them. But there are natural receivers in other brains of like or similar disposition. Thus telepathy is no greater enigma to physical science than the propagation of light, or gravitation. But after all, there are underlying the physical problems of the distant-acting forces questions whose solution is usually taken for granted, when no solution is possible. The usual discussion of forces which act at a distance presupposes objectivity of space and time, to assume which we have absolutely no right. No matter how strong may be our "belief" in space and time existing independently of our consciousness, we have no "knowledge" of such space and time. Space and time are, so to speak, the instruments by which we grasp this world of ours. It is as if we had made a contract with an unseen power, the Creator, by which He lets us have the use

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of a pair of glasses, space and time. We are allowed to apprehend, to perceive, as long as we apply these glasses. Thus we may have the joy of viewing the whole world through these spectacles, but as soon as we would take them off to look at them we are struck with blindness. Even the attempt to take them off is impossible because of the contract. We can never know what space and time really are, if they are anything at all outside of our consciousness. Thus when the lease of these powerful spectacles expires, i. e., when we close our eyes of space and time, we may open others on which there is no restriction, and all the miracles with regard to space and time, light, gravitation, electricity, telepathy may assume an entirely different aspect, and the problem of the forces acting at a distance may be no longer an enigma.

In the foregoing we have always assumed that the hypnotized person when under the influence of suggestion has really the sensations he is alleged to have, and which he himself by his words and actions, asserts he has. Here is just the weak point of the discussion of hypnotic experiments. We do not know whether the hypnotized person has the alleged sensations, or whether he only says he has. This does not mean that the hypnotized is a deceiver, for we all continually do this kind of lying. We say we see a house, and we would swear to our knowledge of the house having four walls, being hollow inside, and furnished. But it is not true. We see only one or two walls at a time and we supplement what we actually perceive by that which we think we know is there, but which is only the product of association or auto-suggestion. Just as we in this case are under the ban of the authority of common belief and our own former experiences, so also the hypnotized is under the power of the hypnotist. We state things as absolutely certain, although we have never experienced or proved them, simply because some authorities in whom we trust, or the majority of the people we know say so. Everybody "knows" that we cannot reach the age of 200 years, although there is absolutely nothing which could prevent a man who is 100 or 120 years old from living 20 years longer and so on. It might be that this unfounded but firm conviction prevents many old people from reaching a still greater age.

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So the hypnotized accepts as truth whatever he is told by the hypnotist. It is very questionable whether these sensations produced by suggestion approach in vividness those of normal life. I am inclined to think they are by no means as vivid as those of dreams or sleep-walking. They are perhaps different from memory-images and the products of imagination only by the greater degree of attention which is paid to them. That the alleged visual sensations produced by suggestion lack some of the qualities which real sensations have has been proved by experiment. The hypnotized perceives even things which are impossible, because contradictory. Thus, for instance, in a hypnotic seance in Leipsic where all efforts of a professional hypnotizer to hypnotize scientifically educated people failed, an uneducated laborer who was called in was hypnotized by a few movements of the hand before his face. I then suggested to the subject that a green monkey was sitting on the window-sill, and he somewhat ostentatiously enjoyed this unusual sight. When I told him that the green monkey was red he "saw" this also, and declared that he beheld a green monkey which was red all over. Some experiments to test whether the hypnotized would see the after-images of a suggested color failed completely. Sometime ago Professor Kuelpe in Wuerzburg made some surprising experiments which proved absolutely that the hypnotized does not see the suggested color but the real one, no matter what he states to the contrary. For instance, show a hypnotized person a blue-green surface with a gray spot on it, after suggesting to him that the surface is yellow. When asked what the color of the spot is he does not see it as he should if the yellow was real in sensation; namely, blue, but, like any ordinary observer, he sees it tinged with the contrast color of the blue-green; namely, red. A still more striking proof is Professor Kulpe's experiment with optical illusions.

Perhaps the reader knows the so-called Zoellner's figure, in which a number of parallel lines look very unparallel on account of a number of small lines which obliquely intersect them. A subject was told as a post-hypnotic suggestion that he would see a number of straight lines and nothing else on a white surface. After being awakened the subject was shown Zoellner's figure. He denied absolutely that he saw anything else than the big

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lines. Everything else was perfectly white, but when asked about the direction of the lines, he saw them not parallel as they really were, but converging and diverging, that is, with the same illusion which other people had when under the influence of the intersecting lines. Thus he claimed that he did not see the cause of the illusion but yet he had the illusion correctly. It must be remarked that the subject had no knowledge whatever about optical illusions and Zoellner's figure. A similar proof can be obtained with the often repeated experiment of suggesting the absence or vanishing of an object or person. It is true that the subject, when asked to count the objects or persons, will not include the one in question; he will not take any notice of it, but when ordered to walk in the direction of it, he will never run into it, but carefully go round. If you ask him what he sees in the place of the vanished object or person, his answers show plainly that he does not see the objects behind it. He gives evasive answers or, as it mostly occurs, he tells a lie; namely, he says, "I see nothing." If the object in question had really vanished he should see things behind it, but just his "nothing" shows that there is some untruth in his statement, for nobody can ever "see nothing." Every part of his vision field must be filled with some impression. The hypnotized, so to say, "sees" the person, or object whose disappearance has been suggested to him, but he does not want to see it. By his own will and in strict obedience to that of the hypnotist he avoids any considerable attention being bestowed on that part of this actual experience. The phenomena of hypnotic suggestion is partly caused by the untruth of the subject. It is not the wilful lie of the imposter, but the careless lie of him who blindly accepts everything from authority, and in this sense the effect of hypnotic suggestion is only gradually different from the so-called ordinary course of mental events. Here, too, nine-tenths of our thoughts and actions are not the result of actual experience and of spontaneous and consistent reasoning, but of blind submission to authority, either our own (habit), or that of others (imitation).

That the statements of hypnotized persons, although deviating from truth (because contradictory) are not mere wilful lies, is clearly shown by the fact that not only the flow of presentative

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states but also the emotional can be essentially changed by suggestion. It is possible to dispel pain by suggestion. The pins you stick into a subject's cheek, chin, hand, or ear cause no pain. But it must be noted here that the relation between the intellectual and emotional side of consciousness is much more intimate than we usually like to admit. A good deal of what we regard as bodily pain is simply imaginary, and its characteristic "painfulness" consists far less in the direct sensation than in the accompanying disagreeable thoughts. The most unendurable toothache consists, if closely examined, of a certain somewhat disagreeable sensation accompanied by ideas about its indefinite duration. The alleged painfulness of being wounded with piercing or sharp instruments consists chiefly in the disagreeable suggestions of dangerous destruction to vital parts. When such infliction actually occurs the afflicted very often notices the first pain only when by some accompanying phenomenon, such as flow of blood or difficulty of his movements, the dangerous state is suggested. The agony of death would lose most of its gruesome aspect were it not for the conventional dread which we nourish in our imagination with regard to this event. In other words, pain would not be what it is if it were not for the accompanying ideas which are the products of suggestion and auto-suggestion. Thus only can we understand that the hypnotized, being prevented from paying attention to the event which is painful under ordinary circumstances, escapes from suffering; thus only can we conceive the possibility of occurrences like those reported from mediaeval times, where martyrs and those unfortunates accused of witchcraft and sorcery underwent horrible tortures apparently without pain. Without surrendering to the doctrine of the Christian Scientists, that all evil is a product of imagination, we have to admit that a great deal of the "painfulness of pain" is due to suggestion and auto-suggestion, and, consequently, we need not wonder that it is possible to dispel this part of pain by the same means to which that part owes its existence.

The foregoing considerations may be summed up in the following propositions:

1. There is no essential difference between the phenomena of hypnotic suggestion and other human utterances and actions

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brought about by the authoritative influence of principles, individual or aggregated human wills.

2. Verbal suggestion plays a powerful role not only in seances of professional hypnotists, etc., but also in what we are accustomed to regard as the normal procedure in private and public life, in art and science.

3. The chief problem of suggestion is not so much, why does the hypnotized experience what the hypnotist orders, as, why does the hypnotized say (by words or actions) that he does so experience it?

4. The mystery of telepathy is not, in the least, greater than that of the propagation of light, electricity, or gravitation.

5. If pain is partly a product of suggestion we need not wonder that it may be partly dispelled by suggestion.

PERSONAL MAGNETISM.

By HON. JAMES R. KENNEY.

Recent psychological investigation and research have been industriously employed to discover the exact nature and character of the subtle force which makes individuals magnetic, and which is the great controlling, governing force exercised by mind over mind. That it is one of the numerous mental faculties or a combination of them seems evident. Scientifically classed, this influence is based upon hypnotic suggestion. Its recognized foundation is will power. One must sincerely desire, earnestly determine, and thoroughly marshal and direct all the wooing, winning attributes of his nature, before he can successfully fascinate, accomplish, control, govern, and exact not only obedience, but absolute servility. A momentary wish, a passing hope, a semi-distracted effort, a mechanical utterance will never produce successful results. The head, heart and hand, the whole being, must be absorbed with the idea of controlling, and this is but preliminary to the means employed. Given this firm determination, and the human will reigns a king on its throne. It is most effective and gathers increased strength when righteously directed, and when its subjects are ruled in peace and good cheer. But it is a knowledge of the means that are to be employed, as we have already said, that is to be helpful to the student, and which is to constitute in greater part this treatise.

First, then, the physical man is to be examined. The purity of the stream depends upon the condition of its source. A fountain cannot send forth both bitter and sweet. Personal cleanliness is a necessary feature. It might as well be understood in the beginning that one discordant element in the make up of an individual, is sufficient to mar an otherwise thoroughly magnetic nature. The bath-tub is as important as the tailor, the hatter or the shoemaker. A sound, clean body is the only fit temple of the mind. A healthy condition of body is a prerequisite. An eloquent and persuasive appeal, a spirited and logical argument, a convincing presentation of duty, all or any of these, freighted

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with the offensive aroma of a bad breath, will not be heard except with divided concentration, and uneasy attention. Ragged, scurvy-covered teeth, unkempt hair, and a voice as harsh as a cranberry marsh, may defeat the most potent suggestion and awaken disgust instead of sympathy and interest.

Then, too, attention should be paid to one's dress or attire. Costly clothes, made in the most modern style and fashion, are not necessary, but misfits, and odd combinations, loud colors, and grotesque styles, make one appear ridiculous and may eclipse whatever other attractive and fascinating qualities one may possess. Personal magnetism is only effective when all its constituent factors are uniformly arranged in their best. Given, then, a desire to control, a determined will, health, cleanliness and proper attire, what else is important? A man or woman should be graceful in action and deportment. Rude, awkward movements of body and limbs, distract one's attention, awaken criticism, break the continuity of thought and the current of power intended to be applied. The cultivation of facial expression, the sunny smile, the hearty, soulful laugh, the listening ear, and fixed determination, is well worthy of special attention. These are the objects of the external senses, they are the forerunners of the unseen mysterious influence which is being generated. Upon the degree of perfection to which these are exercised will the after results depend. As fascination, passes, and suggestion are preliminary to a state of hypnosis, so these outward physical manifestations predispose favorably the mind or person to be controlled.

The sentinels that guard the Royal Arcanum of the mind, being satisfied, the magic force enters and takes possession. The common courtesies of life play a most significant role in personal magnetism. You want to convince a man that you like him; the proof of it is in the manner in which you receive him. The quick, pleasing recognition, the steady, yet easy gaze, the hearty hand shake, the pleasant salutation and the selection and discussion of matters of interest to both, secure his friendship and confidence. Be affable and suave. Affect to know less than your informer, that he may empty his store at your feet. "Having two eyes and two ears, and but one mouth, see and hear twice as much as you say." Be respectful of personal opinion. Do not

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rudely combat those whose ideas are opposed to yours. Maintain a healthy reserve of judgment, hear patiently but decide slowly where the emergency is not pressing. Impress others with their importance until they have exhausted their knowledge of the subject, then assert yourself positively and you will likely convince them, as they are without further resources.

It is unfair to presume that the intelligent use of personal magnetism is wholly a selfish accomplishment, exercised for personal advancement, for the gathering of wealth, the winning of fame or the mere love of conquest. Partaking as it does, of the divine, the higher and better within us, it prompts its possessor to control his fellow men for their good. If one can save a friend, acquaintance or stranger from mistake, disappointment or failure, if he can correct a bad habit, inspire a lost friendship, win a man back to home and family, reunite broken ties and make the world better by making the men in it better, I wonder whether he is not doing God's work, or his own work as God intended it. This double power of winning men's respect and confidence, and at the same time controlling their actions, involves in the latter office, a keen knowledge of the individual you direct. All cannot be won and influenced by the same means. Study, then, each nature, learn the weak and strong points of those you would control. Adapt methods to conditions. If these instructions are carefully followed, and like charity, applied at home, on one's self, and then practiced upon others, the discipline cannot help but strengthen the will power, and develop personal magnetism as an ever present helpful force. Remember, if you would succeed in directing men according to your will, you must fully understand the power of suggestion. But far more important still than the qualifications or prerequisites already named is proper suggestion. Have clearly fixed in your mind what you would have accomplished, and by the best form of expression, and, in the most precise and impressive manner, convey your meaning.

An ill-defined, half-hearted suggestion carries no weight, convinces no one, disturbs rather than settles conviction, and falls far short of accomplishing the end in view. Lastly, have confidence in yourself and in your ability to influence. Let your address,

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tone, and whole manner be earnest. Expect immediate results, look for them and you will be surprised at your success.

Let us recur to the all important question of giving suggestion. The student will remember, in the regular course, the test of clasping the hands. This is one of the best exercises for discipline in direct, terse, potent suggestion. The student should practice it until he becomes proficient. It is not always the words used, nor is it the hard, rigid expression of the face that produces the desired effect. Two persons may adopt the same formula; one will succeed and the other fail. The former accompanies his suggestion with a magnetic, tactful power that is the result of practice, perseverance, and confidence; while the other, parrot-like, uses but soulless words that are as tinkling cymbals and carry with them no force whatever. No matter how much to the point a suggestion may be, frequent repetition of it makes it more effective. On the principle that "a constant dropping of water weareth a hole in a stone," frequent reiteration of a suggestion wears into, and impresses upon the mind the lesson intended to be taught. Fasten an idea, thought, or suggestion by repetition upon a man's waking or objective mind and it in turn will fasten it upon his subjective mind, and by a mysterious process it will finally become a part of his life. Embrace every opportunity of becoming perfect in giving suggestion. Alone and in the quiet of your home, or elsewhere, practice this exercise until it becomes a second nature. This brings us to auto-suggestion which "in its broader signification," says Dr. Hudson, "embraces not only the assertions of the objective mind of an individual addressed to his own subjective mind, but also the habits of thought of the individual, and the settled principles and convictions of his whole life." Thus far we have discussed suggestion as the controlling word of the adept in personal magnetism, directed to another.

Now we would deal with self-suggestion, or how one may by the systematic training of one's own mind develop a magnetic personality. This is done by first ascertaining what you desire to accomplish, or what weak point you would strengthen, and then by positive declaration or formula, repeating it, over and over again until it is riveted upon the mind and becomes the burden of

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thought, the purpose of life, and finally the finished and completed act.

The most effective methods for the self-development of personal magnetism are the series of graded exercises prepared by X. La Motte Sage, A. M., Ph. D., LL. D., President New York Institute of Science, and contained in his "Higher Course in Personal Magnetism, Hypnotism, Suggestive Therapeutics and Magnetic Healing." As an illustration we are permitted to give one of the many exercises therein enumerated.

Write on a slip of paper, "My will power is strong; no one can resist my influence." Look at it several times during the day and for four or five minutes immediately before retiring at night. Let it be the last thing you think of when you go to sleep. This suggestion repeated as directed, will act upon the mind when you are asleep and will become a part of yourself.

Startling changes of habit and character can be effected in this way. I would advise the student to practice some exercise, looking towards the reformation of an extravagant passion, or the strengthening of some weak point, or the inculcation of a good habit—just to note the steady growth of the power of the will, when thus aided by an auto-suggestion.

In the beginning failures may be experienced, but they should not deter further continued effort. Perseverance will at last conquer, and the mind fed on the wholesome food of suggestion will rise to the majesty of its God-given power, and finally rule and control.

The growing interest in hypnotism and its startling phenomena will receive its strongest impetus and promotion when the world understands more thoroughly that every day of our lives, consciously or unconsciously, we are leading, molding and controlling character, action, habit, and destiny by the power of suggestion,—that we are doing this in innumerable ways. Our lives are constant exemplars of good or evil, and at every turn, whether we would or not, we are directing the current of events into new channels.

Hypnotism is suggestion, personal magnetism is suggestion. The deduction from the geometrical axiom or theorem "things

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that equal the same thing equal each other," is that hypnotism is personal magnetism and personal magnetism is hypnotism. Disrobe either and you find the stalwart form of a well-developed, robust, symmetrical will, a personality whose matchless power, like the true alchemy, turns whatever it touches into gold—molds character, changes habit, inspires hope, implants ambition and commands success.

PERSONAL MAGNETISM AND TELEPATHY.

By REV. J. S. WHARTON, M. D.

Before attempting to treat this important subject, now acknowledged to be the greatest known force in the world, it is well to define its meaning, and in doing this it will be necessary to know the meaning of the different terms applied to magnetism. Briefly stated, it is the influence or control of one mind over another.

Magnetism exists in all bodies as an unseen, subtle force. Though invisible to the natural eye, it can be seen clearly by a clairvoyant, as has been fully demonstrated by Reichenback and other scientists. The former states that a sensitive, or person susceptible to the psychic influence, when placed in a dark room could see a magnet give forth a blue light from its north pole and a yellow-reddish light from its south pole, and if living persons were admitted into the dark room, a blue light would be seen to emanate from the right side of the bodies of these persons, and a yellow-reddish light from the left side. Also that lights would be seen bursting forth from the eyes, mouth, nostrils, ears, and finger tips, varying in length from five inches to several feet.

We are sufficiently acquainted with the properties of the loadstone and other magnets to know the nature of this light. It is that force by which the magnet draws to itself susceptible inorganic particles when brought near it, and holds them together. The human body possesses the same quality, and draws health to the body when there is no disturbing influence intervening. By the power of the will this force can be sent out in different directions and caused to enter into other human bodies.

My friend and former preceptor, Dr. John K. Mitchell, at the time professor of the theory and practice of medicine in the Jefferson Medical College, Philadelphia, Pa., instituted a series of experiments which clearly proves the experiments of Reichenback to be correct.

One case in particular is worthy of notice,—that of a boy about seventeen years of age who had been an invalid from birth.

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to whom magnetic treatment was applied, not by a physician, but by a lawyer who had been making experiments for his own amusement. It was found that the boy was highly susceptible to magnetic influence, and in a short time he became a clairvoyant. From that time the treatment was conducted according to the boy's own directions given while in the magnetic state. He would remain in that state sometimes for hours; sometimes for several days. Upon being requested to write an account of animal magnetism, what it was, its effects on the human system, etc., he did so, (although he had not the most distant remembrance of what occurred in that state) an outline of which is as follows:

“In the process of magnetizing, there is a fine purple fluid, invisible in the natural state but distinctly perceptible in the magnetic state, which passes from the magnetizer to the person magnetized.”

The father of the young man states that as soon as he began to make passes, the subject could see little threads of purple light come from the father's hands and arms, especially from the arms. These threads of light pervaded every part of the system.

A fuller account of this experiment is given in a book called “Vital Magnetic Cure.” This power can only be felt by sensitive persons. It derives its different names from the bodies from which it emanates. It is called “Animal Magnetism” merely because it emanates from animals, “Vital Magnetism” when applied to the living body and “Personal Magnetism” when it is directed with a purpose, not only to the human body but also to animals, as it is known that animals as well as human beings, can be influenced by the human mind.

In the application of personal magnetism, it is not essential that you have the attention of the person sought to be influenced. The expert often causes a person who is seated or standing in church or in some other place where everything is quiet, to turn and look toward him. Animals can be influenced by looking into the eyes as was the custom with “Rarey” and other horse tamers. Nor is this all. A case is related of a horse's carrying his rider toward home at the time of feeding. Before approaching the

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forks of the road, the rider threw the reins upon the horse's neck and by intensity of his will power caused the horse to turn and go in the direction which the rider wished to go. No sign was made whereby the effect might have been the result of muscle reading instead of influence of personal magnetism.

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Magnetism cannot only be used effectually without the knowledge of the subject, but even without the knowledge of the operator. Some sensitives can detect the nature of an animal, whether man or beast, by being near it,—they even know whether it is good or bad and whether the physical, mental or spiritual predominates. If such is the power of magnetism unconsciously applied, how much greater must it be when used with knowledge and skill?

To make a successful operator, some training at least is required. Like all other forces, magnetism becomes stronger with use. When not in use there is a danger of loss or what may be termed leakage, unless the laws by which it is governed are understood. I am now speaking of the loss which takes place without the knowledge of the individual. One may be taught to conserve it, thereby increasing health and strength; it is then ready for use when necessary; there is no exhaustion; it increases in power; the supply is always equal to the demand when one knows how to husband one's resources. Not only can the minds of persons be influenced, but their bodies and nerves as well. Diseases which cause a waste of this fluid may be entirely cured by magnetism. Knowledge is, therefore, not only necessary to conserve that which is already generated, but also to keep the body in such a condition as to increase that which is already possessed and to attract from the proper source that which is necessary to restore to health. The cause of waste is generally due to some exhaustive discharge, dissipated habits, a restlessness of the mind and body, wandering thoughts over which there is no control, useless moving of the hands and feet and a loss of control over the whole system, producing insomnia and disease. One important lesson is to learn to overcome these movements, by

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practicing complete control over every muscle of the body and over every thought.

The best way to do this is to retire to a room where you can be perfectly quiet. Close the blinds to exclude the light and place yourself in a reclining, easy position. Close your eyes and woo a condition of absolute peace of mind, keeping the body perfectly still. You will soon be able to exercise perfect control over every member of your body and to drive out all unpleasant sensations; you will accumulate and store magnetic force. A good time to practice this is after retiring at night. Just before retiring take deep breathing exercises for five or ten minutes. As you are going into a state of unconsciousness, direct the subjective mind to correct all functional diseases of the system, while you are asleep and to overcome all evil habits of every description, calculated to waste the nervous energy.

Every person possesses magnetism to a greater or less extent and it has been proved beyond doubt that it may be cultivated by any person who will study its laws. To possess this great power and to know how to use it are two entirely different things. That is to say, a person who possesses naturally a very small amount of magnetism can, by study and application, become magnetic to the greatest extent and yet be of no force in the world because of his ignorance in the use of it.

Before stating the laws which apply to its use, a word or two concerning the best way in which to store it up in the system will be necessary. In order to develop this power, it is necessary to pay due attention to the general health, such as out-of-door exercise, in order that the lungs may be enabled to take in a larger supply of atmospheric air which contains oxygen, the generator of life, which, entering into the blood and meeting with the carbon caused from decayed tissue, causes combustion and sets free the carbonic acid which would prove fatally poisonous to the system if allowed to remain. The oxygen also meeting with the latent magnetism converts it into electricity, where it is stored in the brain, and gives force and energy to the will power. Exercise stimulates the appetite, enabling the patient to eat and digest a larger quantity of nutritious food containing elements

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which, when absorbed and assimilated are converted into magnetism. A sufficient supply of sound and refreshing sleep, especially in the early hours of night is also indispensable in the production of this unseen power. Night is the season of repair; day is the time of the waste of tissues. During sleep, while the body is in a passive condition, the skin with its millions of pores is engaged in absorbing oxygen from the atmosphere, while the lungs absorb it by inhalation. Thus will be seen the necessity of regular bathing in order that the skin may be kept in a healthy condition for the purpose of absorption of oxygen during the night and for the elimination of poisonous secretions during the day,—secretions which would prove deleterious and demagnetizing to the system if allowed to remain. Of course the digestive and urinary apparatus must be kept in healthy action. After the magnetism has been stored up in the brain and nervous system, it should not be utilized until it is needed. Every effort of the mind, every act of the body is attended by a loss of nerve force. It is, therefore, essential that there should be nothing said or done without a purpose. Observe this and avoid a needless exhaustion of nerve force. The whole mind and body should be kept quiet when not in use; absolute stillness of the entire organism is the first thing to be learned. A swinging motion of the body when walking, the use of a rocking chair, the needless patting of the feet while sitting, fumbling with a watch chain or some other object, biting the finger nails, the habit of yawning, allowing the eyes to wander upon first one thing and then another, winking of the eyelids, too frequently changing the position in the chair, and many other such trifles cause a leakage of the nerve force from the eyes or hands and feet. Unnecessary talking, using many words for which there is no necessity, singing or humming fragments of song without knowing what you are doing, are wasteful habits that can be seen and easily corrected. But worse than all of these are the things that cannot be seen. A continued thinking or worrying about things which you cannot control; jumping from one thought to another without any purpose in view; giving yourself up to thinking over one particular thing to the exclusion of all others continually day after day and during the waking hours of the night,—these tend

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to produce insomnia, and are almost certain to end in insanity. To sum it up, the avoidance of these things will enable one to retain in the system not only his innate but his acquired magnetism. And a person naturally possessed with a very small amount of magnetism who has been taught its laws and has developed an abundant supply with a knowledge of how to retain it, is in a better condition to be successful in the use of it than one who is naturally filled with it from birth and has the power to generate it through life, who has not been taught how to use it. To this phase of magnetism we will now devote ourselves as briefly as possible.

To use personal magnetism with the greatest success, it is necessary that a person should have a knowledge of his own system, physically and psychologically; he will then better understand how to use it to influence and control others. He should know in each particular case with what particular organ to send forth these unseen powers. That is to say, with the eyes, the hand or the voice. I do not mean to speak of the unconscious control of persons near by, but of the conscious uses and power of personal magnetism.

In the first place and in individual cases, the most effectual use is through the eye, as magnetism streams from eye to eye when your will power is intentionally directed to another. Gain a person's attention; look him steadily in the eye and mentally say, "I am going to control you now; you are already being controlled and believe what I say; you will yield to the influence of the suggestion given through the eye." Now, should you have a person that you desire to influence who possesses as much magnetism as yourself and who understands how to use it as skillfully as you do, it will be merely a question of persistence and confidence and a determination to succeed.

There are some persons who will not look you in the eye while you are trying to influence them; then fix your eyes upon the location of individuality between the eyebrows at the root of the nose,—and while you are talking with them, mentally suggest as in the first case. If you desire to influence a person whose face is turned from you, look steadily at the base of the brain and address yourself as before.

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The hand possesses wonderful power as an agent of personal magnetism. If you can be in the presence of the person whom you wish to control only a short while at a time, endeavor in shaking hands to use your will power in directing your magnetism through this channel. A glance of the eye when possible, will double its effectiveness. When speaking with a person whom you wish to influence, whatever the object may be that you have in view, the electric voice can be used as well as the electric eye. Use it in conjunction with the eye and hand, making it as pleasant and as agreeable as possible, using persuasion and earnestness, at the same time recollecting that the adage "Perseverance conquers all things" holds good in this as well as in all other matters.

In influencing more than one person at a time, we will give one or two examples: By far the most important and most powerful way in which magnetism is used, is by the mother in influencing and controlling her children. Her eyes filled with love look for the first time into the eyes of her child,—look into the subjective mind, and ever after that if she has a knowledge of this power and is true to the instinct of her nature, she will mold and develop its character according to her own ideas of perfection. Next to her, is the earnest minister of the gospel, addressing the congregation of immortal souls, pointing out to them the way of life and a blissful immortality, leading them from darkness into light, from error into truth and entreating them to follow Him who is the way, the truth and the life. When I say "souls" I mean the spiritual, immortal part of man,—that which is unseen and priceless. In the language of the holy writ—"What shall it profit a man if he gain the whole world and lose his own soul?" Let us notice now with what wonderful force this power can be used. We behold the minister on the Sabbath day standing in his pulpit, his congregation have assembled, the preliminary service of song and prayer has been closed. The reading of God's word has been listened to by all and the well-trained congregation are now quietly seated with all eyes turned to the minister waiting the announcement of his text. What better opportunity than this, when looking into the eyes of his hearers, to cast forth into the subjective mind, the home of the

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soul now made approachable by the temporary abeyance of the reasoning or objective mind, a stream of personal magnetism filled with love? By every word and gesture which go to make up true eloquence he instills into them thoughts of morality, piety and religion to take the place of immorality, worldliness and atheism in men and women. He impresses upon the minds of the children, who are more subjective than the older ones, the great truths of the gospel, teaching them to be good and moral citizens in the present life, dutiful and faithful to their parents; he inculcates perfect love for God and their fellow-men, thereby insuring them a happy life in this world and the necessary preparation for the life to come.

It is not only in the pulpit that the preacher who possesses this subtle power can use it, but also in the homes of his parishioners, where he can always make his presence a benediction to father, mother, and children instead of profitless and unsatisfactory and in some cases positively injurious. It is a true saying that "A visiting minister makes a full congregation," meaning, of course, the minister who knows how to make use of his visits with the greatest benefit.

A knowledge of this power is also equally necessary for the faithful Sunday-school teacher, especially that devoted class of teachers who have charge of what is called "The infant class." It is here that the greatest influence and power is felt. Viewed from a worldly standpoint, the lawyer next is the most in need of a knowledge of its use. The first thing that a judge requires before listening to the arguments of counsel, is that there shall be complete order in the court room. It is necessary in order that he may hear distinctly the testimony of the witnesses and the arguments of the counsel, and also that the jury may hear both. He also requires this that he may have the attention of all as to what he shall say himself. The counsel will not attempt to make his plea in which is involved the property of his client, or it may be his life, until he can get the ear of the judge and jury. This emphasizes the fact that the first step in influencing individuals or audiences is to get their attention; then proceed with the magnetic eye, as the lawyer does with the judge and jury.

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His earnest, pathetic voice, his appropriate gestures to subdue the objective or reasoning mind, the intensity of his will power to penetrate the subjective mind, his thoughts to influence them to believe as he would have them believe, conspire to influence a decision in his favor.

In order to do this successfully, it is not only necessary to study the case in all its bearings from every standpoint, but to be able to concentrate the mind persistently, at the time of argument upon certain points that he wishes to present. No orator whether on the political forum, in the pulpit or at the bar, can make a success in using this force unless he is able to concentrate his mind. All have heard and read of the powerful speech of Patrick Henry, at the old St. John's Church in Richmond, in the colonial days. This was the beginning of his successful career as a lawyer and orator. In Virginia, I passed by an old house on the road called the Lawyer's Road, where Patrick Henry frequently called to spend the night on his way to Campbell County Court. I was told that when a young man he spent his leisure in fishing in a small mountain stream near by his home, where he would sit for hours, rarely bringing home any fish. Some one saw him on one occasion seemingly watching his cork, the fish having long since devoured the bait. He would watch the cork for hours paying no attention to anything that was going on around him. Such was the power of concentration that he seemed to be forgetful of everything else except the cork. He was concentrating his mind, whether consciously or unconsciously, and this is one requisite for successful magnetic work. This concentration of thought strengthens the mind and places it in a passive or negative condition ready to receive thoughts and suggestions from the subjective mind which is the seat of intuition, and superior information. By all means, then, the student of personal magnetism should learn to concentrate his thoughts on one particular subject and to place himself in a negative condition to receive; this prepares him for the time when he will need to be in a positive condition in order to send forth these thoughts for the control of others.

The next in order to benefit from magnetism is the medical practitioner. He would come second but for the fact that he

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already has a theory of his own which has been used and is still being used with great and good effect upon people, but which would be more successful if the laws of personal magnetism were more perfectly understood and applied.

Christ, the great physician of the body as well as the soul, used it in His day and doubtless the beloved physician, Luke, one of His disciples, performed cures in the same way, as did the apostles, Peter, Paul and others. By this power the physician encourages his patient; he reinforces his will power and fills him with thoughts of health; the mind is made more cheerful; the blood circulates more rapidly; increased vitality is given to the whole system; and health instead of disease, life instead of death, is the result. The declining years of old age are rendered pleasant instead of miserable. It is here that the magnetic eye is used with such force; that the magnetic touch sends its electric influence through the whole system; that the soothing voice and word and gesture aid in a wonderful manner in the cure of disease and the restoration of perfect health.

By this power, enemies are made life long friends, and husbands and wives more loving and faithful. Young men and women are enabled to influence and attract to themselves those whom they love, proportioned to the amount of magnetism which they possess and their knowledge of the means by which it is used. A knowledge of this power is beneficial to all persons, but to none more than that class who are naturally easily influenced. This class of people, by all means, should understand this science as a means of protection against vile and dishonest men and women who use it for selfish motives, without regard to the evil effects of it upon those upon whom they use it. This power is under the control of the will,—it grows by its own use.

The brain is divided into three sections, the Cerebrum, or seat of reason; the Cerebellum and the Medulla Oblongata, the seat of intuition. In a healthy body, the brain and nervous system are controlled by the mind, that which controls the Cerebrum being known as the objective mind, or that which receives its teachings through the five special senses; the Cerebellum and Medulla Oblongata being known as the seat of the subjective mind which knows by intuition. The objective mind reasons by

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induction, the subjective mind by deduction, but both are controlled by will power, which is the internal or spiritual ego of the individual.

Fathers and mothers should not only learn magnetism themselves, but they should teach it to their boys and girls; employers should teach it to their employees, and it should be taught in the public schools, that all may be in possession of it. This is necessary if for nothing else than self-control, and protection against evil-minded persons. In this day of Mammon, when there is so much deceit, dishonesty and selfishness prevailing,—when every person seems to be looking out for his own welfare, regardless of the happiness or misery of others,—when the almighty dollar is so eagerly sought and by some, at all hazards, obtained, honestly if they can, dishonestly if they must, this knowledge is a necessity.

In this enlightened day, knowing that such a power of protection exists as that of personal magnetism,—a power able to prevent imposition and injury from those with whom we come in daily contact,—it is cruel, if not sinful that any person should be without it, when it is within the power of all to obtain it. Those who possess it have a great advantage in the battle of life over those who do not.

By the power of the will, personal magnetism can be sent through the nerves to any portion of the system, eradicating disease and quelling unpleasant emotions such as melancholia, grief, worry, care, anxiety, fear, discontent, etc., which are so destructive to magnetic force. It is among persons of a weak will power that you find uncontrollable tempers, melancholia, worry, fear (one of the greatest enemies of the human system), anxiety, petty cares, etc., which can soon be overcome by proper exercise of the will.

A person, to be successful in the exercise of this power, must not only be able to have and to do all the numerous things alluded to, but must not be in any way repulsive. He must be filled with love for others if he expects others to love him. He must have joy, peace, cheerfulness and enthusiasm. A person possessing otherwise all the necessary qualifications for the exercise of this valuable force must be neat in person with a character

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above reproach and, like Caesar's wife, above suspicion. Recollect the language of Shakespeare, "The apparel oft' bespeaks the man," and again what is said in holy writ, "They who bear the vessels of the Lord must have clean hands." I would say clean mouths as well, using no kind of profane or vulgar language even in jest; bearing no smell of intoxicating liquor on the breath; exhaling no tobacco odor from the person. A kind and benevolent look, pleasant words and an attractive personality, are requirements for a successful practice of this science. I neglected to say that the smell of decayed teeth is as objectionable as the smell of whisky, tobacco, etc., and consequently a decided obstacle in the way of the successful use of personal magnetism.

By personal magnetism one has not only power to control other persons for their own benefit, but to cure them of evil habits. By way of illustration, I will relate an incident that occurred a few years since: An intelligent gentleman of wealth and influence, 60 years of age, who had been an habitual user of tobacco (both chewing and smoking) all his life and had tried all of the remedies proposed, such as anti-tobac, etc., to break himself of the habit, without finding relief, asked me if I thought there was any cure for him. I told him that I could cure him immediately and permanently if he would do as I directed him. His wife and daughter were present at the time, and being very much interested in the subject, I gained not only his attention but theirs also, which is the first thing necessary in the use of personal magnetism. He said he would try to do as I directed. Gazing him steadfastly in the eye, I told him that would not answer the purpose, he would have to promise me to do it. Becoming more interested and looking at me intently, he said he was afraid I would tell him to do something he could not do, whereupon I told him that such would not be the case; that he could easily do what was required of him and that he could be cured then, at that time, and never have the desire to chew or smoke again. His wife and daughter both asked him to promise that he would do as I directed. They told him that the habit was fast killing him and asked him to get rid of the loathsome practice which was so annoying to them as well as to him-

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self. Then with earnestness depicted in his countenance, he replied, "Well, I will do whatever you say." I said with all positiveness in a commanding tone, "Now quit." He said that was easy enough to say but easier said than done,—that he had made up his mind hundreds of times to quit, but was unable to do so. I answered that he would quit then and that he would have no more desire for tobacco in any form. The next morning at the breakfast table (the first time I had seen him since the night before) his wife said he had not smoked or used tobacco in any way since I last saw him. Laughingly he said it was a fact that he really had not thought of it. After breakfast without smoking his usual cigar, he left his home to attend to some business, and in two weeks from that time on seeing him again, he assured me that he had not taken a chew of tobacco or smoked a cigar or pipe since,—that he had no further use for them and had not thought of using tobacco. A long time after, he told me that he had not yet gone back to this habit, and had cured others of the same habit as he was cured.

Now, the secret is that I was in rapport with the subjective mind not only of the patient but of his wife and daughter and the subjective mind, which has control over the functions of the system, received the suggestion that I gave him and the cure was completed.

I give this case in order to illustrate how personal magnetism may be used not only in the cure of habits but in getting control of the subject for other purposes. By the power of mental concentration and the use of personal magnetism, a person is not only able to control others, but also his own bodily functions, thereby securing health, happiness and all other things desired. Of course a firm belief in one's power to accomplish the result desired, is necessary. It is this that Christ speaks of when He says "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them."

Such persons even when asleep have the dreams of magnetic persons impressed upon their mind when near each other, as is illustrated in a case known to the writer which occurred in Virginia some years since. I will give it as related by the dreamer himself. A gentleman with whom I was well ac-

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quainted possessed a rare amount of magnetic power. He was able to relieve headache, neuralgia, rheumatism, toothache, etc., by the application of his hands. He had removed tumors, abscesses, etc., specimens of which preserved in alcohol he showed me in sealed cans. He had also cured a number of cases of facial cancers by covering the tips of his fingers with spittle from his own mouth and rubbing the edges of the cancer, merely putting over it a cloth saturated with any kind of simple grease to protect it from other influences. This gentleman told me that he never knew anything of the power until he was 45 years of age. He was then a poor man with a wife and seven children to support, and he was an inveterate stammerer hardly able to pronounce a sentence correctly. He was also a man with but little education. He told me that one night he had dreamed that he saw in his yard a post and on the post a lantern swung, with his name preceded by "Dr." and followed by the words "Cures Stammering." On seeing the lantern and these words he was surprised and asked the question, "What does this mean?" A voice told him that if he would use a certain method of cure and go to a certain place the next day for instruction, he would not alone be enabled to cure himself of stammering, but would become a doctor and be able to cure others and to make a great deal of money, whereupon he awoke and calling to his wife asked her if she was asleep. She said "No," that she was thinking of a dream she just had. He asked her what the dream was and she repeated exactly what he had already dreamed, with the exception that she saw only what was written on the lantern, but heard no voice. He said the next day after going to a certain place alone and listening attentively for the voice, thereby placing himself in the subjective and receptive condition (these are my own words) he was informed as to what he should do. He immediately tried the cure and it was effective. I was practicing medicine at the time in Washington City and knew of several obstinate cases of stammering in the place, and I purchased from him a knowledge of his system of cure and the right to practice it within the limits of the District of Columbia, paying him the sum of \$500. He informed me that he had practiced in all the principle cities of the Union and he had accumulated several

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hundred thousand dollars in curing stammering and in selling state, county and city rights.

Now, I failed for a considerable length of time in the cure of cases presented to me, so I made a contract with him to assist me, and we cured a great many cases. I learned from him why I could not cure. In the first place I did not possess the magnetism that he did; in the second place I did not have the confidence in myself that he had in himself, and in the third place he could place himself in either a negative or a positive condition, both of which I was unable to do at will. He said I knew a great deal better how to teach the art of curing, as he called it, than he did and that he would give anything if he knew as much about anatomy, physiology, etc., as I did. He said that I would learn after a while and be as successful as he was, which proved true.

It is a well-known fact that different kinds of personal magnetism emanate from different minds. The mind of a child being almost doubly subjective, can pacify and control an angry beast; even serpents have been known to play with children and if uninterrupted leave them without inflicting injury. The mind of a woman is more subjective than that of a man which, by the way, is a compliment to women. This subjectiveness-instinct is a God-given power which men do not possess to such an extent. It is known that women are more successful animal tamers, having the power to exercise this control over brute creation. The way to acquire this power is by practice and the laws which govern it should be well understood before undertaking to exercise it.

Many women have made themselves famous by entering the cages of lions and pacifying them when they are hungry and being fed, which is the time they are the most dangerous. They control them by looking steadily in the eye and speaking in a mild, commanding tone of voice. The control of animals does not depend upon hypnotizing them as some suppose. It depends on the power of the magnetizer to concentrate his own mind and bring it in rapport with the subjective mind of the animal to be controlled. Thus he dominates the animal by the power of his electric will.

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The exercise of personal magnetism is limited to the number of persons with which one may come in contact. There is a power that is capable of a greater good to a greater number of persons. That is the power of telepathy, the knowledge and use of which will enable persons to influence not only those who are in their presence, but also those living at any distance from them. Distance is no obstacle to its successful practice. Of the knowledge and uses of this science, I will speak in another chapter.

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In writing an article on this intricate subject, it is necessary to define its meaning. There are many different opinions on the subject and I will give what I regard the most practical and intelligible definition, viz.: Telepathy is the power of one mind to impress another at a distance, this distance being beyond the usual channels of communication.

Vital magnetism, to be effectual, must be applied in close contact with the subject to be operated upon. In the use of personal magnetism immediate contact is not necessary, but the person to be influenced must be near enough to the operator to be seen or heard by him. In mental telepathy, mental telegraphy, or thought transference, whichever name you may choose to call it, it is not necessary that either should be the case. No distance, howsoever great, will prevent the receipt of the message from an efficient projector. All that is necessary for the success of the operation is for the recipient to be in a passive or sub-conscious condition. It is true, as some believe, that clairvoyance and clairaudience are only the power of the organs of vision and hearing intensified, and that they are not separate faculties. This some believe to be the case with the psychometrist whose power of feeling is intensified either naturally or through cultivation. These theories do not disprove telepathy or thought transference. It is not necessary for both projector and recipient to be in the subjective condition at the time thought is transferred, but a great deal depends upon the condition of the recipient.

There are three ways to give suggestions to persons in a sub-conscious condition. They may be given when the operator is

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entirely awake or is conscious at the time of the transference; they may be given by a person to himself when going into a subjective condition; they may be given when both the projector and the recipient are unconscious, as during natural sleep. The latter is the most potent of the three. I do not believe that suggestions can be given with more force and effect while a person is conscious than when in the sub-conscious condition, yet I believe it can be done with equal effect, that is when a person is partly conscious but not in the subjective condition. This important branch of psychological knowledge can be taught to any person of average intelligence who will apply himself diligently. It is probably more simple and more easily learned and practiced than any other branch of psychology.

If the student has progressed far enough to know the true meaning of hypnotism, its nature and purposes, and understands how auto-suggestions can be used effectually, he is prepared to undertake this study. The operator annihilates distance and in mental vision brings the recipient before him. By earnestness and practice he is enabled to recognize forms and faces according to his clearness of vision and intensity of will power. By concentration he is enabled to communicate with the mind of the recipient, he being at the time, of course, in a passive or subjective condition. This cannot always be the case, but with a previous understanding, there is nothing to prevent it. In the absence of a special agreement, select a time when the subject is usually asleep. Select a person in whom you are intensely interested, and with whom you have but one thought, that being to communicate with him, and by repeated, earnest, confident attempts, you are as certain to succeed as you would be in any other matter to which you devoted your whole time and attention.

Before commencing the work place yourself in the best magnetic condition; have your body in perfect health; your mind perfectly at ease and engaged on one thought only. Consider well beforehand the nature of the communication you desire to give. Think it over quietly and calmly. In transferring thought, take time,—do not be in a hurry; do not become excited, nervous or agitated, and above all things have no doubt

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but that the thought is being transferred and that the mind of the recipient is being impressed, just the same as it would be were he standing right before you listening to every word you say. Do not doubt that it is making the exact impression that you expected it to make. It requires intensity of thought and feeling. Deliver a message with as much care as though you were holding a personal interview. Do not merely think over the words you wish to use, or speak them in a drawling, monotonous, uncertain way, but be careful to articulate every word and syllable plainly and deliver it with emphasis as though you were talking face to face. This is all important. When the recipient is in the subjective condition, this is all you can ask, as his mind will be a blank ready to receive what you say without argument. It is not necessary that the recipient should be aware of your intention, though, in some cases, it is best, where he is anxious to communicate with you and you know him well enough to know that he has faith in what you say and do and will be eagerly and anxiously expecting the result. In this you must be careful. A person who is not willing or anxious to communicate with you, if he knows of the effort, will antagonize your efforts and unconsciously give himself an auto-suggestion which will prevent success.

In the transference of thought, when both the projector and recipient are in the subjective condition, each should earnestly fix his mind upon the object you have in view. Consider well the message you desire to send and give yourself up to that one thought with all the earnestness you possess. Direct your subconscious self to proceed to deliver the message to the person you have in view, after your objective mind has become unconscious.

Give the instruction plainly, positively and emphatically; think over the message well; also think of the recipient at the same time; have him before you in your mental vision. Then repeat the message several times not only mentally but orally; let it be the last thing that you remember, the words being on your lips when you fall asleep. In this method of transference it is not necessary that the subject should be aware of your intentions. When the operator is experienced and the subject in the

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proper condition, there is no better way to practice mental telepathy. I prefer the use of the name mental "telegraphy," as telepathy is applied more to the condition of the mind and to special sciences. Wire telegraphy is an established fact scientifically demonstrated and I see no reason, as both are caused by the vibratory force of electricity and magnetism, that one cannot be as effectually practiced as the other.

Experiments in mental telepathy are more successful when the operator and recipient are in rapport, that is to say, when the recipient has been magnetized and placed in a hypnotic condition before the experiment is attempted. I will illustrate by the following instance: A few years since, in one of the southern cities famous as a health resort, in which I was residing temporarily, I became acquainted with a very elegant and refined lady who was also on a visit to the same place for the benefit of her health. In a conversation with her on the subject of telepathy, she told me she had no faith in it and that if she had she would advise a very dear friend of hers, who was an invalid to apply for treatment to a well known magnetic healer who had a reputation for healing disease by this method. I told her I thought I could easily convince her of its utility. After having her comfortably seated and taking hold of her hands, her eyes being closed, I made a few passes, without the intention of hypnotizing her; I thought to place her in light somnambulism. After arousing her from this condition, I asked her to seat herself in a comfortable position just before retiring that night and having closed her eyes, to think of nothing for twenty minutes—that is, not to formulate any thought in her mind for that length of time. I did not tell her my object. This, she consented to do, and I saw no more of her until the next day. That night after retiring and just before going into a state of unconsciousness, I directed my subjective mind to approach this lady and make myself known to her before leaving her presence. Then I fell asleep. The next morning at ten o'clock, having just returned from a walk, on approaching my hotel, I saw the lady on the portico in conversation with the lady and gentleman with whom I resided. Her back was toward me and the lady and gentleman were listening intently to what she was saying. So deeply engaged were

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they that they did not notice my approach until I announced myself, whereupon the lady turned toward me and told me what she had been relating to the others,—that she had seen me very plainly the night before in her room, at which I could not help laughing heartily. I asked her if it was not in a dream she saw me and she answered “no”—that she saw me as I then looked. She said I was standing in front of her and had hold of her hand, and, supposing it to be a dream she fell asleep again. She stated that upon awakening the second time, I was looking steadily in her face and had my hand upon her head and then she was positive that she was not mistaken; I then disappeared.

Of course others have had similar experiences, but I relate this as being one of my own. Frequently now in giving distant treatment to patients, they write that they see me very plainly while receiving the treatment, and in some cases they are patients whom I have never seen. This occurs more frequently among those whom I have seen and treated. I thus become in rapport with them. Those who understand the duality of the mind, that there are two distinct minds in the human organism,—one, the objective which is the seat of reason and the other, the subjective which is the seat of intuition, and that the subjective mind is always amenable to suggestion and can be communicated with when the objective mind is in abeyance, will not doubt the efficacy of this mode of treatment. Some of the most wonderful cures have been effected by it, and the laws that govern it are as accurate and reliable as those of any other form of treatment. It is within the power of any person of ordinary intelligence to understand it thoroughly and to use it successfully.

It is necessary for the successful practice of telepathy, as well as personal magnetism, that the projector should be in a positive and the recipient in a negative condition. By positive, I do not mean that he use great energy or force in projecting his thoughts. He should assume an easy, reclining position, closing the eyes and concentrating the mind on the subject and thought he is to transfer. Then, by giving auto-suggestions, he should pass into a state of somnambulism and just before becoming unconscious give the thoughts to be transferred to the sub-

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jective mind with instruction to deliver to the person for whom it is intended, as soon as the objective mind is unconscious.

Success will depend upon the perfect concentration of the mind of the projector; the ability to behold the features of the person to whom the message is sent; the repetition of the message for a considerable length of time to the subjective mind at the time when the objective mind is going into a state of unconsciousness and the subjective mind consequently into a condition to be reached successfully. It will also depend upon the perfect condition of the recipient or the person to whom the message is sent and it is important that the party should be in a subjective state either asleep or with the objective mind in abeyance. Of course it is essential that the person should possess an intelligent mind in order that he may receive the thought correctly as much as if he were awake.

To those interested in the subject and who understand psychological methods of treatment and who desire to experiment in its use, I wish to say that they should not become discouraged, for there are some persons possessing all of the qualifications to which we have alluded who fail to make any impression upon some persons after an earnest and faithful attempt. While there are some persons who are sensitives and easily impressed, there are others upon whom no impression can be made, yet the same persons may be easily influenced by other operators. Some successful magnetists are unable to influence some subjects who are easily controlled by others, yet perseverance and confidence on the part of the operator will finally gain success even with those upon whom he, at first, was unable to make any impression. This is, I believe, not altogether due to the skill and perseverance of the operator. It is due to the continued repetition of the thought presented to the subjective mind of the recipient. Some persons even when awake do not understand a proposition when first presented to them, but after repetition, finally comprehend it. Remember that the subjective mind of the recipient is to be addressed as a separate and distinct entity, making allowance for weakness, ignorance, etc. All of these things must be carefully considered by the projector in order that his thought may be

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clearly understood. It is necessary for the projector to address his own subjective mind as if it were another person. He must not take it for granted that it knows the thoughts of his own objective mind. He must speak the words clearly and plainly to it as if it was entirely ignorant of every thought that he had to convey. Merely thinking over the message to be sent by the objective mind as if the subjective mind would be thinking it over at the same time, or even simply suggesting the principle points of the message or speaking them over in a careless manner, will not prove effectual.

The message to the subjective mind must be spoken as if to another person. The same deliberation and clearness,—the same desire to have it understood,—the same confidence that you can make yourself understood,—the same absence of doubt in your own mind that the message will be delivered exactly as given to it,—all are necessary to success.

The range of mental telepathy is very wide, but it does not include and should not include the forcing of others to do things which are contrary to their wills. We are frequently applied to by earnest persons to influence others to do things contrary to their wills. Wives seek to force their husbands to return to them; mothers wish to compel their sons to give up a situation at one place and come nearer home; lovers would gain the affections of one another and consent to marriage; husbands and sons want to stop the use of intoxicants, narcotics, opiates, etc. Selfishness you will perceive is at the bottom of all this, and I do not believe that persons should be forced to do things contrary to their own will and better judgment to please other people. This would deprive them of their God-given liberty and moral free agency. I doubt if the operation would be successful in such attempts. They antagonize the general principles upon which telepathy rests, but where the recipient is anxious to be broken of an evil habit and to do other things which he has not the will power to accomplish, I believe that mental telepathy can do a good work even without his knowledge or consent. Thus to control a person without his knowledge is not wrong because he would give his consent to be cured if he had faith in the means to be used

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and after being cured he would be filled with gratitude. Howsoever successful a telepathist may be and howsoever perfect the condition of the recipient for communications, the influence can not be used to cause him to do things of an immoral nature contrary to the dictates of his conscience. I have had intelligent people apply to me to relieve them of the influence of some person who was causing them to do things they did not want to do and yet they were ignorant of who the person was. It is safe to say that no authentic instance of this kind is on record. The reason is obvious; you can give yourself stronger suggestions than any one else can give you and it would be impossible for an evil-minded person to influence you when you resist. No one need be afraid of being influenced to do anything immoral contrary to his will. A willingness to be cured on the part of the subject is practical and legitimate and much good is being done in that way. Personal magnetism or telepathy is most naturally used to do good and to benefit mankind; an attempt to pervert it will always result in failure. There must always be a willful, subjective co-operation between the projector and recipient, to produce the best results. We all know that there are some persons whom we can influence; there are others who can influence us and without the knowledge or consent of either, but, in either case, there is no opposition. Therefore, no influence is exercised against the will of either.

In the treatment of disease by telepathy it is necessary that there should be an affinity between the physician and the patient, if not, very little good can be accomplished, though some other telepathist might meet with abundant success with the same individual. In my experience in the practice of medicine there were some cases that I could bring safely through prolonged and obstinate attacks of illness almost without the use of medicine at all. Such patients said that my presence did them more good than medicine. There were others similarly afflicted and with whom I could bring myself in rapport who required all the skill and medicine that I could use to cure them. Some other physician might have treated them successfully without the aid of remedies. There are some persons in whose presence you feel more cheerful and better in every respect than you do in the presence of others.

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This is the effect of personal magnetism, but it is also true that in the practice of telepathy where there is no affinity between the physician and the invalid, very little good can be accomplished. If a telepathist ascertains that he cannot treat a certain case successfully, it is his duty at once to recommend to the patient that he employ another with whom there may be more affinity. The sick should treat magnetic healers in the same way they do medical doctors—that is, when one fails to cure you after a thorough trial, do not hesitate to change. If a family physician be employed, have another one to come with him in consultation, to which arrangement the family physician is always ready to consent. I would advise those between whom this affinity is known, to come in rapport with each other and have an understanding, no matter how many miles apart they may be. Whenever one feels depressed, has the “blues,” feels melancholy or has any form of illness, he should make it known to the other telepathically and receive suggestions from him for his relief. By this means, interviews can be had between friends, and as the science is in its infancy, there is no telling to what extent it may be employed. Now, with regard to the time set for this interview: It is better to have a certain time fixed, but in case one or the other should not be in a condition to receive the thought, that need not hinder the projector from giving it; the mental vibration will reach the recipient when he is in the proper condition to receive it. Messages may also be delivered without any pre-arrangement. Again, information is conveyed to persons without the knowledge or intention of either the projector or recipient. Many cases on record have proved this. A certain engineer was killed in a collision. The last word he spoke was the name of his wife; she heard distinctly 100 miles or more distant, and immediately got up and went to the door to see if her husband was not there.

A lady being drowned on a sunken steamer, transmitted the news to her daughter, who was not in the proper condition to receive the message, through another lady who was to deliver it to her daughter.

In cases of tragic death, not only has telepathy but clairvoyance and clairaudience been used to impress the message on

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some peculiarly sensitive persons. In one case, a lady sitting at a table in New York City clapped her hands to her ears and screamed out. Some one asked her what was the matter. She answered, "Didn't you hear that pistol shot? I expect to hear that my brother in New Orleans is killed." A telegram soon verified her prediction.

A lady of my acquaintance in Virginia had a son who was a Lieutenant in the United States Army stationed in Texas. He was killed in a duel with one of his brother officers, and he conveyed the information to his mother as she was walking out early on a beautiful May morning. She fell to the ground unconscious and when restored to consciousness the first words she uttered were, "Your brother John is killed. I saw him plainly with his throat cut and blood running from the wound." In a short time information was conveyed to her that her son was killed in a duel, the ball entering his neck and severing one of the arteries from which he bled to death in a few moments.

By magnetic healing many persons are restored to health whose cases seem incurable. By this method of treatment many persons have been broken of evil habits and caused to lead happy and useful lives. But telepathy is the most valuable science known to the world, for by it the afflicted can be reached in a moment's time in any quarter of the globe. It is supposed by many that in the early age of the world the principle means of communication was through the subjective mind and man then had complete control over the brute creation as God had already decreed, and both were guided principally by instinct. The superior thoughts of man were conveyed to the brute with a consciousness of its mental inferiority, hence the cowardice of the whole brute creation. When man by his earthly wisdom, according to the Scriptures, sought out many inventions by the objective mind, the power of the subjective mind was thereby weakened and finally overshadowed by the objective. The subjective has never yet regained its dominion over all things as was promised to man by his Maker. But of late years, especially in the nineteenth century, scientists by the aid of anatomy and physiology have made rapid progress in its recovery.

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From the days of Mesmer to the present time, vital magnetism has wrought a great work in the cure of disease by immediate contact, in the correction of evil habits and in the moral control of the dissolute. It has been used by those who in the love for their fellowmen, have followed in the footsteps of the only good and perfect Man in going about and doing good. But although He spent his life in curing disease and uplifting the human race,—in driving out evil spirits and persuading the multitude by His personal magnetism, to turn from their evil ways, to live righteously in the present world and prepare for the joys and happiness of the world to come, yet it is not recorded that He practiced the science of telepathy or mental telegraphy. This may be what He meant when He said to His disciples, "I have many things to say to you but ye cannot hear them now, but when the holy spirit comes, He shall teach you all things and lead you into all truth."

Now, it remains for telepathy to place the human mind in the same condition it was when the early inhabitants of the world knew of no other means of communication than by the subjective mind or what is called instinct. The time is rapidly coming when that new era shall be ushered in; when all shall live in the spirit or the subjective mind, and then it will not be necessary for brother to teach brother, but all shall know God or good from the greatest to the least and there shall be no more sickness or disease. The former things brought about by the false teachings of the objective mind shall have passed away, and the good times as sung by the angels announcing the birth of the Prince of Peace, shall come when there shall be "Peace on earth and good will toward men." The vibration of that song has continued to roll along with increasing volume down the ages until the present time. But peace will never exist universally when its terms have to be dictated by the objective mind of warlike nations. It cannot be formulated in the physical brain, but it must evolve from the deep recesses of the subjective mind or the soul where it has been received not by the low and selfish reasoning of the carnal or objective mind, but by intuition from the highest power of man known as the spiritual ego.

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When thus made, it becomes permanent and eternal as it proceeds from the great giver of every good and perfect gift, the omnipotent, omniscient and omnipresent—I am that I am; then telepathy shall be known and practiced by all; then all shall know as they are known and perfect love shall reign supreme throughout all the world. Then will the prophecy of Isaiah, as recorded in the 11th chapter, be fulfilled. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.” Then will the millennium spring forth upon the earth like a cloud of glory from on high; then shall there be one people and one God and millions of voices shall join in the universal song—“The Lord God omnipotent reigneth, on earth peace, good will to men.” Such is to be the destiny of telepathy, the crowning work of the twentieth century.

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