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HOW TO WIN

—BY THE AID OF—

PERSONAL MAGNETISM

—AND—

HYPNOTISM.

BY L. H. ANDERSON.



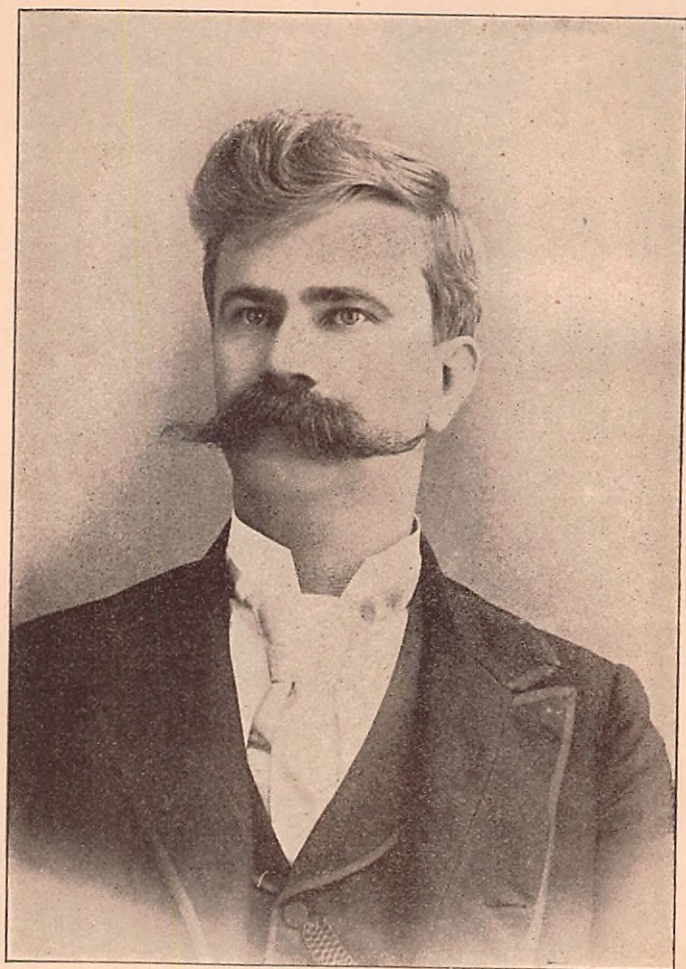
Arranged for the private perusal, profound study and diligent practice of the students of the National Hygienic Institute, Chicago.

The wonderful success of our students in the past, the high endorsement of our methods by intelligent people, who, having had positive proof of the influence exerted on the health and entire nervous system, added to the supercharging of the body with human magnetism and electricity, has made our reputation imperishable.

While this book contains little pertaining directly to Personal Magnetism, yet the suggestions, if heeded, will prevent the student indulging in habits which would be a detriment to the exerting of the same.

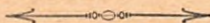
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Prof. L. H. Anderson.

INTRODUCTION.



THE author of this work is perfectly aware that many of the facts in the following pages must appear exceedingly startling to such of his readers as may come to the perusal of these facts without any previous preparation. But he would entreat all such persons, otherwise competent to the investigation, to lay aside all prejudices, and weigh the evidence, with calmness, candor, and impartiality.

The superstitious man is unable, or afraid, to exercise his reasoning faculties. He is unwilling to inquire, or incapable of directing his intellectual and moral faculties towards the impartial investigation of truth. He is perfectly satisfied with the first partial convictions which his indisciplined mind has once led, however incautiously, to embrace, and obstinately indisposed to suffer them to be disturbed or modified by any other, even more matured views.

"The man who dares to think for himself and act independently, does a service to his race," says one of the brightest modern thinkers, and daily experience shows that it is energetic individualism which produces the most powerful effects upon the life and action of others, and really constitutes the best practical education. Schools, academies and colleges give but the merest beginnings of culture in comparison with it.

What are the means by which my mental faculties may be best developed and strengthened? What is the most successful mode of study? How much, and when, and how? How shall I learn the principles of politeness, of personal accomplishment—of rendering myself agreeable? What are the errors into which I am most liable to fall? what the habits I should seek to avoid?

These are questions that come home to everyone, but on which instruction has been greatly neglected. With no word of counsel in his whole course of instruction, the youth is expected to develop for himself mental success and social excellence.

To present the leading principles of mental and social culture, is the object of this work, a part of which is abridged from Dr. Watts' inestimable "Improvement of the Mind." Many of the maxims and rules of conversation and politeness are from Chesterfield's "Letters to his Son." A few paragraphs have been taken from other standard authors. For the remainder of the work, as well as for its general arrangement, Prof. L. H. Anderson, principal of the National Hygienic Institute, Chicago, is responsible.

Every day witnesses the triumph of Personal Magnetism, and men of great intellect are constantly being forced to acknowledge, with surprise, the success of persons whose abilities, in comparison with their own, have been inconsiderable. These men know precisely the scope of their faculties, and never wander beyond them. They wait patiently for opportunities which are the kind they can improve, and they never let one pass unimproved. Being unnoticed, they excite so much the less opposition, and at last they surprise the world by the attainment of an object which others deem as far away from their ambition as it seemed beyond their reach.

While it is impossible in a world made up of widely differing individuals, to formulate a set of rules by which each could be shown the surest and swiftest way to success in life, still it is possible to call attention to certain qualities of mind and character whose possession has come to be universally looked upon as essential to those who may aspire to struggle into the front rank of the world's workers. As a matter of fact, it would be as difficult to define the common expression "success in life" as it would be to lay down a royal road which leads to it. Given a hundred definitions, from as many men, each treating the subject from his own standpoint, and no two of them would be found alike; and the opinion of each of these, as time passed along with its inevitable ups and downs, would be found to vary considerably. Flushed with recent success, the speculator to-day would see in the possession of millions and in the control of vast interests the only proper goal for a man of his great genius; tamed a few days later by unexpected reverses, and he sees in some conservative enterprise the fittest sphere of his future usefulness. Perhaps, then, without attempting the impossible, in a definition of success in life, which will fit all who are seeking it, it will do to look upon it as the accomplishment of the laudable life-purpose of a man of natural or cultivated parts, who has found an object in life worth living and working for, and has worked honestly and perseveringly to attain it. As a rule, the larger the endowment of those faculties which go to build up success in life, the higher the aim which accompanies them; but it must not be forgotten that man is the most cultivable of all God's creatures, and that by careful and intelligent study of the qualities which have enabled others to shine, one may acquire them and employ them in building up similar accomplishments. This being

so, it does not lie in the power of the young man who feels that he possesses only a moderate share of intelligence, force and ability, to decide, on this account, that he is not called upon to fight for one of the front places of his generation. The most brilliant lives have often been those of men of ordinary gifts, who, exerting to the utmost such power as has been given them, have accomplished more than hundreds of men who were much more bountifully supplied with mental qualifications.

Among all the mental qualifications which help on to success in life, there is none which is of more importance than self-reliance. If you want a thing well done, *do it yourself*, says the old saw, and hence comes it that those who rely most upon themselves for the accomplishment of any aim, are the ones who do the best work. "Heaven helps those who help themselves" is a well-tryed maxim, embodying in small compass the results of vast human experience. The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates. Whatever is done for men or classes, to a certain extent takes away the stimulus and necessity of doing for themselves; and where men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless.

Attention, application, accuracy, method, punctuality and dispatch are the principle qualities required for the efficient conducting of business of any sort. These, at first sight, may appear to be small matters; and yet they are of essential importance to human happiness, well-being and usefulness. They are little things, it is true, but human

life is made up of comparative trifles. It is the repetition of little acts, which constitutes not only the sum of human nature, but which determines the character of nations; and where men or nations have broken down, it will almost invariably be found that neglect of little things was the rock on which they split. Every human being has duties to be performed, and therefore, has great need of cultivating the capacity for doing them—whether the sphere of action be the management of a household, the conduct of a trade or profession, or the government of a nation.

It is the result of every day experience that steady attention to matters of detail lies at the root of human progress; and that diligence, above all, is the mother of good luck. Accuracy is also of much importance, and an invariable mark of good training in a man, accuracy in observation, accuracy in speech, accuracy in the transaction of affairs. What is done in business must be well done; for it is better to accomplish perfectly a small amount of work than to half-do ten times as much. (A wise man used to say, "Stay a little, that we may make an end the sooner.") The leading idea is, that nothing really succeeds which is not based on reality; that sham, in a large sense, is never successful; that in the life of the individual, as in the more comprehensive life of the state, pretention is nothing and power is everything.

The author has attempted to state the vital conditions of success, that is, the truth which really prevails. Possibly his statements, in some cases, may have the extravagance and injustice of epigram; but he still trusts that the idea may be perceived through all the exaggerated modes of its expression.

Reader, if you have undertaken the study of these sciences, this most sublime and useful of all the sciences,

in order to gratify merely selfish desires; if you intend to use the information given for your own interest alone, and to the detriment of your fellow men, let us earnestly entreat of you, for the good of others and for your own peace of mind in this world and the next, to close the book when you finish this sentence, and either commit it to the flames or give it to some one with purer motives, and more benevolent designs. We can place in your hands a most potent agency for good or evil; used for proper purposes, and with a clear appreciation of what you owe to yourself and others, it will cause thousands to rise up and call you blessed. But if, on the other hand, you think only of yourself, if you take advantage of the ignorance of the multitude, and use for dishonest purposes these great powers which are placed at your command, language cannot describe the punishment that you will deserve, and that will surely follow on such a course. It is not for us to point out the direful consequences of such abuse; we will only say that your responsibility is in direct proportion to your knowledge, and if you are wise you will heed our counsel.

A few *hoggish* patrons who '*want the earth,*' so to speak, have complained that this little work is too small for the price asked; true, it is not a ponderous volume, but it contains the cream of *all* that is of use to the scholar, and does not confuse by saying a great deal when a very little would suffice. These miserly individuals remind us of the chinaman who bought the largest boots he could find so as to get as much leather for his money as possible. Such people may become magnetic but we doubt it.

Yours sincerely,

PROF. L. H. ANDERSON.

Success.

"Nothing Succeeds Like Success."

CHAPTER I.

SUCCESS is the favorable termination of an attempt—the crowning attainment of well directed effort. It is the opposite of failure and confers great honor on him who honorably wins it.

Labor is necessary to the attainment of success and is the child of Ambition fostered by Hope.

The animating wrays of Hope fill sluggish veins with warm enthusiasm and engender a purpose in life.

Success is a goal, attractive to ambitious men as load-stone to iron, shining forth as a golden shrine set in the future, illuminated and made resplendent in the brilliant light of Hope.

Hope is a potent and important factor to the attainment of success.

Find a man without hope and you have found a man fit for the insane asylum or ready to commit suicide. Therefore keep your eye steadily on the shrine of your ambitions and cling to Hope.

Work with a single purpose. It is the only way you can become absolute master of the situation in any walk of

life. If you are not full master of the situation, Hope will deceive you and your shrine will topple in the dust, a broken and worthless idol.

Aim high but be reasonable in what you expect. Remember that though your ambition of to-day may be gratified, to-morrow it will but be supplanted by another ambition, whose object is as strongly cherished and as elusive as was the other but yesterday, which will still lead you on.

Thus is ambition never satisfied and ever keeping you in hot pursuit of something just beyond your reach. This is as it should be. It is a constant stimulus to activity and important to the moulding of a useful life.

All men should work and each should conscientiously perform his part as a factor to the final consummation of the great plan of the universe.

We are always grasping for something we do not possess.

If, perchance, we get it, its charm is soon lost to us in the pursuit of some other object which seems more desirable or perhaps without which it seems that which we do possess will not be perfect.

Thus are we lead on and on to dizzy heights of knowledge, fame or wealth from where looking down and back we wonder how objects of our early desires could ever have been attractive.

Crave all you can honorably get but don't ask too much—you can not get all.

You will nearly always shoot lower than you aim, but remember it is always well to aim high, and that success in this age is only a matter of determination, energy and steadfastness of purpose possible to every man of stability, judgment and honor regardless of the size of the house in

which he may have been born or the financial condition of his ancestors.

Chapin says: "Man was sent into the world to be a growing and exhaustless force."

Bear well in mind the fact that you are a man and think of Emerson's words: "O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and night and the unfathomable galaxy; in thy brain the geometry of the city of God; in thy heart the power of love and the realms of right and wrong."

You are a man and your life can not approach too near the ideal of Shakespeare when he says: "What a piece of work is man! how infinite in faculty! in apprehension how like a god! the beauty of the world, the paragon of animals."

HOW TO ATTAIN SUCCESS.

RULE I.—Deeply possess your mind with the importance of a good judgment, and the rich and inestimable advantage of right reasoning. Review the instances of your own misconduct in life; think how many follies and sorrows you might have escaped, and how much guilt and misery you might have prevented, if from your early years you had taken due pains to judge aright concerning persons, times and things. This will awaken you with lively vigor to address yourself to the work of improving your reasoning powers, and seizing every opportunity and advantage for that end.

II. Consider the weakness and frailty of human nature in general, which arise from the very constitution of a soul united to a material body. Consider the depth and difficulty of many truths, and the flattering appearances of

falsehood, whence arise an infinite variety of dangers to which we are exposed in our judgement of things.

III. A slight view of things so momentous is not sufficient. You should therefore contrive and practise proper methods to acquaint yourself with your own ignorance, and to impress your mind with a sense of the low and imperfect degree of your present knowledge, that you may be incited with labor and activity to pursue after greater measures. Among others you may find methods such as these successful:

1. Survey at times the vast and unlimited regions of learning. Let your meditations run over the names of all the sciences, with their numerous branchings, and innumerable particular themes of knowledge; and then reflect how few of them you are acquainted with in any tolerable degree.

2. Think what a numberless variety of questions and difficulties there are belonging even to that particular science in which you have made the greatest progress, and how few of them there are in which you have arrived at a final and undoubted certainty.

3. Read the accounts of those vast treasures of knowledge which some of the dead have possessed, and some of the living do possess. Read the almost incredible advances which have been made in science. Acquaint yourself with persons of great learning, that by converse among them, and comparing yourself with them, you may be animated with new zeal to equal them as far as possible, or to exceed: thus let your diligence be quickened by a generous and laudable emulation.

Remember this, that if upon some few superficial acquirements you value, exalt and swell yourself, as though you were a man of learning already, you are thereby build-

ing an impassable barrier against all improvement; you will lie down and indulge idleness, and rest yourself contented in the midst of deep and shameful ignorance.

IV. Presume not too much upon a bright genius, a ready wit, and good parts, for this, without labor and study, will never make a man of knowledge and wisdom. This has been an unhappy temptation, to persons of a vigorous and lively fancy, to despise learning and study. They have been acknowledged to shine in an assembly, and to sparkle in a discourse of common topics, and thence they took it into their heads to abandon reading and labor, and grow old in ignorance; but when they had lost their vivacity of animal nature and youth, they became stupid and sottish even to contempt and ridicule.

Witty men sometimes have sense enough to know their own foible, and therefore craftily shun the attacks of argument, or boldly pretend to despise and renounce them, because they are conscious of their own ignorance, and inwardly confess their want of acquaintance with the skill of reasoning.

V. As you are not to fancy yourself a learned man because you are blessed with a ready wit, so neither must you imagine that large and laborous reading, and a strong memory, can denominate you truly wise.

It is meditation and studious thought, it is the exercise of your own reason and judgment upon all you read, that gives you good sense even to the best genius, and affords your understanding the truest improvement. A boy of a strong memory may repeat a whole book of Euclid, yet be no geometrician; for he may not be able perhaps to demonstrate one single theorem.

A well-furnished library and a capacious memory are indeed of singular use towards the improvement of the mind; but if all your learning be nothing but a mere amass-

ment of what others have written, without a due penetration into the meaning, and without a judicious choice and determination of your own sentiments, I do not see what title your head has to true learning above your shelves. Though you have read philosophy and theology, morals and metaphysics in abundance, and every other art and science, yet if your memory is the only faculty employed, with the neglect of your reasoning powers, you can justly claim no higher character than that of a good historian of the sciences.

Here note, many of the foregoing rules are more peculiarly proper for those who are conceited of their abilities, and are ready to entertain a high opinion of themselves. But a modest, humble youth, of a good genius, should not suffer himself to be discouraged by any of these considerations. They are designed only as a spur to diligence, and a guard against vanity and pride.

VI. Be not so weak as to imagine that a life of learning is a life of laziness and ease. Dare not give up yourself to any of the learned professions, unless you are resolved to labor hard at study, and can make it your delight, and the joy of your life.

VII. Let the hope of new discoveries, as well as the satisfaction and pleasure of known truths animate your daily industry. Do not think learning in general is arrived at its perfection, or that the knowledge of any particular subject in any science cannot be improved, merely because it has lain five hundred or a thousand years without improvement. The present age, by the blessing of God on the ingenuity and diligence of men, has brought to light such truths in natural philosophy, and such discoveries in the heavens and the earth, as seemed to be beyond the reach of man.

VIII. Do not hover always on the surface of things,

nor take up suddenly with mere appearances; but penetrate into the depth of matters, as far as your time and circumstances allow, especially in those things which relate to your own profession. Do not indulge yourself to judge of things by the first glimpse, or a short and superficial view of them; for this will fill the mind with errors and prejudices, and give it a wrong turn and an ill habit of thinking, and make much work for retraction.

As for those sciences or those parts of knowledge which either your profession, your leisure, your inclination, or your incapacity forbid you to pursue with much application, or to search far into them, you must be contented with an historical and superficial knowledge of them, and not pretend to form any judgement of your own on those subjects which you understand very imperfectly.

IX. Once a day, especially in the early years of life and study, call yourself to an account, and inquire what new ideas, what new proposition or truth you have gained, what further confirmation of known truths, and what advances you have made in any part of knowledge; and let no day, if possible, pass away without some intellectual gain: such a course, well pursued, must certainly advance you in useful knowledge. It is a wise proverb among the learned, borrowed from the lips and practice of a celebrated painter: "Let no day pass without one line at least;" and it was a sacred rule among the Pythagoreans that they should every evening thrice run over the actions and affairs of the day, and examine what their conduct had been, what they had done, or what they had neglected; and they assured their pupils that by this method they would make a noble progress in the path of virtue.

X. Maintain a constant watch at all times against a dogmatical spirit; fix not your assent to any proposition in a firm and unalterable manner, until you have some firm

and unalterable ground for it—until you have arrived at some clear and sure evidence, and have turned the proposition on all sides, and have searched the matter through and through, so that you cannot be mistaken. And even where you may think you have full grounds of assurance, be not too early nor too frequent in expressing this assurance in a positive manner, remembering that human nature is always liable to mistake.

A dogmatical spirit naturally leads us to arrogance of mind, and gives a man airs in conversation which are too haughty and assuming.

A dogmatical spirit inclines a man to be censorious of his neighbors. Every one of his own opinions appears to him written as it were with sunbeams, and he grows angry that his neighbor does not see it in the same light. He is tempted to disdain his correspondents as men of a low and dark understanding, because they will not believe as he does.

Men of this spirit, when they deal in controversy, delight in reproaches. They abound in tossing about absurdity and stupidity among their brethren; they cast the imputation of heresy and nonsense plentifully upon their antagonists, and in matters of sacred importance they deal out their anathemas in abundance upon Christians better than themselves; they denounce damnation upon their neighbors without either justice or mercy; and when they pronounce sentences of divine wrath against supposed heretics, they add their own human fire and indignation. A dogmatist in religion is not a great way off from a bigot, and is in high danger of growing up to be a persecutor.

XI. Though caution and slow assent will guard you against frequent mistakes, yet you should have courage enough to retract any mistake and confess any error; frequent changes are tokens of levity in our first determina-



Eyes of a Hypnotized subject turned down and back, they usually turn up and back. (Copied from a life photograph) This phenomena is a puzzle to ocellists and scientific men.

tions, yet you should never be too proud to change your opinion, nor frightened at the name of changeling. Learn to scorn those vulgar bugbears, which confirm foolish men in his old mistakes, for fear of being charged with inconstancy. I confess it is better not to judge than to judge falsely; it is wiser to withhold our assent till we see complete evidence: but if we have too suddenly given our assent, as the wisest man sometimes does, if we have professed what we find afterwards to be false, we should never be ashamed nor afraid to renounce the mistake.

XII. Have a care of trifling with things important and momentous, or of sporting with things awful and sacred: do not indulge in a spirit of ridicule, as some witty men do, on all occasions and subjects. This will as unhappily bias the judgment on the other side, and incline you to set a low estimate on the most valuable objects. Whatsoever evil habit we indulge in will insensibly obtain a power over our understanding and betray us into many errors.

XIII. Ever maintain a virtuous and pious frame of spirit, for an indulgence of vicious inclinations debases the understanding and perverts the judgement. Sensuality ruins the better faculties of the mind. An indulgence of appetite and passion enfeebles the powers of reason: it makes the judgment weak and susceptible to every falsehood, and especially to such mistakes as have a tendency towards the gratification of the animal nature, and it warps the soul aside from the steadfast honesty and integrity that necessarily belong to the pursuit of truth. It is the virtuous man who is in a fair way to wisdom. "God gives to those that are good in his sight wisdom, and knowledge, and joy:" (Eccles. ii. 26.)

Piety towards God, as well as sobriety and virtue, are necessary qualifications to make a truly wise and judicious

man. He that abandons religion must act in such contradiction to his own conscience and best judgment, that he abuses and spoils the faculty itself. It is thus in the nature of things, and it is thus by the righteous judgment of God.

CHAPTER II.

THE GOOD TO BE OBTAINED FROM OBSERVATION READING, INSTRUCTION BY LECTURES, CONVERSATION AND STUDY, COMPARED.

THERE are five eminent means or methods whereby the mind is improved in the knowledge of things; and these are observation, reading, instruction by lectures, conversation, and meditation; the last, in a more peculiar manner, is called study.

Let us survey the general definitions or descriptions of each and all of them.

HOW TO BE OBSERVING.

1. It is owing to observation that our mind is furnished with the first simple and complex ideas. It is this that lays the ground-work and foundation of all knowledge, and makes us capable of using any of the other methods for improving the mind; for if we did not attain a variety of sensible and intellectual ideas by the sensations of outward objects, by the consciousness of our own appetites and passions, pleasures and pains, and by inward experience of the actings of our own spirits, it would be impossible either for

men or books to teach us anything. It is observation that must give us our first ideas of things, as it includes sense and consciousness.

2. All our knowledge derived from observation, whether it be of single ideas or of propositions, is knowledge gotten at first hand. Hereby we see and know things as they are, or as they appear to us; we take the impressions of them on our minds from the original objects themselves, which give clear and strong conceptions. Whereas the knowledge we derive from lectures, reading, and conversation is but the copy of other men's ideas—that is, a picture of a picture.

3. Another advantage of observation is, that we may gain knowledge all the day long, and every moment of our lives. Every moment of our existence, except while we are asleep, we may be adding something to our intellectual treasures, and even the remembrance of our dreaming will teach us some truths, and lay a foundation for a better acquaintance with human nature, both in the powers and the frailties of it.

WHAT TO READ AND HOW TO PROFIT BY IT.

By reading we acquaint ourselves in a very extensive manner with the affairs, actions, and thoughts of the living and the dead in the most remote nations and most distant ages, and that with as much ease as though they lived in our own age and nation. By reading we may learn something from all portions of mankind, whereas by observation we learn all from ourselves, and only what comes within our own direct cognizance; and by our conversation we can enjoy only the assistance of a very few persons—those who are near us and live at the same time, our neighbors and contemporaries; but our knowledge is much more narrowed still if we confine ourselves to our own solitary

reasonings, without observation or reading, for then all our improvement must arise only from our own inward powers and meditations.

4. By reading we learn not only the actions and the sentiments of different nations and ages, but we transfer to ourselves the knowledge and improvements of the most learned men, the wisest and the best of mankind, when or wheresoever they may have lived; whereas we can obtain the conversation and instruction of those only who are within the reach of our dwelling or our acquaintance, whether they are wise or unwise; and sometimes that narrow sphere scarce affords any person of eminence in wisdom or learning, unless our instructor happen to have this character. And as for our study and meditations, even when we arrive at some good degree of learning, our opportunities for further improvement in knowledge by them are still far more contracted than those that may be afforded by reading.

5. When we read good authors we learn the best, the most labored, and most refined sentiments of wise and learned men, for they have studied hard, and have committed to writing their maturest thoughts, the results of long study and experience; whereas by conversation, and in lectures, we often obtain only the present thoughts of our tutors or friends, which, though they may be bright and and useful, are at first perhaps sudden and indigested, and mere hints which have risen to no maturity.

6. It is another advantage of reading that we may review what we have read. We may consult the page again and again, and meditate on it at successive seasons in our serenest and most retired hours, having the book always at hand; but what we obtain by conversation and in lectures is often lost again as soon as the company breaks up or the day vanishes, unless we happen to have a good memory or

quickly retire and note down what we have found of value. For the same reason, and for the want of retiring and writing, many a learned man has lost useful meditations of his own, and could never recall them.

HOW TO GET THE GREATEST POSSIBLE BENEFIT FROM
LECTURES.

1. There is something more sprightly, more delightful and more entertaining in the living discourse of a wise and well-qualified teacher, than there is in the silent and sedentary practice of reading. The very turn of voice, the good pronunciation, and the polite and alluring manner which some teachers have attained, will engage the attention, keep the soul fixed, and convey instruction in a more lively and forcible way than is possible in the mere reading of books.

2. A tutor or instructor, when he paraphrases and explains an author, can mark out the precise point of difficulty or controversy and unfold it. He can show you which paragraphs are of greatest importance, and which are of less moment. He can teach his hearers what authors or what parts of an author are best worth reading on any particular subject, and thus save his disciples much time and pains by shortening the labors of their private studies. He can show you what were the doctrines of the ancients in a compendium which perhaps would cost much labor and the perusal of many books to attain. He can inform you what new doctrines or sentiments are arising in the world before they come to the public, as well as acquaint you with his own private thoughts and his own experiments and observations, which never were and perhaps never will be published to the world, and yet may be very valuable and useful.

3. When an instructor in his lectures delivers any matter of difficulty or expresses himself in such a manner

as seems obscure, so that you do not take up his ideas clearly or fully, you have opportunity, when the lecture is finished or at other proper seasons, to inquire how such a sentence should be understood, or how such a difficulty may be explained and removed.

If there be permission given to converse freely with the tutor, either in the midst of a lecture or at the end of it, concerning any doubts or difficulties that occur to the hearer this brings it very near to conversation or discourse.

PROFITABLE CONVERSATION.

1. When we converse familiarly with a learned friend, we have his own help at hand to explain to us every word and sentiment that seems obscure in his discourse, and to inform us of his whole meaning, so that we are in much less danger of mistaking his sense; whereas in books whatsoever is really obscure may abide always obscure without remedy, since the author is not at hand that we may inquire his meaning.

2. If we mistake the meaning of our friend in conversation we are quickly set right again, but in reading we many times go on in the same mistake, and are not capable of recovering ourselves from it. Thence it comes to pass that we have so many contests in all ages about the meaning of ancient authors, and especially of the sacred writers.

3. When we are discoursing upon any theme with a friend, we may propose our doubts and objections against his sentiments and have them solved and answered at once. The difficulties that arise in our minds may be removed by one enlightening word; whereas in reading, if a difficulty or question arise in our thoughts, which the author has not happened to mention, we must be content without a present answer or solution of it.

4. Not only are the doubts which arise in the mind upon any subject or discourse easily proposed and solved in conversation, but the difficulties we meet with in books and in our private studies may find a relief by friendly conferences. We may pore upon a knotty point in solitary meditation many months without a solution, because perhaps we have gotten into a wrong tract of thought, and our labor, while we are pursuing a false scent, is not only useless and unsuccessful, but it leads us perhaps into a long train of error for want of being corrected in the first step. But if we note down the difficulty when we read it, we may propose it to an intelligent friend or teacher when we see him. We may thus be relieved in a moment and find the difficulty vanish: he beholds the object perhaps in a different view, sets it before us in quite a different light, leads us at once into evidence and truth, and that with a delightful surprise.

5. Conversation calls into light what has been lodged in the recesses and secret chambers of the soul. By occasional hints and incidents it brings useful notions into remembrance: it unfolds and displays the hidden treasures of knowledge with which reading, observation and study, have before furnished the mind. By mutual discourse the soul is awakened and allured to bring forth its hords of knowledge and it learns how to render them most useful to mankind. A man of vast reading without conversation is like a miser who lives only to himself.

6. In free and friendly conversation our intellectual powers are now animated, and our spirits act with a superior vigor in the quest and pursuit of unknown truths. There is a sharpness and sagacity of thought that attends conversation beyond what we find whilst we are shut up reading and musing in our retirement. Our souls may be serene in solitude, but not sparkling, though perhaps we are employed

in reading the works of the brightest writers. It often happens in free discourse that new thoughts are strangely struck out, which in calm and silent reading would never be excited. By conversation you will both give and receive this benefit, as flints when put into motion and in striking against each other produce living fire on both sides, which would never have arisen from the same hard materials in a state of rest.

7. In generous conversation amongst ingenious and learned men we have the great advantage of proposing our private opinions, and bringing our sentiments to the test, and learning in a safe and compendious way that the world will judge of them, how mankind will receive them, what objections may be raised against them, what defects there are in our scheme, and how to correct our mistakes. These advantages are not so easy to be obtained by our own private meditations, for the pleasure we take in our own notions, and the passion of self love, as well as the narrowness of our views, tempt us to pass too favorable an opinion on our own schemes; whereas the variety of genius in our several associates, will give happy notice how our opinions will stand in the view of mankind.

8. It is also another considerable advantage of conversation, that it furnishes the student with a knowledge of men and the affairs of life, as reading furnishes him with book learning. A man who dwells all his days among books may amass a great amount of knowledge, but he may still be a mere scholar, which is a contemptible sort of character in the world. A hermit shut up in his cell in a college contracts a sort of mould and rust upon his soul, and all his airs of behavior, have a certain awkwardness in them; but these awkward airs are worn away by degrees in company. The scholar becomes a citizen or a gentleman, a neighbor and a friend: he learns how to dress his senti-

ments, in the fairest colors, as well as to set them in the strongest light. Thus he brings out his notions with honor: he makes some use of them in the world, and improves theory by practice.

SERIOUS AND PROFOUND MEDITATION.

Mere lectures, reading and conversation, without thinking, are not sufficient to make a man of knowledge and wisdom. It is our own thought and reflection, study and meditation, that must attend all the other methods of improvement, and perfect them.

1. Though observation and instruction, reading and conversation, may furnish us with many ideas of men and things, yet it is our own *meditation*, and the labor of our own thoughts, that must form our judgment of them. It is our own mind that must judge for ourselves concerning the agreement or disagreement of ideas, and form propositions of truth out of them. Reading and conversation may acquaint us with many truths, and with many arguments to support them; but it is our own study and reasoning that must determine whether the propositions are true, and whether the arguments are just and solid.

2. It is confessed there are a thousand things which our eyes have not seen, and which would never come within the reach of our personal and immediate knowledge and observation, because of the distance of time and place: these must be known by consulting other persons; and that is done either in their writings or in their discourses. But after all, let this be a fixed point with us, that *our own reflection and judgment alone must determine how far we receive that of which books or men inform us*, and how far they are worthy of our assent and credit.

3. It is meditation and study that transfer and con-

vey the notions and sentiments of others to ourselves, so as to make them properly our own. *It is our own judgment upon them, as well as our memory of them, that makes them become our own property.*

4. By study and meditation we improve the hints that we have acquired by observation, conversation and reading. We take more time in thinking, and by the labor of the mind we penetrate deeper into the themes of knowledge, and carry our thoughts sometimes much further on many subjects than we ever met with in the reflections of others, either in the books of the dead or the discourses of the living. It is our own reasoning that draws out one truth from another, and forms a whole scheme or science from a few hints which we borrowed elsewhere.

5. By a survey of these things we may justly conclude that he who spends all his time in hearing lectures, or poring upon books, without observation, meditation or converse, will have but a mere historical knowledge of learning, and be able only to tell what others have known or said on any subject. He that lets all his time flow away in conversation, without due observation, reading or study, will gain but a slight and superficial knowledge, which will be in danger of vanishing with the voice of the speaker. He that confines himself to his closet and his own narrow observation of things, and is taught only by his own solitary thoughts, will be in danger of a narrow spirit, a vain conceit of himself, and an unreasonable contempt of others; and after all he will obtain but a very limited and imperfect view and knowledge of things, and will seldom learn how to make that knowledge useful.

These five methods of improvement should be pursued jointly, and go hand in hand where our circumstances are so happy as to find opportunity and convenience to enjoy them all; though I must give opinion that two of them,

namely, reading and meditation, should employ much more of our time than public lectures or conversation and discourse. As for observation, we may be always acquiring knowledge in that way, whether we are alone or in company.

Let the enlargement of your knowledge be a constant view and end in life, since there is no time or place, no transactions, occurrences, or engagements, which exclude us from this method of improving the mind. When we are alone, even in darkness and silence, we may converse with our own hearts, observe the working of our own spirits, and reflect upon the inward motions of our own passions in some of the latest occurrences in life; we may acquaint ourselves with the powers and properties, the tendencies and inclinations both of body and spirit, and so gain a more intimate knowledge of ourselves. When we are in company, we may discover something more of human nature, of human passions and follies, and of human affairs, vices and virtues, by conversing with mankind and observing their conduct. Nor is there anything more valuable than the knowledge of ourselves and the knowledge of men, except it be a knowledge of God who made us, and our relation to Him as our Governor.

When we are in the house or the city, wheresoever we turn our eyes we see the works of men: when we are abroad in the country we behold more of the work of God. The skies above and the ground beneath us, the animal and vegetable world around about us, may entertain our observation with ten thousand varieties.

Endeavor, therefore, to derive some instruction or improvement of the mind from every thing which you see or hear, from every thing which occurs in human life, from every thing within you or without you. Read the wisdom of God and his admirable contrivance in them all; read his

almighty power, his rich and various goodness in all the works of his hands.

2. From the day and the night, the hours and the flying minutes, learn a wise improvement of time, and be watchful to seize every opportunity to increase in knowledge.

3. From the vicissitudes and revolutions of nations and families, and from the various occurrences of the world, learn the instability of mortal affairs, the uncertainty of life.

4. From the vices and follies of others, observe what is hateful in them; consider how such a practice looks in another person, and remember that it looks as ill or worse in yourself. From the virtue of others learn something worthy of your imitation.

5. From the deformity, the distress, or calamity of others, derive lessons of thankfulness to God, and hymns of grateful praise to your Creator, Governor and Benefactor, who has formed you in a better mould, and guarded you from those evils. Learn also the sacred lesson of contentment in your own estate, and compassion to your neighbor under his miseries.

6. From your natural powers make this inference, that they were not given you for nothing, but for some useful employment to the honor of your Maker, and for the good of your fellow-creatures, as well as for your own best interest and final happiness.

7. From the sorrows, the pains, the sicknesses, and sufferings that attend you, learn the evil of sin and the imperfection of your present state. From your own sins and follies learn the patience of God toward you, and the practice of humility toward God and man.

8. Thus from every appearance in nature, and from every occurrence of life, you may derive natural, moral and religious observations to entertain your minds, as well as

rules of conduct in the affairs relating to this life and that which is to come.

Among books which are proper and requisite, in order to improve our knowledge in general, or our acquaintance with any particular science, it is necessary that we should be furnished with vocabularies and dictionaries of several sorts, namely, of common words, idioms and phrases, in order to explain their sense; of technical words, or the terms of art, to show their use in arts and sciences; of names of men, countries, towns, rivers, and the like. These are to be consulted and used upon every occasion; and never let an unknown word pass in your reading without seeking for its sense and meaning.

If such books are not at hand, you must supply the want of them as well as you can, by consulting those who can inform you; and it is useful to note down matters of doubt and inquiry in some pocket-book, and take the first opportunity to get them resolved, either by person or books.

Be not satisfied with a mere knowledge of the best authors that treat of any subject, instead of acquainting yourselves thoroughly with the subject itself. There are many young students who are fond of enlarging their knowledge of books, who content themselves with a notice of their title-pages, which is the attainment of a bookseller rather than of a scholar. Such persons are under a great temptation to practice these two follies: To heap up a great number of books at a greater expense than most of them can bear, and to furnish their libraries infinitely better than their understanding; and when they have gotten such rich treasures of knowledge upon their shelves, to imagine themselves men of learning, and take a pride in talking of the names of famous authors, and the subjects of which they treat, without any real improvements of their own

minds in true science or wisdom. At best their learning reaches no further than the indexes and tables of contents, while they know not how to judge or reason concerning the matters contained in those authors.

And indeed how many volumes of learning soever a man possesses, he is still deplorably poor in his understanding, until he has made those several parts of learning his own property, by reading and reasoning, by judging for himself, and remembering what he has read.



CHAPTER III.

How to Succeed in Business.

"In battle or business whatever the game,
In law, or in love, it is ever the same;
In the struggle for power, or scramble for pelf,
Let this be your motto, "Rely on yourself."
For whether the prize be a ribbon or throne,
The victor is he who can go it alone."

—SAXE.

WHETHER your life shall be successful or not, is a question which may be answered by yourself alone. It cannot be done by proxy. Temperance, frugality, honesty, and economy, accompanied by a strong determination and perseverance, coupled with the power of personal magnetism, will bring you to the goal of success and prosperity. Nothing else will. "The longer I live," said Fowell Buxton, "the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy—invincible determination*—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it." The path of success in business is invariably the path of common sense. The best kind of success in every man's life is not that which comes by accident, and "lucky hits" often turn out very unlucky in the end. "We may succeed for a time by fraud, by surprise, by violence, but

we can succeed permanently only by means directly opposite." "Honesty is the best policy," and it is upheld by the daily experience of life; uprightness and integrity being found as successful in business as in everything else. It is possible that the scrupulously honest man may not grow rich as fast as the unscrupulous and dishonest man, but the success will be of a truer kind, earned without fraud or injustice. And even though a man should for a time be unsuccessful, still he must be honest; better lose all and save character. For character is itself a fortune, and if the highly principled man will hold in his way courageously, success will surely come—nor will the highest reward of all be withheld from him,

Success is a science. It may not be so understood. With a majority of failures, why should it be? It is not found in the gaining of millions, for many a beggar at heart has been counted by the world as wealthy. And many a rich man in mind, and life, and enjoyment, has been considered poor.

All we can go by outwardly is appearance. The doctors, lawyers and merchants, build up their custom largely by appearances and partly by being what they claim to be.

Life is its own success or its own failure. The lover of a million unknown friends is less favored than of a hundred well known. A few will remember us; the most will forget and care little; but of the few who do remember, how good to be well thought of, as just, as upright, as earnest, as original, as not having begged our way through, but given to the world some fair compensation for our right to a place in its business.

The man who succeeds is the popular man—the person who has hosts of acquaintances, and who does not hesitate to ask a favor, any more than he does to do one. He cultivates his acquaintances and blossoms out before each one.



Hypnotism in Dental Surgery. 1. The usual dread of extracting. 2. Charcot method of Hypnotizing. 3. Pleasure of extracting under Hypnotism. 4. Smile of satisfaction afterward.

He is always glad to see them, and always has a smile and a pleasant word.

Beyond a certain point he is intimate with none, knowing that a man with strong friendships is sure to have some decided enemies, and an enmity often is most convenient. The popular man knows all the prominent members of the club, but he never neglects those who fill the ranks of mediocrity. He is especially thoughtful of his elders. Everything that comes to his mill is grist.

There is nothing hypocritical in all this. The popular man is what he seems to be. He wishes well to every one, himself included, and he would do no one an ill turn. He wishes no one to do him harm. His desire is to make things pleasant to others, that others may make things pleasant to him.

What he does, he does well, no matter how small it is.

Such a man is sure to command success. He is thorough and can be depended upon in purely business relations, and in his social life he charms and attracts his acquaintances, so that every one wants to help him.

Women smile on him, and his chances of marrying well are tenfold better, even if he is poor, than a more seate and quiet man of possibly much greater force of character.

One of the most important subjects on which to stand "just right" is the matter of drinking, for of all the terrible curses that have destroyed humanity, intemperance is the most fearful.

There is no sin which doth more deface God's image than drunkenness; it disguiseth a person, and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunken-



Case 506—MISS RAY FREEMAN, born deaf and dumb.
Power of speech and hearing given her by aid of Hypnotism.

OR SURE SECRETS OF SUCCESS.

ness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murder of conscience.

Drink perverts the appetite, weakens the will, debases the moral nature. It makes a man coarse, brutal and repulsive, and seems to cast out every element of manliness and principle of honor. The only safe rule is to let it alone. If there is not sufficient resolution to resist the first glass, what folly to suppose that the tenth or the fiftith can be put away, when the habit of drinking is more or less formed, and an appetite created.

Young man as you cherish all the fond hopes and bright promises of your youth; as you value the lofty aspirations of your ambitious manhood; as you would preserve the brain to conceive, the will to direct and the arm to execute in all their might as God has given them to you; as you would fill your obligations to society, and to your family, as you spare sorrow to the parents who lean upon you, do not tamper with this fearful vice.

In the conflict of life, when struggling with trials and misfortunes, and at times well-nigh overwhelmed, let us also call to our aid the same indomitable heroism. We have but one life to live, a few short years are all that is allotted us in which to show of what stuff we are made, and how shall we acquit ourselves and then the opportunity for glorious, heroic action is over forever, the harvest time will have ended and the night will have come when no man can work.

The man who has resolved to make the most of himself will strive to develop to the utmost all his faculties, and improve all opportunities for honorable advancement. No matter if he is not gifted with genius. no matter if he is even below the standard of mediocrity, he will be lifted up into the bracing atmosphere of earnestness, and roused to a life of activity and devotion to duty.

Then strive to make the most of yourself, however un-

promising you may be in yourself, however discouraging your surroundings, and dark may appear your future. The simple resolve on your part to do this will give you strength, and nerve you with new courage and hope. With laudable motives to urge you on, it will lead you to the heights of success where, looking back on the path you have traversed, you will be astonished at the mountains of difficulty you have scaled and the depths of perplexity and discouragement through which you have safely passed.

Every professional man should cultivate a knowledge of things and of men outside of his special department. He should scorn no knowledge that comes to him, even if it be of facts quite removed from his ordinary needs.

The secret of success lies not so much in knowing what to say, as what to avoid saying. There are brilliant talkers of whom we are always in dread, lest they sting us by careless sarcasm or witty rejoinder. Better an eternal silence than to scatter firebrands and cause heartaches; such conversers bring upon themselves the well-merited contempt and condemnation of mankind.

The ground work of conversation is knowledge of the subject under consideration, and without this, words are but useless twaddle.

Next in importance in knowing what to say, is the ability to say it clearly, forcibly and magnetically. Thousands who have knowledge, have not the power of expression, and thus their wisdom is but of small account to others.

Most minds are so constituted as to require a stimulus to arouse their noblest energies; and one of the best means to awaken our dormant powers, is the knowledge of what others have done under circumstances similar to our own.

It is encouraging to even the dullest mind, to see what pluck has done in spite of poverty, obscurity and the most unfavorable circumstances, and how many of the

worlds best workers and profoundest thinkers have risen from unpromising beginnings.

Young man, do not let your heart sink because you have never seen the inside of a college, and possess only a common-school education; because you seem to yourself so lull and stupid, compared to many who appear quick-witted and wise; because you may not be able to wear such good clothes, or have not the easy polished address of others who are favorites in society; because your arms seem so short, and the prizes of life so high; remember, that thousands have started in the world with advantages infinitely poorer than your own, and yet have left their names and deeds on the roll of fame; remember, that the very struggles and obstacles which you think will prevent you from rising, are the tests by which you are measured, and if you have not the pluck and bravery to grapple with them, you are not worthy to enter into the company of those great, great souls, who have won the victory.

If we treat others with due respect, and with manners cordial and frank, we are paying them a compliment which they cannot overlook. We show that we have a delicate consideration for their feelings and pleasure, and that we regard them worthy of our confidence and esteem. There are few natures, if any, which will not reciprocate these feelings, and soon assume towards us the same attitude.

A courteous manner has been the means of bringing thousands of young men to positions of honor, wealth and influence. It is like the "sesame" of the ancient story, which opens otherwise impassable barriers.

HOW TO GET RICH.

It might be supposed, from the comparatively few who become rich, that there is some mysterious secret which is necessary to know in order to acquire wealth. This is a

mistake, unless the secret lies in the very simplicity of the matter.

Franklin said, that "The way to wealth is as plain as the way to market. It depends chiefly on three words, industry, frugality and economy; that is, waste neither time nor money, but make the best use of both. Without industry and frugality, nothing will do, and with them everything."

Spend less than you earn. Take this rule for your guide, and it will lead you to fortune. There are hundreds of men who have been receiving princely revenues for years but who still remain poor, because they allow their expenses to exceed their incomes.

P. T. Barnum, who acquired a large fortune by his own exertions, and who has had an extraordinary opportunity for observation, says, that the way to get rich is quite simple; all you have to do is to spend less than you earn, and to shun "rum and tobacco."

The men who amass wealth are usually men of integrity, punctual and methodical in their business habits, and rich also in the kindly impulses of humanity which endear them to hosts of friends. It is true that corrupt men sometimes accumulate wealth, but it generally slips from them in the end or soon becomes scattered. The only wealth that can give real enjoyment is that which is honestly obtained.

But it is impossible for every man to be a millionaire, although he have all the qualities and virtues which have been enumerated. The wealth of the world is limited, and where there is one millionaire there must of necessity be thousands of men in moderate circumstances. Fortunately, true riches are not dependent on the accumulation of a certain amount of money, for many men possessing immense fortunes have fancied themselves on the way to the poor

house, and have denied themselves the common necessities of life.

Said a wise man: "I take him to be a truly rich man that lives upon what he has, owes nothing, and is contented; for there is no fixed sum of money, nor quantity of estate, that can make a man rich, since no man is truly rich that has not so much as perfectly satiates his desire of having more; for the desire for more is want, and want is poverty."

So, though it be impossible for every man to acquire an immense fortune, it is possible for him to become rich in this true sense and no other riches are worthy of seeking.

THE SECRET OF SUCCESS.

Although there is no privileged road which leads to success in life, yet it is interesting and instructive to gather hints from the conspicuous examples of those who have reached that desired goal.

It is said that Cornelius Vanderbilt, on being asked by a young acquaintance, who was admiring his sumptuous office, how he had managed to acquire such immense wealth, the great financier looking up from his desk and replied: "By minding my own business and saying nothing about it."

With industry and economy, I entertain strong confidences that you will succeed; but indolence or inattention will be sure to bring ruin and disgrace.

I beseech you, therefore, to give your whole attention to your business.

Industry and economy in early life, unless some peculiar misfortune overtake you, will secure you the support and enjoyment when old age or sickness comes.

"And what is equally important, interest and enterprise

insures the respect of your fellow-citizens, without which life is scarcely worth preserving.

Deal justly and honestly with everybody. Money costs too much if not honestly acquired.

Treat everybody with whom you have business with civility and attention. Kind words and courteous deportment are essential to success in business.

If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have done during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with a tranquil mind. Never play at a game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you can see a way to get out again. Do not put off until to-morrow that which should be done to-day.

The following shows how easy it is to accumulate a fortune providing you systematically save money. The figures show what would be the result at the end of fifty years by saving a certain amount each day, and putting it at interest at the rate of six per cent:—

One cent, \$950. Ten cents, \$9,504. Twenty cents, \$19,006. Thirty cents, \$28,512. Forty cents, \$38,015. Fifty cents, \$47,520. Sixty cents, \$57,024. Seventy

cents, \$66,528. Eighty cents, \$75,032. Ninety cents, \$85,537. One dollar, \$95,041. Five dollars, \$475,208.

Nearly every person wastes enough in twenty or thirty years, which, if saved and carefully invested, would make one quite independent; but the principle of small savings has been lost sight of in the general desire to become wealthy in a short time.

THE VALUE OF A COMPETENT INSTRUCTOR.

There are few persons of so penetrating a genius, and so just a judgment, to be capable of learning the arts and sciences without the assistance of teachers. There is scarcely any science that is properly and speedily learned, even by the noblest genius with the best books, without a tutor. Books are a sort of dumb teachers: they point out the way to learning; but if we labor under any doubt or mistake, they cannot always answer sudden questions, or explain present doubts and difficulties: this is properly the work of a living instructor.

There are few tutors who are sufficiently learned to sustain all the parts and provinces of instruction. The sciences are numerous, and many of them lie far wide of each other; and it is best to enjoy the instructions of two or three tutors at least. Then we may expect that each will teach the few parts of learning which are committed to his care in greater perfection. But where this advantage cannot be had with convenience, one superior teacher may supply the place of two or three common instructors.

It is not sufficient that instructors be skilful in those sciences which they profess and teach; they should also have skill in the art or method of teaching, and patience in the practice of it. There are some very learned men, who know much, yet have not the talent of communicating their knowledge.

A good tutor is one who can and will apply himself with diligence and concern, and indefatigable patience,* to effect what he undertakes: to teach his students and see that they learn; to adapt his way and method, as near as may be, to the various dispositions, as well to the capacities of those whom he instructs, and to inquire often into their progress and improvement.

And he should take particular care of his own temper and conduct, that there be nothing in him or about him which may set a bad example; nothing that may savor of a haughty temper, or a mean and sordid spirit; nothing that may expose him to the aversion or to the contempt of his scholars, or create a prejudice in their minds against him and his instructions. If possible, he should have so much of a natural candor and sweetness combined with all the improvements of learning, as may convey knowledge to the minds of his students with a gentle insinuation and sovereign delight, and tempt them to the highest improvement by a resistless and insensible force. But I shall have occasion to say more on this subject, when I come to teach personal magnetism personally.

Let the learner endeavor to maintain an honorable opinion of his instructor, and heedfully listen to his instructions, as one willing to be lead by a more experienced guide; and though he is not bound to accept every sentiment of his tutor, yet he should so far comply with him as to resolve upon a just consideration of the matter, and try and examine it thoroughly with an honest heart, before he presume to determine against him.

It is a frequent folly in students to fancy themselves wiser than those who teach them. At the first view, or upon a very little thought, they think they can discern weakness or mistake in what their teacher asserts, and reject at once sentiments and doctrines which their teachers

have determined, perhaps, after years of mature study, careful observation, and much prudent experience.

It is true teachers and masters are not infallable, nor are they always in the right; and it must be acknowledged, it is a matter of some difficulty for younger minds to maintain a just veneration for the authority and advice of their parents and the instructions of their tutors, and yet at the same time secure to themselves a just freedom in their own thoughts.

If we would improve our minds by conversation, it is a great hapiness to be acquainted with persons wiser than ourselves, and to enjoy their conversation frequently. If they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.

If you happen to be in company with a merchant or a sailor, a farmer or a mechanic, lead them into a discourse of the matters of their peculiar province or profession; for every one knows, or should know, his own business best. In this sense a common mechanic may be wiser than the philosopher. By this means you may gain some improvement in knowledge from every one you meet.

Confine not yourself always to one sort of company, or to persons of the same party or opinion, either in matters of learning, religion, or civil life, lest if you should happen to be educated in early mistake, you should be confirmed and established in it by conversing only with persons of the same sentiments. A free and general conversation with men of various countries and of different parties, opinions, and practices, so far as it it may be done safely, is of excellent use to undeceive us in many wrong judgments which we may have framed, and to lead us to just thoughts.

In mixed company, among acquaintances and strangers,

endeavor to learn something from all. Be swift to hear; but be cautious with your tongue, lest you betray your ignorance or offend some who are present. The Scriptures severely censure those who speak evil of the things they know not. Acquaint yourself with persons and parties which are far distant from your common life and customs: this is a way whereby you may form a wiser opinion of men and things. Prove all things, and hold fast that which is good, is a divine rule, and it comes from the Father of light and truth.

Be not frightened nor provoked at opinions different from your own. Some persons are so confident they are in the right that they will not come within the hearing of any notions but their own: they have their little province in the intellectual world, where they fancy the light shines while all the rest is in darkness. They never venture into the ocean of knowledge, nor survey the riches of other minds, which are as solid and useful, and perhaps are finer gold than what they ever possessed.

Believe that it is possible to learn something from persons much below yourself. We are all shortsighted, and our views are, at best, narrow and limited. We often see but one side of the matter, not extending our sight far enough to reach every thing that has a connection with the thing we talk of. We see but in part, and know but in part; therefore it is no wonder that we do not form right conclusions. Even the proudest admirer of himself might find it useful to consult with others, though of inferior capability and penetration. We have a different prospect of the same thing, if I may so speak, according to the different position of our understandings towards it: a weaker man may sometimes light on notions which have escaped a wiser, and which the wiser man might make a happy use of, if he would condescend to notice them.

To men of business and the genera' public I appeal and especially to those who wish to apply personal magnetism to business purposes, such as selling goods, obtaining the confidence of the community, and bettering their condition in life by obtaining wealth and consequent prosperity.

A great deal has been written by interested parties on the corruptibility of riches; about money being the root of all evil; that riches do not make hapiness; that poor people are happier than rich; that gold is a curse, and the cause of crime etc. Now all this looks very well in theory, but who among my readers do not know that the very opposite is the result, and those who talk so much and preach so persistently on the curse of gold, are themselves very anxious to secure as much of this root of evil as possible for themselves and their families. Money is not a curse but a blessing. Riches is the reward of mankind, the hope of all, and providence intended it to be so, and those only are happy (as far as happiness in this world goes) who, if they are not exactly rich, have at least a sufficiency to make them contented. Poverty is the curse of the world; poverty is nine cases out of ten the cause of crime; poverty fills our prisons and alms houses; poverty makes a man a forger, a drunkard and a murderer; poverty is brutalizing in its effects, makes good men bad ones, and takes the crown of innocence (woman's virtue) from a pure heart, leaving in place shame, disgrace, agony, indignation, broken hearts, and often the death of the unfortunate victims themselves. The thief and criminal were born such; and the poor, betrayed, outraged—unfortunate—little more very often, than a child in years, nestled once in its mother's arms, pure and innocent as the white robed angels, who sing before the throne of God. What made the one a murderer, another a thief and so on through the whole catalogue of

crime? I say, poverty, will be as a rule, the general answer. The rich, by nature are no better than the poor, but they have not the temptation to steal, having plenty without; they are surrounded with riches, luxury, refinement, learning, intelligence, and the fine arts, and they have no inducement to commit robbery and crime. Poverty makes men coarse, vulgar, profane, brutal and lost to all shame, while on the contrary wealth is a civilizer, refines the mind by education and those elegant surroundings that money only can purchase.

To understand personal magnetism, is to understand how to secure wealth and happiness, and is of incalculable benefit to all classes of the community.

A concentration of a *positive controlling will* on a person passive, and consequently easily impressed, will do more in selling goods, obtaining favors, and gaining confidence, than the combined efforts of a dozen men, who use only argument and obliging manners. The clergyman can accomplish more good to his congregation by personal magnetism than by mere persuasive or theological discussions? The physician can benefit his patient in many cases, more by his influence than by medicine, and the parent can use it so as to benefit both himself and his entire family.

If you are to be a salesman or solicitor, your power lies in your ability to influence others. Anybody can sell to a man who wants to buy. He would buy anyway. Your success lies in your power to infuse in others a desire, and thus create a demand for your goods.

Some people seem naturally endowed with a peculiar magnetic force. Many such exercise over their fellows an irresistible power. We say they are full of personal magnetism, and wonder how they get it. Such persons seem naturally to possess a hypnotic power. By their

forcible way of doing things they also possess a great deal of suggestive power. It all comes of enthusiasm, energy and concentration of mind, with a consequent clearness of thought and conception, which may be easily acquired by anyone possessing our great secrets as taught in the full course in Vital and Mental or Personal Magnetism.

We all have this force latent in us. All it needs is developement. Without enthusiasm, energy and concentration of thought and steadfastness of purpose our best efforts can but be insipid and impotent. The philosophy of ones influence over others lies in a close study of human nature, personal magnetism, a deep concentration of purpose, a ceaseless application to business and an everlasting, unconquerable persistence maintained by full confidence in self, spurred on by limitless ambition and encouraged by a strong hope.

Exercise your will power, for "where there's a will there's a way." Never think you cannot. Never allow yourself to be governed by circumstances, but make circumstances to suit yourself.

Study the actions of persons who are successful, and who control and govern by the will; hold up your head and try to imitate them.

Recollect that humility is a virtue only when it does not allow you to be trampled under foot.

All the elements which form a good and attractive character are essential to the art of pleasing. In business affairs we delight to deal with men in whom we find integrity. Truth is so naturally pleasing that we derive great satisfaction from an honest character. Should you be suspected of injustice, malignity perfidy, lying, etc., all the graces and knowledge of the world will never procure you esteem, friendship and respect. The first of the requisites in our intercourse with the world, and the chief

giving pleasure to those with whom we associate, is inviolable sincerity of heart, coupled with a knowledge of the power of exerting personal magnetism.

Would you possess this grand gift, whereby you may rise to pre-eminence and be known as the owner of a master mind? Would you step out from the rank and file of the mediocrists and brain workers? If so, the road is a short and easy one. If you would travel it—if you would be a pilgrim to the shrine of success—read the prospectus in the latter part of this book, and then “mark, learn, and inwardly digest” what you have read. Think over the contents of this book; follow out other thoughts it may suggest; then act according to your own good judgment. If it has caused you to think, its mission has been accomplished.

In conclusion: everything to prove beneficial must be especially adapted to the characteristics of each individual. There is no balm in Gilead, potent enough to cure all evils or to accomplish unanimously good results, without special and personal instructions suited to each individual's sex, age, condition, temperament, occupation and general natural abilities, which guarantees to all a successful accomplishment of this great work. For this reason you can readily see that it would be utterly impossible to publish in book form general instructions that would give the most important secrets of the art.

This is what makes our plan especially valuable, as it deals privately with you and for you, giving you only such methods as will positively make you successful in the shortest possible time. Men who have made their names imperishable for all time are those whose “personal magnetism,” and whose ability to read character was cultivated in the highest degree. Such knowledge is not born in one, any more than is the learning of the scientist or great jurist

or philosopher; it is acquired by study and observation and experiment. Those who are competent to read character from faces, fascinate and comprehend the motives and springs of human conduct at a glance, are like the skillful general who knows the position of the enemy and strength of his equipment, and can, therefore, determine when and where to move his forces and operate to any advantage.

There are few persons of so penetrating a genius, and so just a judgment, as to be capable of learning the arts and sciences without the assistance of teachers. There is scarcely any science that is properly and speedily learned, even by the noblest genius with the best books, without a tutor. Books are a sort of dumb teachers: they point out the way to learning; but if we labor under any doubt or mistake, they cannot always answer sudden questions, or explain present doubts and difficulties: this is properly the work of a living instructor.

A good tutor is one who can and will apply himself with diligence and concern, and indefatigable patience, to effect what he undertakes; to teach his students, and see that they learn; to adapt his way and method, as near as may be, to the various dispositions, as well as to the capacities of those whom he instructs, and to inquire often into their progress and improvement.

And he should take particular care of his own temper and conduct, that there be nothing in him or about him which may set a bad example; nothing that may savor of a haughty temper, or a mean and sordid spirit; nothing that may expose him to the aversion or to the contempt of his scholars, or create a prejudice in their minds against him and his instructions. If possible, he should have so much of a natural candor and sweetness combined with all the

improvements of learning, as may convey knowledge to the minds of his students with a gentle insinuation and sovereign delight, and tempt them to the highest improvement by a resistless and insensible force. But I shall have occasion to say more on this subject, when I come to teach personal magnetism personally.

Let the learner endeavor to maintain an honorable opinion of his instructor, and heedfully listen to his instructions, as one willing to be led by a more experienced guide; and though he is not bound to accept every sentiment of his tutor, yet he should so far comply with him as to resolve upon a just consideration of the matter, and try and examine it thoroughly with an honest heart, before he presume to determine against him.

If we would improve our minds by conversation, it is a great happiness to be acquainted with persons wiser than ourselves, and to enjoy their conversation frequently. If they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.

When a man speaks with much freedom and ease, and gives his opinion in the plainest language of common sense, do not presently imagine you shall gain nothing by his company. Sometimes you will find a person who, in his conversation or his writings, delivers his thoughts in so plain, so easy, so familiar and perspicuous a manner, that you both understand and assent to everything he says, as fast as you read or hear it; hereupon some hearers have been ready to conclude in haste, Surely this man says none but common things: I knew as much before, or I would have said all this myself. This is a frequent mistake.



Case No. 245. Before treatment, Miss Bessie Lyman, age 14. Had been in this condition, with limbs tight against the body and arms fast behind the back for months, given up to die by many physicians.

And be careful always to remember Solomon's rule, and let a speaker fairly finish before you reply; "for he that answereth a matter before he heareth it, it is folly and shame unto him."

As you should carry about with you a constant and sincere sense of your own ignorance, so you should not be afraid nor ashamed to confess this ignorance, by taking all proper opportunities to ask and inquire for further information. Never remain in ignorance for want of asking.

Many a person might have arrived at a considerable degree of knowledge, if he had not been full of self-conceit, and imagined that he knew enough already, or else was ashamed to let others know that he was ignorant. God and man are ready to teach the meek and the humble; but he that fancies himself to know any particular subject well, or that will not venture to ask a question about it, is not likely to put himself into the way of improvement by inquiry and diligence. A fool may be "wiser in his own conceit than ten men who can render a reason;" and such a one is very likely to be always a fool.

Take heed of affecting always to shine in company above the rest, and to display the riches of your own understanding or your oratory, as though you would render yourself admirable to all that are present. This is seldom well taken in polite company: much less should you use such forms of speech as would insinuate the ignorance or dullness of those with whom you converse.

When you are in company talk often, but never long. In that case, if you do not please you are sure not to tire your hearers. There are many persons who, though they have nothing to talk of, never know when to leave off talking.

CHAPTER IV.

HOW TO SUCCEED IN LOVE.

"Man's love is of man's life a thing apart,
'Tis woman's whole existence."

—BYRON'S DON JUAN.

"With easy freedom and gay address,
A pressing lover seldom wants success."

—ROWE.

LOVE SURPASSES ALL THE OTHER human passions. All ages prove this, by having justly christened it "the one grand master-passion." Other things awaken enthusiasm, this rises to a passion, and renders many fairly mad. Even sharp commercial men, who know how to get over one hundred cents' worth out of every dollar used, often literally squander money on women they love. What consumes as much of human time and means? Men spend freely on religion, politics, vanities, drink, etc., but on what half as freely as on Love? Even the untold sums lavished on the female toilet and fashions are only so much spent to make women captivating and enamouring to man. Love, or desire to awaken it, prompts all. How many men, women, farmers, mechanics, workmen, merchants, literati, adventurers, etc., work with might and main, suffering untold pains and privations, to make money solely to expend on Love in some form—on wives, daughters, husbands, sons, "mistresses," balls, parties, or their paraphernalia, etc. Men spend freely on what yields them most pleasure, and

the amount spent on this sentiment, throughout all its forms—conjugal, illicit, and the family—fairly admeasures its relative power over them. Then what human Faculty consumes equal “means?” Church-goers go to see and be seen by the opposite sex more than to worship. Let each sex worship separately and few would go at all, and those soon return disappointed. The untold sums spent on church toilets have their chief object, not increased Worship, for one can pray as fervently in homespun as in brocade, and without jewelry as with, but to appear charming and captivating to the other sex. Not that we oppose Love going to church; for it has as good a right there as Worship; and young folks to court going home from meeting Sunday evening, as from singing-school or party; yet Love goes there the most.

WHAT ONE LIFE EMOTION ever took a hold so deep, or wielded a power half as magical over your soul, or permeated the very rootlets of your entire being, as did your Love? Wherever you went it followed you. Whatever you did it haunted you, or compelled you, willing or unwilling, to succumb to its power, and muse night and day on your loved one? What equally revolutionized your whole life, or ever made you half as happy? How infatuated, spellbound, and perfectly beside themselves, it always renders its “love-sick” victims! To enforce its necessity by repeating its rationale.

Capacity to love and awaken this tender passion is as much a gift, a real genius, as any other; and the basis of all conjugal excellence. On it rests the entire superstructure of wedlock. Out of it, like limbs and fruit from their trunk, grow all marital virtues and enjoyments.

LOVE IS STRONGER IN SOME, AND WEAKER IN OTHERS. As some excel in one gift, yet lack another, are good in music, but poor in figures, etc., so this loving, lovable capacity is strong in some, but weak in others. The difference between different persons in this respect is indeed heaven-wide. Those in whom it is large and normal instinctively make good husbands and wives without effort, yet those who lack it make poor ones, though they try their best. A man ever so industrious, steady, provident, liberal, pious, moral, intelligent, etc., if this Faculty is weak, is only a poor, commonplace husband, unloving and unloved; comparatively soulless, withered, barren, indifferent, cold-hearted, rigid, uncouth, and cares little for woman in general, or wife in particular, and is cared little for by either; while he in whom it is healthy and normal is like a perpetually overflowing fountain, constantly bubbling up with sparkling waters of conjugality. He loves woman in general, and wife in particular, which both awakens their love, and teaches him instinctively just how to comport himself toward both. He is all warmth, glowing, gushing, and rich in all masculine attributes; while he in whom it is deficient is unmanned, emasculated in soul and body, and proportionally worthless as a husband.

A WOMAN whose Love is weak is cold, spiritless, passive, tame and barren in all feminine attractions and virtues; half dead and alive; like leather as compared with skin, having the female groundwork, but lacking its life and soul; may indeed be a great worker and a good housekeeper; the kindest and best of neighbors; refined, proper and much besides; but will be barren in womanliness, and therefore lack this one thing needful in conjugality, this very heart's core of female nature and the love-

ble wife. Though good in all other respects, yet as a wife proper she is proportionally good for nothing. "I would as soon marry a post as her," said a well-sexed man of an extra nice, refined, intellectual, squeamish, unmarried woman of thirty, in whom this Faculty was wanting.

How INFINITELY GLORIOUS this loving, lovable capacity! What sacrifices for its object it inspires! What faults it hides! What virtues it develops! What other felicity equals it! What ecstasy as ecstatic! What a zest it imparts to every other life function and enjoyment! What joy in being loved! Girl, you little realize the intrinsic worth of that tender regard for you existing in your lover's soul, or you would not trifle with it. No emotion, not even worship, is any more sacred. Ye who have never loved stand aside, for novices are counted out; as are ye who have loved only indifferently. But all ye who have loved HEARTILY, was not that love-season your most sacred life-epoch? Were you not regenerated by it? Not sprinkled, but baptized ALL OVER. To love and be loved tamely, passively, is something; but to love and be loved with a whole-souled and a POWERFUL affection, is life's most luxurious and delicious feast perpetually served up. Have and prize musical gift, poetical talent, or any other you may possess; but to whatsoever other gift I possess let me superadd an intense, a dotting-devoted LOVE-NATURE, and a lovable object. Be rich, yet unloving, if you will, but let ME be affectionate, though poor. Give me a clear head along with a warm heart, yet if but one, the warm, dotting, loving heart first.

LOVE! How inexpressibly sacred! Less so than divine worship only. What other human emotion except divine worship penetrates quite as deeply into the very

rootlets and soul of human existence as does this tender sentiment? For what does a man "launch out" so freely as to the devoted, affectionate, responsive wife whom he loves so tenderly and devotedly? She usually gets more of his time, money, feelings and affection generally, than does his Saviour, though that is not quite right.

The practical importance of this problem is almost infinite, because the lessons it teaches are proportionately valuable. None more so. It teaches men how to render themselves acceptable to women, and women to men; any given man how to fascinate the woman he selects, and any woman just what to do and how to feel and act, what traits to manifest and what not, in order to make herself lovely and loved, selectable and selected in marriage—girls, old maids, how much is all that worth?—the married how to retain each other's affections; and by converse what displeases and alienates; and many other like invaluable lessons.

LOVE'S MESSENGER IS MAGNETIC, because Love itself is; as is also that life it initiates. Cupid's darts are not material forms, faces, eyes, tones, etc., because its work is not. Magnetism is the more immediate instrument of life, and its two positive and negative forces obviously embrace its *modus operandi* of both its creation, and all its functions, thus:

TWO BODIES POSITIVELY CHARGED REPEL each other, as do two negatively; while one positive, mutually attract.

The male is positive, the female negative; and their Love consists in their mutual attraction, which is greater or less as each is more or less magnetically charged, absolutely, and as regards each other. Two men may love

each other, so may two women when one is strongly masculinized, takes mostly after father, and the other strongly feminized. A man and a woman both strongly masculine or feminine may dislike each other, at least feel no magnetic attraction, because both are positive to each other, or both negative; but one fully masculine and the other feminine will be powerfully attracted to each other.

Falling in Love is perfectly explainable on this magnetic theory, but on no other. To meet at a party, in church, or steamboat, and instantly, on sight, mutually become perfectly "smitten," "mashed," "electrified," "enamoured," "Love-struck," "dead in-Love." Mutually "delighted" is too tame to express their passion; for their delight in each other is ecstatic. Each electrifies the other from head to foot, physically and spiritually. Neither ever felt anything like it. Their two entities rush together and blend like positive and negative galvanic forces, enrapturing both. Their very proximity thrills each other, because their magnetisms are interchanged through air. Each spellbinds and is spell-bound by the other. Both embarrass and are embarrassed by the other, perhaps too much for utterance. Both were full of this Personal Magnetism, which both gave off and received from the other.

ALL MEN, ALL WOMEN HAVE SOME of this Personal Magnetism.

If two of opposite sex are well charged and take hands, each can distinctly feel a magnetic current streaming up their own arms and shoulders; each giving and receiving it, to their mutual benefit. This male and female magnetism is the soul of gender, and its interchange, in which loving consists, is Nature's creative instrumentality.

Novels describe it ; but what predecessor or contemporary has ever before ever touched its analysis? Mark how many love Facts it explains and lessons it teaches.

Throw yourself, O courting youth, upon your own interior sense of propriety and right, as to both the beginning and conducting of courtship, after learning all you can of Personal Magnetism and have no fears as to results, but quietly bide them, in the most perfect assurance of their happy eventuality!

CULTIVATE AND MANIFEST WHATEVER QUALITIES YOU WOULD AWAKEN. You inspire in the one you court the precise feelings and traits you yourself experience. This law effects this result. Every Faculty in either awakens itself in the other. This is just as sure as gravity itself. Hence your success must come from within, depends upon yourself, and not the one courted. MEN can learn in just what attributes in them "take" with women in general, and their own admired one in particular ; while women are told in what traits in them awaken masculine appreciation and Love.

ANY MAN WHO CAN BEGIN to elicit any woman's Love can perfectly infatuate her more and more, solely by Personal Magnetism ; and all women who once start a man's Love—no very difficult achievement—can get out of him, and do with him, anything possible she pleases. The charming and fascinating power of serpents over birds is as nothing compared with that a woman can wield over a man and he over her. Ladies, recall your Love heyday. You had your lover perfectly spell-bound. He literally knew not what he did or would do.

The love-making art which can effect all this and much more, thus becomes well worth knowing ; yet is one of

"the lost arts." Since the art of gallantry is thus valuable, how much more that of Love-making?—only its perfection.

DISSEMINATING SCIENTIFIC KNOWLEDGE concerning this much joked-about subject of Love-making thus becomes a work of philanthropy and social reform far transcending all others.

Why not give and take lessons in courtship as much as in music or grammar? Is it less important? Parents should teach their children early, and those taught "by sad experience" should instruct those not yet maritally spoiled.

ABOUT WINNING THE AFFECTIONS OF THE OPPOSITE
SEX, AND A HAPPY MARRIAGE.

It would be a waste of words to insist on a truth which all sensible people admit without argument, that marriage is the natural relation of the sexes. Ever since the beginning of time, the philosophers, sages, historians, romancers and poets have endeavored to explain the subtle, mysterious influence which draws or inclines two of the opposite sex toward each other in a mystic unity of mutual preference and favor, until in the expressive language of Holy Writ, "the twain become one flesh." Mingling with the first breezes of Paradise, laden with the first fresh perfumes of Eden, glowing with the beauteous hues of Eve's first blush when Adam whispered words of rapture in her ear—one sentiment, one passion pervades all animated nature, which the whole world recognizes by one sweet word only—and that word is LOVE. The inspired poets have vied with each other for many ages in profusion and opulence of description endeavoring to convey in language the peculiarities of intense affection—the thoughts which crowd the

brain when proffered love, accepted and requited, is sealed by "one long kiss, the kiss of youth and love." But, while we know that there are very many separate existences which *naturally* glide together—as naturally as moonbeams meet the sea—yet there are innumerable instances of those whose blissful experience after marriage shows that they were manifestly intended for each other, and made to make each other happy; and still, were it not that some influence, unknown to one of them, had brought them together, they would forever have remained unmarried. And I will here state, since there are thousands who are probably unacquainted with the fact, that there is now claimed to be a Secret of winning (for any one who may wish) the sincere and unchanging affection of any one of the opposite sex whose love may be desired. This extends not only to the single of either sex who love and would have that love returned, with a view of being united in wedlock; but it is also equally potent to reconcile and make happy those who have loved, wooed and married, and between whom there may be unhappy differences, quarrels, or matrimonial coolness and dislike. Personal Magnetism enables the operator to acquire the necessary controlling, positive mind, while the one on whom it is to be tried, and whose affections or confidence you wish to gain, being ignorant of the operator intending to subject them to this mighty influence is, as a matter of necessity, quite passive, and easily controlled, receiving an impression of love, esteem, confidence or respect, by the use of which men and women can gain the sincere and undivided affection of each other permanently, and that is all that ought to be required. In love-matters, therefore, it should never be used with improper motives. A poor male may quickly win the permanent af-

fections of, and marry a wealthy lady upon whom he may rest his affections, and in spite of any resistance. And so may a lady thus win a husband, and this, I say, is enough, without using this wonderful combination of natural forces for licentious or improper motives. But I am advising the people to do good—I really have no other object in offering personal magnetism to the public. I know, from a profound experience, that these arts will do much in establishing among men the sublime doctrine of “love one another,” or, which is the same thing, “love thy neighbor as thyself.”

You can be successful in all matters regarding business, courtship, marriage, etc.; how a man can obtain the love of a woman, or the woman that of the man; how to make any one act just as you desire them to do; also, how to accomplish all wonderful things.

It speedily dispels all nervous fear, awakens the sluggish lover, quickens the unappreciating friend, removes the bashfulness of the maiden, develops the heart-strings equal to love, makes the rough path of peevish nature even, and opens in each breast a little heaven. To wives who feel or fear their husband's love decay, it commends itself beyond all words. To lovers, or those who would be loved, its silent influence is hourly exerted with the happiest results. Its effects are irresistible. To those who mourn an absent dear one its effect is like a soothing balm. No walk in life so gloomy, no nature so uncouth, no heart so pulseless, as not to acknowledge the sunshine of its presence.

It has often been said personal magnetism can be used for bad or wicked purposes. To this I would say, so can everything else in nature; fire can be used to destroy property, poison to destroy life, wine and spirits to intoxicate,

and so on. But this is no argument. We should not be restricted in their proper use, or discard them because of their sometimes dangerous properties. Personal magnetism cannot be used for evil purposes more than any other science. A good, correct person will not use any thing improperly, and a bad one can only be restrained by the fear of the consequences which civilization and law impose on evil doers.

The great cause of unmarried adults in Christian communities is owing to the difficulties young people experience in endeavoring to procure partners. There is, in fact, no bachelor who has been so from choice, and, in nine out of ten cases, the reasons he will give you for his celibacy are not the true causes.

By far the greater number of old bachelors has been occasioned by circumstances which have kept them aloof from female society, or the bashfulness which would never permit them to bring a lady to the simple answer of "Yes" or "No."

I have known young men with every advantage of person and fortune to be deeply in love, but who, in consequence of their backwardness in revealing their passion, have waited until some person without the moiety of their deserts, but with a stock of assurance, carried away the object of their affections.

Again, ladies are obliged to remain single for the want of an opportunity to procure husbands. This is generally owing to the selfishness of parents, who exclude young men from their house, except those too insignificant to win their daughter's affections, till at last the lady is compelled to remain single or favor her inferiors.

Homeliness of person is never the cause of want of partners, for every age has its model, and fancies are as various as are the peculiar notions of individuals.

Although, as I have previously remarked, personal beauty is not essential to a successful conquest, cleanliness and "a careless comeliness with comely care" most unmistakably are. No lady would admire a slovenly swain, with a bad breath and dirty teeth; and with a gentleman *vice versa*. It is decidedly unromantic to press even very pretty lips in the ardor of a kiss, if the ivory they curtain is coated with a yellow incrustation, which gives a sewer fragrance to the breath.

Women are very often led away by the belief that the possession of beauty is indispensably necessary to win the love of man, but this has been proved to be a very erroneous idea.

That beauty is all-powerful to attract no one will attempt to deny, and in society the owner of the fairest face undoubtedly gains the largest share of admiration, but the admiration is not love, and the man who has been a devoted worshipper at beauty's shrine for years, very frequently at last falls really and passionately in love with a girl whose plainness of feature makes it a matter of wonderment to the world as to what he could possibly have seen in her to admire, and yet this is not by any means an uncommon instance.

"Beauty is but skin deep" is a saying, the truth of which no one will deny, and if a woman depends upon her beauty alone to retain her husband's love she holds that love by a frail thread indeed, and the day may not be far distant when the good looks upon which she prides herself may be lost.

We do not wish our fair readers to suppose we do not admire beautiful women, nor should we attempt to censure those who strive to improve their appearance; rather, on the other hand, should we advise that every effort should be tried to do so, for in many instances, women after marriage lose a great deal of the desire they formerly possessed to look as well as possible in their husband's eyes.

Beauty alone, though it may attract attention, nay, inspire love, cannot retain a heart by its power alone. It is well known that the handsomest men are not always those who are most admired by women; it is Personal Magnetism, not looks, that is attractive to the fair sex, and it is the same with men.

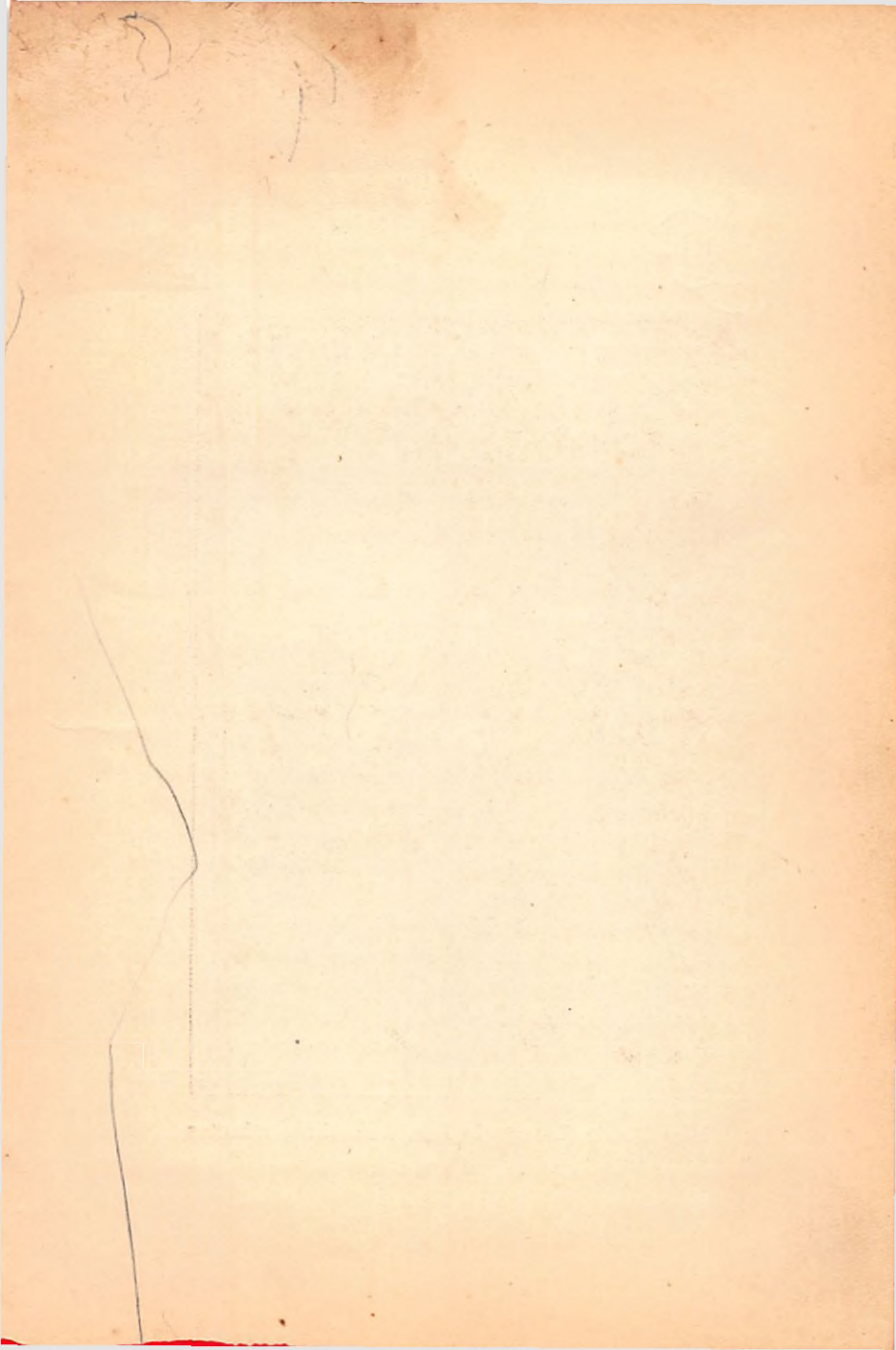
The science of Personal Magnetism thus presented is the first development and presentation of such a science. Fragmentary, incomplete and incorrect investigations of portions of this field of science have heretofore produced sciences and theories which have been called Cerebral Localization, Animal Magnetism, Hypnotism, Delsartian Philosophy or Psychology. We correct the errors of these systems and add new sciences, making a harmonious whole.

A knowledge of this wonderful power will be of immense value to all classes. The merchant in selling goods and gaining the confidence and good will of the community. To the LOVER, to gain the affections of his sweetheart; and the LADIES, to secure the love and esteem of men. We tell you how to proceed in order to best accomplish these results. We are pleased to say that the plan of instruction followed, which we believe to be the best possible one, while it produces the results desired, it at the same time develops the health and character of the student.

Old age seldom mars personal charms if the cycle of time has not robbed his or her natural adornments. Let him, therefore, who would win the fair hand of the lady he loves, in addition to a proper comeliness of apparel, endeavor to show a manly face, a cleanly mouth, and an unblemished skin. A female, too, should avail herself of every invention of art to preserve those ornaments which the God of Nature originally bestowed upon her.

Do not hastily misjudge and despise small matters. Trifles, my friends, are not to be despised with impunity, for they oftentimes make or mar a human being's destiny. We know that all great discoveries and inventions have been originated by the merest of trifles, the paltriest of accidents. An apple falling suggested to Sir Isaac Newton his invaluable discovery with regard to the laws of gravitation. The telescope was suggested by the accidental placing of a couple of pieces of glass together in an optician's shop, and a careless examination of them in that accidental position by a lounging apprentice boy. Trifles form the material of everything vast. The coral reefs and islands of the seas are the work of animalculæ scarcely perceptible to the naked eye. The globe itself is formed of atoms. If you disregard trifles you will never become prominent or important in any degree, but will vegetate like a plant, and die alone, unloved and uncared for. Life is no trifle, but it is a conglomeration of trifles. Look, therefore, upon the "day of small things" with a watchful an earnest and a curious eye. A spark fires a train of gunpowder and blows up a city. A mouse, remember, freed the netted lion. In all the little details and minutiae which I am constrained to relate to you, and impress upon your attention, there lurks a great consequence—there lingers

a gigantic end. It is happiness; that which, to the **unreflective** and the ignorant, seems an unattainable shadow. But there is nothing so easily obtained, if pursued in the right way, as happiness. The old saying has it, "keep your feet warm and your head cool and defy the physician." There is an equal amount of substantial truth in my theory, viz.: preserve your health, acquire Personal Magnetism, win the woman you love, if possible, and make yourself as agreeable in looks as care and ingenuity will allow you. This will enable you to win and retain the affections of the one you adore, and will make you hosts of friends beside. What more is requisite to attain perfect contentment. How strange it is that simple truths, so plain and ingenuous that a child can appreciate them to their full extent, escape the knowledge of nine-tenths of mankind! How remarkable that the first intimation you have ever had of their force and value is received from the pages of this humble volume! Verily, we walk in darkness in the midst of light! Aaron Burr, one of the greatest of reprobates, completely and most desperately infatuated a great number of the "first," most aristocratic, refined, intelligent, and pious ladies; rendering them literally beside themselves, and always enamoured every lady he met. His biographer has more than once advertised to publish the love-letters Burr received from these ladies, which were the most melting and loving imaginable, but was each time deterred by threats that if he did he would be murdered. They well remembered how spellbound Burr had rendered them, and how exstastic their expressions of Love. Why? Simply because the extreme and intensity and power of Personal Magnetism in him enamoured them. Here is a masculine-feminine law. We have given its rationale.





Miss Bessie Lyman in less than three minutes after treatment.

The second point to be considered is the attainment of refined expression or address.

One of the most important considerations in this respect is artlessness, or naturalness. Simple and unaffected language and manners are always pleasing. We should aim to say what seems fitting to the time and place, in the easiest and simplest way, selecting the best and most delicate words in good use ; or if anything is to be done, to do it in the readiest, quietest, and most unobtrusive manner.

Especially is display to be avoided—the saying or doing of anything to attract attention. High-sounding words, lofty expressions, great parade of learning, or flourish of manners, are accepted as evidence, not of good culture, but of want of it. Many a youth has been spoiled by trying to appear *big* ; and many a Miss, by trying to appear *nice*. The one leads to a ridiculous pomposity, the other to a silly affectedness. It is unobtrusive worth, not glitter, that wins everlasting esteem. Never attempt to appear any thing more nor better than you are. Be your best, and then do your best.

If we would learn the use and command of refined expression, we must practice it constantly in our daily intercourse. It is idle to think of being polite in the parlor to guests, if we are not so to our companions in our private apartments. If our common modes of address are rude and unpolished, if our language is low or vulgar, all attempts at elegance will be but awkward and ill-concealed efforts to appear what we are not. Make it a rule to be as decorous towards friends and home companions as you desire to be to strangers and guests.

Regard well the language and manners of those whose society seems particularly agreeable. Notice their modes

We must exercise due care, however, that this interest for our fellow-beings does not degenerate into inquisitiveness or meddlesomeness. Assisting them in their present circumstances does not imply any right of inquiry into their personal history or their future plans. Who an individual may be, what his business, whence he came, or whither he is going, is no part of our concern, unless such information is directly connected with the assistance we propose to render.

If a gentleman should assist an invalid or a lady in alighting from a rail-car, he might with great propriety ask if he could be of any further service; but it would be great rudeness, on no other acquaintance, to make inquiry as to their names or business.

Learn not to be disturbed at the minor faults of individuals. No human being is perfect. We have our faults, others have theirs. We must excuse, as we hope to be excused. We shall every day meet many disagreeable things, even in our best friends. It is a great lesson to learn not to see them.

Special care should be taken never to observe personal deformities or defects. A person may unfortunately possess some irregularity of shape, of limb or face, or some peculiarity of manner or speech. To permit our attention to be drawn to any such singularity is highly discourteous, while to make it the subject of remark, would be an inexcusable incivility.

Polite society is concerned only with the good, the desirable, and the agreeable in persons and circumstances: the discovery of faults and errors, and their correction, is not its province, but rather that of the tutor and the moralist.

To acquire this good-nature, this obliging disposition, some attention to our modes of thought and feeling is requisite.

One of the first elements of good-nature is generosity—a regard for others. A generous nature esteems the happiness of another equally with its own; and where all have a common right, is willing that others should share equally with itself. It cannot enjoy a pleasure purchased at the expense of another. Whilst seeking its own happiness, it cannot be unmindful of that of its fellows. It stands in entire contrast to the spirit which is ever looking for self; which never cares for others, never sacrifices a pleasure in their behalf, never accommodates itself to others; which wants the first, the best, and the most; which loves “the uppermost rooms at feasts, and chief seats in the synagogues.” Such a spirit is utterly repugnant to true notions of politeness. We can grant no approval to actions begotten of such sentiments, however graceful and punctilious.

But more than this: true generosity is not satisfied with simple justice, with merely giving others an equal opportunity; it takes a pleasure in assisting them in their purposes and pursuits. It is not indifferent to the success or failure of an individual, because a stranger; it is regardful of the wants of the weak, the infirm, and the helpless; and finds its own reward in the attempt to make others happier.

Such generous consideration for others always challenges our admiration and esteem. We feel it to be the offspring of a noble heart. It needs but to express itself gracefully to win the meed of true courtesy.

to add nothing to its pleasure, or whose rudeness would destroy it. The doors to social elegance are open wide, and a welcome awaits every one who is capable of augmenting social pleasure.

But there is much indistinctness and error in the popular opinion of the nature of politeness, and consequent misapprehension of its proper culture. It is regarded more as a gift of nature than as an acquirement obtained by effort; more as an accomplishment of body than of mind.

We shall find, however, upon examination, that politeness is as truly an acquisition to be gained by study and effort, as is the ability to produce good music. In either case the natural talent may be more or less developed, but in both alike must there be a clear knowledge of principles, and the application of them with faithful and assiduous practice. To look for politeness from the careless and inattentive, is as irrational as to look for music from one that never touched an instrument.

Politeness is good-nature expressed with refinement.

From this definition it appears that politeness involves two elements—a state of mind and a mode of expression.

It is a mistake to consider politeness as having reference only to the mode of expression or address. That mere ceremonious attention, however unexceptionable, is not accepted as genuine courtesy, is evident from the terms applied to it. It is characterized as hollow, insincere, or forced. We accept nothing as courteous which is wanting in heart, nothing done for mere show. Every act which would lay claim to being polite must be prompted by an obliging disposition.

CHAPTER V.

HOW TO SUCCEED IN SOCIETY.

"Society is now one polish'd horde,
Form'd of two mighty tribes, the Bores and Bor'd."

—BYRON.

IN society, each individual is esteemed in proportion to the pleasure he bestows on others; or, in other words, to the extent he renders himself agreeable; and hence, every person desires to possess as pleasing an address and manner as possible. We are conscious of pleasure when we listen to refined conversation, or behold elegant manners, or when we think others observe them in ourselves. This pleasure is the origin and chief bond of polite intercourse. The elegant and refined are always sought by those of like sentiments, because both are mutually made happier. As has been well said, "good manners are a perpetual letter of introduction."

On the other hand, want of politeness is always regarded as discreditable. Wealth or family influence may introduce an unpolished person to the cultivated, but he is simply tolerated, not welcomed. He is not welcomed, because he cannot add to their peculiar pleasure. And more than this, the rudeness and awkwardness of the ill-mannered strike so harshly upon refined sensibilities as to be positively disagreeable. The exclusiveness, therefore, of polite society is nothing more than the exclusion of those who are likely

Sympathy often produces a strong attraction between two persons who see each other for the first time. Neither of them can explain it, but both feel it, and thus love at first sight is no fancy, but a reality. It arises from a pleasing correspondence between the magnetic influences of the parties, and, when this is the case, it is as durable as strong. Nay, it is well known that there are many persons who frequently quarrel after being long together, yet are quite wretched if separated, and infallibly come together, till a new quarrel again forces them asunder, again to feel miserable apart.

Not only do such sympathies exist, but there are antipathies equally strong. Every one must have seen or felt the repulsion exercised on himself or others by certain individuals, which, even in spite of reason, often continues for life.

There are many who possess, either naturally or through cultivation, an abundance of Personal Magnetism, which renders them irresistibly winning, and this charm is not derived from mere beauty, for it is not an unusual case to find a beautiful person lost to a certain extent beside one who is possessed of the charm we speak of.

By following our instructions as given in rules for acquiring and exerting Personal Magnetism, lovers will be rewarded with that greatest blessing—true love on the part of those upon whom they have cast their affections; and a life of domestic happiness will reward them.

We could never weary of dwelling upon this theme, knowing as we do the importance which attaches to it, for the subject cannot be overrated, and where true love exists, there, undoubtedly, will a happy home be found, and the children of such a union will grow up to respect those who have shown such wisdom in the management of their own affairs.

NETISM, one of the most SIMPLE and wonderful sciences in mental nature, enabling the possessor of it to FASCINATE, CONTROL the MIND and WIN the LOVE and AFFECTION of another. It is very simple and easily performed, and is AS RELIABLE AS ANY OTHER KNOWN PRINCIPLE OF SCIENCE. It is nothing new, as many suppose, but was known and practiced centuries ago, though looked upon as the effects of magic and supernatural agency, and it has only been within the last few years that this extraordinary power has been rightly understood and reduced to the UNERRING PRINCIPLES OF SCIENCE.

We claim that this science is the principle of all attraction. We also claim to possess the ability of IMPARTING TO OTHERS this power of fascination, and enable either sex, arrived at the age of puberty, to fascinate and win the UNDYING LOVE and affection of another. Faithless lovers can thus be reclaimed, friendships cemented, confidence established, and general happiness secured. The conditions are simple and easily understood, so that any ordinary intelligent person may comprehend, acquire and EXERT this extraordinary power, and gain the affections, love, confidence and esteem of another, making that person love and admire you MORE THAN ANY ONE ELSE IN THE WORLD.

This no is "ABSTRACT THEORY," but a RELIABLE SCIENCE, producing these results as a matter of necessity, the success of which WE WILL GUARANTEE. A moment's reflection will clearly show the GREAT and CERTAIN advantages that can be obtained through a knowledge of this wonderful science.

It may be asked if all are possessed of this science, why are not all successful. I answer, all are possessed of, but few are aware of it, and of course do not understand its use.

Natural laws govern all Nature, and reduce all they govern to eternal right. Therefore Love, by being one of her departments, is reduced by its governing laws to the same scientific rules to which mathematical and other natural laws reduce whatsoever appertains to either.

COURT SCIENTIFICALLY THEN, all ye who court at all. Bungle whatever else you will, but do not dare bungle courtship: because its right management will conduct all to that happiest issue of life, a happy marriage; whilst its wrong is commensurately disastrous. Its august mission is to establish between two that eternal affiliation which will ever constitute them "one flesh" cement each other's affections past all possibility of future rupture; and render them one in object, doctrine, feeling, spirit, everything.

ITS BEGINNING is equally regulated by these laws; so that all the power wielded by Love over man barely admeasures the blessings conferred by its right initiation, and the miseries inflicted by its wrong. Indeed, its first stage is by far its most eventful, for good and evil. When begun and conducted just right it waxes better and better: but worse and worse when started wrongly. SO COMMENCE BY RULE, and learn how beforehand. Personal Magnetism as taught by us, should be your guide.

Generally speaking, both sexes are desirous of entering the matrimonial state; but, considering the hundreds of thousands who wear out a lonely and miserable existence as old maids and bachelors, it becomes quite evident that there is something wrong in the existing state of society, which debars so many respectable persons from marital felicity, and the REMEDY for all these disappointments we undertake to point out, and that remedy is PERSONAL MAG-

of thought, their happy turns of expression, their readiness to find some good in every individual and occurrence, the ease with which they adapt themselves to the peculiarities of every one, the pleasure which every little attention gives them, and their avoidance of fault-finding or criticism. By accustoming ourselves to observe these excellencies in others, we shall learn to imitate them in our own conduct.

If the laws of reason, decency, and civility have not been well observed amongst your associates, take notice of those defects for your own improvement; and from every occurrence of this kind remark something to imitate or to avoid, in elegant, polite, and useful conversation. Perhaps you will find that some persons present have really displeased the company, by an excessive and too visible an affectation to please; that is, by giving loose to servile flattery or promiscuous praise: while others were as ready to oppose and contradict everything that was said.

Some may have deserved just censure for a morose or affected taciturnity, and others have been anxious and careful lest their silence should be attributed to a want of sense, and therefore they have ventured to make speeches, though they had nothing to say which was worth hearing. Perhaps you will observe that one was ingenious in his thoughts, and bright in his language, but he was so full of himself that he spoke too long, and did not allow equal liberty or time to his associates.

You will remark that another was full charged to let out his words before his friends had done speaking, or impatient of the least opposition to any thing he said. You will remember that some persons have talked at large and with great confidence of things which they understood not, and others counted everything tedious and intolerable that

was spoken upon subjects of their sphere, and they would fain confine the conference entirely within the limits of their own narrow knowledge and study. The errors of conversation are almost infinite.

By a review of such irregularities as these you may learn to avoid the follies which spoil good conversation, or make it less agreeable and useful. By degrees you will acquire that delightful and easy manner of address and behavior which will render your company everywhere desired and beloved.

PRACTICAL HINTS ON BEHAVIOR.

Propriety of deportment always has reference to the *occasion* and the *person* with which it is associated. What may be entirely suited to one occasion, or to one person, may be quite out of place under other circumstances.

I. BEHAVIOR TOWARDS SUPERIORS.

First. *Towards the Divine Being.*

All civilized beings recognize the goodness of the Giver of life and all its blessings. They recognize, also, the sentiments of thankfulness and gratitude as among the noblest implanted in the human heart. Worship is our expression of this grateful feeling. Its modes may be various, according to the differing tastes and judgments of men; but in every case it is the expression of the same sentiment. And hence, whatever may be the form, it has always, everywhere among enlightened people, been entitled to the highest respect.

1. Let whatever may seem to you most appropriate as worship be done with decency and becoming attention. To

engage in conversation during a service of prayer, to gaze around over the audience, or to sit or lounge upon the floor under pretence of kneeling, are violations of the decencies of the occasion.

2. Let the acts, the forms, the ceremonies of others, even those distasteful to yourself, be treated with the same respectful consideration you ask for your own. You may not see the propriety of "immersion," of "the mourners' bench," of "sprinkling holy water," or of the "rite of confirmation," yet if you assemble with those that do, these ceremonies are entitled to the same regard you pay to those of your own faith.

3. It is also manifestly a dictate of propriety never to disturb an assembly for worship by entering late, or by leaving before the audience is properly dismissed.

Second. *Towards Parents.*

1. Always sustain the honor, the dignity, and the good name of your parents. Let it be understood by all, that you intend to pay deference to their wishes, that you never consent to do what they will not approve. Ever remember that the truest friend you have ever had, or perhaps ever will have, is your mother.

2. Let your address be respectful. When childhood's tender *papa* and *mamma* give way in advancing years, let it be to the worthy and always welcome *father* and *mother*.

3. Consider how often they have denied themselves pleasures for your happiness, and how incessantly they have toiled for your comfort, and seek to show that you are neither unmindful of it, nor ungrateful for it. Reward their parental love and care by your filial regard.

Third. BEHAVIOR TOWARDS EQUALS.

First. *Companions.*

The first consideration among associates or companions is that of equality of rights and privileges. No one can claim more than another. All stand upon the same footing. From this it is evident that we should ask nothing of others which we would be unwilling to grant them; nor do to them what we would be unwilling to have them do to us.

2. Where only one of several can enjoy some special privilege, we should not selfishly claim it or seek to secure it for ourselves. That is a very ill disposition, but a far too common one. There are many persons who will join no enterprise if they cannot have a prominent place—who will lend no aid to any scheme if their advice is not followed.

3. Consider that each one's opinions and wishes are entitled to the same regard as your own. Hence if any plan of action is agreed upon, even though you did not think it the best, give it the same cordial support as if your counsel had been followed.

Fourth. *Towards Brothers and Sisters.*

There are few relations in life that afford a serener joy than that of brother and sister; and yet there are few that so often yield no more. Many brothers are given to teasing or vexing their sisters, on account of their timidity, their acquaintances, or for some other equally unimportant reason. On the other hand,

1. Brothers should remember that their privileges, their strength, and their opportunities are much greater than those of their sisters, and that, therefore, they should aid them in all their plans of pleasure or improvement.

Assist them to visit every place they desire, even if you have to remain at home, for at best their opportunities will be greatly less than yours.

2. Converse freely with them upon their affairs, and give them your cordial sympathy. Their wishes and preferences will often be unlike yours; but they will be gratified with your interest and counsel, when given in a friendly spirit.

3. Sisters should invite this kindly sympathy, and repay it by renewed expressions of sisterly affection. Brothers are always gratified by the kind regard of a sister, and yield more readily to its gentle influence than to almost any other.

Fifth. Towards the Weak and Infirm.

Providence has allotted our gifts variously. Some are strong, others are weak; some are vigorous, others feeble. The strong and healthful possess many advantages: they can go wherever they please, enter upon any pursuit, and try every resource of happiness. The feeble can hope for many of these, only as aided by the stronger. Hence—

1. Where enjoyment can be extended to but one, it should always be yielded by the stronger to the weaker. As in case of a ride or attendance at a pleasure-party, if but one can go, it should be the one whose health or circumstances permit such pleasures least frequently.

2. When there is some personal inconvenience to be suffered, and but few can be exempt, these should be of those least able to bear fatigue. Thus in an overcrowded car, seats should be tendered to the aged, the maimed, and the infirm.

Sixth. Towards the Brute Creation.

No noble, generous heart ever needlessly gives pain to a dumb animal. Much of our treatment of innocent and harmless creatures is brutal, cruel, and without excuse or palliation. Such is the overloading of beasts of burden, overdriving them, whipping and beating them when the task is beyond their strength, inciting animals to fight, as dogs and game-cocks, or the killing or wanton torturing of innocent and harmless animals. No young man that looks forward to a high and honorable career in life will ever debase himself by cruelty. Brutality and nobleness keep no companionship.

Reason and the sense of right were bestowed upon man that he might be the protector of these lower orders of creation, not the oppressor. It is our duty to see that they suffer no harm at our hands.

*Seventh. BEHAVIOR IN PUBLIC.**First. In Public Assemblies.*

Endeavor to be in season, so as not to trespass upon public attention by entering late; and when such entrance is unavoidable, use the utmost care to make it unobtrusive and unobtrusive. Never leave but upon the most imperative reasons, until the proper dismissal of the audience.

At a musical entertainment, to converse or otherwise distract attention during the music, would be rudeness.

Eighth. In the Street.

Let your deportment be quiet and unostentatious, your conversation in a subdued undertone. Loud talking or violent gesticulation in the street is incompatible with delicacy and refinement. Do not gaze at oddity of dress or peculiarity of persons. Learn to look without staring.

Ninth. BEHAVIOR IN SOCIETY.

First. *In the Parlor.*

1. The very nature of a formal gathering or party precludes all idea of special association. Conversation and attention should be distributed among all alike. There should be no separate groupings, no cliques, no favoritism. It should be the care of each to see that no one is neglected or left alone.

2. It is a misapprehension that we are at liberty on such an occasion to speak only to those to whom we have been introduced. The invitation is, of itself, a sufficient introduction to every one present; and each one is expected, without further formality, to enter at once into conversation with those about him.

3. Be ready to contribute your share to the general enjoyment, without repeated or urgent solicitation, whether it be to sing, to play upon an instrument, or to take part in some game or amusement.

4. Consider it a part of your duty to make the occasion agreeable and pleasant to all. You should go not so much to be gratified yourself as to contribute to the gratification of others. Society is for the pleasure of all, not the few.

5. Whisperings and private communications are regarded as offences against decorum. There are also many little disagreeable habits, against which we cannot too sedulously guard: such as putting the hands into the pockets; drumming with the hands or feet; whistling; standing with the back to the fire, or with the hands behind the back under the coat; scratching the head; paring or cleaning nails; picking the nose or ears; blowing the

nose; spitting; yawning; and many others of similar nature, which will suggest themselves to the thoughtful.

Tenth. *At Table.*

The first requisite at a table is neatness of person and apparel, and delicacy of intercourse.

2. Polite attention to those near you, to assist them to whatever they may desire, and to see that they are not left uncared for. Nothing is more awkward than to sit beside one who is so intent upon his own gratification as to be regardless of the wants of others.

3. Let the conversation be light, cheerful, and abundant. Avoid all unpleasant and disagreeable topics, and all upon which there may be much diversity of opinion. The heat of discussion and argument are not suited to the occasion.

4. Use the knife for cutting only, never carrying it to the mouth under any circumstances. Never use the toothpick at table, unless something should become painfully lodged in a tooth, and then with the utmost unobtrusiveness, and with the mouth covered.

5. Never insist upon a person being helped to more, nor to certain dishes; nor make any observations upon their preferences, nor that they have eaten little or much. Be observant that all are abundantly supplied, and then leave them free to the exercise of their own choice and taste, without comment or allusion.

6. Many little irregularities, which elsewhere would be of trivial importance, become at table unpleasant or disagreeable. Use, therefore, the greatest care that your manners and habits be pleasing and acceptable. Carelessness and want of propriety at the table are unapardonable. Scrupulously avoid, every ill-seeming habit,—such as eating

with rapidity; stuffing the mouth; talking with the mouth full; sipping tea or soup with a guzzling noise; chewing with the mouth open; crunching; gulping, picking the teeth with the fork or fingers; wiping the mouth with the hand,—and the like.

BEHAVIOR IN THE HOME CIRCLE.

1. Each individual has an intellectual and physical constitution peculiar to himself. His disposition is not wholly like that of any other person, and sometimes quite unlike. Hence the tastes, the pleasures, and the modes of play or thought of each one will differ more or less from those of all others; but so far as these peculiarities do not interfere with the enjoyment of others, they should be left without interference. Each one should be left free to amuse and enjoy himself in his own way and at his own will. Elder brothers and sisters may advise, but should never attempt to control or dictate in amusements or harmless play.

2. Be ready to enter into any sport or amusement that the others may desire, even if you do not particularly care for it yourself. Never permit a pleasure to be declined for want of assistance, if it lies in your power to afford it.

3. Do not be inquisitive. Never be prying into one another's business. There are some persons who are never content if there is any thing, however unimportant, going on till they know all about it, and who sometimes take very questionable ways of finding out. Remember that an inquisitive person is always feared and always unwelcome.

4. Be no news-carrier: a busybody is always distrusted. Never permit any one to fill your mind with news about other people. Such a person will soon fill other people's

minds with news about yourself. There is a homely, but truthful maxim—*the dog that brings a bone will take a bone.*

5. Guard against fault-finding and censoriousness. Every one, even the mature and wise, make mistakes sometimes—the young very frequently; but it is an ill disposition that is ever ready to say, “Didn’t you know any better than that!” “You have been very foolish.” The young are peculiarly sensitive to blame, and we should discriminate with the greatest care between malicious acts and inadvertent acts; and while we may blame the one, the other is to be counselled in kindness.

6. One of the greatest lessons of all is *forgiveness*. We all sometimes do wrong towards our fellows and companions, yet in our better moments we would gladly repair the wrong and have it forgotten. In this spirit should we forget and forgive. Never treasure up any of those little trespasses which youth is so liable to commit, and which, after all, spring more from inexperience than evil intent.

“To err is human—to forgive, divine.”

7. Finally, be kind, open-hearted, and generous, with a friendly word and a helping hand for every one. Kindness costs little and gains much. Be helpful to the aged, respectful to those in the prime of life, companionable to the young, and useful to all. And if at any time your life should seem monotonous or aimless, and without promise of usefulness, forget not the words of the Great Master, “Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward.”

MODESTY is a wonderful virtue in the young; but it has no affinity (although many people assert the contrary)

with bashfulness, which is a disease. The effects of this disease or wretched embarrassment are of more importance than nine hundred and ninety-nine readers out of a thousand imagine. Bashfulness assumes many varieties of form. In the young man it shows itself in a distaste for society, or rather in a fear to mix socially with his fellow beings, lest he should make some unfortunate blunder; in a perpetual awe of the female sex, which often prevents him from forming a matrimonial alliance where his chances may be good, and his heart most deeply engaged; in a nervous dread of speaking in public, which has kept in the dark many a good natural orator, and driven from the law courts innumerable men who might have become good forensic speakers, and as such reaped fame and fortune. The failure to profit by the advantage of a good commercial connection, which by force of character and self-confidence is always to be had, is also too often the result of the same affliction. Hence it is that many a man drudges his life out as a clerk, salesman or bookkeeper, who by proper culture and the practice of ordinary confidence might in due time have become a partner or principal in some large establishment. Even supposing that none of these very serious consequences were the result of the disease mentioned, the mere annoyance of feeling himself awkward and gawkish in the presence of those who ought to be his familiar associates, and abject and afraid in the presence of those whom chance may have placed above him in the ordinary pursuits of life, is enough to produce positive and permanent unhappiness.

The effects of bashfulness in ladies are of the same general character as those produced by bashfulness in men. At an evening party, for instance, where a bashful young

man and a bashful young lady find themselves tete-a-tete, what a deplorable floundering and fluttering they make in their agonized attempt to appear at ease in each other's company! Although they may be well educated, and have abundance of wisdom and gaiety stowed away in the recesses of their natures, their tongues cleave to the roof of their mouths, and they are, in the eyes of the lookers on a pair of tortured simpletons.

It is not hard to give a definition of the term Bashfulness. It is a lack of Personal Magnetism. The greater this force or power, the more attractive and fascinating the manners, and the more brilliant and prosperous the life and progress of the possessor. The world affords examples enough, dead and living, to show that men and women who possess electrical power to a great degree, are leaders of their fellow beings, and, according to the degree in which they possess it, exercise influence over everybody with whom they come in contact, no matter what may be their purpose. This is the grand secret of fascination.

I have often felt pained to witness in society the prevalent inability on the part of its constituents to look into the face of one another during conversation. This weakness exists even among neighbors, friends, relations and members of Christian churches. Some writers would have us believe all persons subject to it to be dishonest, deceitful and untrustworthy; but from long and watchful experience I am convinced that this is not the case.

I am acquainted with good, kind-hearted, Christian men and women, who once had this failing in a great measure, but acting on the advice I gave them have entirely conquered their weakness; and now, instead of shunning society and conversation as being irksome and vexatious,

they court both for the pleasure and profit they yield. Now in order to secure the object in view, the person affected with the afore-mentioned disease must not only firmly resolve in his own mind to conquer this infirmity, but also give strict attention to the securing of vigorous bodily health and the accumulation of Personal Magnetism.

Many remarkable phenomena may be, and daily are, produced on persons in the ordinary conscious, or walking state, by the usual magnetic processes, with or without contact, or passes, when not pushed so far as to cause magnetic sleep, or when the operator wills that the sleep shall not be.

These phenomena are chiefly such as exhibit the control acquired by the magnetizer over his subject's movements and sensations.

The adherence for a few months to the simple rules I lay down, will most certainly insure success, and will also so thoroughly improve the health and looks of those who follow them, as to cause astonishment both to the individuals themselves and their friends around them. The vitality of the nervous system will become stronger, the spirits brighter, and the countenance animated with health and cheerfulness. Those who are young will retain to a late period in their life, youth, beauty and happy spirits; and the already aged in appearance, in a great measure regain these desirable gifts without the aid of artificial means.

A person may be highly gifted and well educated, yet if destitute of the art of pleasing, all other accomplishments will be of little account. A winning manner is not so easily described as felt; it is the compound result of different things, not a severality of manners, but of Personal Magnetism, which every one should study, as success in life depends much upon it.

CHAPTER VI.

CHARACTER INFLUENCED BY FOOD.

FLESH EATING A SIN.

"Prove all things and hold fast that which is good."

IN making a general survey of the animal kingdom we find that the carnivorous or flesh-eating are always savage, spasmodic in their energies with little capacity for persistent or continuous labor, as notice, the lion, tiger, bear, wolf, etc.

On the other hand the herbivorous animal is comparatively mild, has large capacity for continuous regulated labor,—instance the ox, camel, elephant, horse, reindeer.

The change wrought in the different species of bears by substituting one kind of food for another well illustrates our subject. "The strength and ferocity of the different species, and of the different individuals of the same species seem to depend largely on the nature of their diet, those restricted to vegetable food showing an approach to that mildness of disposition characteristic of herbivorous animals."

The Grizzly of the Rocky Mountains and the White Polar bear subsist almost wholly on animal food and are correspondingly ferocious: while some of the black and brown living chiefly on vegetable food are correspondingly mild.

Our North American Indian furnishes us as good an example of a flesh-eating race as any of which history gives an account. Find him where his food is flesh, fish and game and he exhibits the savage warlike nature of the carnivorous lower animals; like them is good for a dash on his enemies or game, but has little or no industrial capacity, manual or mental.

Turning now to the ancient history of the eastern continents, we find the desert portions of northern Africa and Arabia occupied by migrating tribes living mostly on the products of their flocks and herds, and they have remained half civilized and unstable in character. Later having conquered and inhabited the fertile valley of the Nile, the natural food having become, in consequence, almost exclusively vegetable, chiefly dates and a species of millet, they attained perhaps the highest degree of culture of any ancient nation and exhibited marked similarity in characteristics to the ancient Mexicans and Peruvians.

In reviewing the foregoing, we have found that nearly all the civilizations had their origin under very similar conditions and have shown a marked likeness to each other, whether on the banks of the Nile or Ganges, Euphrates or Tigris or the table lands of Mexico or Peru, while once kindred tribes occupying neighbouring regions not so favorably situated for agricultural pursuits, and subsisting chiefly on the more easily procured animal food, have always remained semicivilized or barbarous, deficient in physical vitality, self-control and energy except when, like the carnivorous animals, they are in pursuit of their prey. They have also a morbid thirst for artificial stimulants, and ever fall an easy victim to the effects of firewater, nicotine, etc., as well as to small-pox and other diseases.

Having made a general survey of the races of man and of the lower animals we have found that, given similar food, a striking similarity in character has resulted.

On investigation it may be found that there is a relation between the butcher shop and the liquor saloon; that a meat diet creates a tendency or appetite for alcohol. It is said that seamen who live largely on salt meat are prone more than most classes to drunkenness.

We have been told that in the colder latitudes a more highly carbonized or heat-producing food is required to sustain proper vitality; and we are often assured that alcoholic liquors are needed for somewhat the same purpose.

The fallacy of the latter assumption is easily seen. Experience has amply demonstrated that those using such stimulants are less able to bear an unusual demand in strength or nerve than those abstaining.

The Scotch peasant on his oatmeal diet is not less well nourished than the Eskimo with his highly carbonized luxuries. It will be hard to find better specimens of manhood, either mentally or physically, than are to be found among the Scotch peasantry.

As there is a direct and vital sympathy between the stomach and the brain it is not surprising that our food should have a controlling part in forming our character. We know that excessive use of alcohol brutalizes us and obscures our moral perceptions, that the dyspeptic is irritable, nervous and melancholy.

It was on January 1, 1892, I eschewed the chewing of meat. I can assign no special reason which prompted me to the act. It surely was not with the intent to diet for any special malady. Neither was it because I had moral or religious scruples against flesh eating. Nor was it be-



Case No. 398. Before treatment, Raymond Jeffries, aged 17, crippled almost from birth, had a fever when eight months old which drew his limbs into the condition in which you see them. The cut gives a very poor idea of what was his real condition. It was only by seeing him walk that one could realize his misfortune, he had a crawling, creeping motion.

cause I had been educated to believe any form of animal life other than that of man was in any sense sacred. On the contrary, I had been taught, and it was so practiced by my father, that any animal which man desired to slay and eat had been created for just such purpose.

Many of my boyhood days have been spent with gun, trap or net to kill for sport, as well as for food and profit. Upon the farm I was often called to kill the fattened ox and cow which had been faithful in work or generous in milk, or to blot life out of the innocent lamb with the cruel ax. Oft has my hand been dyed by the hot gush of blood from the "great American hog" as it followed the murderous knife when withdrawn from the fatal thrust.

Oft have I laughed to see the blindly frantic leaps of the beheaded fowl which had suffered decapitation at the woodpile guillotine, or by the more shameful and heartless process of having its neck wrung.

By mere chance, or as I may now call it good luck, a copy of "The Laws of Life" and "Food, Home and Garden," two periodicals published in the interest of vegetarianism, fell into my hands and after perusing their common sense argument in favor of a vegetable diet, I determined to give it a trial; the experiment was a surprise and I can assure any one that after a three months' trial they would not return to meat eating for the world, in fact they cannot, the butcher shop and meat platter are positively nauseating.

It was, perhaps, more of a desire to experiment upon myself than anything else which led me to discontinue meat eating and the special line upon which I desired to experiment was to know what effect such abstaining would have upon my regard for the sacredness of life in general and to ascertain to what degree, if any, such sacredness

would grow by a practical method of procedure. This, with the further suspicion that I would be improved physically, as well as morally, decided me on the first day of January 1892, to discontinue flesh eating.

No date was fixed as to extent of time or any promise made self that I would go without even a month if I desired to resume. With this slight swearing off, I refused the offered steak of New Year's morning and furthermore I said to wife: "You will please do whatever ordering of meat is done from this date, I will be quit of it." What a blessedness I entered into before one month had passed! I was rid of answering: "What kind of meat shall we have?" I would go by the meat markets and look in at the criminality of the meat eating world and my inmost soul would rejoice that I could say: "I am clean of this blood guiltiness."

I soon began to notice meals were quite frequent without meat. Scarcely any pork came upon the table. The Sunday dinner did not always demand the use of carving tools. The baked chicken, turkey or rib began to be conspicuously absent, and mind you, not because there had been a single command against using any amount of any kind of fish or fowl. What else? I was soon concious that more had been wrought within me than the joy of guiltlessness. There was a restoration of physical functions to perfectly normal conditions. A satisfied feeling given to appetite never known before. That peculiar "goneness" so often felt if meals were not had at exact hours, was no more experienced. My weight has increased 10 pounds and health is perfect. My health has well paid for the experiment. My good wife too, seeing that I can subsist on grains, fruits, and vegetables, is conforming to my habits and for some months now has been a Vegetarian, having almost lost all desire for meat,

and we are as healthy a couple as one need wish to see, and our children, when we are blessed with them, shall surely be strict vegetarians. What do we eat? Everything: we use butter, milk, eggs and cheese in limited quantities, all we wish, however. Our appetites are better but provision expense is less.

What else? I feel conciously that my life is on a higher plane. Physically higher: because purer, therefore healthier. Mentally higher: because clearer. Much of my work is writing, and I experience ability to hold thought better in control with less brain fatigue. Morally higher: I am guiltless of death. Life in its entirety has a sacredness never before thought of. I cannot conceive why, if I had been so educated, I should not enjoy a nicely roasted missionary as well as that of a turkey, ox or hog. The taste is said to be far superior. Of course I should want the missionary healthy, the same as I should the ox, hog or turkey to be.

I find the horribleness of the slaughtering of animals for food growing upon me daily. It has become so intense, there is not much danger of my ever going back to the "flesh pots," filled with the boiling and stewing bits of some chopped up corpse of cow, sheep or hog or the embalmed body of mother goose or daughter duck or Sir Gobbler, dripping with the death damp of their own carcasses as they come from the smoking oven.

With this horribleness of the destruction of life, for the maintenance of life, comes a more vivid sense of the fiendishness of the taking of life to placate the giver of all life; the fountain of life; the only life, for all life must of necessity be of one common source.

My observations lead me to conclude that meat eating is the cause directly and indirectly of three-fourths of all diseases and sickness. That it is provocative of a desire for stimulants and narcotics. That it nurtures in man vindictive, combative, destructive and lustful dispositions. That it is the greatest hinderance to purity of life, mental progress and spiritual development of any known cause.

Among acquaintances and friends I find that none who are absolutely Vegetarians are intemperate. That all who have discontinued flesh eating have been greatly benefitted in health and all express themselves as well satisfied with the change.

I am not treating the subject of flesh eating or Vegetarianism from a scientific standpoint, but from personal experience and observation. Theories do not count, however finely formed, that are contrary to the existing facts; and facts favor a vegetable diet in all cases.

I adopted the vegetarian diet with the daily cold bath, and other hygienic habits, to the great improvement of my health, and with the result that from that day to this I have never had one hour's illness, nor ever been hindered one day from my ordinary avocations. As a matter of taste the disuse of flesh meat has been no sacrifice, and I have found a diet of bread, fruit, and vegetables, with some use, for convenience, of milk, sufficient, satisfying, healthful, and delicious. This also has been the experience of millions; in fact, of three-fifths of the human race in all ages.

The reason why people should adopt a vegetarian diet is, that it is the best in every possible way. This is now admitted by the highest medical and scientific authorities.

Vegetarianism is best for health, being pure and purifying. Fruits purify the blood. Flesh is always liable

to be diseased, and at its best has a diseasing tendency. Cattle and pigs fattened for slaughter are liable to tubercle, scrofula, tape-worm, and other parasites, and the diseases of cattle, sheep, pigs, etc., are transmissible. A vegetable diet alleviates and often cures scrofulous, cancerous, and consumptive tendencies.

From the earliest times the labour of the world has been done by people living on the simplest vegetable food—on rice, maize, rye, wheat, barley, and oats; on bananas, supposed to be the food of primitive man, dates, figs, grapes, oranges, apples, pears, peaches, acorns, walnuts, chestnuts, cocoanuts, etc., etc. Our ancestors lived on acorns, barley, and various berries and fruits. Scotland and Ireland have raised millions of strong men and beautiful women on oatmeal and potatoes. Until recently the agricultural laborers of England seldom tasted flesh. The great populations of India and China are fed almost entirely upon a vegetable diet. So are the hard-working peasantry all over Europe, from Spain and Portugal to Russia and Turkey, where the strongest and hardiest men in the world may be seen living on brown bread and figs or grapes.

If a vegetarian diet be cheaper, more healthful, better in every way, why not adopt it? Why not, at least, give it a fair trial? Why waste one dollar a head upon a fashionable dinner when every natural requirement can be supplied for a few cents? And why not put an end to the horrible cruelties in the carriage and slaughter of animals, and all the horrors attending the unhealthy and unbeautiful habit of eating the dead bodies of our fellow-creatures—one step removed from the cannibalism of savages? On one side the beauty of an Eden life cheering every sense;

on the other the pig-stye, the butchery, and all the cruelties and horrors of a carnivorous diet.

Vegetarianism Explained.—No task more closely concerns the life and health of man, than that of providing for his nourishment and that of his family; and it is highly important that we should possess a scientific foundation on which to establish a pure, natural, and health-giving diet. Experience has proved that fully three-fourths of the diseases which afflict the human frame owe their origin to improper diet, and many of them would be absolutely impossible if the consumption of animal food were given up.

A vegetarian diet, from its cool, bland, and unstimulating effect on the animal passions, is favourable to purity of thought, chastity, and a harmonious and peaceful disposition. It also tends greatly to temperance, and removes all desire or craving for stimulants—either in the form of alcoholic drinks or tobacco.

There are homes for confirmed drunkards, where the only diet is bread and fruit; and this diet has cured drunkards when every other means has failed. Vegetarianism is a strong ally of total abstinence, and no vegetarian has ever been known to be a drunkard.

The word "vegetarian" does not mean vegetable eater, but is derived from the Latin word "Vegetus," which means, "vital—vigorous—healthful—wholesome."

Bible References.—God said to Adam (Gen. i. 29) "Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed. To you it shall be for meat." Other Bible references could be given, as Jacob, Ezekiel, Daniel, and John the Baptist. In Isaiah (lxvi. 3) we find the verse "He that killeth an ox is as if he slew a man."

The natural food of man, judging from his structure, appears to consist principally of the fruits, roots, and vegetables.

Certainly man by nature was never made to be a carnivorous (feeding on flesh) animal, nor is he armed at all for prey, with jagged and pointed teeth—crooked claws sharpened to rend and tear; but with gentle hands to gather fruit and vegetables, and with teeth to chew and eat them.

The teeth of a man have not the slightest resemblance to those of the carnivorous animals, and whether we consider the teeth and jaws, or the digestive organs, the human structure closely resembles that of the frugivorous animals.

No physiologist would dispute with those who maintain that man ought to live on vegetables alone, or that many might not be as well or better under such a system as any other.

Vegetarian food is not—as so many imagine—simply potatoes and cabbage, but consists of; first, “Cereals,” as wheat, barley, rye, oatmeal, maize, rice, sago, tapioca, semolina, macaroni, hominy, etc.

Fruits, both ripe and dry, as apples, oranges, tomatoes, figs, dates, currants and raisins, etc. There are some hundreds of different kinds of fruit alone.

“Pulse,” as lentils, haricot beans and peas.

I might just say in passing, that “pulse” foods should be eaten in moderation, and only about twice a week, as they are so highly nitrogenous.

Vegetables of all kinds.

Nuts of all kinds. Vegetable oils, as olive, cotton-seed, etc.

The above are used with bread, pudding, porridge, soups, salads, fruits—raw and cooked, in fact, an endless variety of dishes may be had. It is a fallacy to suppose that a vegetarian diet is larger in bulk than a mixed, or meat, diet. The foods that are prohibited are fish, flesh, and fowl.

The theory that fish is valuable brain food is absurd, and has long since been exploded. *Apropos* of this, Mark Twain replied to a young would-be author as follows: "Yes, Agassiz does recommend fish as brain food, so far you are correct. But I cannot help you to a decision about the amount you need to eat—at least with certainty. If the specimen of your composition you send is about your usual average, I should judge that about a couple of whales would be all you want for the present; not the largest kind, but simply good, middling-sized whales."

Vegetarians depend very largely upon wholemeal bread; in fact, large numbers of the more advanced vegetarians eat nothing but wholemeal bread and ripe raw fruit.

In fact, hard-working men can, and do, live to an advanced age, and enjoy good health, on no other food than wholemeal bread and water. In the entire grain of wheat an All-wise Creator has given us every constituent required for the sustenance of man.

Many people think that because it is fashionable to eat the whitest bread, therefore the whitest bread is the best for food. There cannot be a greater delusion. White bread contains chiefly the starchy part of the flour; it contains very little of the gluten, which is the flesh-making part of flour, and it contains next to none of the mineral substance which is the bone making portion of the wheat. By our present mode of making bread we are recklessly

wasting one half, and that the most nutritious half, of the wheat, in order to secure delicacy of texture and whiteness of colour. The larger portions of the nutritive salts, and the phosphates or bone forming elements are lost.

Brown bread—so called—is not wholemeal bread, but simply white bread mixed with bran.

Wholemeal bread is that where the entire grain of wheat is ground and used.

Baron Leibig says, "A dog fed on white bread alone will die in 40 days, while his health will not suffer if his food consists of wholemeal bread. In taste and digestion it is preferable, and children like it exceedingly. Wholemeal bread contains 60 per cent. more phosphates and salts than meat, and 200 per cent. more than white bread."

White bread is not the "staff of life," but merely a broken stick.

The economy of nature testifies that flesh is an exceedingly wasteful food. For it has been calculated that the annual produce of $2\frac{1}{2}$ acres of land will—in the form of mutton—sustain one man. The same under wheat would support 16 men. Corn growing gives employ to three men where meat growing only employs one. One acre of good turf will grow 180 lbs. of meat, and same land would grow in same time, 1,800 lbs. of wheat.

A vegetarian diet is far more healthful than a mixed diet. I could quote many cases of recovery from severe complaints did time permit. Vegetarians are free from cholera, and there is no evidence of even a single case of cholera, though it has entered families where part were vegetarians and it had not seized them, whilst flesh eaters in same family were seized.

Rheumatism, gout, dyspepsia, constipation, liver and kidney complaints, nervous disorders, blood, skin, and other diseases may be prevented and cured by the diet alone, and without the use of drugs in any form. "Whoso is sparing in diet doctors himself."

The Turks astonished our doctors by their rapid recovery from severe wounds during the Russo-Turkish war. Their diet was frugivorous. It is significant that no drugs or patent medicines are advertised in vegetarian journals.

The highest sentiments of humane men and compassionate women, revolt at the cruelty, the degrading sights, the distressing cries, and the perpetual bloodshed which inevitably surround the rearing, transit, and slaughter of animals. I can only touch on the question of diseased meat and sausages. The number of convictions for selling meat unfit for food will speak for themselves. How many such cases escape detection?

One of the Chicago Meat Inspectors declares that eight out of every ten carcasses that go into the market are tainted with disease. I could give other startling facts did time permit, and the subject is loathsome.

Then again, some men say "It may suit you but it would not suit me." It is a fact that some men can stand more than others as regards improper diet, dissipation, hard work, worry, and irregular hours. But when it comes to a question of good, pure, natural and healthy food, we do not differ. As well say that any given poison will kill nine men out of ten, but the tenth—by reason of a different constitution—escapes death. No, the poison kills all; and with a fair trial the vegetarian diet will suit all.

Then some say "I have tried the diet and it did not agree with me." On enquiring into such cases I invariably found that the failure was due to ignorance of the subject, and an unfair trial. On going into one such case, I found the speaker had based his trial and rejection of the diet on one meal only, and this is only a typical case.

In closing, I may say that the chief difficulty in the way of the general adoption of what is admitted to be the purest and best food for mankind, is the prejudice of the rich and the want of knowledge of the poor. The ladies, too, are most against it, because they are more conservative—except in fashions—than men. Let me recommend you all to give the diet a fair trial. Of course, at first it is difficult to give up meat, but then the drunkard cannot easily give up his acquired taste for drink. The first taste is also a point, but let me remind you of the first taste of beer, spirits, claret, tomatoes, and the first smoke. Advance and others will follow.

Persevere, and your taste will become so pure that you will enjoy your food as you never enjoyed it before.

P. S. Those desiring to investigate this matter further should write for a copy of "Food, Home and Garden," published by Rev. Henry S. Clubb, 310 Chesnut St., Philadelphia, Pa., and "Laws of Life," published by James H. Jackson, M. D., Dansville N. Y.—Mention our book and sample copies will be sent you, free.




An abuse of Personal Magnetism.

CHAPTER VII.

PERSONAL MAGNETISM.

"The Silent Influence of a Magnetic person is irresistible."

HE term Personal Magnetism has been applied to a subtle force existing in man, which, it was discovered during the last century, was capable of producing upon others, effects similar to those produced by the magnet, hence the name; Personal Magnetism.

Although much has been said and written upon the subject, and it is generally admitted that such a power resides in man, yet there are not wanting those who, while laying claim to intelligence and learning, deny in toto the existence of any such force.

Not only are the deniers of Personal Magnetism to be found among the people (as distinguished from the schools of Science and Medicine), but among scientists as well; and by far too frequently in the ranks of the medical profession, to whom of all others the subject most strongly commends itself. This is not as it should be, for medical science has not yet attained such a degree of perfection as to render unnecessary the investigation of still further means of cure; far from it: and it is a duty the medical profession owes, not only to itself, but to those whose health and whose lives are confided to its care, that every means which promises to contribute to the greater efficiency of our present therapeia, should be carefully and diligently investigated and if proved worthy, should be accorded its rightful place.

Why the prejudices of the medical profession should for

so long a time, have deprived it of the aid of this most valuable agent in the cure of disease, is a question most difficult to answer; yet such is a fact, and it redounds little to the credit of the profession, that, to this day, so far as it is concerned, the subject remains almost uninvestigated. Nay, more; when the subject is broached, or the physician is consulted by some friend as to the advisability of employing this means, it is generally dismissed with a sneer and the usual epithets of humbug, delusion, and imagination. This manner of dealing with a subject of such vast importance to the sick certainly is not scientific. It is not rational. Is it thus we receive the discovery of a new drug, or some new method of operation in surgery? Not by any means. The drug immediately goes through the proving process, and the surgeon anxiously awaits the opportunity to test the efficacy of the new method; but this force, which is potent where drugs fail and which promises in many cases to dispense with the necessity of surgical operation, is neglected and ridiculed, when it should be gladly received and cherished.

There is also another class of deniers, who, while they employ the Magnetic force in the treatment of disease, ascribe the valuable results accruing therefrom entirely to the method of application, namely, Manipulation. They claim that the benefits derived from this therapeutic means are solely due to the mechanical effects of the treatment, and scout the idea of the action of a vital element. While manipulation is, of itself, undoubtedly beneficial, yet, by this means alone, we cannot account for the very marked effects so often produced by this treatment; and where mechanical force alone is employed as a remedial agent, as in the movement cure, where machinery takes the place of the hands, though the action is much more profound and thorough, I have yet to learn that it has accomplished such valuable results as have been obtained by the hands. But aside from all this, there is ample proof to show that to manipulation alone is not due all of the beneficial effects of this treatment. I have myself treated many cases of an inflammatory character, including acute rheumatism, where ordinary manipulation was at first impossible, owing to extreme sensitiveness; but where

by holding the hands lightly over the inflamed part, the sensitiveness has been gradually diminished until full manipulatory action could be carried on with but little or no suffering, and, I am happy to add, in nearly every such case, so far as my memory serves me, the relief has been prompt and permanent.

Is there nothing in all this, then, to prove the action of some force independent of mechanical effect? It certainly seems so to me, and I could give many more instances, within my own experience, all tending to demonstrate this fact, and enough evidence of this kind could be obtained from others, if needed, to fill a volume.

The qualifications of the author for such an inquiry are of the very highest kind. I possess a fair scientific education, combined with extensive experience. My life has been devoted to this science, and its application to the practical purposes of mankind. All my previous researches bear testimony to this, and at the same time prove that I possess some ingenuity and skill in devising and performing experiments; and more important than all, extreme caution in adopting conclusions; reserve in propounding theories, and conscientiousness in reporting observations. I have been found fault with for too great minuteness of detail, but this fault, if it be a fault, arises from my love of truth and accuracy; a quality which, when applied to such researches as the present, becomes invaluable and cannot easily be pushed to excess.

We have the most conclusive evidence of the existence in man of the peculiar force called Personal Magnetism, and also that it is conductible and can be imparted. This testimony is all the more valuable, as the facts here stated can be verified at any time by all who chose to investigate the subject. How ridiculous, then, in the face of such testimony as this, are the denials of those who assume to pronounce upon the subject without in the least having qualified themselves so to do.

As a therapeutic means, this force has every reason to recommend it to the physician. While it in no way interferes with the action of a drug, it is efficient where drugs most conspicuously fail; and as an auxiliary to surgical and medical treatment, it will, when better understood, fill a need that has

long been felt. For instance in those cases where surgical interference is necessary, and yet where the condition of the patient is such as to render an operation unsafe, there is no other means that will so quickly impart vitality, and that will tend so much to insure a successful result as this. And in those adynamic diseases, where the enfeebled system fails to respond to drug action, this force will prove most valuable.

While the Magnetic force has proved efficacious in both acute and chronic diseases, it is in the cure of the latter that it has achieved its greatest success; especially in the treatment of this class of maladies, it is destined to form an important part of the therapeutics of the future; and in those diseases which have proved the least amenable to ordinary methods of cure, it will be our chief reliance.

In the treatment of that fearful and mysterious disease, insanity, I believe that this force is yet to play an important part. Although my experience in this direction has been limited, and I cannot speak with that degree of confidence regarding its efficiency in this, as in other ills to which flesh is heir, yet the results so far attained seem to warrant its thorough trial in this disease.

I could cite many cases, showing the value of this force in various diseases; but the limits of this book will not permit. I will merely state that by this means I have cured many cases of nervous affections and numerous other forms of disease coming under the head of chronic. Many of these cases having first tried the ordinary method of cure without success.

The results attained by this force in those diseases incident to women, especially entitle it to the consideration of the profession as an auxiliary treatment in such cases.

In fact Personal Magnetism is a scientific fact. If it be not a fact, "then do no facts exist in any department of science." That it has proved itself a most powerful therapeutic means, is also a fact. Such being the case, the duty of the medical profession in regard to this matter is perfectly plain.

The origin of Personal Magnetism is coeval with the creation of Eve. The extremely subtile and invisible fluid, which when in contact with the animal brain, is capable of performing all the phenomena of this wonderful science, had existed

millions on millions of years anterior to the creation of man, and is probably coeval with creation itself. The sun's rays must pass through a suitable medium to cause the phenomenon of light—so this invisible fluid continued unknown, though not inactive, until some of its inherent properties were developed in passing through a suitable medium, which was found to be the complicate and delicate brain of the highest order in the organized forms of creation.

The most learned among men are but children in embryo, when their researches in science are compared with the vast and unlimited field which remains unexplored. Innumerable are the forms imprinted on the brain in the life time of man. Each form was a phenomenon; each in turn became familiar; the whole becomes monotonous, and the imagination, aided by the inventive genius of the brain, seeks among the countless millions of forms in creation for some new phenomena to feed the insatiate vortex of familiar monotony.

In the eager desire to reach after phenomena, the reasoning faculties are dormant, and man is capable only of admiring the wonderful effect on his brain without knowing the cause which produced it; when with less eagerness and more reason, man could refer to his brain which ever retains the impression received from innumerable objects, among which may be discovered forms sufficiently analagous to reconcile the most wonderful phenomenon to the known and familiar laws of nature, continually in operation around us; so the effects of Personal Magnetism continued to be seen, felt and admired in its various modifications, long before it received a name among the sciences of the earth. In my instructions I give the theory which harmonizes and reconciles all the phenomena attending this science, and show the natural causes continually operating to produce it. I likewise, divest it of every supernatural attribute which its votaries and opposers are so zealous in ascribing to it. Enough for the present chapter will show its origin, its rise, and developments, under the various wrongly applied names of charms, sorcery, beguilements, fortune-telling by the Gipsies, and witchcraft of the ancients and moderns.

The same fluid which now unperceived by the keenest eye, is flowing through all organized matter, supporting life. when

in a just equilibrium, and producing the effects called PERSONAL MAGNETISM, when forced from its natural channel, was in existence from the creation, and commenced its unnatural effects on our race in the garden of Eden. The beguilement by the serpent was merely the effects of this mysterious fluid operating on the brain and nervous system of Eve. The same fluid held Adam in a magnetic sleep when he committed the unholy deed for which, we, his posterity, are doomed to suffer as penance. The snake at all times has used the same fluid in subduing the feathered tribe. The charm attributed to this reptile, is the self same magnetism which is now the subject of wonder in its effects on the brain of civilized man. The sorcerers of India knew the power of this fluid, and used it for the vilest purposes of deception. Witchcraft in all countries, was a branch of Personal Magnetism; it was the effect of the magnetic fluid, called a "volition of the will, emanating from the witch by the animal force of the nerves;" the "bewitched" was the needle obeying the will of the magnet, and exhibiting all the phenomena common to the present science of Magnetism. The rat catcher's charm and the soothing power possessed by many of curing scalded and burned flesh, are volitions of the will, and modified branches of this heretofore intricate science.

Personal Magnetism produces the same and more results, and on persons wide awake, while they are perfectly conscious of relations and things,

It has the vast advantage of producing the same results on one, or a hundred at the sametime!

Personal Magnetism produces all the phenomena, often without requiring any conditions of the patient; and it is the only theory that can consistently attempt to do so; it produces results, and tells how they are produced, when no conditions whatever are required of the patient!

Personal Magnetism operates without always requiring any conditions from the attending spectators! Thus multitudes have been affected and brought completely under control while there has been any amount of noise, mirth and excitement throughout the entire audience. In thousands of instances persons have been controled immediately in their

muscular emotions and mental impressions, in public audiences, when they were overwhelmed with emotion, and carried almost to phrenzy in their excitement.

Personal Magnetism operates on the entire audience at one and the same time, a thing never attempted or done by any other theory, old or new.

From the earliest times recorded in history we observe well authenticated accounts of persons appearing at various times, who seemed to be endowed with supernatural powers of mind or body, which have enabled them to influence their fellow men in a manner altogether inexplicable, according to any ordinary laws of nature.

Among the evidences of this fact we may mention the history of the ancient oracles, to which the wisest philosophers of antiquity bowed with a reverence that we now consider superstitious; the power of curing diseases by the touch, carried to an extent that seems to ordinary comprehension, absolutely miraculous; the influence possessed by great orators and certain religious impostors, who have from time to time led thousands of seemingly intelligent followers into the belief of the grossest absurdities that the imagination of man is capable of inventing; instance the recent case and absurd teachings of Teed in Chicago and Swienfurth in Rockford, the latter making numerous followers believe that he is a second Christ; the effects on health and conduct produced by what has been termed witchcraft, and attributed to the direct agency of the spirit of evil, with many other mysteries of a similar character.

However we may endeavor to rid ourselves of all belief in these unusual and seemingly unaccountable phenomena, the force, the multitude and the respectability of the evidence compel us reluctantly to admit the truth of these wonderful stories. We cannot refuse to acknowledge the facts, whatever we may think of theories and opinions based upon them. That man possesses some mysterious power over the feelings, thoughts and even the vital operations of his fellow-man—a power that cannot be resisted and may be employed for good purpose at least, if not for evil ones—is a belief that has prevailed from the earliest times down to the present day. But it is only since the progress of physiology, electrical and mag-

netic science, during the last century, that anything like a theory or philosophical explanation of these curious facts has been attempted. When it was found out that the nerves of an animal could be violently excited by a mere contact of different metals, and that a slight spark of electricity, would produce convulsions in the body of a dead animal, it was very natural that all the unaccountable effects produced upon the human system by external agents, should be attributed to the subtle and invisible fluid that could thus seemingly awake the dead! The effects of the electric shock on the living body, were well calculated to cause a belief that the nervous system was constantly under the influence of this fluid; and numerous curious experiments were made which tended to convince many philosophers that life itself was but the result of the action of electricity circulating through the nerves, and probably formed in the brain for this express purpose,

When the identity of electricity and lightning had been proved by Dr. Franklin, when the strange action of metals upon the nerves was traced to the same general cause, and when it was discovered that the wonderful power of the magnetic needle to point to one fixed spot in the heavens could be given, taken away, or altered by lightning, electricity or galvanism, it is not surprising that those who considered electricity as the vital principle, should give the name of Personal Magnetism to the power by which one individual appeared to be able to draw or attract another.

Man has the faculty of exercising over his fellow men a salutary influence in directing towards them, by his will, the vital principle,

The name of Personal Magnetism has been given to this faculty; it is an extension of the power which all living beings have, of acting upon those who submitted to their will.

We perceive this faculty only by its results; and we make no use of it, except so far as we will use it.]

It appears from observation that the rules are subject to some exceptions; for there are a few persons so happily constituted, that they have been known to magnetize others without any intention, and even when they had no faith in the science; but these cases very seldom occur. Many of the wonderful

effects of oratory, and certain religious exercises, as well as the personal influence of some physicians in curing the sick by their manner and presence, almost without medicine, are probably owing to a magnetic influence, of which the actors are themselves unconscious.

There is a wonderful and all sufficient power in nature operating by its own occult law and living energy; as grand as it is mysterious; surpassing the knowledge of untutored intellect; as extensive as the illimitable universe. All space is full of this power, and alive with its omnipotent energy; all nature is full of its manifestations, and reveals its power and presence in everything—every moment of time. It is HEARD in the murmuring breeze, in the howling winds, in the roaring ocean, in the quaking earth, and in the pealing thunder; it is SEEN in the shining sun, in the glistening stars, and in the flashing lightning; it is FELT in the balmy air, in the mineral magnet, in the perfuming vegetable, in the electric eel, in the charming serpent, in the magnetic man, and in the fascinating woman.

This wonderful power has been employed to some extent by the learned, and wise, and brave of all ages—by the African vou-doo, the Chaldean astrologer, the Persian magi, the Hindoo fakir, the Egyptian priest, the Hebrew prophet, and by the wonder-workers of all ages and climes. But it is only in modern times, and but very recently, that this vast and unlimited power has been known and employed successfully. Ancient sages and medieval philosophers strove in vain to solve the problem and find the power. It remained for the present-day scientists, with their better knowledge, clearer light, and higher perception, to break the seal, unlock the door of nature, discover the power, and reveal its method of operation. This now has been done, making a plain science of what was an impenetrable mystery and making its processes so plain that any intelligent man or woman can learn to employ its invincible power with wonderful success, excelling the marvels of the past as far as day excels night.

Both men and women possess this power in an equal degree, but moral and intellectual superiority causes different degrees of power. Good health also increases the power, be-

cause it is a mark of vital energy. When all these advantages in a high degree are combined in one individual, he is often found to possess such magnetic power that sometimes he may be obliged to modify it. The power is very much increased by practice.

The magnetic influence flows from all parts of the body, and the will may direct it anywhere; but the hands and the eyes are better fitted than other parts to throw off and direct the current directed by the will.

Magnetism can be conveyed to great distances when persons are in perfect communication.

There are some individuals who are sensible of magnetic action; and the same individuals are more or less so, according to their temporary dispositions at that moment.

We have endeavored to raise human magnetism to a fixed science, ascertain its proper laws and conditions, and take away the dark veil of obscurity that had heretofore enshrouded it, and raise it from the dust in which ignorant pretenders had trailed it, and make it a sublime power available for the promotion of human happiness, and that we have succeeded the many wonderful cures that we have made, and happiness promoted, is incontestible evidence.

The character of our most earnest patrons is a matter of great satisfaction to us; for while it embraces all classes, yet a very large proportion of our warmest friends are from the learned professions and the shrewd business men of the country—men not to be deceived by the visionary or unreal—who, having seen wonders wrought in their own lives or among intimate friends are willing to put pen to paper, unsolicited, and deliberately assure us that \$1,000 or \$5,000 would not tempt them to part with this knowledge if it could not be replaced.

The author of this wonderful method, while producing and perfecting it, by many years of discovery, invention, and experiment, has established beyond successful contradiction the facts following:

That all disease is but a decrease of vital force.

That both health and disease depend upon the electrical conditions of the body.

That with this method we absolutely control the electrical condition of the body, overcome the process of disease, and restore the patient to health with a rapidity hitherto unknown and we unhesitatingly pronounce that for safety, certainty, and success, it has no equal as a curative agent.

It is a dignified, exalted, fascinating study, health giving in its nature, producing a pleasant current in the stream of life, giving buoyancy to the health, steadiness to the nerves, activity to the brain, cheerfulness to the disposition, manliness and womanliness to the character, kindness to the heart, and influence to the entire person. It might be used basely by the lawyer in handling witnesses and juries, by the speaker in misleading audiences, by the lover to win his choice or the lady to conquer her sweet-heart, but for the fact that such debasement is unworthy the honor of the true student of any art, and beneath the dignity of respectable people.

The great secrets which I propose to unfold, are arranged in parts, each giving certain exercises which develop Magnetism, at the same time building up the physical man. To study these lessons is to gain a fund of physiological, pathological and therapeutical knowledge that a hundred times the cost of the lessons would not purchase from its owner could it be given back and blotted from his memory.

New revelations are taught, enabling any one, as it were, to live a new or double life, and thus enjoy **THE GREATEST BLISS EVER KNOWN** to mortals here or elsewhere. To understand the art is to gain the very throne of perfection itself.

With these secrets in one's possession, everything of a mysterious nature will disappear as rapidly as the dew vanishes before the sun, and this Sublime, Beneficial and Glorious Science will shine forth in magnificent splendor, adding joy and comfort, as well as long life, health, pleasure and happiness. Bear in mind that the science, or art, is here divested of mystery, and made so simple that any one can readily understand, become familiar with, and successfully practice it.

Some may call me at first an enthusiast, or may think I am afflicted with a species of monomania on the subject. If so, there is some "method in my madness." I have a double interest at stake—yours and mine. I devote my time and

attention wholly to the subject, and seek a reasonable remuneration for my services. I endeavor to give true value for money paid me—it cannot be expected that all my labor and expenditure is gratuitous.

Recollect this is no “catch penny” humbug, but a science as true and reliable as the stars, and caused me many years of anxious labor, study and research, both in public and private; it is not one of the many swindles advertised, which no really sensible person would for a moment notice, and which are only intended to catch the foolish and simple-minded.

You are dealing with one who is not ashamed of his profession, but is proud of being a teacher of this wonderful science.

This wonderful art which has cost me more than fifteen years of the most careful study and experimentation, is furnished with the understanding that outsiders are not entitled to the benefits of its revelations unless they shall procure the same direct from me.

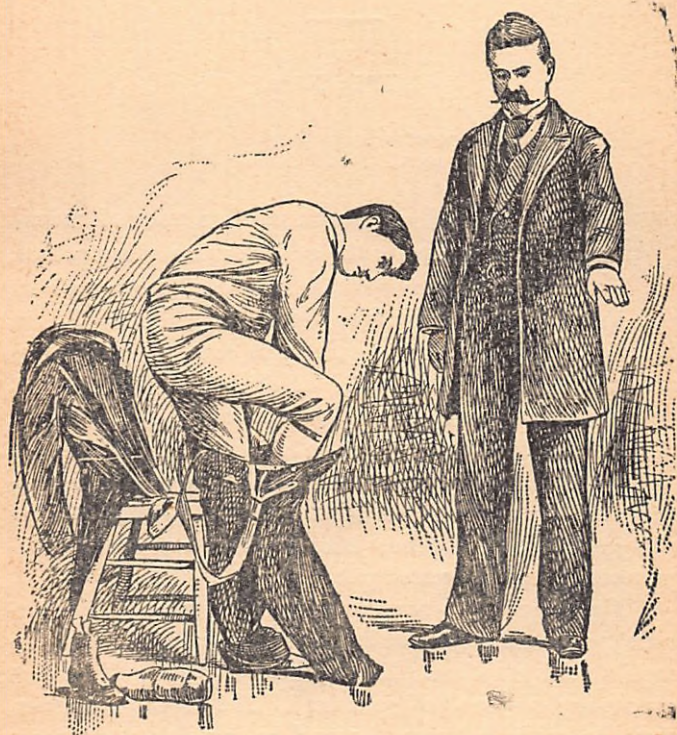
In divulging these Secrets we are obliged to require a “Pledge of Honor” from those purchasing them, not to show or reveal their contents in any way. This is for our own protection, and is the only means by which our just rights in the discoveries can be maintained.

THIS NEW SYSTEM should be studied particularly by those whose lives have been failures. Those who acquire Personal Magnetism are “masters of the situation.” Anyone can learn this Wonderful art, and will find in it the secret of success in all matters relating to matrimony, business, social and professional life.

As there are no two persons exactly alike in the world, there must necessarily be special instructions suited to the condition, temperament, age and health of each person, which guarantees to all a successful accomplishment of this work.

All I need to know to fully understand your case, is to receive answers to certain questions which will be asked you at the proper time; this makes our plan especially valuable, as it deals privately with you.

Parties interested in the matter should write the author for further particulars.



Preparing for a bath in an imaginary stream.

CHAPTER VIII.

HYPNOTISM.

"All are parts of one stupendous whole.
Whose body nature is, and God the soul."

NOW that the old mystical and often misused animal magnetism has, under the modern name of hypnotism, entered upon a more scientific stage, and that prominent men in France, Germany, England and the United States, especially during the last decade, have commenced to separate the wheat from the chaff of this important subject, no educated person should be ignorant of it, and above all, no physician should pass it by on account of prejudice.

Hence I have decided to try and give an easily comprehensible account of the development and present status of hypnotism, for the benefit of physicians as well as lawyers and of the interested public.

Formerly it was supposed that only weak, sickly nervous persons, and especially hysterical women, were susceptible to hypnotism. Later experiences have shown that almost anybody can be hypnotized. A difference, however, must be made between those whom it is easy and those whom it is difficult to hypnotize.

These suggested illusions can effect all the senses and can be varied *ad infinitum* according to the will of the hypnotizer. By deception of SIGHT the room may be

changed into a street, a garden, a cemetery, a lake; present persons may be made to change appearance; strangers to appear, objects to change form and color. On a blank sheet of paper all possible figures can be made to appear to the imagination. The hypnotized can be made to cast up long accounts with the numbers that they imagine they see on the paper.

To the HEARING the voices of unknown persons can be made to sound like those of friends; under complete silence sounds of birds and various animals can be produced, as can also voices, that speak gently or loudly, that praise, insult or scold.

The SENSE OF TASTE can be so deceived that raw onions taste like the most delicious peaches; that the sweet tastes sour, the sour sweet; even vomiting may be caused by merely declaring a draught of water, after it is in the stomach, to be an emetic.

The SENSE OF SMELL can be made to find the strongest odor in objects that have no smell at all, or to find the fragrance of roses in assafoetida, or abominal odors in a fragrant rose.

The SENSE OF TOUCH can be deceived and cheated in various ways. In the part of the body that is declared insensible incisions can be made with sharp needles, burning irons or keen-edged knives, without being noticed. The pain from an imaginary wound also arouses other hallucinations;—blood seems to run and the wound is carefully bandaged.

On the night of January 26, 1893, I gave a demonstration of hypnotism before the faculty and clinic of the Hahnemann Medical College of this city, and while one of the subjects was under hypnotic control I passed a lady's

hat pin completely through his tongue and allowed it to remain there for some time without the subject experiencing any unpleasantness whatever, thus proving that he could as easily undergo any surgical operation, no matter how painful or difficult with the same degree of equanimity.

The pulse of the same subject was also caused to vary from 70 to 120, and many different hallucinations were produced upon him mentally, after first being written on a blackboard by one of the professors.

There was no possible way of communicating these different sensations other than by the power of mind over mind.

The previous life of the patient can also be recalled in the most vivid manner either in whole or in part. For instance, if a soldier is hypnotized, some battle he has fought can be brought to his remembrance, and he will act, think and speak as if on the battle field. Or, give an old lady a doll, and tell her that she is a child once more, and, if you try to take away the plaything, she will cry and call for her mamma. In the same way it is possible to make persons believe that they are kings, beggars, actors, or anything else one may wish. One can also make them perform actions after awakening—actions which have been suggested to them during hypnotic sleep.

It has been said by various authorities that hypnotism may exert injuries or even irretrievable injury in many ways. Some opine that it may produce grave disorders of the nervous system, such as paralysis; others state that it will rob the individuals of their will power, that it may convert a strong-minded person into a weak, vacillating fool. Others, again, believe that hypnotism greatly damages the intellectual powers, and others that insanity may

be produced by its repeated exhibitions. Some there are who say that persons may be induced to commit crime, which is instigated by the hypnotizer, and very many writers express the opinion that a person once having been hypnotized is liable to fall an easy prey to any charlatan he may come in contact with. Apart from these various charges which have been brought against hypnotism, we must remember those cases in which it is said that during the hypnotic sleep grave crimes against the person have been committed. It would be, I think, unnatural were not the power of hypnotism overrated by the laity, and it is, I suppose, as natural that scientific men should view it with suspicion.

No unbiassed observer would deny that all kinds of mischief may be wrought by hypnotism, for the prevention of which legal regulations are necessary to forbid any save professional men to practice the art. It is true that thefts are committed, notwithstanding that stealing is forbidden and punished, and with little doubt we shall live to see many evils brought about by hypnotism. But on this account should we be justified in decrying a highly important therapeutic agent? I think not. Hypnotic suggestion used for therapeutic purposes in the hands of an experienced person is absolutely free from danger, and I have no hesitation in asserting that, according to my experience, hypnotism when well managed can do no possible harm.

It is far easier for an evil disposed person to do harm to a hypnotized subject, by means of indirect and cunning suggestions, than by committing outrages. Yet I believe it to be possible for a hypnotized person to be murdered, to be robbed, just as it is possible for the same crimes to be

committed on an insensible, idiotic or apparently dead person, but it does not follow that such a crime would not be discovered.

It has been suggested that a suspected or accused person might be hypnotized against his will in order to obtain from him admissions or information respecting the fact of accusation. This process, which resembles that of torture, would have the same danger of leading a suspected person to confess a crime of which he is not really guilty. It is, however, true that secrets can be discovered during the hypnotic sleep, and so in an extreme case it might perhaps be justifiably employed.

The greatest difficulty in discovering such crimes lies in the loss of memory which obtains on awaking from a deep hypnotic sleep. Such loss of memory may indeed in most cases be insured.

With regard to crimes committed upon the person when in a hypnotic condition, the possibility varies with the stage of hypnotic sleep in which the individual is at the time. In a state of lethargy anything is possible, the person being absolutely unconscious; but when in the somnambulistic state the individual may know what is being done, and may try, and sometimes successfully, to resist.

Apart from direct crimes against the person, it is quite possible for individuals when hypnotized to be compelled to sign checks or even to commit forgery, and the description which Walter Besant has given in "*Her Paulus*" is well borne out by facts. Doctors practicing hypnotism run the risk of having false charges made against them, and it therefore necessitates their acting with excessive caution.

It is an old story now that surgical operations can be performed painlessly upon a hypnotized person, and, as I

previously mentioned, it is probable that, had chloroform not been discovered as an anæsthetic, hypnotism would be in a very different position now from what it is.

I am not sure, however, that in obstetric practice hypnotism may have a future before it. In looking over the literature on the subject there are, it is true, not very many cases on record, and naturally some of them are failures, yet we do find certain cases in which women have been hypnotized, and labor has gone on to a successful issue quite painlessly. As a matter of fact, it seems that it is difficult, although possible, to hypnotize a woman for the first time after labor has commenced; but, especially, if the woman has been hypnotized several times previously, there appears to be no doubt that the method may be employed successfully.

This power can be beneficially directed to the cure of a variety of diseases which are not only intractable but altogether incurable by ordinary treatment.

No one, I suppose, claims for hypnotism that it is a panacea for all the ills that flesh is heir to, yet it seems to me that on reviewing the field in which it has been successfully employed it must be admitted that it should occupy a place in our therapeutic methods.

I prophesy that the time will come when hypnotism will be used to lead youths of bad character into paths of rectitude, for bad habits may be eradicated by means of hypnotism used as a therapeutic agent.

MENTAL SUGGESTION.—In our description of the many effects of hypnotism, and of the wide influence of suggestion, we have arrived at phenomena more and more wonderful and difficult to understand. Until now, however,

we have been somewhat able to follow the natural ways suggestion chooses for imparting the ideas and will of one man to the brain of another. We now come to a group of phenomena in which the ordinary mental routes and stages in the journey of ideas from one brain to another are disregarded and the interval is passed with one leap—we refer to the effects of the so-called MENTAL SUGGESTIONS, previously referred to in the use of the young man exhibited before the 300 doctors at Hahnemann Medical College, which might be defined as transmission of thought, and which, from a certain point of view, also embraces MIND-READING, for by “SUGGESTION MENTALE” the French mean the operation by which thought, sensation, will, or any psychical force affects the brain of another directly, in what may be called an immaterial manner, without manifesting itself by anything perceptible to the external senses,—neither by words, looks, gesture, posture, etc., as in the form of suggestion previously discussed.

It is with a certain hesitation that we enter upon this as yet mysterious subject; but it should be said of this, and equally of magnetism and hypnotism generally, that their abuse by charlatan and the knave must not obscure the real facts which a conscientious scientific investigation has brought to light; and even though the explanation may be difficult, it is useless to deny and conceal facts of whose reality many experienced scientists and other sensible persons of the most civilized countries are already convinced.

The experiments just mentioned, which, with reference to scientific accuracy and control leave nothing more to desire, thus prove unquestionably that, at least with the aid of hypnotism, one person—the hypnotized one—can directly



Raymond Jeffries fifteen minutes after treatment.

understand what takes place in the brain of the other—the hypnotizer—without the usual meditation—perception—by the external senses.

TRANSMISSION OF SENSATIONS.—According to unquestionable testimony there are a number of cases of somnambulists, both in ancient and modern times, showing ability to FEEL hidden sufferings of others, to feel another's pain in the corresponding part of their own bodies, and in this manner, without further direction, to discover the internal disorders of others.

Omitting the more or less convincing reports of all the magnetizers we turn directly to the scientific experiments performed in our day, under strict control, which give unquestionable proof that not only pain and sensations or mental perceptions, but also moods, affections and even specific perceptions of taste can by mental suggestion be transmitted from one individual to another.

Although the facts hitherto mentioned are by many scientists considered sufficient proofs for the theory that a magnetizer can govern his subject with his will alone without giving any perceptible expression to it, yet we demand still stronger evidence of the existence of a purely mental suggestion. For, as long as the magnetizer is in the same room as the subject, it may be possible that the generally sharpened senses of the latter can, at the right moment, perceive some slight external sign of the magnetizer's will, and that the suggestion is still in some imperceptible way transmitted through the senses.

Only when the operator is in another room or at a distance can one be perfectly sure that there is no possibility of ordinary communication between him and the subject

Consequently the question would arise: Is there such a thing as mental suggestion from a distance?

Subjects are sometimes found of such sensitiveness that they can be acted upon through walls and partitions on occasions when it could not possibly be supposed that they have any knowledge of your intention. They feel your presence; they know when you absent yourself: they go to sleep and wake according to your will. This fact I have often proven to students in my private classes.

CLAIRVOYANCE.—While “animal magnetism” was in vogue this name was generally given to the wonderful gift, found in a great many somnambulists, of seeing clearly into darkness—both literally and figuratively speaking—that is, perceiving by the external senses with supernatural acuteness, and also to grasping by the internal sense things that were beyond the natural power of conception, in addition to a certain divinatory or prophetic power of reading the thoughts and feelings of others; of discovering hidden things; of predicting future events; of speaking foreign languages, etc. Nothing has been so misused in the service of humbug and charlatanry as the clairvoyance. The narratives that are cited in evidence must consequently be received with the greatest caution. But even after the most careful selection so much that refers to the subject still remains that it proves worthy of scientific investigation; and the best key for solving these enigmas we have doubtless already found in hypnotism, and especially in the modern theory of suggestion.

When like a prophetess she tells the thoughts, secrets or past experiences of persons present, who are to her entire strangers, she has most likely received her information in the same way;—and thus vanishes the nimbus of the super-

natural art of divination with which she has been surrounded. However, it should here be remembered that, although such thoughts and memories which for the moment are clearest to him who transmits the suggestion, are more easily transmitted to the somnambulist, yet there are cases which seem to indicate that also the contents of a clouded memory can in this way be brought out. It is for this reason that the somnambulist will sometimes tell things which are not in the thoughts of any of those present—which perhaps have been forgotten by him whom they concern—but of which at least enough memory remains to make them recognized as true by those concerned.

Much more could be said about the great rôle that seems to be played by suggestion, and especially by mental suggestion, in the causing and explaining of various miraculous phenomena, so called, which can be found not only in hypnotism, but also within the sphere of everything mystic—not least within spiritualism—and even in everyday life. But it remains for the science of the future to throw more light on this subject which is still wrapped in obscurity.

IMAGINATION is a thing that is looked upon with a certain contempt. With the phrase: "It is only imagination," persons believe themselves to be rid of the matter. Imagination, however, is without doubt one of the greatest resources which the human soul possesses; and with this force, rightly used, man can achieve what are by the ignorant accounted miracles. In all times mankind has more or less consciously—and generally less—used magnetism and hypnotism in the service of therapeutics. Manifold are the ways of using these forces for the curing of diseases. The principle means for this purpose has always, although often

unconsciously, been suggestive of imagination. Hence the proper name for this curative method is nowadays neither magnetic nor hypnotic cure, but SUGGESTIVE THERAPEUTICS. The realists of our day have altogether too great an inclination to scorn the mystic words: "Faith helps." Through suggestion these words begin to get their scientific explanation and their mystic veil begins to be lifted.

We have previously shown how this means can be advantageously used for the improvement of man's character—as a powerful means of moral education. But whether the effect shall be good or bad rests entirely with the operator, and in the hands of an unscrupulous hypnotizer is as likely to be misused as not; for no one is so easily led as a hypnotized subject, and the bad instincts and impulses can be awakened as easily as the noble ones.

Bailly's report in 1784 pointed out how easily passions could be awakened by the close contrast between the magnetizer and his female subject, especially by the passes then in use and other methods altogether too familiar. Hence it is of the greatest importance that hypnotism be practiced only by honorable, conscientious and pure-minded persons, who do not misuse the great influence and sympathy which they gain over their patients by this means.

But the hypnotized can be injured not only by the weakening effect of the hypnosis on the nervous system, but also by suggestions of such a kind that with or without the operator's intention they cause injurious and even fatal effects. Even in those not hypnotized imagination can be so strong that they may be frightened to disease or death. The story is told of a young girl, sixteen years of age, who

was nearly frightened to death by the joke of a kinsman, merely by his making her believe that she had taken a strong poison instead of a harmless drug. All the symptoms of poisoning were fully developed, when at the last minute she was informed of the joke and was saved.

Quite recently a medico-legal examination was made of a woman who was supposed to have shortened her life by poison. The investigation brought to light the fact that she had taken perfectly harmless powder, in the belief that it was a deadly poison, and, as no other cause of death was found, it must be supposed that her imagination as to the efficiency of the powder had caused her death.

With the consent of Napoleon III. a scientist had a criminal tied to a table, with his eyes blindfolded, under the pretext that he was going to open the man's carotid artery and let him bleed to death. With a needle he made a slight scratch on the criminal's neck and had water dropping into a vessel that stood underneath, while all around an awful silence prevailed. The victim, believing that he had heard his life-blood flowing away, really died after six minutes.

A horrible joke by some students produced the same result.

A disagreeable janitor was one night lured into a room, where he was solemnly tried and sentenced to death by decapitation. The terrified man was led into a corner and placed on a block, beside which stood a sharp axe; after his eyes had been blindfolded he was given a blow on the neck with a wet towel, and when they lifted him up he was dead. You, dear reader, can no doubt recall similar cases with which you were familiar.

If such things can take place with waking persons, how much more easily might it not then be done with hypnotized and "suggested" ones.

The unconsciousness and loss of will, which are so easily caused in the hypnotized, can, of course, with the greatest facility be misused for immoral and criminal purposes. Rape, murder, robbery, theft, abduction, etc., are then easy to accomplish. In the beginning of this century the people of India knew that the easiest way to steal children and carry them away was to hypnotize them.

In France some remarkable medico-legal cases have occurred with reference to crime against morality under hypnosis, one of them combined with abduction, but we do not consider it proper to quote here any details of these horrible and shocking occurrences, which we hope will stand alone in the history of misused hypnotism.

Besides by robbery and theft the hypnotized might easily be deprived of their property in a more delicate manner, so that it would look as if they voluntarily gave it away, if only a powerful suggestion were given in that direction.

In the same way the hypnotizer can abuse his influence over the sleeper, by compelling him to make out donations or make his will in the other's favor, and even to take upon himself the worst fictitious crimes.

Hence the answer to the question would be, that the hypnotized may fall hopeless victims to the most criminal and harmful actions of all kinds, not only while they sleep, but also after they have been awakened, and certain sensitive individuals even without being hypnotized. There lies such an infernal power in the hands of the hypnotizer

that every one ought to be strictly forbidden to meddle with hypnotism, except those who are honorable and trustworthy.

From the cases already mentioned it plainly follows that the hypnotized can by all kinds of suggestions be made not only to harm themselves but also others, and they may even be irresistibly driven to any crime. It is chiefly in this that the darkest side and worst dangers of hypnotism are found.

Those who voluntarily are in about the same predicament as those who by alcohol or other narcotic and soporific agents—such as opium, ether, chloral, chloroform, etc.—voluntarily put themselves into a state of bondage, where they cannot with certainty control their judgment of free will.

There are also those who can be hypnotized without their knowledge or will, and these must be considered entirely irresponsible. The circumstance before mentioned, that the somnambulists are not so dependent as the cataleptic automatons, but can make resistance, is, however, so difficult to estimate in each case, that no degree of the somnambulist's responsibility can very well be based on it.

On the other hand it is fully decided that the one most to blame for the suggested crime is the hypnotizer, or the one who has given the suggestion. On him the severest punishment of the law should fall in all its rigor, if he has abused his immense power over his fellow-men.

HOW TO HYPNOTIZE OR MESMERIZE.

It has been said by a professional operator that if a person addressing an audience of one thousand, should request them all to close their eyes and then say authorita-

tively, "you cannot open them!" he would find forty who would be unable to do so. That is to say, there are about four in every one hundred persons who are naturally in the psychological state. Although this proportion appears to me much larger than the facts warrant, still it cannot be denied that there are persons to be found who are naturally in this condition. In practice it will be found that even using the plan which we recommend as the best for inducing the psychological state, we cannot be always sure, in a audience of fifty or one hundred persons, of obtaining a number of subjects the first evening. For this reason lecturers and travelling operators are in the habit of taking a subject with them so as to be sure of having one to operate on. The second evening, however, there is almost certain to be two or three dozen persons in an audience of this size, under the psychological influence. At every succeeding trial, providing, of course, the audience remains the same, the proportion will be increased, showing conclusively that, although some persons are psychologized with much more difficulty than others all who persevere may finally be brought under this influence. Some have sat every evening for one hundred nights in succession before becoming psychological subjects, and finally became excellent ones; for others it has required two and even three hundred sittings to produce the same effect.

It is a matter of but a few minutes to put the psychologized subject in the mesmeric sleep. The phenomena exhibited in this state vary greatly with different individuals—in the majority of new mesmeric subjects we cannot perceive the least signs of consciousness—they pass into a deep sleep and remain in that state till awoke or until they awake of themselves. Deleuze, a French writer on the

subject, says that out of twenty persons mesmerized scarcely one becomes able to hear, talk, or move, during sleep, and out of five who do this not more than one is really clairvoyant—that is has the power of sight, and knowledge of what is passing at a distance. By others, it is held that about fifty per cent. of persons may be readily mesmerized by a good operator, either by inducing the psychological state, and then the mesmeric, or by directly producing this latter condition, and in this state will, sooner or later, exhibit a certain proportion of the clairvoyant phenomena. Be this as it may, it is undeniable that the subject's powers are increased in direct proportion with the number of sittings, and the operator's with every successful trial. Having disposed of these preliminaries we will now proceed to give instructions which, if strictly observed, will insure success.

In order to be a mesmerist the operator must have courage and self-confidence. Never think of failure, but always of success. Mesmerism is always the result of expectancy. Unless the subject expects you have the power you can never produce the effect. If there is resistance on the part of the subject you will always fail. They must first believe you have the power and second be perfectly willing. The operator must have self-confidence in a large degree; first, to convince the subject of your power; and, second, to restore him after you have him under your control. You have in the above few lines the whole secret of Mesmerism and I will now give you directions as to how to proceed. You will, after explaining to your volunteers what you propose to do and that there is no danger, etc., have them to take seats. Tell them to place their right hand around the left wrist, put both feet squarely

on the floor, close the eyes and keep perfectly quiet and passive and do just as you tell them. After remaining in this condition one or two minutes you will test them as follows: Take one or both hands and make passes from top of head or centre of forehead downward over the closed eyes. Talk all the time telling them to be passive. After making these passes for half a minute or longer, place your hand upon their head with the thumb pressing against the forehead about one inch above the eyes and say: "now open your eyes if you can." Speak as if you didn't think they could and if they are very sensitive to the influence they will find their eyes fastened. Should you fail the first time have them look you straight in the eye for a moment then tell them to again close their eyes and press as before on the upper part of the nose between the eyes but more firmly with a sort of circular motion and say firmly, "Now you cannot open your eyes." As soon as you succeed snap your finger at their left ear and say "all right, now, you can open them." No matter how intractable a subject he be, if he does not resist, and you persist, he will yield at last. It may take five minutes, it may take five sittings of half an hour each. At any rate it is useless to proceed farther until you do fasten his eyelids. The most important part of any trial upon a new subject is by your confident and assured manner towards him in undertaking to give him the apprehension of your power to close his eyes in a little while. The next step is to clasp their hands over their head, make a few passes over hands pressing their hands together and tell them to take them down if they can; after succeeding in this, make some passes from shoulders down and, also, along their limbs and tell them they can't get off their chair, and if you have succeeded in fastening their

eyes and hands, you will succeed in this. Always restore them by saying "all right," and snapping your fingers at the left ear. Don't keep them under the influence long at a time but change about with different subjects. You have now control of the whole muscular system. The next best step is to make a few passes over the head of one (not closing eyes) and say "why sir, your nose is bleeding," at the same time drawing your fingers down over the nose. When you succeed in this restore him by the "all right" and next, after making a few passes, tell him he has forgotten his name; when you succeed in doing this you then have him fully under control and ready for any experiment you wish. Each subject must be developed in this way. The operator should talk continually, the more the better, always with a tone of confidence. If you find a subject that is hard to restore, be firm, keep snapping the fingers and saying "all right." If you become excited after having a subject under control, he may remain in the condition for hours, which would cause excitement, but in my experience there is no danger if you manage things right. After you have a subject under control you can by only a few passes, and telling him there is no feeling in his hand, remove it, or do the same for any other part of the body, and while in this condition any operation can be performed and your "all right" will restore them.

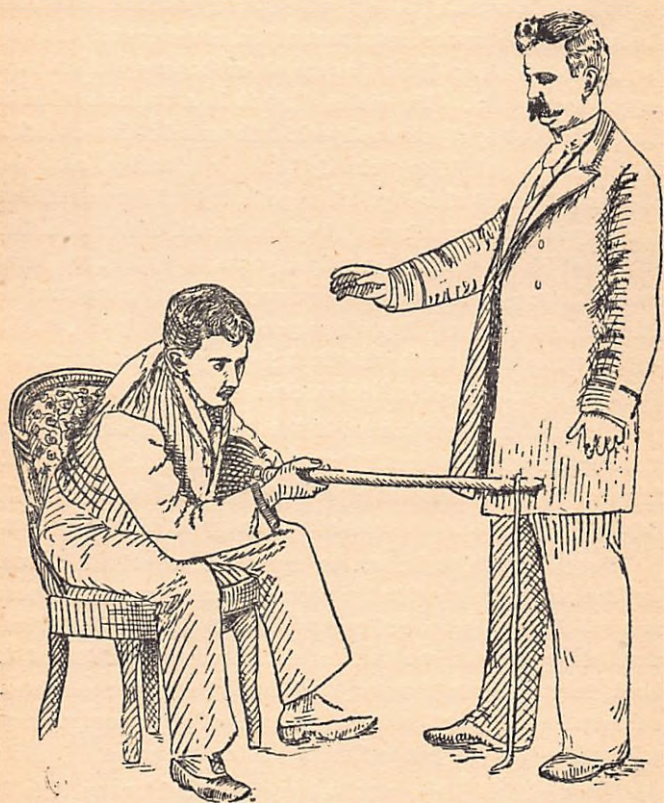
The instructions for producing the hypnotic or mesmeric condition as given above are the same as published in the previous issue of our \$2.00 book, which was first published in 1884 and the second edition in 1888. The method is the one first used by us fifteen years ago and is the one now used by most professional mesmerists.

As a natural result it necessarily follows that a person devoting their attention to a subject for many years will make new discoveries; we have a most important one in hypnotism, by which a person is enabled to hypnotize almost instantaneously; thus not only saving time but controlling a greater percentage of people.

By this method a person can be hypnotized even against their will, which in some cases is important. As an illustration: A lady recently called to see us expressing a desire that her son, (a man of 42 years) be hypnotized for the purpose of curing him of the liquor habit, he having tried the "Keeley" and other cures without any good results. The son however was afraid of hypnotism and would not knowingly submit; a ruse however was concocted by which the young man was brought into my presence and I immediately hypnotized him with the most satisfactory results.

This instantaneous method of hypnotising, like many other wonderful discoveries, was the result of accident when under the dominion of a feverish impatience when professionally overtaken with patients desiring hypnotic treatment. Time being precious it occurred to me that possibly control might be secured like a flash and naturally enough my first efforts succeeded with astonishing rapidity; only a few minutes at the most being required when by the old method fully as much as twenty or thirty minutes' time was consumed.

Excited by my success and trying to provoke sleep more and more rapidly, in three minutes, in two minutes, finally in one minute and now usually only a second of time is necessary and my success is complete. This discovery has also opened up to me many new ideas which confirm in my



Imagines he is fishing. An abuse of Hypnotism.

mind, that the theories of not only Mesmer, but also those of Dr. Braid, are erroneous; the former having explained it by the action of a certain "fluid," which is supposed to pass from the body of the former into that of the subject; and the latter, i. e., Dr. Braid and his followers, claim that *suggestion* is the key to hypnotism. We claim, that it is a "combination of forces" *a focusing of powers*, by which the mind of the subject is captivated by striking "vividly" his imagination, and the phenomena is not of a physical or pathological character, but is a physiological problem. These facts, and others of a like nature which we will not mention, prove to us that we have struck the "key note" to the surest way of affecting the imagination of a person, and imposing upon him a strong will, enabling the operator to work with lightning rapidity, without giving the subject time to reflect or recover tranquility.

The reader is familiar with the time worn expressions, "mute with astonishment," "paralyzed with fear," "dead with fright," "petrified with admiration," "riveted to the spot," "spell-bound;" all these come to the support of our system.

For reasons best known to ourselves, we refrained from publishing this method in the present issue, nor will it appear in any subsequent issue of our book; in fact, it is the intention of Prof. Anderson that it shall never be published in book form. Those however, desiring to be further enlightened upon the subject (after satisfying us of their competency) will receive further particulars regarding the same.

We wish this little work to travel fast and far, as it is in itself but the alphabet, the mere initial page, of what is to follow, upon the way to prevent and cure disease.

Hypnotic power permeates every human frame; but to comparatively few is given the power to concentrate it and use it for the benefit of others.

Knowledge, practice and harmonious conditions tend to develop this power, and it never does any harm or interferes with any other method of treatment, though other methods interfere with it sometimes; but if a magnetic physician has the true good of the patient at heart, he or she will never insist that the regular physician be given up, until the patient feel that more good can be done without the medicine than with it.

Physiological works should be carefully studied, and anatomy and hygiene thoroughly learned by experiment and observation, but a man or woman in good health, with a kind heart can be a successful magnetic physician without any knowledge at all of the human frame. Students, however, are given the free use of our library containing the most useful books on the subject, obtainable.

Sixteen years unremitting work crowned with success almost incredible, is the record of Prof. Anderson.

So grand has been his cures and so wide their scope that suffering humanity from all parts of the country and with all manner of ailments have sought him out. How well his wonderful powers have withstood the severe test is exemplified in the condition of his patients and a glance at the doctor's healthy system and powerful physique. His success dates from the day he began the exercise of the healing power with which nature has endowed him.

We have shown that this power, accessible to all (in common with other spiritual gifts), if well understood and properly imparted, is not only capable of restoring an equilibrium of the vital forces, but of infusing new life power, rapidly relieving pain, and restoring health to the sick. It is the great panacea by which the most startling cures the world has ever witnessed have been accomplished, and is so palpably one of the laws of Nature that it does not require any scientific train-

ing to be able to demonstrate the fact; and, fortunately, will continue to exert its mighty influence throughout the universe, without the sanction of those who try to misrepresent and condemn it as supernatural and mysterious.

One evidence of this power is the virtue that emanates from a good man, be he prince or peasant—the happy, healthy, energising influence perceptible in those of a pure, noble disposition. It is the healing power that passed from Peter to the cripple at the gate; that Paul sent in handkerchiefs and aprons; and that went out from the Master Teacher into the poor sick woman, and gave her life. It may be different in degree, in various individuals, but not in kind, and is as subservient to the human will to-day as in those remote ages.

The command of Jesus to, "Heal the sick" was not restricted to his disciples; and if considered perfectly safe in the hands of simple fisherman then, surely the uncultured of the present day may be trusted. The only danger to be feared is ignorance of the simple necessary precautions that must be observed, which, disregarded by rash, curious, superficial experimenters, generally result in difficulties.





Hypnotized subject in a clairvoyant condition
and placed *en roppo* with a patient.

What is Hypnotism?

CHAPTER IX.

"Call not the gift unholy;
'Tis a fair—a precious thing,
That God hath granted to our hands
For gentlest minist'ring."

WHAT is Hypnotism? This is a question constantly asked by persons when they are first induced to accept the verity of some one or more of its facts. It has been asked and answered in the pages of magazines; it has been asked and answered in pamphlets. The question is more easily asked than replied to, if the required answer is to include the primary causation of Hypnotic effects or facts; but this remark applies to other natural powers—What is electricity? What is terrestrial magnetism? What is heat? What light? What the force of gravity? What are they if we would view them separated from their effects?

Writers, who have replied or attempted to reply to the question, What is Hypnotism? have been either its advocates or opponents to its reception. The advocates have rather labored to establish its facts, than to explain them; by their efforts the facts, or certain facts of Hypnotism, may be considered as established beyond all possibility of disproof, and they now have the pleasure of seeing these facts generally

admitted by the public. The opponents originally denied the reported facts of Hypnotism absolutely, and insisted that they were impossibilities, which were only credited by fools and "shammed" by imposters; when the facts were found too stubborn to be metamorphosed into falsehoods by mere assertion, they tried to admit the smallest possible portion, and to explain that by referring it to imagination and hysteria; now that the admission of a large proportion, if not the whole of the Hypnotist's facts, seems compulsory, they meet the question by denouncing the facts as supernatural; as being the result of satanic influence; and forbidden in Holy Scripture.

When the only evidence of Hypnotic power was ascertained by observing its effects on the animal organism, this evidence was constantly rejected as being inadmissible or insufficient, because imagination and peculiar states of nervous system caused similar results when there was no Hypnotism used, or because these effects might admit of being simulated; thus the possibility of an error existing was always urged as a proof that all was error and deceit. However illogical and irrational this might be, it still served opponents as something to silence inquiry with.

In these chapters the writer has only treated Hypnotism or animal magnetism as it is generally accepted, as a power, or force, which can be exerted by human beings, and to show simply how Hypnotism cures disease, and to demonstrate that its phenomena are not supernatural or out of the usual course of God's Providence; he has also already far exceeded the space which he originally purposed occupying. He does not trust himself with speculations as to the consequences in the amelioration of the present condition of humanity, which must follow when the truths of human magnetism are universally accepted.

A great change is impending, is now operating in the world. Electricity and steam have partly lessened the difficulties imposed on man's intercourse with man by the laws of time and space; Hypnotic clairvoyance and other Hypnotic faculties will bridge over, perhaps, the chasm which now appears to separate spiritual from material states of existence. The more perfectly the connection betwixt these states is established, the nearer will man become to his Heavenly Father; the better then will be his comprehension of his eternal and final existence; the more certainly will he be assured that the life after death is the life for which he should now live. The writer could show, of his own personal knowledge, recent instances of well-meaning moral men, who nevertheless were atheists and materialists, having been converted into sincere Christian believers—accepting the Bible as their guide in both faith and works, by the evidence and teachings of Hypnotic ecstatic clairvoyants. With such positive knowledge, how can we see Satanic influence in Hypnotic power?



Hypnotism a Fact.

CHAPTER X.

"FACTS ARE STUBBORN THINGS."

THE writer has not adduced any argument to prove that the facts and phenomena of Hypnotism are true; they are written for the information of those who do already believe, therefore the truth may be taken as admitted. Those who are now found opposed to the reception of Hypnotism as a special fact existing amongst other natural phenomena, or who affect to doubt and persist in denying the existence of a Hypnotic agency or the possibility of diseases being cured thereby—are willfully blind; they shut their eyes and exclaim that they cannot see. No facts in existence are better supported by trustworthy evidence than the facts of Hypnotic cures of diseases; and the ordinary and many of the extraordinary phenomena of Hypnotism may easily be produced by every earnest seeker of truth for himself if he will take the trouble to make a few experiments fairly. The chief opponents of Hypnotism as a curative agent, are professors of the healing art who vainly fancy their own system to be so perfect that it requires no improvements—or that they individually are too old to learn new systems of healing—or that their pecuniary interests may suffer by admitting a new

method of curing—or their professional dignity is lowered by individually acknowledging a curative agency which is not yet recognized by all medical colleges or corporations. We may add other persons whose mental organizations are so formed that they are ever doubting and never seeking the truth; too self-conceited to admit that which they cannot understand, too indolent to obtain conviction by a fair personal investigation, they equally deny or assert without having any reason for denial or assertion, and when urged to furnish one, fall back on the opinions of others who are as idle, ignorant, or incompetent as themselves.

There is a fashion in science as in dress—there is even a fashionable religion—a fashion in politics—a fashion in the art of curing diseases. There was a time when the fashion was to travel by stage-wagon at four miles an hour—the fashion changed in favor of stage-coaches at ten miles an hour—now the fashion is by railway at forty or fifty miles an hour. But a few years have elapsed since any specially urgent message was forwarded by special messenger on horseback, perchance at an expenditure of many dollars and many hours—the fashion now is to forward it by electric telegraph—even hundreds of miles in a few seconds at a few cents expense. It once was the fashion to consider projectors of vessels to be propelled through water by the agency of steam, madmen; then it became *fashionable* for sane men to travel by such vessels. When Stephenson propounded an opinion before a select committee of the House of Commons, that it was possible to obtain a speed of twelve miles an hour on railways by steam power, he was derided as a visionary enthusiast—now a railway speed of fifty miles an hour is *fashionable*. When it was first proposed to cross the Atlantic in steam vessels, philosophers acquainted with matter and its properties demonstrated that it was not possi-

ble; now steam voyagers across the Atlantic are the "fashion of the time." When Harvey propounded his theory of the circulation of the blood, the "surgeon barbers" and physicians of his day were shocked past all forbearance at the *unfashionable* nature of his doctrine, and were as a body in no wise sparing of their abuse and persecution; it is now quite *fashionable* amongst physiologists to believe that the blood really does circulate, and Harvey's memory is held in reverence and his name in honor by them. When Jenner made his great discovery of the prevention of small pox by vaccination, it was so thoroughly unfashionable that he was calumniated by his own profession—his discovery was attacked from the pulpit—and various evils to the community, if it were permitted, were declared inevitable by those who without any reason assert and deny. Now vaccination is *quite fashionable* and Jenner ranks amongst the 'greatest benefactors of the human race. When it was first announced to the medical profession of this country that persons might, by Hypnotic agency, be rendered totally insensible to the pain of the severest surgical operation, and the fact of the painless amputation of a thigh was communicated as an instance, the announcement was so much at variance with the standard of medical and surgical knowledge, that the profession as a body would not be so unfashionable as to believe, or receive, or even investigate it. One eminent surgeon even asserted that it would not be well for patients were it possible, as they were all the better for feeling pain; others declared they would not believe in the possibility of such painless operation even although they witnessed it with their own eyes, as the thing was impossible. Painless surgical operations under ether or chloroform have since become somewhat fashionable—although dangerous and in many cases fatal, and the number of cases of painless and perfectly

safe operations under Hypnotism now on record, probably exceed thousands. It was once highly unfashionable for any man to assert that cures of diseases otherwise incurable—or any cures of any diseases whatsoever could be accomplished by Hypnotism—now there are found so many persons of exalted rank, of acknowledged intellect, of high character as men of probity and piety, testifying to this truth and supporting their assertions by evidence of such facts within their own personal knowledge, that it is rather fashionable to believe it. It is hardly necessary that we should adduce other instances to prove that one generation may refuse facts—and declare them absurd, impious or impossible—merely because they are not the fashion—and that the constant and inevitable progression of every discovery which is based upon the truth, however slowly—or however much opposed—will bring it into fashion.

We, who are convinced of the truth that there exists some human and animal force or agency capable of producing certain phenomena and curing the diseases of human and animal organisms, would exert ourselves uselessly if we endeavored to convert to our belief those who have predetermined that they will not be converted; it would be idle to try and teach those who think they need not learning; humiliating to address ourselves to those who, *without investigating* the subject, pronounce us “fools” or “rogues,” as “cheating” or being “cheated,” because we venture to believe after duly and carefully investigating. We will not attempt to convince them—probably the less earnest Hypnotizers may be in their endeavors to show them the truth the more readily will they seek to attain it for themselves; if not, they can be left to the complacent enjoyment of their ignorance until the belief in Hypnotism is thoroughly in the ascendant of fashion, *an era which can be but very few years*

distant,—and then ALL MEDICAL OPPOSITION WILL CEASE, and other opponents become converts to our Hypnotic doctrines, without *requiring any evidence of our facts*, or asking *any elucidation of the laws on which the facts are based*, because BELIEF WILL THEN BE FASHIONABLE.

The purpose and design of this book is to afford plain and practical information to persons who already believe that there is truth in Hypnotism; and who, wishing to obtain for themselves or others the benefits of its curative powers, are not well informed as to the character or nature of this agency, the conditions which should be observed in order to secure its successful application, or the phenomena which may be presented during the Hypnotic treatment. To propound sundry facts as the effects of a specific cause and declare an utter inability to comprehend this cause, its nature, or mode of operation; or to beg that the facts may be accepted and warn the acceptors thereof not to try and understand the cause but be contented with knowing its effects, is not our design; there would be no science of any kind possible if this course were universally pursued. There is no reason whatsoever why the nature of the Hypnotic agent or force, the laws by which it is governed, and the correlation which exists betwixt it and other known or rather acknowledged forces should not be comprehended as a science; when can it become a science, if all who practice it and thus have the opportunity of observing its effects, are to refuse to "theorize" or speculate on their probable causation? The true method of progression in all matters of human knowledge is first to ascertain positively the existence of certain facts—as effects—and then seek to know the prior effects which have operated as causes. This is all that human learning can possibly accomplish; all the causes which we can ascertain are only effects of prior causation,



Cataleptic condition—body perfectly rigid, like a bar of iron.

The above and illustrations following are considered an abuse of this great power, but are submitted as proofs of what can be brought about.

dive as deep as we will, ascend as high as we can, there is ever beyond us a next antecedent which human knowledge cannot grasp or mental chemistry analyze. The writer does not attempt any hypothesis which shall explain the causation of all Hypnotic phenomena; but the effects, or certain of them being taken as admitted, we may venture to ascend one step in the ladder which connects the lowest existence or effect with the highest primary or Great First Cause, and try to comprehend what the Hypnotic power, force, or active agent is, and how the curative effects which follow on exercising it are the necessary consequence of its exercise. We again solicit the reader to accept the facts as belonging to the science and as parts of a universal truth, and receive the opinions as the speculations of one who has had a sufficiently large practical experience to exonerate him from a charge of impertinently obtruding his opinions, but who has no claims to ask his opinions to be received as any other than probabilities which may serve the reader's mind to rest upon until some philosopher who shall have ascertained the nature of the highest imponderable material forces and the forces which are their antecedents shall have produced the elucidation of the subject—or until something more probable, feasible, or rational shall be presented to supplant it.

The Facts of Hypnotism.

CHAPTER XI.

ARE not probabilities or assumptions put forth by the Hypnotists, but operations and results, circumstances and events, standing immediately and distinctively in the relation of cause and effect; and they are so positive and evident, that it is hard to comprehend how any rational mind on investigating or viewing can refuse to admit them as incontrovertible truths.

These facts may simply be stated as the fact that there exists a Hypnotic curative agency or power, and that diseases are cured by it, and the fact that various abnormal states, presenting extraordinary physical and mental phenomena, can also be and are produced by Hypnotic agency, and furthermore, that the consequence of producing some of these states in a sick person is often evident in the cure of his disease.

The great fact of the cure of disease may be accomplished without any of the extraordinary states or phenomena of Hypnotism being induced. Of all the persons who are cured in this country by Hypnotism, there is not, probably, more than one case in four where some of these phenomena are presented during the treatment.

The HYPNOTIC SLEEP is really a state resembling natural sleep, and varying in intensity from mere dozing to the deep state of trance or apparent coma in which the sleep is so profound that all sensation, voluntary motion, and consciousness of external things is totally suspended. In this state the pains of the most severe surgical operations are unfelt and the sufferings which attend parturition may be passed through in perfect safety and absolute unconsciousness on the part of the mother. This state is also most valuable as a means of calming and strengthening the brain and nervous system of invalids, and hence greatly tends to accelerate and is sometimes alone sufficient to accomplish their cure.

The SLEEP-WAKING is a very peculiar state; the term sleep-waking is not a very appropriate or suitable name to designate it by, we use it because the state is comprehended by Hypnotists when thus designated. This peculiar state might be further subdivided if it were necessary; for many distinct forms of it are known to experienced Hypnotizers. The sleep-waking person differs from the sleeping person inasmuch as some of his faculties are awake and abnormally active; he has vision, but not through his eyes; his perception though strictly analogous to visual perception and subserving all the ordinary uses of visual perception, is perception by the brain without the intervention of the eyes which are generally shut; the pupil of the eye being turned up convulsively in its orbit, and the sclerotic, or white of the eye, only visible on opening the lids. There are some exceptions to this rule, as some sleep-wakers open their eyes—but the eye in these cases will always be found totally insensible to light and consequently quite incapable of ordinary vision. Many persons in the sleep-waking state will walk about, read, write, work, eat and drink, and converse exactly as waking persons do. They will remember, in one sleep-waking state,

the circumstances or events of other or previous sleep-waking states; but on awakening them, and thus restoring them to their natural state, they are quite oblivious of every event and circumstance which transpired during the sleep-waking condition.

The characteristics by which we distinguish sleep-waking from Hypnotic sleep, and from the ordinary state when awake, is the power of seeing distinctly without using the eyes, of talking, and also to a greater or lesser extent, of acting or doing rationally. This does not occur in sleep; in sleep, the subject, if he talks at all, grumbles incoherently, and if he moves, he moves mechanically without preconceived purpose and blindly without vision; he is only a dreamer, his dream may even have been prompted by another, but he is still a sleeper.

The absence of memory is a distinguishing feature of the true Hypnotic state, and exists on awakening from it, whether the state has been "sleep," or "sleep-waking."

It has been just observed that the "Hypnotic sleep" may be less or more intense from mere dozing to absolute insensibility. The "Hypnotic sleep-waking" may also be less or more perfect as a distinct state. We may have mere perceptive vision equal to or sometimes inferior to the vision obtained by the ordinary exercise of the eyes, taking in the same class of objects, and limited in its range by the same obstacles; but this power of seeing without eyes may be so increased that walls present no impediments to its penetration; it may be so extended that nothing in the material world is too distant for its range. A marked distinction occurs betwixt Hypnotic vision and ordinary or normal vision; in normal vision we see every thing which is subject to the ordinary laws of vision; if our eyes be perfect and rays of light impinge upon the retina the brain perceives

whether we will or will not; if we would avoid seeing we must shut our eyes; in the most perfect form of Hypnotic vision the subject sees (as a general rule) only those persons, things, or places which he desires to see,—in one case light from the object seems to seek the brain in order that it may be seen; in the other, light from the brain seeks the object which it desires to perceive.

The faculties developed in this exalted state of perception are known as *intro-vision*, or the power of seeing the interior structure of the body; *medical instinct*, the power of perceiving its disease and prescribing remedies; *clairvoyance*, the power of seeing and describing truthfully absent persons, distant places, and hidden things not as they were as from memory, but as they are at the moment of looking, the clairvoyant perception being to the clear seer a veritable and acute vision. To these faculties may be added *post-vision*, the power of perceiving or knowing the past; *pre-vision*, the power of perceiving or ascertaining that which is to be, and *ecstasy*.

Ecstasy is a form of sleep-waking in which the subject believes that he is clairvoyant as to the verities of another state of existence; perhaps declaring that he is conversing with the spirits of some who once were alive in this material world or walking with them amongst flowers and scenery so beautiful that he cannot convey any adequate idea of it by words. We affirm the existence of this state of ecstasy as induced by Hypnotism to be a fact (of our own knowledge). We do not contend that the declarations of ecstasies are facts because we are not in a condition to verify them by the aid of our external senses; they may be hallucinations, and possibly very often are so; but when this curious state is thoroughly examined, when we listen to the descriptions of the spiritual life which ecstasies, who live widely apart and

who know nothing of each other; of ignorant persons unable to read, and who never heard of the statements made by other ecstasies, and who are probably Hypnotized for the first time; when we see that these persons (no possibility of collusion existing) are all consistent in the characteristics of their visions, their claims as truth appeal very strongly to the reason of all who bring a calm unprejudiced judgment to the investigation and believe in the reality of the future life or spiritual existence.

The HYPNOTIC WAKING-STATE is that in which the subject is evidently in some abnormal condition which has been induced by the influence or operation of the Hypnotizer; but the consciousness of his condition being left him, perceptions being received through the accustomed organs of sense, and a memory of this abnormal condition remaining afterwards, the subject, although Hypnotized, can neither be called asleep nor be pronounced a sleep-waker. The customary indications of this state is paralysis of the organs of motion and sensation existing to a greater or lesser extent; usually it is but partial, occasionally we may see it nearly or quite total. The eyes may be closed and the jaws locked, the patient having no power to open them; the limbs may be quite powerless and the whole nerves of sensation be incapable of feeling; or sensation may be abolished and voluntary motion remain; or the latter be abolished and sensation remain. In this state we may sometimes see that whilst a part of the system is deprived of its accustomed power some other portion has obtained an increase; thus a person may be unable to move his arms or legs, or to feel them injured, and be able to hear sounds or smell scents which are perfectly beyond the range of his senses when in his normal state, and there are also occasional instances of extraordinary increase of the power of natural vision. In this state also it

may be that the normal cerebral balance is so disturbed that, though the memory remains entire, the perceptions of the person are more or less subjected to the assertions or suggestions of another. Thus, if the operator declares that his subject is blind or deaf, he would instantly lose the faculty of seeing or hearing; if he insisted that his subject was a dog or a horse, he would feel himself to be a dog or horse, at the same moment remembering who he is and how he is influenced. A person in this state may be compelled to feel whatsoever the operator tells him to feel; to taste, smell, hear, or see in obedience to his command; or he may be deprived of any one of his senses; or have his volition and power of motion paralyzed at the desire of the operator, and these several effects when induced, may remain persistent until purposely dispelled by a word or act of the Hypnotizer.

There are a variety of other phenomena occasionally (one or other) seen to occur in persons who are Hypnotized; some being presented far more frequently than others. They may be briefly described as *community of sense*, that is, when the subject tastes, smells, or feels whatsoever the operator tastes, smells, or feels. *Cerebral sympathy* or community of thought, when the subject perceives the thought, or comprehends the silent and unspoken wishes or commands of the operator. *Transposition of sense*, the subject having sensuous perception not by the accustomed organs of sense, but by some part of the system which now performs an office quite out of the customary use of its function; thus the patient may see, or smell, or taste, or hear only in close vicinity with an epigastric or abdominal ganglion, or even with the tips of his fingers or toes. *Hypnotic phantasy*, in which the operator causes his subject to taste, see, feel, or hear when there is nothing awakening or exciting the senses in the normal or customary manner, that is, nothing to be

seen, felt, or heard—the senses being excited either by a silent or unexpressed desire or wish formed mentally, or a command or suggestion uttered vocally by the operator. *Phreno-Hypnotism*, by which the phrenological organs of the brain may be individually excited into activity by pointing or pressing with the finger over their locality, and the truth of phrenology be thus proved to absolute demonstration. *Hypnotic dream*, when the subject (the eyes being either open or shut) mistakes his own identity—or that of other persons—or of places—or believes himself to be in places and amongst persons and circumstances which have no existence but in his imagination. A *Hypnotic promise* is a promise made by a sleep-waking person; it may be forgotten when the promiser is awakened, but will nevertheless be performed. *Hypnotic traction or repulsion* is when the subject is drawn towards or driven from the operator by gestures or motion. *Hypnotic attraction* when the subject, during his sleep or state, cannot bear the absence of the operator. *Cross Hypnotism* is when two or more persons have influenced a subject at the same time. *Hypnotic isolation* is evinced by the Hypnotized subject when he cannot hear any person but the operator, and can in general only see persons or places in obedience to the operator's wishes. *Rigidity* is when the arms, legs, or trunk lose feeling and motive power, and becoming stiff, cannot be flexed until dehypnotized. *Catalepsy* when the limbs or body lose feeling and power of motion, but can be flexed or straightened and remain so until the operator changes the position. In artificial or Hypnotic catalepsy we may see this cataleptic condition of the limbs presented without any general catalepsy being induced; we may designedly produce local catalepsy as we may local rigidity by operating on a part of the body only. When the condition is general, it is developed in the

Hypnotic sleep—Hypnotic waking—or sleep-waking states; that is to say, the conditions of one or other of these states is accompanied by the cataleptic condition. There is another condition of the limbs sometimes and not unfrequently induced by Hypnotism, a condition the extreme opposite of rigidity—namely, *extreme flaccidity*—in which no power or tone whatsoever is left in the muscles; in this state, but for the osseous structure of the system, it might be bent into any form as if the muscles were merely skeins of silk or cotton.

However wonderful and extraordinary these phenomena—and particularly some of them may appear to the spectator or investigator—we beg the reader to view them only as natural phenomena;—they are not—no, not one of them—*super-natural*. Each and every one of the states and conditions just briefly described, may occur, and does occur, when the subject has never been subjected to any Hypnotic influence or operation. They are all consequent on some disturbance of the normal or natural equilibrium of the brain and nervous system; and are frequently presented as symptoms of various nervous disorders. The disease characterized by medical nosologists as hysteria (a vilely-bad name for the disease because young men are subject to it and women also whose organ involved in the nomenclature is not at all deranged) abounds in manifestations of these kinds of phenomena. Hypochondriasis is merely a disturbance of the cerebral equilibrium,—so also are many forms of insanity;—they are diseases when we cannot ascertain how they are caused or cannot reduce them at pleasure;—they are Hypnotic states when we produce them artificially by our Hypnotic influence and dissipate them by removing it. Catalepsy and trance or the analogues of the *Hypnotic deep sleep*; somnambulism of *Hypnotic sleep-waking*; various forms of spasms,

or paralysis—states resembling those of our *Hypnotic waking state*—all are seen to occur as diseases of the brain and nervous system naturally, or without being the result of any known or designed agency.

Even clairvoyance, the power of seeing absent and distant persons, things, or places; the power of perceiving the thoughts of others;—the power of knowing that which belongs to the past;—the power of prophecy or foreknowing that which will happen;—and ecstasy;—each and all have occurred and been observed in persons who have *never been Hypnotized nor subjected to any designed process leading to their production*;—these states have been presented as abnormal states and diseases being just as much diseases as small pox or fever.

Ether—chloroform—nitrous oxide—electricity—the magnetism of steel magnets—the odic force of chrystals—sundry gaseous vapors—alcohol—opium—henbane—stramonium—Indian hemp—and various other drugs and natural agents—also violent nervous and mental shocks and emotions may and do sometimes cause such disturbance of the brain and nerves that some states, similar to those induced by Hypnotism, are seen to result as the necessary consequence of this disturbance.

By staring intently at any small object held above the eyes, as in Mr. Braid's method of Hypnotizing; or held in the hand, as in the American plan of Hypnotizing,—called absurdly enough "electrobiology"—sufficient disturbance of the cerebral and nervous equilibrium may be caused to produce states of the like kind to those described as Hypnotic states, in which states, also, analogous phenomena to Hypnotic may occur spontaneously, or be induced by the Hypnotic influence of the operator;—or even by suggestions or assertions addressed to the imagination of the subject by him.

It may, therefore, be accepted that the various states and phenomena which have just been briefly described, are peculiar abnormal conditions of the brain and nervous system which can be induced by Hypnotism—or by other agencies having no relation to Hypnotism—or may come on as it were spontaneously—the exciting force or agency being unknown; or from a known cause, as fright, mental emotion, disease, or medicinal agents—consequently that these states are neither miraculous nor supernatural—but purely natural.

There are several works on Hypnotism and physiology in which more detailed and copious information about these curious states can be found;—the writer has endeavored to give a brief, but sufficiently plain, description to enable either of them to be recognized as a distinct state, should it occur during the treatment of a case by Hypnotism. The phenomena of one decidedly-marked state must not be sought for in another decided state. This is a blunder constantly committed by inexperienced persons who know no better, and by medical men who ought to know better, and would know better if they would fairly study the subject.



Hypnotic Curative Agency.

CHAPTER XI.

"Hail, then, with gladness what may soothe the aching brain to rest;
And call not impious that which brings a blessing and is blest.
The gladden'd soul re-echoes praise where'er this power hath been;
And what in mercy God doth give, O! call not thou unclean."

THE great and most useful fact of Hypnotism remains to be considered—that the Hypnotic force, agency, or influence is a curative force, agency, or influence;—and that it can and does cure all curable diseases of whatsoever kind, *provided they appertain to cases requiring medical treatment.*

We do not include those cases which require surgical treatment.. *Hypnotism* is not a *miracle*; therefore, Hypnotism alone will not reduce a dislocation of the shoulder, or set a broken leg, or extract a carious tooth;—but although it will not enable a patient to dispense with the surgeon, it will greatly assist him in his operations and manipulations and render some operations possible (as reduction of hernia), which might be impossible without it. Hypnotism subsequently to a surgical operation may greatly facilitate the recovery of the patient;—and where the deep sleep or insensibility to pain can be induced, the patient may have the blessing of undergoing a necessary operation without experiencing any of the agonies which must otherwise be endured. Whensoever Hypnotism accomplishes this—it is done safely

and beneficially to the patient;—when it is effected by chloroform it is done at the hazard of the patient's life and the risk of inflicting some constitutional injury.

Before we endeavor to show how the Hypnotic agent cures disease—we may perhaps be allowed to speculate on what constitutes health and what disease, and what the Hypnotic influence is.

A man is in full health when every organ in his body is capable of duly performing its assigned use: doing neither too much work nor too little work: but just fairly and equally sharing its own task in the general labor required from the commonwealth of organs and doing this also at the proper moment, working when its proper turn comes; each organ being sound and perfect in its structure and every vessel, fibre, tissue and atom, perfectly and properly constituted. Disease is just the reverse of this picture—we have organs either imperfect in structure and unable to perform their functions in consequence of such imperfection—or we have them, although not structurally altered—incapable or refusing to do their fair share of the general labor—or doing too much—and doing it at wrong times—and thus disturbing the general harmony of the commonweal. Structural disease, unless congenital or from some accident, rarely exists excepting as the consequence of a previous functional derangement. A question may arise here—What causes functional derangement?

Functional derangement is a disturbance of the power, force, or agency which acts upon organs and makes them work. To understand the subject clearly we must endeavor to view the active agency or moving power as an entity, separate and distinct from the passive recipient or organism to be acted on. We shall not obtain much help by studying the subject in the method which authority ordains in medical

schools. Hypnotism, or some analogous science, must be admitted and used as instruments of investigation before either physiologists or pathologists will be able to obtain a masterly view of a human being as a whole, or comprehend fully the laws on which depend his health and disease. Supposing that an anatomist-physiologist—a microscopist-physiologist—and a chemist-physiologist were determined by the aid of their general and particular knowledge to analyze a man thoroughly and make plain the whole matter. They catch a live man, weighing 150 pounds we may say—and as a preliminary step in their investigation they give him a dose of prussic acid, or take some other means of suspending the action of his heart—the anatomist then does his work—and shows bones—blood vessels—nerves—membranes—muscles—tendons—cartilages—fat—and a membrane investing the whole, namely, skin. He shows heart—lungs—stomach—liver—and various and numerous other organs in the body, the use or functions of each and the healthy character of its structure he determines as a physiologist and pathologist. He shows a brain—spinal chord and system of nerves branching off in every direction, going from the brain as an imaginary center to every one of these organs, to the extremities, and the whole skin as a circumference. The microscopist shows that these nerves, even the most minute, are tubes and a rational inference follows that being tubes they were intended to contain and convey—his instrument discovers the mechanical structure of the blood and other fluids in the system and the radical molecules, or germs from which all organs and tissues are developed. The chemist takes up the analysis where these leave it and reduces the whole to separate portions or component elementary principles, called hydrogen—oxygen—carbon—nitrogen—calcium—phosphorus, and small parts of sundry other elementary principles

which need not be here specified, but which altogether weigh 150 pounds;—the exact weight of each, the proportions in which one combines with another, and the character of every resultant combination are next duly eliminated, arranged, and tabulated.

Weary and tedious—mentally exhausting and sensationally disgusting—has the task of these deep searching physiologists been—the reward of their labors remains to them—they have analyzed a man!—they now know all about him!—and their knowledge will be set forth for the good of the human race, for this when combined with the learned contributions of fellow-laborers, morbid anatomists—pathologists—therapeutists—nosologists—pharmaceutists—and sundry other—*ists*—must furnish such a battery of medical science to bear upon the subjects of human health and disease—of the composition of a man and his re-composition—of the wearing out and the renewal of his tissues and organs—of the nature of healthy structure and of unhealthy structure—that disease will no longer have a chance of establishing itself in the system. If it attempts to invade, instantly the physician's battery is set into action and the disease annihilated. Is this the fact? Have the researches of our physiologists enabled medical sciolists to establish a perfect system of healing by which they can comprehend and absolutely master disease? Experience cries, No!—we are very little in advance of the physicians of two thousand years ago in this respect. Is our supposed scientific investigation then useless? Not so!—it may be worth the labor spent, it is well as far as it goes, but it is not all, it is not enough—our physiologists have been analyzing a *dead body*—not a *living man*!

The nerves which the microscope show as tubes meant to contain and convey something—certainly lost the fluid which must have circulated through their ramifications when the

anatomist stopped the action of the heart—for he saw it not when he divided a nerve—the microscope could not detect it;—there was no trace of it discovered by the chemist;—there was no evidence of its presence, it had therefore already escaped if it ever were there. Although the physiologist has not seen this power or fluid he rationally infers its existence as derived from the brain, and he also knows that its operative energy or force is antecedent and necessary to the functional activity of an organ, for if the nerves which convey it from the living brain are divided that organ no longer performs its function.

It signifies not by what name we call this force; we are not sure that it is either electricity or magnetism—but nervous force or nervous fluid, the common names by which it is designated are not misnomers and we may, therefore, retain them when alluding to it.

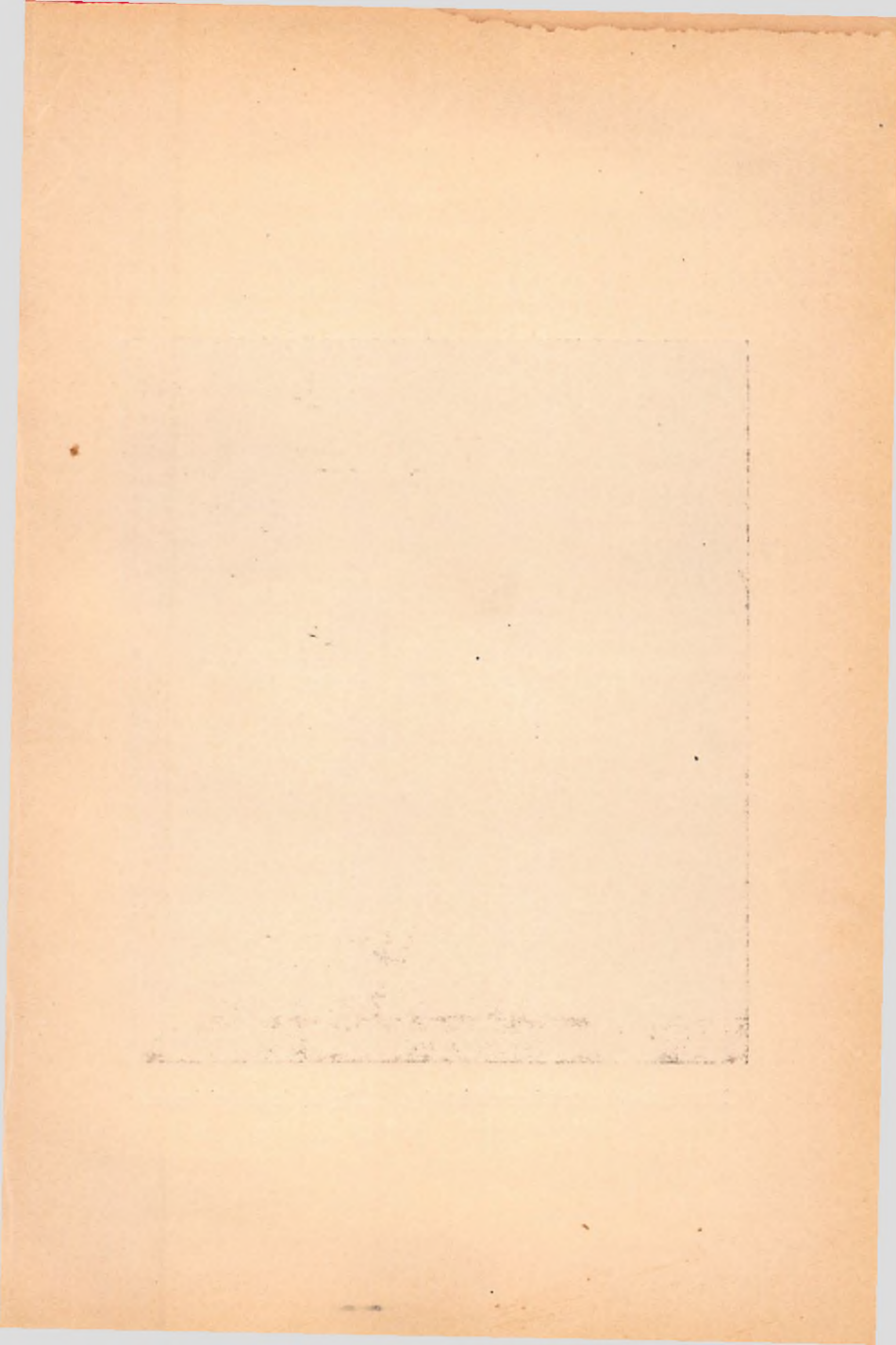
As the integrity of structure depends on function and the integrity of function depends on the nervous fluid, we may readily believe that the power which can control this nervous fluid in an individual is a power competent to regulate his disturbed functional action and also to modify structural derangement to a greater or lesser extent.

It therefore follows that this power properly directed is an agent by which diseases may be cured.

To operate on the nervous force of another by our own nervous force is to exercise the Hypnotic art.

The nervous force appertains to a living man; it is not to be found existing in a dead body; if a philosopher would understand either its origin, nature or laws, he must study it where it is, instead of seeking to observe it where it is not.

This study leads us directly away from an investigation of the gross ponderable material elements of the body, although organized, to a consideration of the imponderable





Nurse, father, mother and baby. (Hypnotized subjects.)

forces which organized it and which, operating upon or through the nervous fluid, maintain and conserve it as an individual organic existence.

Here is a large field of labour and plenty of room for many workers, Those of strict integrity, capable of keeping the paths of spiritual virtue; also of guarding against the allurements of easy popularity and worldly gain, will ever be welcome, and we are heartily glad that our humble efforts have caused many noble-minded fellow-workers to arise, and help save those around us afflicted with physical and mental diseases; often aggravated by poverty, and, as a consequence, enduring every privation in squalor and wretchedness.

To save such, as we understand it, is to make them hopeful and healthy; to lead out their spiritual aspirations, and to educate them to a proper understanding of the primary laws of life. It is blasphemous to assert that disease is sent from God as a punishment.

Is it not rather the rod impartially employed by outraged Nature to warn the disobedient that they must not, whether from ignorance or sinful neglect, disregard her laws for the regulation of health? Exhortations to humility and contentment, under our present circumstances, must miserably fail. Mankind will exhibit these qualifications when made wholly spiritually as well as physically.

These Ideas have been arrived at as the result of sixteen years' actual experience in the health reform movement. Beginning with the water cure, the writer has progressed, as it were, through all the phases of bathing and dieting and exercising, until so strong had his convictions become, that hygienic and hypnotic treatment incorporated several systems, each of which has proved itself valuable in its place, and that the true ideas of treatment had not heretofore been fully and fairly advocated.

The Science of Hypnotism.

CHAPTER XII.

"To show the world what long experience gains,
Requires not courage, tho. it calls for pains."

Of all subjects worthy the pursuit of a philosopher this subject is the greatest, because it necessarily, if the investigation be pushed to its higher development, leads beyond the immediate operation of the nervous fluid on the material organism to a search after the principle which not only creates but conserves; to a consideration of that principle, which although plain and evident as to its existence, is still secret and unknown as to its essence and derivation, unless man will consent to accept the truths of Theology and Divine Revelation as evidence to lead him on when all material science leaves him off.

Although we admit that the nervous fluid which is supposed to be secreted in the brain, and conveyed and circulated to all organs and tissues of the body by the nerves is the immediate cause of functional activity, it does not follow that the nervous fluid is the principle of life.

Some philosophers have treated life as a product of functional power which cannot or must not be considered, even abstractedly, as distinct or separate from the living

organism;—they make structure and functional power the antecedents and the principle of life their consequent.

If the master spirits of this school could develop by synthesis not only the whole elementary composition of a man, but the forces which maintain him in activity and preserve him from decay; that is, if they could create a man out of the material elements which constitute his material body, and then add the living power which organizes and maintains the existence of the organism; if they could accomplish this, we must concede that they have established their doctrine; but all reason and experience lead us to believe and know this to be impossible; and science teaches us that, however well it may understand the mechanism of the human machine, it cannot by aid of scalpel, or microscope, or laboratory, detect the human steam which impels it. We must either accept the belief of those who ascribe the life-principle to the Deity, as being an emanation of his spirit; or be content to deny its existence as a principle; or confess ourselves in ignorance, without tools or instruments with which to continue the investigation and enlighten our ignorance.

The writer, individually, at once avows his belief and acceptance of the doctrine as taught in the Holy Scriptures, that the "Lord God formed man of the dust of the earth," that, doubtless, implies of material elements—and then "breathed into his nostrils the breath of life, and man became a living soul;" that is, his organs then commenced their functions—in consequence of receiving this divine afflatus—and thenceforth he possessed individuality, or separate entity, by means of which he became and remains a distinct portion of the universal whole.

Investigators are just left in this position—they may accept this doctrine, or deny it. Those who accept, avow that they see no other way in which man could have come

into existence, unless, by and through the creative fiat of Divine and Almighty power—they cannot imagine that the earth always existed never having had a beginning—and that man originated in some polype, which, advancing into a more perfectly and more highly organized form ascended by successive gradations into a monkey—that the monkey ultimately lost his tail and became man; to them it appears far more rational to admit a Divine Creative Power, and that man exists as a material image of Him—created by Him—and conserved as a living organized existence by the active force of the Divine Life, of which man is still, daily—hourly—and momentarily an unconscious and passive recipient.

Philosophers who refuse to admit the Mosaic account of man's primary creation should not stand by—avow their ignorance—and ridicule us for our faith, but boldly show us our error—and plainly demonstrate to us such a solution of the problem as will teach us clearly how man came into existence. Until they do this they virtually confess, "Man exists—but how he came into existence we know not," with which they meet our avowal, "Man exists—and how he came into existence we do know by Divine Revelation."

For Hypnotism, it is especially advantageous and convenient to assume the truth of man's creation as set forth in Genesis—because it leads us to the perception of the life-principle as a gift from the Deity of his essence—afflux—or emanation—that is a gift of something much more refined than gross matter—more potent, being the moving power, instead of the passive recipient of power to be thereby moved—a power so much superior to and elevated beyond the material forces which man can evoke and control—that we are induced to assign to it a higher state of existence as its derivative and express that state by the word spiritual—implying thereby that it is superior to material or ponderable

matter existence, and subject to different laws.

Certain facts of Hypnotism are constantly forcing upon the observation of its votaries phenomena which are not to be explained by referring them to any of the known and ascertained laws of matter. We are compelled, by the evidence of our senses, to receive the truth of the facts—and must either be content to accept them unexplained, and retain them unexplained, as being incapable of explanation—or admit some hypothesis which shall serve to explain them. The first course is easy, but not philosophic; the latter compels us to assume new principles or forces as existing in nature, or to give new directions and potencies to the already acknowledged principles, as electricity, magnetism, etc.; or to fall back upon revelation, and admit spirituality.

If we assume new principles or forces as existing—or extend the powers of our acknowledged imponderable agencies we are bound to show that they are sufficient to accomplish the phenomena to be thus explained, and to do this the powers which are assumed become of such character that they will bear the impress of spiritual rather than material agencies;—for they must be nearly, if not quite, identical with the spiritual agencies which are declared to exist by Revelation.

If, on the other hand, we accept the existence of spirituality as superior and antecedent to materiality in accordance with the teaching of Divine Revelation, we may also admit that matter is dependent upon spirit for its forms, forces, and affinities, or the relation which any one atom bears to every other atom. We may admit that the Divine Intelligence which created material forms from chaotic elements still exists and preserves that which he has created; that this preservative influence is an active force ever compelling or coercing every form of matter which merely exists as a

passive recipient thereof—that the Divine Will and active force is the primary of all other forces, and acts on matter through mediums or subordinate forces—as heat, light, electricity, and many others which are probably unknown. We may also perceive that the primary active force is general and special—general in impressing on matter certain forces which give to it properties and powers—and special when it organizes matter and becomes the principle by which the general forces impressed on matter are for a time suspended or coerced into submission to it. This special force or power is the life-principle, which organizes both vegetable and animal kingdoms, and maintains their organic existence; when this is withdrawn, the constituent atoms become immediately subject to the general force which disorganizes.

If we receive the teachings of Divine Revelation which are in no wise opposed to any merely human science, because they do not contradict human knowledge but only explain that which cannot otherwise be explained, we may be able to conceive or comprehend that the spiritual power, although superior to matter or the receptacle of that power, may nevertheless act through sequences upon it, every circumstance being a subsequent depending on its antecedent, and every antecedent being also a consequent or subsequent of a previous antecedent until we ascend to the Divine Power as the primary antecedent. This progression of cause and effect takes place in accordance with or in obedience to fixed laws;—the harmonious whole arising therefrom is “God’s Providence,” or “Nature” (whichever you will, for they are the same). Thus the activity of spirit or spiritual forces is *not opposed to nature—is not unnatural—is not SUPERNATURAL*; we may doubt the propriety of at all admitting the word supernatural in connection with any entity or existence in this material world. Nature or that which is natural is

God manifest and operative in His works. The Deity is the only supernatural or superior to natural. Nature in this material existence is the resultant of spiritual forces operating on material recipients; and the life after death, although no longer material, cannot be considered unnatural.

It is probably unnecessary to push this theme farther; we trust the reader may be disposed to grant or make the admissions required, for unless they are admitted, we see no possible way of explaining sundry Hypnotic facts and other natural phenomena. If we admit that life is a power or principle emanating from the Deity, we may not find it hard to admit that man's life is spiritual—is akin to the Divine nature in essence—that man is a “spiritual intelligence served by material organs.”

A tolerably definite idea is held and prevails as by instinctive apprehension amongst all races of men of the nature of spirituality or spirit. If we admit spiritual existence, and form some idea of spirit as an entity or individuality, associated with material entity or individuality, and thus jointly constituting a living sentient and reflecting being—admit that the material part has no power of acting *per se* on matter, but that all action is of the spirit by and through the material organism—admit that spirit acts upon matter through media less gross than matter, namely imponderables—admit that spirit is capable of acting on spirit without being subjected to the agencies which coerce matter, as cohesion, gravitation, affinity, form, etc.—admit these propositions, (which are more or less common and instinctive to a majority of mankind) and there need be no difficulty in explaining, and therefore rationally believing the most startling and otherwise inexplicable facts of Hypnotic science; refuse to admit, and we shall find no theory of electricity, of vibrations of universal ether, or of odic force, or any other

theory based upon the known action of these agencies or forces, sufficient to explain certain facts which all Hypnotizers of experience are compelled to believe; we have nothing left us but to acknowledge the facts and declare ourselves ignorant of their causation.

Philosophers accustomed to investigate the properties of matter, its mechanical forces, its chemical affinities, its relations of attraction and repulsion, become, from the habit of demonstrating the truth of their propositions by experimenting with material instruments or agents, on material tables; and in material apartments, indisposed to admit any truths which cannot be proved by their accustomed methods of investigation, and thus it is notorious that no class is so prone to deny Divine Revelation and become Atheists, or believers in nature devoid of spirituality—as men deeply learned in the physical sciences. There is not anything amongst Hypnotic phenomena which is opposed to the ascertained knowledge and facts of natural philosophy; truth can be but one whole, therefore any one portion must be capable of “dove-tailing” into some other portion; philosophers cannot accomplish this dove-tailing, simply because they have not the whole or every part before them; forgetting this circumstance, they get rid of the new fact which they cannot fit into their old facts by rejecting it as a falsehood.. Thus the facts of Hypnotism which do not neatly join into the present state of their knowledge are declared impossibilities and absurdities.

Many of the Hypnotic facts are capable of being explained by laws based on, or in accordance with, the accepted truths of physical science, such as electricity, magnetism, heat, light, nervous aura, states of brain or disturbance of nervous equilibrium, a universally pervading ether capable of receiving and repeating distinct vibrations, etc.; but we

must also allow that sundry phenomena do occasionally present which cannot be thus accounted for; as an instance, we adduce the fact of pre-vision or prophecy not arrived at by rational inference, but by purely instinctive perception.

The power of Hypnotizing a person at a distance of many miles, of clairvoyant's seeing persons or actions clearly at a distance of many miles through walls and all intervening obstacles, of post-seeing that which has been done at some antecedent period and is now concluded, may be possibly explained by referring to some of the known influences just named, or by some which are generally accepted as probable, such as the theory of etherial vibrations and cerebral sympathy; but what laws of cerebral sympathies or etherial vibrations can explain rationally a fact of prophecy or power of foreseeing the future existence or occurrence of some circumstance or event for the rational inference of which no possible data could exist. That which has not happened cannot cause any etherial vibration; as to cerebral sympathy, will the philosophers who use the term explain its causation, or if they deny man's spiritual entity, explain how two far-distant brains can influence and operate on each other?

As we have addressed ourselves to believers in Hypnotism, we do not meet the query or quibble—is the power of prophecy a fact? excepting to assert that it is—not only of our own personal knowledge, but on recorded testimony which cannot be reasonably or honestly rejected. It is, however, a rare power, and one not to be called forth at will, or commonly or frequently evoked.

It is because of the existence of peculiar phenomena which are not naturally to be explained by supposing them to depend on known physical laws and influences—that we have endeavored to show the existence of a principle in man, which, as an entity, is distinct from matter and its proper-

ties. We have tried to prove that life must necessarily be such an entity—that the assertion of Divine Revelation as to its being a principle breathed into man by the Deity, and consequently a portion of Himself, is perfectly reconcilable with the fact of man's existence as a living being—that physical science cannot disprove this assertion, though many of its disciples have denied it—that if we admit life as a distinct spiritual entity individualized in each individual being, we admit in accordance with Revelation that man has a soul or spirit which is not material; and if we admit these propositions it is not unreasonable to believe that it is this soul or spirit which thinks, and reasons, and acts—using the organs of the material body and agencies of the material world, when it designs to act upon ponderable matter, but capable under peculiar conditions of being partially withdrawn or detached from its associate matter, and then having a power of acting without being subjected to the coercion of mechanical forces or material laws—*matter being a mere vacuum when spirit desires to act upon spirit*; that is, having a foretaste of the powers and privileges which natural and revealed religion accord to spiritual existence.

Although we do not hesitate to make this admission, and to allow that some of the rare, or as they have been termed “transcendental” facts of Hypnotism, are not to be accounted for by any hypothesis which rejects the spiritual element, we do not assert that the general Hypnotic phenomena and Hypnotic action are spiritual in any other respect than we would assert of all human rational action. If we allow that a few of its phenomena are dependent for success on the temporary predominance of the spiritual element over the material, we do not thereby admit them to be supernatural or unnatural. We have already stated that every peculiar phenomenon induced by Hypnotism may and does occur

without any Hypnotizing, even to phenomena of the most extraordinary kind, such as the power of seeing at a distance and of prophesying future events. These phenomena depend on some abnormal state of the person who presents them and will be developed, if the peculiar state exists, howsoever it may have been induced; and as already asserted, Hypnotism is only one amongst many agencies by which such states can be brought on.

It is the comparative unfrequency of Hypnotic phenomena which renders them apparently so wonderful that people first disbelieve their reality, and next attribute them to Satan as the results of demoniacal possession. If we would only view the matter closely and in a truly philosophic spirit, we should perceive that there is after all, nothing more wonderful or mysterious in a fact of clairvoyance than in the operation of the electrical telegraph—nothing more startling in a cure of disease by Hypnotic agency than in a purgation effected by a dose of jalap. Some medical philosophers affect to sneer at Hypnotism and its effects because they do not see the active power or force which causes them, but they can certainly see the Hypnotizer if they will only open their eyes; they cannot (open their eyes as widely as they will) see the power, force, or purgative property of a dose of jalap; they can only see the drug or ponderable matter with which the property is associated; the purgative property is the spirit of the drug—it is a dynamic power, having a specific dynamic effect on certain forces in the animal organism; why should a stomach quietly accept and digest a piece of bread and instantly reject and eject a powder of ipecachuana? We reply, there is a property associated with one which exists not in the other. Is there a microscope which can enable us to see this property? It is not to be seen with material eyes, the property not being material; its

existence can, however, be comprehended by the mind which is spiritual. Who can see the life of an egg or the life of an acorn? Unless its development in the chicken or the oak assured us of the fact, we should be ignorant of its existence; reason convinces us that the egg or the acorn had a living principle connected with it, or no fowl or no tree could have been produced. A powerful shock of electricity passed through the egg or the acorn would have destroyed its vitality without causing any appreciable change in structure or weight, and then we might place the egg under a hen and put the acorn in the earth and wait in vain for hatching or germination; the life-principle gone, the general forces operating on matter immediately are in activity, and disorganization succeeds. It is the presence of this life-principle alone which constitutes the difference betwixt organic and inorganic forms of matter. This principle which organizes also preserves the organization, by keeping the general forces of matter in subjection, and the relative degrees of potency with which it is enabled to maintain its superiority over them constitutes the difference betwixt health and disease. During the life of every organism, whether it be of a man or a cabbage, there is a struggle seemingly going on betwixt the active forces of matter and the active forces of spirit. Spirit or life can only remain associated with matter subject to fixed conditions; cut off the head of a man, and spirit can stay no longer; cut the cabbage away from its tail or root, and its life soon ceases; in either case we have assisted material forces to triumph over spiritual. The absolute withdrawing of the spiritual force forms a part of the fixed laws of creation; the cabbage lives its assigned period and then dies, whether we will or will not; strive as much as we may to subdue the material forces which seek to destroy it, the cabbage dies; we may pickle it and arrest the progress of

decomposition, but we cannot pickle a living cabbage and thereby maintain it as a living and growing vegetable for as many years as we choose to maintain it in pickle. This same remark applies to man; do as we will, at a determinate period he dies; we can no more keep him living by physic than we can a cabbage by pickle; the ultimate duration of the period during which his spiritual forces shall rule over the forces of his material atoms is determined. He who gave these forces subjected them to His laws; the spiritual force or life-principle of man determines the condition of his material atoms, but the spiritual force of the man is dependent on and subject to the power of his Creator.

Although man cannot maintain the association of his spiritual principle with his material atoms beyond a certain period, he has the power of attaining the full period or otherwise vested in himself by possessing, in virtue of his spiritual principle, not only an innate power of coercing and resisting the activity of material forces, but also the capability of attaining a rational comprehension of the nature of these forces, and the means by which the peculiar activity or force of one material agent may be made capable of neutralizing the detrimental activity of some other material agency. The innate power is the "*vis medicatrix naturæ*;" the acquired power is the science of medicine. When we endeavor to subdue disease and restore to health by aid of medicine, the physician's object is to destroy or subdue the disturbing force of some material agent by the active force of another material agent, and thus leave this "*vis medicatrix*" of the patient to perform its work unmolested by other forces; but when we endeavor to restore to health by Hypnotism, we endeavor to reinforce the curative force of the patient by imparting to him a dose of our own curative force, we endeavor to restore any disturbed equilibrium or regulate any want of harmony in the

action of the patient's own nervous fluid, by acting directly on it with the controlling power of our own nervous fluid. When the conditions necessary to success exist between the Hypnotizer and his patient, the former becomes a spring or reservoir of life and health for the latter, and his Hypnotic operations are the means by which it is transferred or pumped in. The operator also exercises a certain amount of control over the nervous state of the patient by the power of his volitions and manipulations; and he is able to take away from the patient a peculiar diseased nervous force, life-principle, or animal spirit, (we are at a loss for a suitable name to designate it by) which always exists in connection with the material atoms of a living body when disease exists.

The writer has been striving to show that the material ponderable atoms of a human being are distinct from the life-principle which is associated with them—that the latter belongs primarily to the spiritual state of existence—the former to the material world. The animal spirit or life-principle does not exist alone in the brain, heart, or lungs of a living being—it pervades the whole structure; every bone, tissue, fibre, nerve, or blood corpuscle containing its animating principle.

Now, if we will suppose, for the sake of illustration, that the animal spirit or life-principle of a living man could be seen in a darkened chamber as a luminous ether or agent—the material atoms not being visible—we must necessarily still see the form of the man, and see not only the external but the internal of that form—wheresoever life existed there would be its visible manifestation.

We all know that there are various degrees of health and strength, and varieties of form, complexion, and temperament existing in any given number of human beings; it is reasonable to presume that these variations are caused or

accompanied by some analogous alteration in the life-principle—that the luminous appearance of this principle when existing in a strong, healthy man, would differ from that existing in one worn out by suffering and disease.

If we can admit the possibility of this difference existing, we may easily admit that where a local disease exists it may be perceived by a difference of luminous appearance in the diseased organ or part, as compared with its natural or healthy appearance.

We have put forth these propositions as probabilities which may rationally be admitted; we might have taken other ground and declared them to be positive verities. Many persons when Hypnotized and in the sleep-waking state, and some few who are not Hypnotized but remaining in their natural condition, can see this luminous appearance. They describe it as being different in brightness or intensity and color in nearly every person, few, if any, being absolutely alike. In some it is nearly white and very bright, in some blue, in others grey or red, and the colors vary also in intensity, appearing darker or lighter in different individuals. When a person is in generally bad health, the light looks dark, faded, and dirty all over him; where disease of a local character exists its locality is marked by the appearance of luminous dirt. When a healthy operator Hypnotizes an unhealthy subject, these sensitives perceive the bright light of the operator pass into the patient and dispel some of his dull or dirty looking light, by driving it out and taking its place; where the operator makes tractive passes over a diseased locality they perceive the dirty influence leave it and follow the hand making traction.

Another curious fact is connected with this curious part of our subject—namely, that if a Hypnotizer who is withdrawing diseased influence or dirty life from a patient should

happen to throw it upon another, it frequently follows that this person experiences some marked and striking symptoms of the patient's disease. If the person who is the recipient be strong and healthy, he may not feel inconvenience from it, or if he does, it soon passes away; but if the person be delicate or predisposed to the disease, this influence will be as much a cause of the disease being transmitted, as the contagion or infection of small-pox or measles is a cause of their spreading or increasing. An experienced Hypnotizer generally feels this bad influence; it causes sometimes pains, irritation, numbness—sometimes a feeling of having dirty hands; and if it be not well shaken off the hands, or the hands well washed during a Hypnotic operation, he may return the influence to the patient, and thus be doing and undoing—the patient feeling relieved during the first quarter of an hour, and then becoming worse again.

This peculiar principle is not specially connected with some diseases only, but exists in a marked character with all diseases; although the effects of its reception by a subject are not equally marked. Thus the diseased influence associated with cancer, one of the blackest and dirtiest which the sensitives see, may not produce any perceptible effect, whilst the influence attending acute rheumatism will generally cause rheumatic pains to be experienced by a very large proportion of persons. It is quite probable that if the "cancer dirt" were frequently and regularly thrown on a delicate person it would eventually induce cancer.

As these pages are addressed to believers in Hypnotism, we request them to accept a repetition of these facts, *viz*:—that the life-force, principle, medium, or agency, (call it by whatsoever name we may) is seen by persons who are sensitives naturally or who become so artificially, and that from its appearance we may judge in some degree of the state of a



Sewing test—showing Hypnotized subject with ear, cheek and tongue sewed together.

patient as to his health or disease. Also that this dirty or diseased principle or agency can be drawn away by Hypnotic tractions or be driven out by forcing in the bright healthy life-power of the Hypnotist; or be driven out and drawn away by a conjoined action of pumping in good and then drawing away and dispersing the bad—that the effect of removing this diseased or dirty-looking influence from a patient and replacing it by healthy influence is a relief from suffering, and that perfect restoration to health can be obtained permanently by frequently drawing it away and replacing it with bright healthy life-power, the patient eventually not making any more diseased influence. Furthermore, that a Hypnotic operator experiences well-marked sensations—as sympathetic pains, or other uncomfortable feelings, when he withdraws this influence—that he may transmit such pains or feelings to persons on whom he throws the influence, and that this transmission will produce a disease in the recipient analogous to that of the person from whom the influence emanated.

Facts concerning the truth of these statements beyond all possibility of disproof are common in the experience of every Hypnotist who has had much practice; the writer could abound in personal instances; they are withheld merely because it is not his design in this pamphlet to address those who refuse their belief in Hypnotic agency, or dispute the facts by which it is sustained. When these facts are comprehended, a new view of disease and its nature is presented to us, many, indeed the greater proportion of diseases common to the human race will be found to exist in the imponderable agent which is seen by clairvoyants and sensitives, and formerly described as the medium by which the spiritual entity of an individual is connected with and able to operate on the material atoms constituting his ponderable entity. When

accidents destroy structure, or there is absolute deprivation of the ponderable elements necessary to make healthy structure from insufficient diet, or when poisonous ingesta are taken in larger quantities than can be thrown off from the system by the conservative force of the vital principle—diseases resulting may be considered as diseases of the material atoms; but diseases of function and of structure not thus caused may be considered as diseases of the life-principle or of the medium or media through which it operates on vitalized matter. A large proportion of diseases, therefore, may be called derangements of vital dynamics, and can only be met and remedied by the imponderable power of dynamic agencies. Let this view of the subject be acknowledged tenable, (we declare it to be absolutely demonstrable as a rational certainty), there need no longer be any wonder felt that the dynamic force of a strong healthy Hypnotist can restore the balance of healthy function to a diseased person, and that if we continue to feed him with healthy life-power, an existing structural disease may be arrested, or even ultimately cured.

We may sum up by stating that Hypnotism cures diseases by the Hypnotist imparting imponderable vital agency from himself to the patient, and thereby strengthening or increasing the vital dynamic conservative powers of the patient until they are sufficiently strong to overcome the detrimental force which causes disease.

It cures by the Hypnotist withdrawing and dispersing the peculiar unhealthy aura or miasm described as dirty light, which ever seems to be associated with disease, and probably prevents convalescence by constantly renewing or reproducing it.

It cures by inducing in the patient some well-marked abnormal state of the nervous system. Diseased states are unnatural states; a diseased state may be cured by artificially

setting up some analogous state. The law being that certain abnormal conditions designedly produced will destroy the persistence of other or similar abnormal states which occur as diseases.

Hypnotic sleep cures diseases by the profound and perfect rest which it affords to the brain and to that part of the nervous system which is included in sensation and volition, without disturbing the functions of the ganglionic nerves, or those which maintain the integrity of the heart's action, and the functions of the stomach, lungs, and assimilating and secreting organs. The functional powers which repair the system are strengthened by it. The activity of organs which impair strength or wear out the patient is subdued, or repressed by it. The depressing influences of moral causes on the system are also suspended necessarily during the persistence of the sleep. The fact is well known that grief, anxiety, fear, anger, and other passions and emotions do exercise a most potent action on the functional powers of a human being, and it often becomes difficult or impossible for the customary remedies or drugs to restore to health, because their forces are constantly overpowered and counteracted by these disturbing mental forces. In these cases the deep sleep induced by the Hypnotist is especially valuable, as it allows time, if sufficiently prolonged, for the preservative and reparative forces of the system to do their work. When mental disturbance of a temporary character exists, a Hypnotic sleep of only five or ten minutes' duration will frequently suffice to remove entirely the morbid feelings, and restore the brain to its state of healthy equilibrium.

The sleep which is induced by the influence of a strong, healthy, and suitable hypnotist can never injure when sleep is requisite; in this respect it totally differs from the sleep induced by opiates or narcotics. All sleep-producing drugs

are poisonous if administered in large doses; we know not how they cause sleep any more than we know how Hypnotism causes sleep; we may consider the sleep induced by a good dose of life-influence a sleep of life, and the sleep induced by the narcotic poison as approximating to the sleep of death.

Having as briefly as possible endeavored to show how Hypnotism cures disease, we may inquire if our readers *can* see anything approaching to miracle in a Hypnotic cure? Instead of being supernatural, cures by Hypnotism are particularly and peculiarly natural, certainly as much or more so than cures effected by the dynamic power which is found existing in medicinal drugs.

There is a natural law existing that all dissimilar electrical states tend to become similar states, if the atoms of matter which are in opposite conditions be sufficiently approximated. The plus or positive state, and the minus or negative state mutually attract until plus and minus cease to exist and equilibrium is established. We know not why this is—we only know that it is. The analogy will apply to two human organisms, one of whom is in a state of health, the other suffering from disease; if they are brought into certain relations to each other, the one who is healthy or in the positive state will transmit his state to the one who is negative or unhealthy until equilibrium is established.

There is a natural law relating to the magnetic forces of steel magnets. If we take a weak or exhausted magnet and make passes over it in one direction with a strong magnet, either by drawing it in contact, or at a short distance, the strong magnet imparts some of its force to the weak one, and thereby renovates or strengthens it until equilibrium is established, or the weak magnet has received as strong a charge as its material ferruginous atoms are capable of retaining. Again, the analogy will obtain as relates to certain Hypnotic

operations—the healthy man is the strong magnet, the sick man the weak one; passes in one direction cause special effects—passes reversed or made in the opposite direction dissipate these effects. Man has also his polar relations—one hand and half being positive, the other hand and half being negative; corresponding to the north and south poles of a horse-shoe magnet.

We see a similar law relating to the imponderable fluid or force called heat. We do not know what heat is; we do not know that it is until we have some experience of its effects; but we do know that if two bodies possessing different increments of heat approach each other, the one which is plus gives off its heat to that which is minus, until equilibrium is obtained. Here again the analogy of the healthy man and sick man, and the return to equilibrium or Hypnotic cure may be urged.

We do not know what electricity is; we do not know what magnetism is; we do not know what heat is; we do not know what the vital influence of a living body is. We judge alone of the existence of these influences, fluids, or forces by their effects; truly! under certain circumstances they become visible—and how visible?—as luminous emanations, aura, flames or light. The luminosity of electricity, heat, and magnetism are not disputed by philosophers; the luminous appearance of the life-power or influence is as easily shown if we use the necessary instruments.

The law of the tendency to states of equilibrium being established as a natural law affecting the three first-named agencies, why should the corresponding law of a tendency to equilibrium under the necessary conditions in respect to the fourth or vital-force agency be considered unnatural?

We may assume that there is some kind of imponderable fluid generated in every living system, resembling the elec-

tric or magnetic fluids, causing heat—being perceptible as light, conductible by the nerves, and existing, associated with every living atom of the living body; the material atoms only having life and maintaining their organic state during this association. This imponderable fluid is probably the medium into which the primary essence or spiritual principle of life flows, and by which it acts on the material atoms. Where this fluid is insufficient in quantity, or is degenerate in quality, the spiritual life is unable to act with sufficient force on the ponderable matter dependent on it for its organic state, hence unhealthy life takes the place of healthy life, the general laws of matter not being effectively coerced by the special laws of vitality. When this force is not equally distributed some organs have too much, some too little of the general supply; the equilibrium of the nervous system on which the harmonious action of its various organs depends is disturbed, and deranged action and disease is the consequence. The Hypnotist by infusing an additional supply of the needful force where it is deficient, or by restoring the healthy balance of force where it is deranged, converts unhealthy states into healthy states, but he no more works a miracle, or does anything which may be considered wonderful, than does the physician who cures by employing some other curative agency. There is only one marvel, one wonderful connected with Hypnotic cures—the wonder and marvel arising from ignorance. The untaught savage or “child of nature” sees a miracle or a work of the devil in everything which he cannot understand; his well-taught, religious, philosophic brother, does just the same. Strange it is that some people are so ready to limit their trust in God’s mercies and extend their credence in the devil’s powers.

Many Hypnotic phenomena are evidently the necessary consequence of a disturbance of the cerebral and nervous

equilibrium, and require no particular explanation; if we admit that the action of the Hypnotist can influence the nervous equilibrium and control the nervous action of the subject, the phenomena or results of such influence follow necessarily, and may be admitted as a matter of course.

The great and preponderating stumbling-block of those who are both learned and ignorant—learned in every-day common-place knowledge, ignorant with respect to Hypnotism—is clairvoyance and its kindred and associate phenomena. This stumbling-block is caused by ignorance of spiritual laws, and consequently the learned in material science or the properties of gross ponderable matter, are the parties ever ready to deny the possibility of its existence as a power. We certainly say that we see with our eyes, hear with our ears, and smell with our noses, but we are in error when we thus express ourselves, if we interpret terms strictly; the eye does not see—the ear does not hear—the nose does not smell—the nerves of sensation do not feel; the perception of sight, of sound, of smelling, of feeling, exists in the brain only; the organs of the various senses and their nerves are only the media through which certain impressions may reach the brain; and the brain as far as its ponderable matter is concerned is unconscious of perception; a dead brain cannot perceive, although a living one can, therefore it is by the life-principle associated with the material atoms of the brain that the brain has perception. We have labored in our former pages to establish a conviction that this life-principle is a spiritual entity in accordance with scriptural authority and agreement with the rational conviction which can hardly fail to force itself on every mind which is not predetermined to reject it—the majority of our readers doubtless require no argument to convince them of this—they believe on the authority and testimony of the Holy Scriptures alone; but who-

soever will admit this conviction, must admit that all perception is spiritual, ideas being spiritually cognized, thoughts having no existence otherwise. If certain vibrations of some imponderable ethereal fluid substance, or waves of our atmosphere, or imponderable emanations from material substances or vibrations or irritations of the vital imponderable element existing in our nerves, are known and admitted as being sufficient to convey to our spiritual principle, through the medium of the brain, certain sensuous perceptions, ideas, or impressions, it by no means follows that these customary organs of sense are alone the only channels through which the living principle of the brain can receive or obtain impressions. The brain and nervous systems, when in their normal and customary condition, receive and convey impressions only through the customary organs, but alter the condition of the brain, that is, alter the normal relations existing betwixt its living and imponderable principles and its ponderable material elements, and we alter its modes of perception and thus it may be and is capable of receiving impressions impossible to it when in its customary state. To see without eyes, or to see, taste, smell, and hear with the nervous plexus of the stomach is certainly very extraordinary; an extraordinary thing may be very possible, although not frequent; but it does not follow that an unfrequent or extraordinary occurrence is a miracle, or is supernatural. To see a man absolutely dead take a pinch of snuff when your box is offered, or to hear him sing a song when requested, would be to witness a miracle, a supernatural act, because a dead man is only dead matter, and we could no more expect conscious voluntary action from a corpse than we could from a gate-post. But the exercise of the clairvoyant faculty is simply an extension of the powers possessed by man in virtue of his spiritual principle or essence.

We know but little of spirit. We know enough to believe in its existence, and that it is not coerced by the material laws of gravitation and attraction—that it cannot be locked up in a closet, or confined by material agencies; we could not defeat death and compel a man's spirit or soul to remain in his body by closing the pores of his skin and the apertures of his body hermetically with a water-proof, fluid-proof, or gas-proof composition. We have no spirit-proof composition to restrain it by. Spirit, therefore, as far as inorganic matter is concerned, is in a sort of vacuum; it has no gravitation, friction, or atmospheric resistance to overcome when it would change its place, and therefore distance and the time requisite to traverse distance are not predicable as regards spirit and spiritual motion.

To a certain extent and under the customary conditions of the mutual relations betwixt spirit and body, the organized matter of the body does seem a restraint upon the motion or powers of spirit; but when their relations are so altered that spirit can obtain a greater or lesser amount of emancipation from its material fetters, then its exercise of perception independently of the material organs of the body is manifested in a state more or less lucid and perfect, and hence exist clairvoyance, cerebral sympathy and ecstasy. In this state, when highly developed, there exists a faculty of instinctively perceiving truth without extracting it from its premises by reasoning (just as some minds jump correctly to rational conclusions) and from this power a knowledge of the past and very exact appreciation of the probabilities of the future is often evinced by persons who are in the suitable condition for its exercise. Very rarely there is seen a real power of prophecy, which is, however, most strictly limited, having relation alone to some particular event; this power cannot be commanded by any human agency or produced at the will

of any Hypnotist. It comes out, as it were, spontaneously and often when unexpected and unsought, and is quite distinct from ordinary pre-vision. Hypnotism, as has already been asserted, is only one of several agents, by which the relations of spirit and matter are produced which seem favorable to the partial or temporary elevation of spirit above bodily trammels; but we cannot reasonably assert that such elevation is a miracle, or is supernatural. A supernatural act or miracle is some act done out of the natural course or order of God's providence; when Joshua arrested the rotation of the earth, or as it is described in the familiar language of the spiritual historian, "commanded the sun to stand still," a miracle was performed by supernatural power clearly; as no power, human or spiritual, save alone the Divine power, could have accomplished such a change in the general laws governing the universe; but there is nothing miraculous to those who believe in the reality of spirit and spiritual perception, in an extension of spiritual perception. Death is a total separation of the spirit from the flesh, but we cannot consider death a miracle—death is an event certain to arrive in due course in perfect accordance with fixed natural laws; if death or the total severance of the ties which bind flesh and spirit be not supernatural or miraculous, why should any temporary and partial alteration of their relations be considered so?

Man, as he exists in his mundane state, is a compound of both flesh and spirit, or ponderable matter and spiritual principle; his ponderable and his spiritual seem to be mutually and equally coercive on each other until their bonds of association are severed as a general law—to this law there are exceptions. Whilst their customary state of balance is maintained, the spiritual only perceives through the organization of the material; alter the balance, and the conditions of perception are altered. In sleep, the state being changed from

that of waking, dreams arise, some ridiculously absurd—some strikingly coherent and rational—some being clairvoyant visions or spiritual perceptions, conveying admonitions and warnings which seem to emanate from a higher or superior state of intelligence. Those of our readers who are Christians and admit the truth of Divine Revelation, are not in a position to deny clairvoyance and prophetic visions as being possible, Sacred History affording abundant testimony of their occurrence. Not anything in that history, nor in any history, nor in our experience, will justify us in concluding that man is now differently constituted from man in the earlier ages; he may have advanced in civilization and have learned much which his early predecessors knew not, and may have much to learn which they did know; but he certainly comes into existence now as he did then; he goes out of existence now as he did then; we believe he is as much favored and cared for by his merciful Creator now as he was then; therefore, we may argue that any power which was ever possible to man is still possible to him as far as relates to the capability of his organization. Warning and prophetic dreams, visions of a spiritual character, and states similar to clairvoyant perceptions are narrated by the sacred historians not as miracles or supernatural, but as common occurrences. Profane history abounds in allusions to similar perceptions, which we are not justified in treating as fabrications; the belief in dreams, warnings, spiritual visions, etc., has never been extinguished in any nation or people; we have, therefore, good and sufficient evidence to justify us in a rational belief that clairvoyant perceptions, prophetic and warning dreams, visions, and similar phenomena are possible, have always been possible, and belong to the class of natural and necessary consequents to certain conditions; and are, therefore, neither supernatural nor miraculous.

Prejudice Against Hypnotism.

"OUR DOUBTS ARE TRAITORS."

CHAPTER XIII.

On first being authoritatively promulgated, hypnotism was pronounced false and absurd by the majority of those who named the subject; this majority has melted down to a small and rapidly-decreasing minority, the medical, which is the principal portion thereof, being hardly a disinterested minority. Among the believers are a large proportion of religious people who, compelled to believe that which they hear asserted and re-asserted on all sides about the wonderful cures and wonderful phenomena of hypnotism, nevertheless reject and repudiate it for themselves and all who are under their influence, or guided by their advice, on the sole ground that it is too wonderful to be the work of God and His Divine Providence—that it is totally beyond the reach of human powers, and consequently can be nothing else than the work and agency of Satan. They endeavor, when told of the good which hypnotism has done for some poor sufferer, to believe that the devil has only aided the patient, that the hypnotizer may ensnare his soul and lead him into atheism and infidelity. Tell them the hypnotizer is pious and a true follower of Christ, and therefore could not desire or contemplate such evil; they are either incredulous, or if they believe the hypnotist honest in intention, they assure you that the devil is deluding him and gradually and silently getting his soul into his dark "*clutches*."

Assertions of this kind are constantly reiterated by sincere and pious people who would shrink from the sin of telling a wilful untruth; and pamphlets are written and published repeating these assertions and vouching for the fact as positive, that all hypnotizers are infidels and atheists, whose principal desire, at the instigation of Satan, is to promote the spread of infidelity and persuade those who trust in them that there is no God—no futurity—no truth in Divine Revelation.

No error towards our fellow man or against society is more common than that of passing an approving or an adverse judgment on a subject without being possessed of the whole of the details and bearings thereof. This is an error not very far removed from a sin, when in condemning a subject, those who advocate it become personally villified.

Our remark applies to many who believing in the truth of hypnotism reject its use, because they heard of some particular instance of its abuse, or perchance finding that some two or three avowed hypnotizers have declared themselves atheists, or have written in a style tending to subvert our faith in revealed religion, immediately jump to the conclusion that all hypnotizers are infidels, and hypnotism a power granted them by Satan, that they may more effectually succeed as his servants. If people read such articles or pamphlets, they may rightly condemn the opinions of the particular writers if they choose; but they do wrongly to assume that their views are the views of the whole class of hypnotizers. Before any of us venture to condemn such a subject as this one in question, we are bound in all honor and fair dealing to our fellow-man, in obedience to that necessity which is imposed by Divine and moral law of ever being guided in our dealings by the spirit of truth—not to pass a verdict as it may be sought for by a hired advocate, but as it should be

arrived at by a conscientious jury; that is, only *after hearing both sides*.

If persons who believe that the hypnotic power and the phenomena and cures of disease which are accomplished by its exercise are, as to the asserted facts, the truth—desire to venture on forming an opinion on the lawfulness or tendency of these facts, they should read not alone that which is published against, but that which is written in behalf of the subject. Perhaps they are not aware that two of the best books in our language written in favor and explanation of it are from the pens of clergymen. Now, if hypnotism be, as is asserted, a device of the evil one to ensnare souls and destroy churches, (for the one must follow if the first succeeds) surely their diocesans would have reproved these Christian pastors for neglecting their pastoral calling and bringing a disgrace on Christianity, by publicly advocating a heresy which is the offspring of such a master.

Hypnotists never contend that hypnotism cannot be abused—that it cannot be made subservient to the views of those who would disgrace all religion and subvert morality of conduct; they do not advocate or extenuate its abuse, they simply contend for its use and entirely deny that there is any thing in hypnotism necessarily prejudicial to the doctrines of Christianity and the common faith in Divine Revelation, or likely to alter the general belief in the spirituality of our existence and the life after death.

Persons who will take the trouble to read and examine fairly the opinions of hypnotists as a body, will discover that the majority are sound believers in Divine Revelation, and that they go farther in advocating the reality of our future spiritual existence, and the special protection afforded us by Divine providence through the ministrations of guardian an-

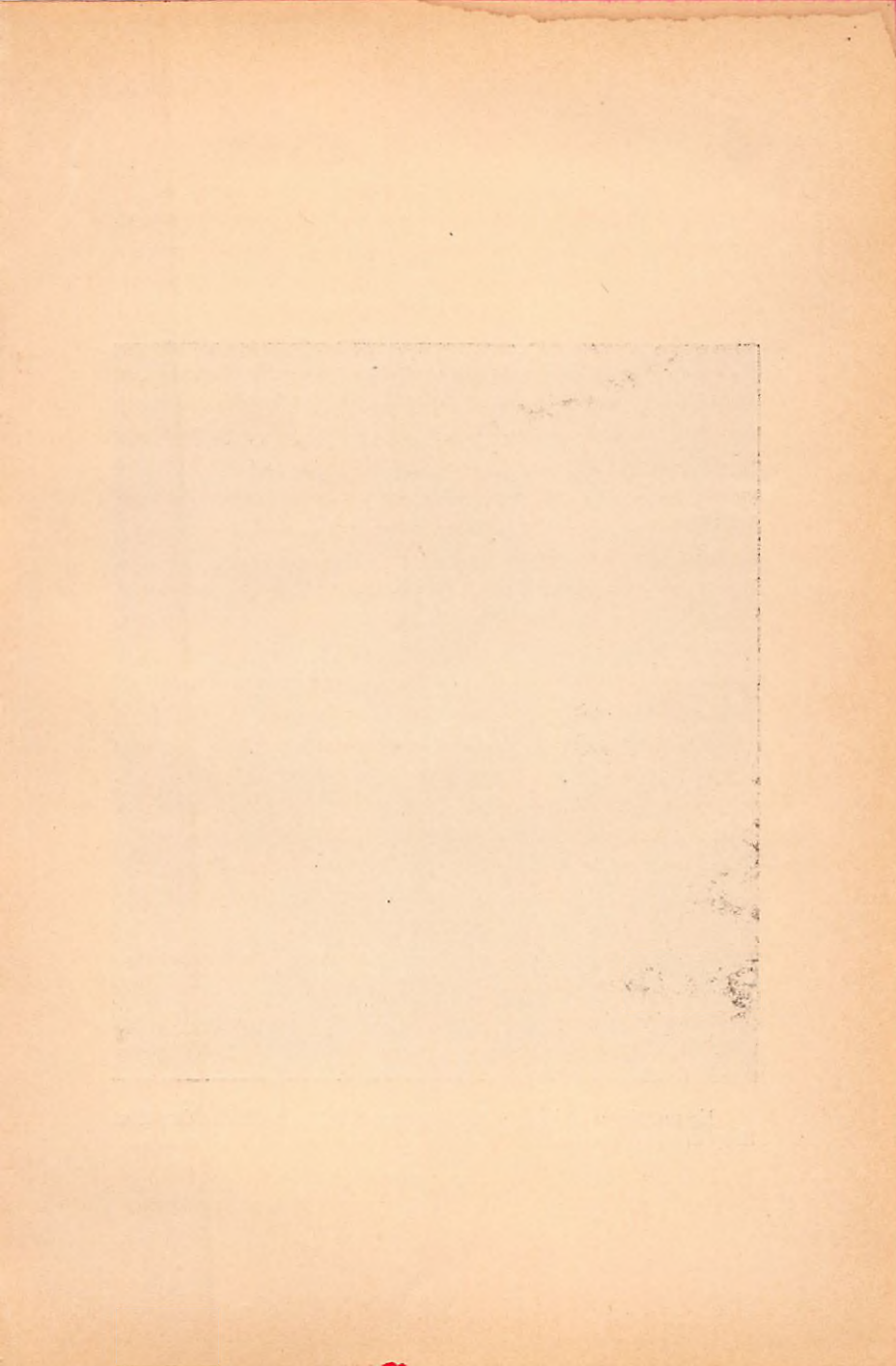
gels, than many of their mistaken Christian detractors will like to follow them.

In consequence of the mistaken views which serious people entertain respecting hypnotism, from having only a partial and one-sided knowledge of it, we frequently hear persons say, "I would rather die than be put into such a sleep and be made a clairvoyant, or be made to see spirits, or do some other horrible and profane thing;" or "it cannot be right to let anyone have unlimited and uncontrollable power over my body and soul, not even to cure my disease;" or again, "God has afflicted me, and I won't accept a cure from the devil." These remarks, doubtless, are uttered in sincerity; but nevertheless, in ignorance, and we may, therefore, comfort them with the assurance that the curative results of the hypnotic force and the phenomena of sleep and clairvoyance which are occasionally produced by it are not essentially connected; that it is perfectly possible to cure diseases by hypnotism without inducing any sleep or any one of the abnormal states which have been described. It is by confusing one part with the other and considering hypnotism nothing excepting as to the effect of the abnormal states induced by it, that so great a prejudice has been created in the minds of many willing to believe in the power, but afraid of its exercise.

It can hardly be necessary that we should attempt a refutation of all the mischievous and untrue assertions which are put forth from time to time against hypnotism.

That which comes avowedly from the pens of medical men, as in the medical journals, has hitherto been so ridiculously inane and weak, so absurdly overcharged with asseverations, and undercharged with rational argument whereby to prove them, that the trouble of refutation cannot be needed; for any reader, though presumed a man of education, who could be sufficiently "*shallow pated*" to receive their empty

assertions for logical conclusions and mistake sound for sense, is certainly too "shallow pated" to be worth convincing of his error; it would be detrimental to the cause of hypnotic science to have such a cerebral conformation numbered amongst its adherents. If our medical opponents would take a rational method of proving what they please to call the fallacies, frauds and falsehoods of hypnotism, by diligently and in a truth seeking spirit endeavoring to bring our statements to the test of rigid experiment, not dictating the condition of their experiments for themselves as masters, but submitting to have these conditions taught to them as learners—they would, when they had patiently and fairly completed a course of such investigation, be competent to come before the public and give an opinion as to the amount of facts or fallacies found in the claims of the hypnotists. Until they do this, medical practitioners find themselves in a wrong position with the public and their patients. There is a look of *trade-mongering hostility* in angry denunciation of the hypnotists—threatening to leave the patient if he comes into the house, or if the subject of a cure by hypnotism be mooted again—which is degrading to the position which a medical friend holds as a man of scientific education and a gentleman. A strong feeling of doubt is now prevalent with respect to the "orthodox" (query) system of healing; this spirit of doubt is verging on a widely-spread and general conviction, that the system of healing taught by authority at our medical schools is imperfect and unsound in its principles, and unsafe in its practice; hence the success of innovations. Every innovation which involves new methods of treating diseases, requires study and the putting away the old ideas, and accepting new ones—it requires that men should unlearn as well as learn—and men who are past forty years, and established in the practice of a certain routine system, are slow to acknowledge





Hypnotized subjects laboring under the hallucination that they are Musicians.

their imperfections and do either. However, if they will not advance the public will, and thus they are in a fair way to be left in the lurch. When a patient is sick, all he wants is to be made well again;—he has faith in established usage and calls in the orthodox Dr. G., who after a perservering attendance fails to cure him;—he is persuaded to try Dr. A. and a new system, and is speedily cured by it. Henceforth he places his faith in Dr. A., and Dr. G. is no longer his physician. The man thus cured blazons forth Dr. A.'s success, his sick neighbors and friends try him, similar results follow. Dr. A.'s practice goes up—Dr. G.'s goes down. Dr. G. is very wroth, and being a prejudiced and narrow-minded man, albeit very pious and worthy—he is blind to his own interest, and forgets the sacred duty he owes patient. Instead of examining into the asserted merits of the new method of cure he tries to extinguish it, and prevents, as far as he may, those patients who still remain on his visiting list from entering upon any trial, or even any inquiry relating to it. He has a lurking fear, hardly perhaps acknowledged to himself, that it is just possible, were he to investigate fairly, that he might be induced to change his opinion about the new method, unsay all he has said against it, and acknowledge that he was unreasonably prejudiced; therefore, when compelled to admit that there is evidence sufficient to show that the new system does cure, he tries to frighten his patients from it by crying out loudly “Satanic influence”—“forbidden in the word of God”—“invented by the devil that he may be enabled to make men atheists and deny God”—and for a time, and with a certain class of minds, Dr. G. will succeed. We may ask, at what cost does he succeed?

“Saul! Saul! why, &c.

— it is hard for thee to kick against the pricks.”

He kicks against the pricks which will ultimately wound his own foot—he who fights against the truth will certainly be

worsted. When Dr. G. persuades a confiding patient to trust in him and a system which is not curing—and frightens this patient from a system which would cure or assist Dr. G.'s remedies to cure;—if that man dies through Dr. G.'s self-interested prejudice, how will his conscience justify his conduct to himself? How will he meet the widow and fatherless? How will he excuse himself at that bar where all must answer not only for their actions, but for the now secret (then no longer secret) hidden motives which have prompted the actions. Satan has induced him to "kick against the pricks."

But worthy Dr. G. has been blind to his worldly interest; certain truths cannot be stifled or extinguished; an abstract truth which has no especial interest for anybody, may be dormant until it is needed, or it may be forced out of sight by its enemy, it interests no one, and has no defender; but a practical truth which comes home to every one cannot be put aside, especially when that truth involves a method of curing a disease which the routine system has not cured. There are no classes of society who pursue an object with more pertinacity than do suffering invalids their search after health. When the family physician and routinest doggedly sets his face against hypnotism, the hypnotizer is quietly introduced without consulting him or even telling him. The patient does not like to break with the old medical friend, nor to hurt his feelings by plainly showing that confidence is lost in his judgment; the medicine prescribed is not taken; the patient rapidly, and to the doctor wonderfully, begins to amend; the doctor sees the improvement and announces it, congratulating the patient and himself on the success of the medicine *which has not been taken*. This goes on for a time, care is taken to arrange that the doctor does not run against the hypnotist, the doctor still visits and still sees improvement. By-and-bye out comes the truth, and off goes the doctor in a huff; his

pride wounded; he cannot deny the improvement which he has announced; he has been misled by the patient who has been compelled to employ secrecy through his unwise hostility to a new system.

From this time, however much the patient may continue to respect the old doctor for his amiable qualities and private worth, reliance on his medical skill is weakened or lost, not in the estimation alone of that patient, but of a large part of his friends and connections. Narratives passing from one to another in private circles gather like snow balls; the story of the hypnotist's success, and the doctor's mistake and discomfiture, is a good story to amuse or interest other invalids; but the doctor is damaged by every repetition of it.

It is to be greatly regretted, that the physician or medical friend should ever so lack judgment and common sense, as to put himself in this false position. His mission is a noble one if he proves himself worthy as its expositor, but he injures it, and impairs his personal reputation whenever he bespatters a new system of curing by abuse; non-medical men may substitute abuse for argument, or use frothy declamation in the place of patient investigation, and escape from special censure; but this is not admissible to the disciple of Esculapius; he may only pass judgment as a man of science, whose opinion is ascertained by rigid experiment. If he departs from this rule, and conforms to the practice which has usually prevailed in his profession, he "kicks against the pricks;" and assumes the character of a trader in physic—a medicine monger—who is very angry at the opening of a new shop in his line, and hopes to keep the public from patronizing it, by assuring them that the proprietor is a rogue, who uses short weights and measures. and sells nothing but poisonous and adulterated goods.

As to any scriptural authority against hypnotism, we totally deny that there is to be found any one prohibition in the Holy Scripture, condemning the use of hypnotism or magnetism, or any power or agency which is now called by these names. We have not yet seen any satisfactory proof given that the denunciations against "wizards" and "those who had familiar spirits" in the Old Testament were denunciations uttered against hypnotism or magnetism, or any of the phenomena which are sometimes exhibited by persons under its influence.

Even were it possible to demonstrate that these denunciations applied to hypnotism, and nothing else, and were binding on the Jewish nation to whom they were uttered, it is not demonstrated that they are binding on Christians of the nineteenth century. If the Mosaic law is to be our guide to heaven, we must take it all as it stands—not pick and choose—not accept a command to suit some special purpose, and reject all which would interfere with our accustomed habits or pleasures.

We must keep fasts and observe rites of purification—we must keep the sabbath on the last day of the week, and do no manner of work on that day, (there is no getting off about works of charity and necessity)—we must abstain from some of the fine arts, sculptors must starve, there must be no making of graven images—royal services of plate, and presentation pieces, and ladies' ornaments must all be destroyed or recast in a plain form. We must not possess these things lest we worship them. Let Christians who sift and rake the Scriptures, in order to find some text which they hope to twist into an interdiction of hypnotism, be consistent; if it appertain to the law which was given to a peculiar people under peculiar circumstances and they conceive it still binding on them (a different people in very different circumstances)—let

them show their sincerity by acting upon it. Let their specimens of the sculptor's art go to the stone yard, there to be broken up for road mending, and their ornamented plate and jewelry be sent to the melting pot; let them (every male) resume a rite totally disused by Christians; let them conform to the other explicit commands and prohibitions of this law, and then religiously abjure a cure by hypnotism. Until they are faithful observers of these rites of the Mosaic law, we must be permitted to doubt the sincerity or propriety of their quoting a merely possible interpretation against hypnotism, and putting it forward to frighten certain religious people from its practice, by exciting a dread that they will offend their Heavenly Father and incur the penalty of damnation, if they allow some friend, perchance a parent, a brother, or sister, to alleviate their affliction when ill, by moving the hands slowly over them; or curing a rheumatism or neuralgia by softly passing the hand in one direction over the locality of the pain.

If the hypnotizer only put a little liniment or any other embrocation on his hand, he may rub until his arm aches without committing any heinous sin, the motion of the arm and hand is then lawful; the sin consists in using the hand without using the liniment; is it the absence of liniment that was forbidden in the Levitical law? We shall be told it is not the absence of the liniment which is condemned, but certain effects which sometimes happen when the hand is used without it. If these effects be sins, no doubt they are condemned by the law of the Old Testament and the New Testament, and by that law which God has written on the heart of every Christian, and which every infidel may be easily brought to acknowledge—

“Whatsoever ye would that men should do unto you, do ye even so unto them.

Whensoever we do that by another which we would not have done to ourselves by some other, we break this primary law, this law above all other laws; and thereby we sin. This is the law which should regulate the conduct of man to man—a law worthy of its Divine giver—sublime in its simplicity; and if our actions are only based upon it, we need not fear that we are sinning against God when we hypnotize our fellow-man.

Whatsoever our acts may be as hypnotizers, whether they be brought about by hands used without liniment and backed by a strong dose of wish or desire, or used with a shaving brush for a hypnotic conductor; whatsoever the effects which are produced may happen to be—the sin must be not in the operation or effect, but in the motive which promoted the operation, and the use or abuse to which we apply the effect. If we, by means of clairvoyance seek to penetrate the future, or obtain any worldly advantage over our fellow-man, or do any act whatsoever which shall lead to our personal advantage at the expense of our neighbors, we have thereby sinned; if on the other hand, we wait patiently, and the clairvoyant indicates a remedy whereby to relieve a suffering brother or sister, we may use it without sin; for we have no right to assume that all God's mercies of healing are confined to those who have the diploma of the College, we sin when we refuse a positive and palpable mercy, considering it a gift of Satan; we presumptuously and grievously sin when we say God afflicts us with disease, and is not able to prevent Satan from curing us.

We speak with all reverence when we declare that we do not believe that the Divine Author of all love and mercy will ever permit Satan to cure diseases, or allow the Devil to confer any power of healing on human beings, which could

enable him thereby to unwittingly ensnare those who have no wish to make his acquaintance.

We urgently protest against the mistake which leads to a belief that Satan is a creator—he is only a perverter. There is but one Creator, and all that which exists, whether it be a power, property, or force, or an entity to be subjected to that power, property, or force, namely, matter—is the work of the Creator alone. No human being can create a force by any ingenuity; he can only, when he thinks he generates a force, liberate one which has been dormant or latent; nor can man create matter, he is only able with all his science to cause its metamorphosis; he can only change its state.

As we know that man cannot create a power, and do not believe that God will ever permit Satan to become a creator of power, it follows that if man uses a power, it is a power from the Deity which he uses; consequently, as all which proceeds from the Author of Good must necessarily be good—that power is good in itself, and the use of it must be good; but it is subject like every other power in existence to be perverted and applied to evil purposes; this is the abuse whereby it becomes evil. Thus the good or the evil of hypnotism is determined by the use or the abuse of its application.

Those writers who have used their pens against the employment of hypnotism appear, each one of them, to be without any practical knowledge of its details, they read a few unfair books on the subject or attend a few experiments made by some itinerant lecturer, and then deem themselves qualified to pass an authoritative judgment on the subject. They seize on a point or two of very unfrequent occurrence, and present it as a universal or general type of effects. One point urged is, that the hypnotized subject becomes unconsciously and absolutely a slave to the

hypnotizer's will; that the patient is compelled to feel and act in obedience to the hypnotizer's volition, without having any knowledge of the right or wrong of his actions or power of resistance. Were this a universal or even frequent result of a hypnotic operation, it certainly would be sufficient to deter many sufferers from its use as a remedy;—but the fact is not so. Whilst allowing the possibility of some peculiarly sensitive and dependent nervous or cerebral constitutions being thus influenced by an operator who earnestly and powerfully desires to obtain such influence, we assert most positively that this condition is of such exceedingly unfrequent occurrence, that it may be looked upon as a rare exception (caused by the operator's intention) instead of a general rule.

There are few men who have had a more extensive personal and practical experience of hypnotism and its conditions than Prof. Anderson, he therefore presumes that he is capable of speaking on the question, and declares that he seldom finds it necessary to place the patient in the condition of acting in absolute and unresisting compliance with his will. He has often had three and sometimes four persons in the hypnotic sleep-walking condition at one time in his office, reading, working, walking about, and conversing with more judgment, propriety, and acuteness of perception and ratiocination, than they were capable of exercising when in their customary waking condition. A patient reduced to total insensibility is in a state of unconsciousness, and might during its existence be blackened all over, and shipped to Cuba as a slave; he could offer no resistance and would know, unless told, how he got on board the ship which expatriating him. But this is not a condition in which the subject could do evil—he is without power of action, and unconscious; evil might be done to him, but he could not sin, being irresponsible for his acts.

It has been also asserted that hypnotism causes strong and overwhelming attachments to exist betwixt operators and patients; to this we reply that the fact is not so, as a general rule. Doubtless a young, handsome, agreeable, and gentlemanly hypnotizer might, if he daily hypnotized a warm-hearted young lady, whose affections were disengaged, cause feelings of a more particular character than mere thankfulness for punctual and attentive professional service; but a handsome young physician, or a handsome young person, or any other handsome agreeable man, who was frequently and confidentially in her society, might excite the same kind of esteem. This cannot be urged as an insuperable objection to hypnotism; it can only be stated that unmarried people, when brought much together, do sometimes "fall in love," and wise people will take care that where such attachments would be objectionable the parties are not brought together. There is nothing in hypnotism which renders every-day prudence and circumspection uncalled for with respect to those over whom we have control or influence, as parents or friends; caution as to the character of hypnotic operators introduced is proper and necessary; if improper or immoral operators are employed, the fault is not the hypnotism as a science and art, but in the individual who has made choice of a wrong hypnotizer, and the absence of that precaution which would prevent disagreeable consequences. It does, however, sometimes happen that very strong attachment is evinced for the hypnotizer by the patient during the sleep-walking condition; this generally vanishes as soon as the patient is awakened; if it exists when the patient is in the natural condition it arises from the same sympathy which causes customary attachments. When this occurs the hypnotizer must take the proper measures to break it, or abandon the case.

The degree of susceptibility to hypnotic influence vary from total insensibility, as far as relates to the development of any of its phenomena, to such exquisite sensitiveness that the subject can be put to sleep or influenced by the hypnotizer even when absent or distant, and produce real effects thereby. This high degree of sensibility is not to be desired, although pain and illness fly away in a most extraordinary manner under the hypnotizer's influence when it exists, for those who are sensitive enough to be easily cured by hypnotism are sensitive enough to be easily made ill again by various disturbing or prejudicial influences to which they may be casually exposed. A prudent hypnotizer will, therefore, never wish to maintain this peculiar sensibility longer than may be needful to cure a present disease; and if he understands his art, he will often succeed in decreasing a natural sensibility to hypnotic and other disturbing or extraneous influences; this exquisite sensibility is the mark of an unhealthy condition. When hypnotic phenomena are too frequently called into activity, and the sensitive condition is thereby too much excited or increased, the patient may be placed in a somewhat perilous or dangerous state, subject to be influenced by any strong-willed powerful hypnotizer who may have an opportunity afforded him of exercising his power. Even in these cases there is a protection against abuse of influence to be obtained; whensoever a patient is so sensitive as to be hypnotized without previous consent, he is generally sensitive enough to receive an antidote or protection which will render it impossible that any human being shall induce any hypnotic condition until the patient has given consent, and is prepared for the effects of the attempt made to influence. It is the duty of a regular operator, who has been entrusted with the case, to provide this protection against the action of other

hypnotizers when a patient has not previously consented to be hypnotized.

We do not mean to say that hypnotism is an agent which can be used to do good alone, and that no kind of harm could possibly be caused by its exercise; but we do assert most positively that no harm can follow a judicious and prudent use of it,—and that harm can only arise in consequence of its abuse or an improper application of the power.

We allow that there are strong prejudices existing in the minds of sensible invalids, which are not the result of religious scruples, medical slanders, or fears of bad consequences, but seem rather to depend on a general feeling of dislike to the subject and a repugnance to submit to the necessary manipulation or operation. Many would rather suffer from disease than accept a cure at the hands of the hypnotizer. If we would ascertain the cause of their dislike to hypnotism, we shall find that they are not alarmed by the statements of its opponents, but disgusted by the follies and injudicious conduct of some of its avowed friends and supporters. It is indeed questionable if the spread of hypnotism is not as much retarded by friends as by enemies.

Amateur hypnotizers who are fond of displaying their wonder-working powers and lay their hands on all likely-looking subjects without using any discretion as to persons, places, or witnesses—are such mischievous advocates that we would rather have hypnotism to the comparative mercies of its most bitter enemy.

The practice of hypnotism for any other purpose than the cure of disease has been especially deprecated by every respectable hypnotic authority;—unfortunately the art is easily acquired and the power is possessed by all persons who have mental and bodily strength;—public exhibitions lead to private experimenting when there is neither necessity for the

application of the power nor the prudence and caution requisite for its management. Phenomena which would excite the wonder and serious contemplation of the profoundest of philosophers, are made a matter of sport, fun, and idle amusement for a parcel of trifling people and a game at hypnotism becomes for grown-up children, what blind man's buff is for the juveniles. The tricks which are played on the unfortunate subject very often end in distress or mischief, and thus one of the most worthy powers which has been conferred on humanity is desecrated and turned into a matter which serious people view with apprehension, and suffering invalids reject because they can feel no respect for that which they have known only as something causing innocent unsuspecting people to suffer or to do ridiculously absurd things and be laughed at by others.

Another cause for prejudice against hypnotism exists in the unsuitable persons who are often chosen as its ministers. An idea prevails, and has been unwisely fostered by some advocates of hypnotism, that the choice of a hypnotizer is a matter of no consequence; that anybody will do for a hypnotic operator—a "healthy farmer," or "your cook," or "your coachman;"—that the hypnotic curative power being merely an animal power, any animal possessing plenty of it must be a good hypnotizer: that there is nothing else needful for a hypnotic cure than quietly making downward passes in front of a patient's face. Intelligence, experience, adaptation of means leading to a proposed end, character and quality of hypnotic force, sympathy or antipathy which may exist betwixt operator and subject, are all overlooked in a blind zeal for the universal diffusion of hypnotism, which leads the possessor to take little heed of how it is done so that it only be done.

This is a grave mistake for the advocate of hypnotism to make; an unsuccessful attempt to cure a disease by hypnotism cannot fail to raise doubts as to its curative efficacy, and to confirm these doubts in the minds of many who are half-believers, and only need the evidence of one success to become its advocate.

If human intelligence or mental power is not necessary for a hypnotizer—if the amount of animal strength is alone the measure of his power, why not take a well-trained bear or bull for a hypnotic operator? Such advertisement as the following would be a legitimate exponent of the opinions of persons who act on this view of the matter:—

"To be sold, the owner having no further need of him, a well-trained bear (warranted healthy and good tempered) who has been taught to make slow passes with his fore-paws before sick men's faces, and has proved successful in curing them. Also, a fine lively baboon, who has been accustomed to make passes before an infant. Apply, &c."

The truth is often more quickly perceived by extending its erroneous semblance into an absurd position, than by a labored argument to establish it.

We maintain, in common with the majority of experienced hypnotists, that the faculty of becoming a successful operator is not to be attained by scholastic education; it requires the possessor to have strong physical power associated with strong mental power, and a large organ of sympathy or benevolence. A stubborn determination to succeed in curing, with tact and determination in the application of the means combined with the requisite physical capability, are the elements necessary to ensure a successful result. The existence of these qualifications may be found as readily in the peasant as in the peer—they constitute what may be called a natural gift, or faculty of hypnotizing; but it is one thing to find this natural power exercised by a peasant, another thing to expect it from every peasant, or any person, male or female, who

may be instructed in the simple mechanical routine of making passes.

It often happens, that when illiterate persons are employed as hypnotists, they soon begin to consider themselves "doctors," and commence prescribing some absurd or fanciful remedy in addition to that which they are engaged to administer; or they do some ridiculous and unnecessary acts which disgust the patient and give unbelieving friends a fine opportunity for treating hypnotism as "humbug" and "farce," mixed up with a strong dose of imposture.

Another cause of prejudice against using hypnotism is created amongst patients in the wealthier circles by the employment of illiterate rustics or persons of their class to hypnotize patients. An invalid lady, possibly confined to bed, her natural delicacy and refinement of taste rendered morbidly sensitive by disease, cannot conquer certain feelings of repugnance which will intrude in spite of her own good sense, or the reasoning of her physician, at having some coarse uneducated working man forced upon her for a hypnotizer. The man may be honest and benevolent and worthy of her respect, but if he be introduced with dirty hands and nails and unshaven chin, or after a luncheon of bread, cheese, young onions, and a soothing pipe—however much she may admire his moral worth, and wish to enjoy a share of his robust health—this lady will nevertheless shrink from his approach, and her feeling of antipathy will neutralize the good which the hypnotic operation would otherwise have produced, as she cannot bring herself to yield passively to the effect of his influence. It may be said she should have a woman to hypnotize her instead of a male operator, and thus avoid some disagreeable circumstances; but this is not always applicable; many nervous ladies cannot bear the hypnotic influence of a female, it only irritates and distresses them.

We may be told that if the poor have health and the rich wealth, the purchase of the former by the latter being naturally advantageous, all nonsensical feelings and fastidious whims about delicacy and a dislike to come in contact with vulgar people should be overcome; we may be willing to grant this to some extent, and to add that excess of education and refinement is the cause of much illness amongst the wealthy; but we shall not be able to persuade many ladies of the upper classes to resign themselves willingly to the manipulations and hypnotic operations of an unwashed male hypnotizer. If they yield to the remonstrances of friends or physicians they will nevertheless preserve their involuntary feelings of antipathy to the operation, and as soon as they can, evade a continuation of it.

Some zealous but injudicious hypnotists, when hypnotism is necessary to cure a disease, or relieve the sufferings which are caused by it, advise that a servant or dependant in the family should perform the operation. This advice is dictated by an idea of the convenience of always having the hypnotizer in the house, and the great saving of expense to the patient; and although it sometimes proves very advantageous and successful, it too frequently ends in disappointment and disgust—it alters the natural relation between masters and servants, the latter presuming on their newly-born confidential position, and the proper relation which should exist betwixt hypnotizer and patient is, as a matter of necessity, quite impossible. Although it is possible to find servants who are well qualified by mental and physical power to become appropriate hypnotic operators, it is the exception and not the rule. There is not anything which has aided more to render hypnotism as a curative agency despised than the injudicious selection of domestic servants to administer it. Hypnotism loses its character as a respectable agent, it is

degraded into a subject for funny jokes, or if used seriously, for mischievous experiments, and ultimately, when the feats of the servants reach the ears of the master and mistress it is contemptuously discarded, with no other feeling than a regret that the lady should have ever been subjected to anything so degrading. Possibly the family medical man, who has always opposed the introduction of hypnotism, and reluctantly consented to a trial of it, now comes in with his sarcastic remarks: he always told his patient that hypnotism was "humbug," and the physicians who advised it were "fools;" and experience now corroborates his opinion. From this time the patient becomes an enemy to hypnotism, who speaks against it, not ignorantly, as one who does not understand the matter, but authoratively, being one who has tried and proved it not only a failure, but a disagreeable practice to bring into a family.

The writer is not introducing imaginary cases as reasons for a prejudice existing against the employment of hypnotism; the circumstances narrated, and many similar ones, are recent events; the improper operators being recommended through channels which the patients supposed a guarantee for their efficiency.

Much harm and much good has been done to the hypnotic cause by lecturers, who make outrageous statements about the powers which it confers on those who possess a knowledge of it, and talk absurdly about its secrets, their object being to excite curiosity and astonishment, and gather large audiences; but these proceedings invariably cause rational people to feel a little alarm and a great deal of disgust at the subject. Wheresoever a lecturer of the latter kind has been holding forth, hypnotism will be found at a large discount.

However, the acceptance of hypnotism as a truth in natural science, as a most valuable remedy in the curing of dis-



Humorous abuse of Hypnotism. 1. Imaginary dentist and patient. 2. Imagines he has a mustache. 3. Imagines he is a little boy. 4. Making love.

eases, and an agent for the annihilation of pain, continues its onward progression, notwithstanding all the prejudices which exist, and are excited against it.

These prejudices will die away and cease to be excited when the subject is better comprehended. The public will then no longer see satanic agency in its phenomena, and will know better than to consider any particular failure in obtaining a cure as evidence that there is no hypnotic curative power. More caution in the exercise of its practice will leave its adversaries less opportunity to take exceptions and to find instances of its misapplication. This desirable position can be greatly accelerated or retarded by hypnotists themselves, much depends on the nature of their support and endeavors to extend the application of hypnotism; zeal without discretion is often more prejudicial to a good cause than positive hostility.

The indiscretion of friends, or the hostility of opponents, can in no way be so happily neutralized as by the general diffusion of correct information as to the true character of hypnotic phenomena, and the reality of the facts which evidence its curative influence. The human mind, naturally, when convinced of these truths, calls for the explanation of them; therefore every rational hypothesis which may serve the purpose of affording a probable or possible solution of their causation, may be accepted as useful, provided the assumed cause is sufficient to account for the ascertained facts. All advocates of hypnotism who put forth their opinions should be cautious, however, not to confound opinions with facts; the former belong to the individual, and may be erroneous; the latter appertain to the science, and (if correctly detailed) admit not of question.

The writer has endeavored to keep this caution before his eyes whilst using his pen, and trusts that he has not uninten-

tionally departed from its observance. It is not very likely that his attempted explanation of hypnotic phenomena will meet the concurrence of all other hypnotists; a portion may accede to his ideas; probably many of those to whom our pages are specially addressed (persons admitting the truth of hypnotism as a whole but puzzled to comprehend it) will accept them. If our idea of the origin of the hypnotic forces being identical with all other active agencies or forces in nature—all being derivatives from the Divine Power, which we conceive the primary or parent of all force, and all connected with Him by successive gradations, or in continuous degrees,—hence that all force is in its essence or abstract entity spiritual;—be erroneous and untenable, we shall be quite content to abandon it on being convinced of our error. Until then, we claim the right to have and hold our opinion, and to put it forth for as much as it may be found worth, honestly believing that it may do some service towards extending the acceptance of hypnotism, and may help to weaken some of the mistaken prejudices which exist against it. Thus we hold that the phenomena developed by hypnotism are neither miraculous nor supernatural, but are truly ascents in the links of that chain which unites the Divine primary cause with the lowest of its effects.





The usual method pursued by traveling
mesmerists in giving exhibitions

The Future of Hypnotism.

CHAPTER XIV.

"Truth is mighty and must prevail."

In the interval which has elapsed since the first part of this book was prepared, so much has occurred in relation to the subject,—so much has been seen, done, and learned by ourselves and others,—that we are more than ever aware of the superficial character of what was written. This does not, however make us for a moment doubt about obeying the call for its republication. A faithful narrative of first impressions of hypnotism, and of the state of mind required by its disclosure, is needed and desired.

The past year has been one of hard work, of such pressure of business as we have hardly experienced before. But it is a joyous labor;—one which has exhilarated our hearts and strengthened our hands, by enabling us to counsel, guide, or at least sympathize with the sick and suffering, and make common cause with some of their physicians; and by opening to us new prospects of the good to come through the association of believers in hypnotism, hitherto scattered, but now likely to be brought into co-operation. By correspondence with these parties, and by the visits and conversation of others who have come from far and near to investigate and observe the phenomena occurring here, we find the cause so strong, that we begin to regard with some definiteness the means by which it may be still further advanced.

There is a remarkable uniformity in the letters received from medical gentlemen, from various parts of the country, each believing himself almost the only one who has ventured upon the practice of hypnotism either from scientific curiosity, or from the failure in particular instances of all other means,—each having two or three valuable cases to report,—and each suffering under the experience or apprehension of ill-will from his professional brethren, from the hour of his avowing any belief in hypnotism. Some of these have courage to brave any consequences for themselves, and are rewarded, I trust, by finding that people in general are more disposed to receive the truths of hypnotism than is usually imagined; but as to an avowal in print, by the publication of their cases, the difficulties have hitherto been too great. Besides the natural reluctance to come forward alone, a humane and gentlemanly feeling towards their patients keeps them silent—prevents their exposing their charge to the impertinences and injurious imputations which, however despised by all, and recognized by all as the sure tokens of a weak cause, all have not the nerve to encounter. Now, if these medical gentlemen knew how far they are from being alone,—if they could be brought into mutual communication, they might not only aid and support each other in their study and use of this great curative agency, but they might furnish, in concert, such an array of facts as must command the attention of the profession,—if not directly, indirectly, through the public demand. We privately register the names and addresses of such as have written to us, and we are persuaded that if these, and the many more who must exist, could find some means of greeting each other, in order to put their facts together, they are strong enough to take possession of high and safe ground, and bring the profession—at least the rising medical generation,—up to their own standing.

Next occurs the important consideration of the deficiency of educated hypnotists. The most painful thought now daily forced upon us is that, while the sufferers are so many, the hypnotists are so few. But observation teaches us that, in human society, the work never waits long for the workman. In this instance the want is very pressing—more pressing every day; and this alone would indicate to us that means of supply would soon be forthcoming;—but we have another assurance in the knowledge that the elements of the supply are all abundant, and only wait to be brought together. There is the hypnotic power,—there is the desire for employment,—there is the heart of charity on the one hand, and the ability and readiness to instruct on the other. We are always willing to instruct—either personally or by mail, physicians and others who are competent, and intend in a short time to establish branches of our institute in all the principal cities of America, placing the same in charge of honorable and proficient operators. The necessity of these branch institutions is very evident from the fact that we are continually receiving letters from those living a distance from Chicago, who want and need personal treatment yet cannot afford the expense incurred by travel. Those in charge of these branch offices, will be endowed with the privilege of teaching others, and a succession of competent hypnotists will go out from thence, to all parts of the country, men and women of education and ability who can, as a consequence, change the aspect of half the sick rooms of the land. That this will be done, we hope and anticipate, for the extensive advertising done from our main office will greatly aid and advance the business of the different branches.

In reply to the host of inquiries who ask of me how they may learn about hypnotism, we must first say that the immediate study of Nature is the best method. Let them inquire

where enlightened hypnotic practice is going forward, get access to it, and study it with a quiet and candid mind. Books are a far inferior means of knowledge; but many can command no other; and, in reply to the entreaties of such, we list a few, not authoritatively, but because we happen to know them, or to have heard trustworthy recommendations of them.

It is important to society to know whether hypnotism is true. The revival of its pretensions from age to age makes the negative of this question appear so improbable, and the affirmative involves anticipations so vast, that no testimony of a conscientious witness can be unworthy of attention. We are now capable of affording abundant testimony; and all personal considerations must give way before the social duty of imparting the facts of which we are in possession.

Those who know hypnotism to be true from their own experience are now a large number; many more than is at all supposed by those who have not attended to the subject. Another considerable class consists of those who believe upon testimony, who find it impossible not to yield credit to the long array of cases in many books, and to the attestation of friends whose judgment and veracity they are in the habit of respecting. After these there remain a good many who amuse themselves with observing some of the effects of hypnotism, calling them strange and unaccountable, and then going away and thinking no more about them; and lastly, the great majority who know nothing of the matter, and are so little aware of its seriousness as to call it a "bore," or to laugh at it as nonsense or a cheat.

If nonsense, it is remarkable that those who have most patiently and deeply examined it, should be the most firmly and invariably convinced of its truth. If it is a cheat, it is no laughing matter. If large numbers of men can, age after

age, be helplessly prostrated under such a delusion as this, under a wicked influence so potential over mind and body, it is one of the most mournful facts in the history of man.

Although the knowledge of Hypnotism has rapidly extended of late, there are still many prevalent misconceptions, especially in the United States, which prevent the full inquiry that the importance of the subject demands. The object of this book is to assist in removing these misconceptions, and showing that the system to which they relate is intimately connected with the welfare of the public.

It will be found that the theory of health and disease, advanced in this book, is not opposed to the ideas of doctors—in so far as they have expressed any on the subject; on the contrary, it merely carries them out to their legitimate issue. The Hypnotic process has a revealing power, which is denied to the dissecting knife; and what could not be discovered in the dead body, has been made plain by experiments on the living.

As the volume is designed for those who are not conversant with the subject of which it treats, the leading ideas have been introduced with some slight repetition, in order to direct the reader's attention to their important bearings.

Some of the quotations, embodied in the work, convey the opinions of eminent men on the matters of fact under consideration; whilst others are introduced to fence in, as it were, those matters of fact with statements of general truth, calculated to suggest suitable thoughts. It may be observed, that the reason why many of them are not given with an exact reference to the volumes from which they were taken, is, that they were originally jotted hastily down as they stand, merely for private use. They will, none the less, answer the purpose for which they are introduced, if they incite the public to *investigate the subject for themselves*.

When considering hypnotism, Nature's curative force, it is expedient to glance at the drug system, in order that, having some idea of its powers and modes of action, the state of medicine, with its capabilities, pretensions, and the prejudices to which these have given birth, may be duly appreciated. A just appreciation of the old is the first step to a just appreciation of the new.

It is natural that doctors should be prejudiced against, and therefore unwilling to believe in Hypnotism, which proposes to cure all diseases, seeing that their own art, to which their professional experience is confined, has so often completely failed in curing one disease with a hundred appliances; and the esteem to which they are entitled is not lessened by their being liable, like other people, to be biassed by prejudice. But when they take upon themselves to decree that no such specific can, should, or shall exist, and that they who speak to the contrary are dupes, or worse, reverence for the profession must become so tempered with courtesy for the rest of the human species, as to allow any common man to ask plainly, Who constituted you the judge?

Moreover, when doctors say that they alone can cure the public, the public have a right, it may be presumed, to inquire if that really be a fact.

It might be seemly to take the word of a time-honored institution regarding the infallibility which it arrogates to itself, in a question of mere speculation; but, when the health of mankind is involved, a plain common-sense consideration of the subject may not seem unreasonable to those who are not prepared to shape their belief by the sanction of antiquity, and the routine of custom. To say that the old has fittest adaptation to the times in which we live, because it is old, is just as convincing as to say, that the new has fittest adaptation because it is new. The question is, What *is* the old, and what *is* the new?

The claimants are Medicine and Hypnotism. A short statement of their claims, put into juxtaposition, may prepare the way for a verdict.

It may be remarked in passing, that Hypnotists have shown no wish to depreciate the Faculty, or prevent them exercising what gifts of healing they can command. In common with all ranks of society, they render homage to their great learning and well-known zeal; and they do not believe that the profession contains more than its fair proportion of incompetent members. But when the Faculty become the aggressors—when, not contended with prescribing drugs, they take advantage of their position to poison the public mind, under sanction of their corporate fame won in other paths, and but for which their assertions would be as harmless as they are unfounded—Hypnotists are compelled, in self-defence, to institute a few inquiries regarding what would secure monopoly by using such unjustifiable means.

IS THE DRUG SYSTEM PERFECT?

The pre-eminent characteristic of medical art, according to one of the greatest Allopathic authorities, is the UNCERTAINTY. Giving all credit to the doctors for their learning, zeal, and good intentions, and allowing that they have effected much good, especially in their treatment of simple complaints, it is no less a fact that they often prescribe without knowing what the disease actually is, and that, even when they have discovered the disease, they very often prescribe the wrong drugs.

Accordingly it is universally found, that the more complicated the disease is, the more conflicting the prescriptions are; the first physician being certain of one thing, the second of another, the third of another, and so on,—each one merely vouching the product of the whole—UNCERTAINTY! medically illustrating the aphorism of the philosopher, “all that we know is, that nothing can be known.”

The truth is, that, in the treatment of chronic diseases at least, the exhibition of drugs is pure speculation. There is nothing certain in the matter, but the certainty of doing mischief. The result of all this is that an entirely new set of diseases has sprung up among mankind, which have regularly taken their places amongst other ordinary human maladies, and are classed together as "drug-diseases;" and each is named after the name of the drug which produces it. And we hear medical men talking familiarly together, and as unconcernedly about mercurial tremor, mercurial erythema, arsenical disease, iodism, narcotism, &c. &c., as though these disorders were inflicted upon us by Providence instead of by their own mal-practices! It is by no means uncommon for one medical man to be called in to cure a disease which has been caused by the drugs of his medical brother!

So completely at variance with each other are even the greatest authorities on every subject in medicine, that there is scarcely a single disease in which you will find any two of them agreeing.

Honoring physicians, then, as every profession that gives scope for intellect, learning, and benevolence, deserves to be honored, and granting that their treatment of disease, especially when of a less complicated kind, has often been serviceable, it may still be inferred, with all charity, that—owing to the inherent UNCERTAINTY of their art—their services have not always been beneficial. Indeed, it is difficult to escape the conviction, that, *on the whole*, they have been the very opposite of that, if we are to give credit to the opinions of literary men, whose powers of observation and judgment, on other subjects, at least, are admitted to have been of no common order.

Might I not try hypnotism, doctor? is by no means an uncommon question now; and the reply, in ninety-nine cases out of the hundred amounts to—No! If the doctor is of the

true pompous order—that happily is almost extinct—the reply would be a grumph, and “All humbug—imagination—nonsense!” But, more likely, the doctor—on the strength of having seen some one put into the hypnotic sleep, or if having heard of such an occurrence will affect to know all about it. “Ah! there’s something in it—wonderful power; *but it wouldn’t suit your case*; it would upset your nerves—or disturb your circulation—or throw you into convulsions—or make you deranged—or, in short, it wouldn’t suit your case,” And so it never suits any case. And so ninety-nine cases out of the hundred have to sink back, into their old despair, to be drugged and die legitimately. Alas! to see the multitudes sinking—sinking prematurely to the grave, Nature’s provided remedy within reach, and the doctors forbidding it.

These remarks are not made at a venture. Any one who takes the proper means of acquiring information, will find that they are correct, that the cases are very numerous in which it would seem that the only effectual thing that a doctor has to say is to forbid hypnotism. Patients even of several the *leading physicians* in Chicago, after having been forbidden to try hypnotism, finding that drugs did them no good, though heroically swallowed for many years, tried Hypnotism, and were cured; and the author knows that to be a fact, for he cured them himself; and he *knows*, moreover, that these leading physicians are practically ignorant of Hypnotism, and they *wish* to remain so.

There are, no doubt, many doctors who would be happy to have their patients, whom they cannot cure, try Hypnotism, upon condition that they should do so without consulting them on the subject,—they would rather have their patients cured than not employ unorthodox means; but they dare not appear to sanction the heresy,—they “will not have their names connected with Hypnotism,” When the unre-

lieved patients ask them, their kindly hearts would say, Yes! but still professional etiquette compels them to say No!

It is but justice, however, to mention, that Hypnotism is now practiced very widely by medical men, and that, too, by many who rank among the foremost of the faculty.

We do not know either the essence or the limits of this astonishing power; whoever, then, undertakes to direct this power, let him enter upon the duty with the most profound respect for the principle which he endeavors to set in operation. Above all, *let him beware of magnetizing in sport*. In medicine, the most indifferent remedy is injurious to persons in health; still more so is an agent which is perhaps the most active and energetic of all remedies.

But whilst liable to be dangerous when abused, just because it is one of the agencies which assist the universal beneficence of nature, by promoting the welfare of man—in the hands of him who knows what should be done, and how to do it, the Hypnotic process is one of PERFECT SAFETY.

Be it remembered that Hypnotism is perfectly innocent; never killed anybody; and never produced inconvenience except from ignorance and mismanagement.

As might be expected, great prejudices exist against the hypnotic sleep, in consequence of the gross mis-statements and calumnies that have been propagated by the blundering experiments and interested enemies of Hypnotism. But still it is the sweetest of all sleeps; and the candid inquirer, before he denies this, would do well to ask the opinion of any one *who has experienced it*. It is the restorative reality of which Shakespeare set in ideal before the murderer's brain—that felt what it required, when function was so smothered in surmise that his seated heart beat at his ribs, against the use of nature:—

"The innocent sleep:
Sleep, that knits up the ravelled sleeve of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher of life's feast,"

That this "sweet oblivious antidote" should in many cases be peculiarly serviceable in the most calamitous of all diseases, might be predicted from the nature of the brain.

Diseased structure of brain is not the only cause of insanity. If it were, the patient would have no lucid interval, and the cause of the disease would always be found on dissection. But the reverse of this is notoriously the case. Many patients have had lucid intervals, whose brains, on being dissected, gave no sign of what had caused their diseased action. The disease was merely, well named, a *derangement* of the imponderable brain-force.

As the brain-force, by being unduly concentrated in any organ of the body, causes over-activity of function, or *miswork* of some kind, so, by being unduly concentrated in any part of the brain, it causes disturbance in the functions related to that part of the brain, physical or mental, as the case may be.

Without entering on the subject of phrenology here, it is enough to know that there is such intimate connection between the mind and the brain, that disturbance in either causes disturbance in the other. Action of mind affects the brain, and action of the brain affects the mind. Structural disease of the brain involves confirmed mental aberration; and derangement of the brain-force involves derangement of mental manifestation, in proportion to the amount and continuance of the cause. As the hypnotic process can read just the functions of any organ of the body, by regulating the motive power, or brain force, on which these functions depend,

so it can readjust the functions dependent on healthy cerebral action; whilst at the same time, be it observed, it regulates the venous circulation, whose blood-vessels in the brain—having peculiar adaptation, and a confirmation peculiar to themselves—depend for their healthy action on the healthy state of the brain-force, with which they are surrounded.

That it is possible to cure mental derangement by readjusting that stimulus on which the functions of the brain depend, that is, by employing the process which *duly regulates* the brain-force or motive power of cerebral action, is no longer matter of hypothesis. It has been sufficiently proved that the hypnotic process, which can regulate the brain-force on the conducting nerves, can also regulate its action in the brain—stimulating or modifying it, as the case requires, and readjusting it in the conditions of health.

The summary of what has been advanced is,—Every movement which takes place in the human body, is originated, directly or indirectly, by the stimulus conveyed by the nervous system. This stimulus or force, on which vitality depends, is provided by the brain, or its continuation, the spinal cord, from which it flows along the nerves or cerebral conductors. All functional aberration is the consequence of some disturbance, or *mis-circulation* of this vital force. Medicines are curative in so far as they stimulate the brain, and *regulate* its force, along the cerebral conductors, so as to impel the disturbed organ to healthy action. Hypnotism effects this, except in peculiar circumstances, in a more efficient, because more direct and certain manner; and because, whilst it stimulates the brain and regulates the nerval currents, it also implements the vital action by imparting a supply of the needed force.

In short, nature has provided that healthy organic function shall depend on a due supply of brain-force; and nature

has also enabled men to communicate such supply one to another. And that the brain-force should be capable of being so communicated is not more wonderful than that it should exist at all. Being designed to regulate health, it exists in the conditions most fitted to fulfill the design.

That this natural process should so accord with the uniform simplicity of nature, is what makes it obnoxious to the prejudices of those who--having decreed that their college traditions shall be the truth, the whole truth, and nothing but the truth--have been so trained in the intricate art of cross-drugging their patients, and summing up the evidence for further consultation, that they have come to believe that the complexity of remedial means *must* always be in proportion to the complexity of the disease. Driving their pleasant chariots, in the old ruts of the triumphal march of M.D., they naturally disdain and calumniate the presumptuous *parvenu* who--by curing their incurables--too convincingly proclaims that much of their hereditary acquirement, that has cost them so much, and their patients so much more, is worse than useless, "founded on conjecture, and improved by murder," Sir Astley Cooper says; and that the whole idea of their scholastic method has been founded on error, or at least partial knowledge; because they have never employed that process which alone, by being applied to the living subject, can reveal the connection between nerval power and organic action; the law that governs the health-movements of the organism being as simple as the law that governs the complex planetary system—a centralized force acting on fitness of parts.

Doctors who admit that their theory of health and disease does not resolve the problem, or who fearlessly assert that it never can be solved, should remember that scholastic erudition, however great and time-honored, *may* be founded on error; and that, in such circumstances, when the true theory



The hat pin test. An abuse of Hypnotism, but proves that a surgical operation can be undergone with pleasure.

is announced, it will at least be no presumption against it that it is chiefly countenanced, as best appreciated, by those who have not been prejudiced against it, by being trained in the professional status arising from, and *depending on*, such honored erudition with its time-established errors.

There is still one subject connected with Hypnotism which has not been alluded to,—a subject that has given ample scope for the ignorant, or unthinking, or malignant, to throw what ridicule, contempt, and infamy they could command, on the whole curative process with which it is connected; and yet it is one of the most wonderful truths that nature has revealed in connection with the human species.

We refer to clairvoyance, which will be made the subject of a volume, to be issued by us in the near future.

To add the Faculty to the devastating accompliceship of War, Pestilence, and Famine, may to some appear to be the object aimed at in advancing the medical quotations embodied in this work; but they have not been selected even in a spirit of hostility to that learned and most estimable body of men, further than is justified by their general anti-improvement attitude.

Competent medical men are as invaluable as suitable medicines; and it is no small pleasure to bear a part in the homage which is rendered to them by mankind.

Yet, as most physicians of eminence—whilst conscientiously applying their art, in that which they deemed the most beneficial mode of dealing with disease—have, in some way, recorded that the system of Allopathy is uncertain in its practical results, and that this uncertainty is greatly increased in many cases by professional incompetency, any man—leaving the Faculty to settle their professional discussions and internal disputes—without presumption, may say that his own observations have confirmed these recorded opin-

ions, and that it is the duty of the public seriously to consider what is involved in such avowed uncertainty and incompetency. That is all that has been attempted in advancing these quotations; and if the Faculty feel aggrieved by them, they have at least the consolation of being aggrieved by what has come out of their own mouth.

In the circumstances of past generations such uncertainty and incompetency were inevitable, and therefore do not detract from the learning, zeal, and benevolence which have always characterized the Faculty.

Seeing that they had no law to guide them in the application of their drugs, and that their "pretended experience," to use Dr. Abercrombie's words, was "mere analogy," which "too often sunk into conjecture," the success of practitioners depended almost entirely on their own sagacity. With nothing external to guide him, but the history of various modes of treatment which had sometimes succeeded and sometimes failed, whilst, at the same time, conscious that all these modes *might* be equally inapplicable to the peculiar circumstances of his patient, yet necessitated to decide on some active measure without delay, life and death at stake,—the physician required that rare endowment of intellect which discerns truth as if by intuition. Mere average men could not meet the occasion, save with their "pretended experience," from which they had, as it were, to draw out an arrow and shoot it at a venture—kill or cure. What could they else? Their learning enabled them to do no more; in fact, it only perplexed them, for it was so very extensive that they knew they had forgotten the half of it. In short, they were incompetent,—lost in a maze of uncertainties; and even their knowledge of how *former* cases had been treated and terminated, only enabled them to indulge in a hap-hazard routine; till they too had to own that an extraordinary brain was re-

quired, by calling one in for consultation—when it was too late!

If any one doubts the truth of the remarks advanced, let him even now reckon how many of his acquaintances have been afflicted with some chronic disease; and how many have been cured with drugs, that is, had their disease *eradicated*; and how many had merely their symptoms palliated,—the disease breaking out from time to time, till finally they died of it.

That “thousands have been slaughtered in the quiet sick-room,” is not then necessarily a disparagement of the profession of physic; but, at least, it is a proof that the requisite number of qualified physicians—qualified by nature as well as art—could not be supplied. Even universities, unfortunately, in manufacturing doctors, cannot give that greatest requisite—a rare endowment of intellect.

But that in the circumstances of former times, the Faculty accomplished all that could be expected, whatever that was, is no reason why the public should not inquire *now* into the avowed “uncertainty” and “incompetency” pertaining to the profession. If “things have come to such a pass that they must mend or end,” the public are surely justified in instituting an inquiry *with the view of finding out what will mend them*.

The status, &c., conferred by a diploma, is no doubt a very interesting consideration, especially to those who have the honor to possess it; yet, whatever their entailed distinction, or conventional privileges, courtesy to men must not be extended at the expense of justice to man. And when the Faculty, as a body, stand forth as the opposers of a great truth, it is time at least to have it clearly understood—whatever their motives—that they are in that attitude.

The author has ventured to allude to them in this volume, merely to show that they are in that attitude, and why they are in that attitude, and their weakness in that attitude. Our admiration of his greatness is no plea that we should not expose the giant's faults, and, if need be, sling a stone at his forehead, and, finally, even cut off his head with his own sword.

Having had many opportunities of convincing ourselves that man can really influence his fellow in the manner called hypnotism, we have arranged and classified the phenomena relative to this influence which has fallen under our observation, in the hope of reducing them to a few simple and general principles. In thus coming forward, we are fully aware of the obstacles which we have to encounter. The fatal word Imposture has tainted the subject of our inquiry; and Ridicule which is *not* the test of truth, has been pressed into the service of talent in order to annihilate the supposed absurdity before the dread ordeal of a laugh.

But it is not only the witty who have set up hypnotism as the mark of their fine arrows; men of science have attacked it because they could not make it harmonize with their preconceived notions; and many of the physicians of our day, instead of wisely taking it under their patronage and into their own hands, have treated it with a desperation of hostility; as if, were it allowed to flourish, their glory was tarnished and their "occupation gone."

What is worse, some of the friends and supporters of Hypnotism have done it more disservice than its bitterest foes. Instead of setting before the world the simplest features of the new discovery, they have at once produced to view its most astounding marvels, thus dazzling into blindness the eyes which, by a more cautious conduct, they might have taught to see. Then it cannot be denied that the name of Hypnotism

or Animal Magnetism has sometimes served as a watchword to exploded quackery and impudent deceit: and who does not know how difficult it is to separate the merits of any doctrine from the faults of its partisans? Hypnotism has occasionally been found in company with the vicious and the designing; and its good repute has suffered accordingly.

But hypnotism has been looked upon as worse than false or nugatory. Many who have believed in its powers have believed only to tremble. Credulity has done it worse service than incredulity. It has been prescribed as an unholy thing: books have been written upon its dangers; the Catholic crosses himself when he names it; and the careful Protestant, even if he hesitates to brand it as diabolical, thinks at least that it may be prostituted to evil purposes. And so it undoubtedly may be. But then the same objection applies to all that is most beneficial upon earth. All great engines are capable of great perversion. This is tacitly allowed in the whole conduct of life. Yet we do not abstain from the use of fire because it can destroy, nor from the medical application of laudanum because it is poison.

That which we have learned, or, at least, that which has been proved to us, in a clear and satisfactory manner, by our inquiry into the phenomena of hypnotism, is, that *man can act upon man*, at all times and almost at will, by striking his imagination; that signs and gestures the most simple may produce the most powerful effects; that the action of man upon the imagination may be reduced to an art, and conducted after a certain method, when exercised upon patients who have faith in the proceedings.

Were hypnotism only viewed as illustrative of the mind's influence upon the organization, it would hold out high claims to notice. What subject, we may ask, is more fertile of important reflection? Materialists, curiously enough, adduce it

to disprove hypnotism, which makes against their views of man as a mere machine, of thought as a mere elaboration of the brain; but in doing they open a field of speculation which they would be sorry to enter upon farther than they find convenient.

We must remember that human experience is ever on the increase, and that there exists not one power, even the most palpable, of which we can affirm that we have ascertained all the functions. There is not a discovery of modern times but teaches us that the force which performs some things whereof we are cognizant, may also perform others of which we have as yet no notion whatever.

But, on the other hand, let it not be forgotten that it is the province of man to mount from the known to the unknown, and to reason from that which can be seen to that which is invisible. If one strong instinct teaches us to repose in the object which lie open to our immediate apprehension, another not less powerful calls us imperatively to rise to the detection of secret causes. And true wisdom consists in the just balance of these two contending propensities. The microscope has shown us worlds of which our unassisted senses have no cognizance; and science, aided by the telescope, has traced from stars unseen by the naked eye the one great law of attraction prevailing to the very verge of ascertained creation. Ought we, then, in any case to turn away from facts that indicate a hidden influence, merely because that influence has not yet been tested by the senses? Even our conduct in earthly matters will reprove us here. Of the machinery wrought by human hands, the results alone are presented to vulgar view, while it is left to the thoughtful and the wise to explore the finer springs and hidden motory powers. How much more, then, in viewing the mechanism of the universe, should we believe that we discern, as it were, only the hands and the dial-

plate, while behind these "wheel within wheel involved" is hidden from our gaze, in order to tempt our inquiry, and to develop the higher part of our nature by the stimulus of curiosity?

There is, moreover, in the sensations of him who finds that he is capable of exercising the hypnotic influence, that peculiar charm which ever waits upon the development of a new faculty. Even the swimmer, who learns at length to surmount the boisterous surf, or to stem the adverse stream, will revel in the consciousness of awakened power. How much more must the mental enthusiast riot in the display of energies so long concealed, so wondrously developed? Self-love adds her flattering lure to the attractions of novelty; the pride of exerting an influence over others awakens in his breast, it is he himself who is the author of his own enjoyment; and the fairy scenes appear to him fairer still, because they are of his own creating. Unexpectedness, too, that principal ingredient of pleasure, yet more entrances and bewilders the astonished novice, who perceives such mighty effects resulting from his employment of a few and simple means. He feels that he is "greater than he knows," and he advances into the yet unconquered province that lies before him with all those alternations of rapture and surprise which agitate, yet please, the explorer of strange regions. He trembles, he hesitates, he catches a glimpse of a new prospect. Still is he tempted onward; ever onward, fresh wonders still opening around him, and fresh complacency awakening in his heart; for hypnotism is not one of those pursuits of which a man soon tires. Founded on human nature, it presents a perpetual variety, like that of humanity itself. Its successful votary runs the risk, therefore, of turning his thoughts upon it not only too vividly, but too exclusively. Absorbed by a mighty interest, he is too apt to pass into that mood wherein, as a lover, all nature is to us

but a reflection of the beloved object; when, if we turn a page, we think it bears reference to the subject of our ceaseless contemplation; when every sound teems with appropriate oracles, and every sight with omens addressed to us alone, all figuring the image of our own thoughts.

But to an enthusiast in particular, how much there is about him and within him to recall and strengthen the first impression, and to speak to him perpetually of that which has kindled his imagination! That mysterious bliss, wherewith the very atmosphere of those we love seems to be impregnated; that attraction of an unknown face, which beams upon us from the passing crowd, and which we would give worlds to see again; the sleep of the infant that is "rocked by the beating of its mother's heart," all teems with an influence, potent yet invisible, and which we may call hypnotism if we will. But, alas! feelings are not proofs; and on these occasions, how much we feel that we can by no means prove; how much we seem to understand of which we can render no account!

In conclusion: The result seems to be this. We should lay aside all prejudice, connected either with the origin, name, or injudicious exposition of hypnotism, and try the subject, wholly and impartially, upon its own merits.

Unalarmed by the apparent strangeness and incongruity of the phenomena to be investigated, we should call to mind how frequently appearances of external nature, puzzling at first sight, and seemingly irreconcilable with one another, have all been solved and harmonized by a reference to some one pervading principle, and should thus be led to surmise that the irregularity and variations of the hypnotic world may be found, upon mature observation, less inexplicable than a careless spectator could imagine. Even should this hope be long deferred, we are not on that account to deny the reality of well-attested facts. Are these things so? is the one great

question which we have to ask; and to separate this from all its accidental accompaniments is the first step towards its satisfactory solution.

It has always been a matter of astonishment to us to see and hear those who profess to be so much in favor of doing good, blindly opposed to this science, which of all others is most likely to bring health to the afflicted and joy to the sore at heart.

A want of knowledge in regard to its true nature, has been the cause of this much-to-be-regretted neglect or oversight.

The time for reformation, however, has come, and it is to be hoped that Hypnotism will soon be entirely rescued from the hands of charlatans, and placed upon a footing with the more favored branches of knowledge. Scientifically applied to various uses which its phenomena warrant, it will soon be inseparably joined to Medicine and Surgery, and with those branches be co-equal in relieving disease.



