

PRACTICAL ESSAYS
ON
HYPNOTISM
AND
MESMERISM.

DR. T. J. BETIERO.

PRINTER'S ERROR.—Page 71. Third line from top should read *can* instead of *cannot*.

CHICAGO,
1412 Masonic Temple.

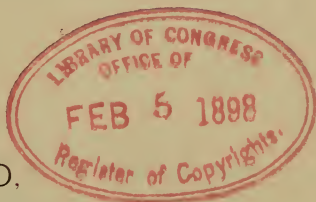
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Introduction.

THE phenomena of hypnotism are, at present, receiving an unusual amount of investigation at the hands of scientists, eminent physicians, and many of the laity who desire to know the truth, and understand the principles, upon which is based this mysterious science.

We are told by some that it is not mysterious, being simply a manifestation of natural laws. Admitting such to be the fact, is it not clothed in the deepest mysticism? As heretofore, among all the investigators and demonstrators of the world, not one has been able to give an explanation worthy of acceptance. After the acknowledged failure of so many brilliant lights of the scientific firmament to give a lucid explanation, the author of this little work can only promise to give in plain words his practical experience with the subject, with such theories and deductions as are considered tenable, together with such hints and explanations, as will enable

others to investigate, for themselves, the causes which produce hypnosis, as well as the immediate and future effects which result in evil or good. You will find some statements herein that may seem extravagant, but they have all been proven by careful experiment and observation. One chapter only will be devoted to theorizing, and that will be specified by "Theory of a future state."

Some readers may find a few things of interest, others may consider it an uninteresting presentation, but all will find something entirely new. The circulation of the blood, as stated here, may be denied, but cannot be disproved. One favor, only, we ask of those who differ with our assertions, and that is, "Proof to the contrary." Such definitions and rules as will be found herein, are not given arbitrarily. simply for convenience in treating the subject.

No theory will be given, or assertion made, without proof, which may be deficient in quantity, but we have implicit confidence in the quality.

2. The author is a graduate of a well-known European college, and has spent some years

in the practice of medicine according to the regular school. The last six years, however, he has abjured the use of all poisonous drugs, and, in fact, has made but few demands upon "Materia Medica," except such as were needed for the antiseptic precautions of surgical interference.

The pleasing results of latter years, compared to the mediocrity of former success, renders firmer every day the conviction, that Electro-Hypnotic treatments, together with modern antiseptic surgery, will be the accepted therapeutic remedies of the near future.

The use of the words, hypnotism, hypnotic and hypnotized are made necessary to express phenomena that are much different from "Nervous Sleep," which Mr. Braid, the originator of the term, intended to specify.

Some phases of this science will be touched upon that have not before received sufficient attention and investigation to have hitherto received appropriate designations, so an occasional mis-application of these words may be technically noted, according to the original application of the term hypnotism, for which your indulgence is respectfully requested.

THE AUTHOR.

The Grand Natural Law.

IN this perfect universe, we are confronted on all sides by a great and mysterious force, all the manifestations and phenomena of which are results of a grand and infallible law of nature; it controls the movements of the planets, holds in position the fixed stars, or presides over their aberrations, together with the myriads of other heavenly bodies situated in the vast solar space, of which our own insignificant planet occupies but an extremely modest place.

This great force does not expend itself in the limitless realms of ether, nor in the different layers of atmosphere, but enters more or less into every known substance, and attends the growth and development of all vegetable and animal life, including man.

Scientists have used various names to designate the different manifestations of this tremendous force. Centripetal and centrifugal are names given to the attraction and repulsion, which keep the planets in their

several orbits. It may be, however, attraction and counter-attraction, as who knows, but, beyond the uttermost limits of our universe, there may be yet a grander center of attraction! In the great sidereal universe, around which our own constantly moves, at any rate, two known forces exist.

If the sun should lose its power of attraction, these great bodies would race through space in opposite directions, in answer to that counter-attraction.

If, on the contrary, the opposing force were relaxed, the planets would rush with terrific velocity into the bosom of the sun.

Some claim, and no doubt correctly, that the regularity of motion observed throughout the solar system, is due to the law of magnetic attraction and repulsion. Others, entitled to an equal consideration, maintain that it is the result of electrical phenomena, thus confirming what we shall attempt to prove, that magnetism is but a different name, and the term electricity embraces it all; the positive and negative currents manifesting the attraction and repulsion.

By the action of these forces, the revolu-

tion of the earth upon its axis is made possible, creating the convenient division of day and night; the earth moves around the sun, giving us the various seasons and many other well-known conditions, for the explanation of which we are indebted to those most interesting sciences, Astrology and Astronomy. Few can contemplate this great perfection and regularity of movement without recognizing behind it all the will of an infinite Creator.

As man has been for ages accumulating such imperfect knowledge as now exists in regard to the grand law of nature, how much less can he hope to grasp the omnipotent source of its origin?

An eminent metaphysician and divine, after spending years reflecting upon the creative power, origin of the omnipotent, probabilities of a future state, etc., having arisen early one morning, strolled down near the seashore and chanced to see there the child of a poor fisherman carrying water in his cap from the sea to a small hole, a short distance away on the beach, which he had made with his little hands. "What are you

doing, my dear little fellow?" he asked. "I'm going to put all the water out of the sea in this little hole," the child innocently replied. He walked on; but that fisherman's little child had taught him an everlasting lesson, namely: That man, being a finite being, was never intended to comprehend the infinite.

He likened man's capacity for receiving and retaining knowledge unto the little hole, and compared the boundless tract of water to the vast unexplored fields of knowledge upon the edge only of which we are now standing.

In this world there is nothing new. Like the philosopher of old once said, "There is nothing new under the sun."

In the investigation of psychic phenomena, we have merely had our attention directed to another phase of this universal force; our researches can only extend so far; like all previous attempts to reduce natural phenomena to an exact science, we are doomed to failure.

The mind of man, while in his mortal tenement, is incapable of more than finite knowledge.

The mysteries of nature's great laboratory have been contemplated since the days when the earth was young.

Investigation has but pierced the external shell, within which man has invariably been confronted with the light of knowledge shining too bright for his material eyes. Nothing daunted, however, he invents a name, which is meant to embrace all that is too deep for his comprehension.

Each pioneer in the field of knowledge also exercises the right to name the inexplicable for himself. Thus we find Magnetism, Zoo-magnetism, Aura, Glaume, all used with many others to designate that greatest of all known forces, Electricity. And as all forms of electricity receive specific names to differentiate them, according to the different qualities imparted by the numerous methods of generation, we shall, in referring to the subtle fluid emanating from all animals, use the common term, Animal Electricity, for this force does exist, and is the mysterious element which manifests itself in mesmerism, hypnosis, and all forms of psychic phenomena.

Electricity is the messenger of the gods,
directed by the positive and negative poles!
The time is near when it will be recognized
as the universal force.



Various Electrical Currents.

AS we claim, and shall attempt to prove, that hypnosis is produced by electricity, acting upon the ideational centers within the law of vibration, it may not be amiss to devote a few remarks to the force, for which we claim so much, and know so little.

Since Franklin, with bottle and kite, secured the first by induction, man, ever inquisitive and ready to learn, has made rapid strides in knowledge concerning this subtle fluid; he has succeeded in harnessing it, and making of it his servant.

Yet, even so, we can only be on the threshold of understanding, and beyond us, in the beautiful temple of knowledge, who can predict what may or may not be discovered?

It has been proved that electricity has properties, or qualities, differing according to the substance from which it is derived, and the method of its generation.

In the province of medicine this is an all important consideration. The galvanic, galvanic cautery, faradic, static, etc., all have

a different therapeutic value. The name, "electricity," does not explain much, being derived from the Greek word for "amber," as it was first observed in the friction of that substance.

As yet, little is known of its nature, and for convenience it is denominated "electric fluid" because it has a greater resemblance to an elastic fluid of extreme rarity than anything else with which we are acquainted. The phenomena of electricity are such as attraction and repulsion, heat and light, shocks to the animal system and mechanical violence.

The two poles of different chemical elements are known as positive and negative. Faraday discovered that the quality of electricity is changed by different methods of induction; thus, by winding a copper wire around a bar of iron, the current which bears his name was discovered, and is termed primary. By winding another coil around the primary, the secondary faradic current is obtained.

No one will say, because of this change in quality, it is not electricity. Friction upon dry glass will also produce this fluid; by

stroking the hairs of a cat's back a perceptible spark may be generated; by sliding the shoes upon a Brussels carpet enough can be easily obtained to ignite a gas jet by simply touching with the finger.

Why, then, does not the electricity obtained by rubbing together of the hands, or any form of vigorous massage, not receive its proper name? Instead of which, magnetism, Zoomagnetism, Aura, and many other names are used.

Electricity is known to exist, more or less in all substance, animate or inanimate. Anatomists and physiologists have discovered that electrical currents are continually passing through the muscular fibres. Future investigation will no doubt prove it the essence of vitality.

Erroneous ideas may be taught and accepted for centuries, yet vanish in a moment under the flashlight of discovery; for instance, the Ancients were for ages in ignorance of the circulation of the blood, believing that it moved once daily from the heart to the periphery, returning to the heart and large arteries during sleep. One reason for

such an opinion was, that after death, as now, the arteries were found almost entirely devoid of blood; thus originating and supporting the theory of tide-like ebb and flow. This condition is now well known to be the result of capillary action, which continues for a short time after death. It remained for Harvey to explain the circulation of the blood, as he understood it.

Since which time, it has been taught and believed that the heart, impelled by some mysterious power within itself, propels the blood through all the intricate, though well known, channels of circulation (i. e., arteries, capillaries and veins), making a complete circuit of the body once in every seven minutes.

It has also been computed, for the apparent astonishment of pupils, no doubt, that this important organ forces no less than six tons daily through the human body; think what an annual task it must have. And the student is furthermore informed, that the source or nature of this power is unknown.

Future generations must needs smile at this age of enlightenment. For although the

heart is the strongest muscular organ of the body, it neither does nor could perform such a task.

If the heart is not the propelling power, what then is? may be asked. The answer is, Electricity, by vivification of the blood. The blood has long been termed the river of life, and with reason; yet, we may go a step farther, and, with the Hæmatherapists, proclaim it the LIVING RIVER, which must then, of course, have power of motion within itself, a fact easily demonstrated by the microscope, under which corpuscles may be seen rushing hither and thither in the liquor sanguinis, until by action of the atmosphere, precipitation, coagulation and death of the component parts occur; although it is shown that the blood has the power of motion within itself, such power only exists after having been charged by inhalation with electricity. It then rushes on, through its known course, to the heart, imparting the power of life and motion to that organ, enabling it to draw back to itself the venous blood which, having served its purpose in the animal economy, is almost devoid of electricity, and must needs return to the lungs for a fresh supply, etc.

As proof of the above statement, which must some day be accepted, as truth must rise above prejudice, we give the following:

First.—The arteries are closely followed by a large number of nerve filaments, whose duty it is to conduct a portion of this force to the brain, which is the storage battery of the body.

Second.—If impure air is inhaled (that which does not contain a proper amount of electricity), the blood at once becomes vitiated, the heart beats feebly, and the pulse weakens.

Third.—By examination of the veins, the arterial nerve accompaniment will be found wanting, for the obvious reason that the veins contain but little, if any electricity, or certainly none to spare for the brain. The presence of nerves would there be useless—a condition not found in any of the works of the Creator.

Thus, we observe, that every human body is being constantly charged with electricity, which is necessary for the maintenance of life. Electricity is also constantly freeing itself from the body, the difference of perceptible projection being modified by the atmospheric state, as well as the health

and vitality of the individual. In proof of which:—

First.—If a person is alone in a quiet room, reading, meditating, or engaged in any occupation compatible with almost perfect silence, it will be found impossible for another to approach near to him, without the former becoming aware of the latter's presence. Some may claim that the approach may be detected by the auditory nerve, but the author has experimented with a mute, and found the same effect.

Second.—Most physicians have found, by practical observation, that if two persons habitually sleep together, one an invalid, and the other in perfect health, or one old and the other young, the invalid will improve, while the person in good health will become affected; the elder will take on renewed strength, and the youth or child will grow prematurely old. Therefore, for hygienic reasons, separate beds are usually recommended, even for man and wife.

Third.—Our law of attraction says, “unlike attracts, and like repels.” Some bodies disperse positive electricity, and others nega-

tive, which explains many heretofore unexplained peculiarities. For instance, the marked and unaccountable antipathy of some persons to each other at first sight, and the many recounted instances of seemingly spontaneous love and friendship, under similar circumstances. Few observers cannot but remember some experience, as when walking down the street or elsewhere, they were passed by some person entirely unknown, whose very passing presence seemed to irritate and awaken a feeling of passive resentment, or vice versa.

Thus, a knowledge of this great fundamental principle of life will make clear many things seemingly mysterious at present.

Everyone should become familiar with animal electricity, at least, sufficiently so, to recognize the laws of attraction and repulsion. This animal electricity is set free at all parts of the surface of the body, and extends a variable distance into the surrounding atmosphere, placing every human being thereby in the center of a circle of electricity peculiar to himself, in so far as it is either positive or negative. To be attracted or repelled by

another, though such may be almost imperceptible, it is not necessary that we should come into actual contact, as in handshaking, but simply that the periphery of our electric circles touch each other. If both persons are positive, or both negative, the effect is repulsion. Should one be positive, however, and the other negative, it is attraction. This fact accounts for the greater or less success of hypnotists in the control of subjects, and explains much ordinary, yet hitherto inexplicable phenomena. It is impossible for any one to be hypnotized by another who has the same current, farther than the first stage, known as lethargy, which can be induced by any one, per se, without the presence of a hypnotist, to which we will refer more fully elsewhere.



The Mechanics of Hypnotism.

THE numerous explanations of hypnotism, and the methods by which hypnosis may be induced, has done little more than confuse investigators; at least, those who have not had success in personal experiments. Some may, therefore, think there is some secret withheld by the hypnotist.

Such is not the case, however. The truth is that very few hypnotists have any conception of the true mechanism by which it is induced. They observe, record effects, and confine themselves to an explanation of the physical means by which they have succeeded in inducing this state. The explanation varies according to the auto-suggestions of the hypnotist. The spiritualist attributes it to some spiritual agency. The magnetic operator says it is magnetism. The materialistic hypnotist claims that it is due to suggestion only, and so with different ones, their conception varies, according to the manner in which they view the subject, all

of which fail, as a clear explanation. The firmness with which each attempts to defend his opinion may be realized by the following story of the two gladiators, who were advancing towards each other along a public highway: When within speaking distance, they glanced up at an imposing statue, which separated them, one exclaiming, "What a beautiful silver statue!" "It is a gold statue," the other replied. "Do you think my eyes deceive me?" the former sharply retorted. "I mean to say," replied the latter angrily, "that it is gold, and if you say otherwise, you insinuate that I lie, which insult can only be effaced with the sword!" The other, equally as rash and brave, advanced with drawn sword to defend his opinion. At last, one of them fell mortally wounded. Before resuming his journey, however, the victor looked at the statue from the other side, and discovered the cause of error; it was gold on one side and silver on the other.

Thus, with many hypnotists. Each one sees and comprehends the subject from his side alone, and will not trouble himself to

walk around the statue, but rests serenely confident, in his own opinion, and will not be convinced.

We are told that there is no subtle fluid, no magnetic or electric current flowing from operator to subject. Yet, we are not favored with any proof to that effect. It is impossible for a materialist to satisfactorily explain psychic phenomena, however deep or profound his learning. The positive sciences alone are within his grasp.

As Dr. Wyld, of Edinburgh, tersely expresses it, "When questioned, the materialistic hypnotist can give no further explanation beyond a form of words, seemingly invented to hide his ignorance; and yet, we are told, that Elliotson, Simpson, Gregory, Whately, Hamilton, Chambers, and hundreds of wise men were in total ignorance of the subject," now scientifically explored, for the first time.

There are as many theories as there are schools, and as many ideas as there are individuals. What the public desires now ARE PLAIN FACTS, fortified with acceptable proof. Enough theories have already been

disseminated to confuse the majority of seekers for the truth, and render almost obscure that universal force by which alone hypnosis can be induced, namely: "Electricity acting within the law of vibration," which is the only true fundamental principle which cannot be explained away.

Although the subject of hypnotism has been reviewed, and is constantly receiving attention, both in scientific literature and the realm of fiction, the former treating it as an issue, which must be proved step by step, before its elevation from the ranks of so-called pseudo-sciences; the latter receiving additional charm by the introduction of this mysterious force, there is yet an obvious lack of positive information. The latter, especially distorting the power of hypnotism into so grotesque and horrible a monster, that those whose knowledge of the subject has been obtained from this source alone, cannot fail to have the most erroneous ideas of its possibilities.

Bernheim defines hypnotism as "the induction of a peculiar psychical condition, which induces susceptibility to suggestion," which

is correct as far as it goes, as it is "the induction of a peculiar psychical condition, which induces susceptibility to suggestion," said induced condition, being the effect of electrical phenomena acting in harmony with the law of vibration. Hypnotism may be divided, and subdivided, into a number of divisions indicating a more or less profound state, the principal ones being:

First, lethargy; second, somnambulism; third, catalepsy. The first is the lethargic or drowsy condition, and it is doubtful if it should hold a place in hypnotism proper, as it may be induced by any person, per se, without even the presence of a hypnotist. It is a necessary condition, however, which must invariably precede the true state of objective hypnosis. Through a misapprehension of this state have arisen a great many contradictory reports upon hypnotic phenomena. Lethargy is merely the result of a decreased amount of blood in the brain, which also means a diminished quantity of electricity in the storage battery of the body.

Upon this condition alone hinges the assurance that of late has been generally

accepted on this continent only. That is, anyone can become a hypnotist! This is an erroneous idea, as many will attest who have carefully followed explicit instruction, and have failed; although anyone may induce lethargy, who has studied the subject sufficiently to comprehend the cause, which is but concentration upon some simple object, said object having the tendency to induce the quiescent state. This preparatory condition is induced generally by the involuntary action of the patient, although it can be facilitated by a number of well known aids. Yet this first state is far from being the profound phenomena of hypnosis.

When the subject is assured positively that he cannot open his eyes, he generally does so, at the same time telling the amateur that "He is not able to hypnotize him." He (the subject) has too strong a mind, and many similar remarks, the result of which is, the inexperienced OPERATOR is partially magnetized into believing that he cannot.

As a matter of fact, if, as the materialist claims, there is no subtle fluid, magnetic or electric, which passes between the operator

and the subject, the fact would yet remain, that in no line of work, mental or physical, are all men equal. From a mechanical act of the most simple nature, to the exploration and investigation of the most abstruse science, a great difference of ability and comprehension will be found among all classes and nations of mankind.

But, there exists a fluid! Animal electricity, which is essential to the induction of profound hypnosis; and we hope to prove it, to all unprejudiced readers of this little book.

We use the term "unprejudiced" with due consideration, for well we know how loth are many to admit the potency of this universal force. It was for many years ignored by physicians as a therapeutic agent; it was tested and discountenanced, for the simple reason that they had not learned to differentiate the cases in which its use was, or contraindicated; its value has only recently been admitted. At present no physician's office is complete without electrical apparatus, varying from a small battery of fifteen or twenty cells to a magnificent switchboard.

The result of scientific investigation of

this subject, now being pursued in various parts of the world has, among other things, been to deny and state that the bright object held up before the patient's eyes is necessary. Second, that the passes of the hand are of no use, being merely to give an imposing effect to spectators. The existence of, as well as the necessity of, the current of animal electricity has even been doubted.

Some, who claim to be authority, tell us that it is solely due to the "law of suggestion," which, in itself, explains nothing.

There are many means by which the lethargic state may be induced. It is a well known physiological fact, that especial exercise of any organ or tissue of the body attracts to that particular region an increased supply of blood, and vice versa. The object to be obtained in the first stage of hypnosis is to decrease the amount of blood in the brain, which may be accomplished by a number of methods. Among them may be named that of having the patient direct his eyes to a bright object, about the size of a twenty-five cent piece, held about twenty inches from his eyes; or, by directing his attention to any

particular spot on his closed hands; or, by having him look one steadily in the eyes, etc. So, if the BRIGHT object is not needed, some other simple point of concentration must be used at first, although by successive treatments of certain persons, they may all be dispensed with.

Next, we will explain that the passes are extremely useful, if not absolutely necessary, for the reason that to produce the secondary or tertiary stage, the eyes must be kept steadily fixed upon the subject for a length of time, dependent upon the power of the hypnotist, and the sensitiveness of the subject. No one ever heard of a patient being thrown into either of the last named hypnotic states while the operator turned his back upon him, although the patient is frequently hypnotized with his back to the former. Yet, in mesmerism the above is not the case. As soon as the brain becomes quiescent (manifested by lethargy) the animal electricity flows from the active to the passive brain. The utility of the passes (which consist in interposing the hand of the hypnotist between his eyes and the brain of the subject) lie in the

fact, that suddenly interrupted electrical currents produce shocks, and augment their force, which may be demonstrated by placing one electrode on the forehead, the other at the back of the neck; place in the circuit three or four cells of a galvanic battery, which are barely perceptible to most persons; suddenly interrupt the current; switch it on again, and a decided shock will be felt. Any physician who uses electricity intelligently will always remove the electrode before increasing or diminishing the current. Thus, the passes will be seen to materially aid in producing the deeper stages of hypnosis, as they intensify the current of animal electricity by interruption. Roentgen, the discoverer of the X rays, is placed upon record as having also found what he was pleased to term "mind waves," emanating from the brain. The above name, doubtless, awakens more interest among a certain class, than it would, had he called it by its common name, "Animal Electricity." An instrument of extreme delicacy has recently been invented for measuring these electrical currents by approximating with the fingers. Although it

is a pleasure to have the presence of so-called mind waves or electrical waves verified by such an eminent authority, it is not by any means new, as it was well known to some of the Ancient magnetizers, who kept the knowledge of it a secret, as well as to many of the advanced thinkers of the present day.

After the first stage of drowsiness is reached, if it is desirable to induce a more profound state, the hypnotist fixes his gaze intently upon the subject, during which time the electric current flows from the active to the passive brain, rendering inactive or hors de combat the mind of the subject which, for the time becomes dormant and powerless, as it were, to manifest itself in the ordinary manner; refusing to act when its apartments are entered by an intruder, as we may not improperly term the electrical current from the opposing intellect. And if it were not for the soul (spirit or dual mind), which exists in man, it might be possible to change our individualities, by not only projecting a portion of our thoughts into another's brain, but forcing our entire mind into the brain of a more desirable body. Then the dreams of

Ponce De Leon, and other seekers for the spring of youth and elixir vitæ would have been realized.

But, a mysterious sentinel keeps a sturdy vigil, which we will for convenience term the dual mind; this it is that has furnished the most interesting, and perhaps the most startling phenomena of hypnotism; when the mind no longer acts, the dual takes charge of the body; it is the dual which, in hypnosis, answers correctly questions long since forgotten by the subject. The dual has the power of accurate calculation of time, by which psychological discovery of the future may so far elucidate our present indefinite knowledge, as to even render unnecessary the use of clocks and watches. It also has a perfect record of past thoughts, deeds, hopes and fears of the individual; it is the dual which presides over the involuntary organic duties, and enforces continued regularity during sleep; it is the "wee small voice of childhood," and furnishes the fleeting panorama of by-gone days to the drowning man, and perhaps gives to the dying that prophetic knowledge, which sometimes startles the bed-

side watchers. It has appeared to have the power of annihilating space, as indicated by experiments undertaken to affirm or deny the existence of telepathy. At any rate, it is there, enthroned in the temple of reason. It cannot be explained away by the hypotheses of materialists. We must await the light of future knowledge, which we can only hope will soon replace this twilight of uncertainty. This dual possesses also a perfect memory without strong reasoning power, the latter seeming to belong more especially to the active mind. This great indelible register, without the combativeness of reason and resentment, is the secret wherein lies the value of hypnotic suggestion. It is only in the more profound states that we are brought face to face, as it were, with this inexplicable occupant of the mortal frame. For ordinary medical use the primary states are alone sufficient, as the patient will then receive such suggestions as are appropriate for benefits. It is in this state alone he refuses to receive suggestions conflicting with his conception of right, wrong or propriety, yet in the deeper stages, when by the will of the hypnotist

every muscle can be made perfectly rigid when the subject can be caused to imagine himself a great man, a fool, or some specie of the lower order of animals; when he can be made by a word completely oblivious to sound, so the report of a heavy gun or loud explosion would fail to make itself heard; when all the senses are under the control of another, how baseless is the assumption that any previous training, or present environment, can protect such a subject from the vicious suggestion of a depraved or criminal hypnotist. Yet, it is "an ill wind that blows nobody good," and these very conditions render the therapeutic possibilities of such great value as overcoming the weakness of a drunkard's will, and instilling into his distorted mind such courage and ambition as will make of him once more a worthy citizen, and a man among men.

When knowledge is more generally disseminated regarding this great force, when the fundamental laws governing it are better known and understood, we will no longer see the flaming posters announcing "the arrival of the child hypnotist, who will have several thousand pounds of rock broken on the rigid

body of a subject, and will cause well-known citizens to imagine themselves swine," or something equally ridiculous. We hope the time is near when science will no longer need, nor the law permit, the many ridiculous, dangerous and sometimes disgusting experiments and exhibitions of this sacred power given by the Almighty, and practised by the Nazarene for making the leper clean and the blind to see. We have frequently used the term "Animal Electricity," which is synonymous with the names, magnetism, aura, mind waves, etc. As the electricity contained in the atmosphere enters the blood by inhalation, vivifying the same; imparting the power of motion, a portion of which, being conducted through the nerves to the brain, of necessity undergoes a change, just as the galvanic current induced through a primary coil produces faradic electricity, so does the former process make of it electricity of a peculiar kind, a common name for which is "Animal Electricity."

It has long been known, that without the aerial vibrations of varying velocity and length, it were not possible to appreciate any of our senses.

We are only enabled to see by undulations of ether upon the optic nerve, which causes it to vibrate; to hear, by delicate waves of sound acting upon the auditory nerve; to smell by vibratory action upon the olefactors; to taste, by vibrations extended along the gustatory; and to feel, by the telegraphic vibrations of the sensory apparatus. We cannot longer doubt the connection of vibration with the wise and beneficent arrangements of an all-powerful Creator.

In the human body can be found the greatest laws of physics, utilized with a perfection and simplicity which can but awaken the wonder and admiration of man.

Thus, animal electricity and vibration are of the greatest importance to man, as without the latter the enjoyment of all that is good and beautiful in this world would be denied us, and if deprived of the former, life itself would cease. Hypnotism is the agency which brings us into contact with the mysterious dual mind, which for aught we know, may be the soul. As we are informed in the Sacred Book, Man is created in the image of his Maker, who is said to consist of that omni-

tent Trinity—Father, Son and Holy Ghost. How truly have we found in man mind, spirit and body. It is not difficult to imagine the body as father to the mind, as the latter is but the effect of electricity acting within the law of vibration upon the nervous system, that borderland where the material touches the immaterial. As to the spirit, recognizing it as the spark of Divinity, infinite and immortal, it is beyond the explanation of finite beings, although the materialist attempts to explain the above by saying that man has two minds, one objective, the other subjective; the former for use ordinarily, the latter for special use, it would seem, in hypnotism.

Now as to the power of suggestion. Cases have been recorded wherein investigators have sent magnetized letters to sensitives upon receipt of which they would retire, and placing the letter upon some part of the head or body, would soon after be in a peaceful sleep. Afterwards, non-magnetized letters were sent to the same person, the effect was also sleep, thus again verifying the fact that lethargy may be self-induced by anyone of a sound mind, although it may be facilitated by

such aids as the operator may be inclined to use.

It is known also that some persons cannot be forced into any other than the primary or lethargic condition by certain hypnotists; yet, these same readily yield to the more profound stages of somnambulism or catalepsy in the hands of other operators of equal force.

This again confronts us with the law of attraction, "unlike attracts and like repels." In the above instances, the facts are: In the first test both the hypnotist and subject are of the same polarity. In the latter, of course one is positive and the other negative requisites of a complete circuit. When two persons of like polarity come in contact the effect is repulsion, their individual currents connecting separately with the earth, which is known to contain both positive and negative electricity. On the contrary, when persons of opposite polarity meet, a perfect current is the result, flowing from positive to negative.

This fact explains many things. Among others, the great success in some cases, and signal failure in others of magnetic healers.

Some public speakers are said to hold their audience by the magnetism of their presence, meaning of course that they possess an abundance of Animal Electricity, together with an imposing appearance, pleasing address, etc.

Many persons individually and collectively are unknowingly placed in that highly receptive state of the primary stages of hypnotism.

Audiences and congregations often, by silence and the tension of expectancy, inadvertently place themselves as individuals in an admirable state to receive suggestion. This self-induced lethargic state would be productive of sad consequences, if the claims of suggestion were well based, as the majority of humanity would have become maniacs dependent upon the particular "suggestion received." If "suggestion" had the power claimed, such remarks as were immediately sequent upon this self-induced stage would have to be received as any other oral suggestion of the mesmeric state.

But, as it is impossible to induce other than the very first stage of hypnosis without electricity, acting within the law of vibration, the speaker is too far removed to cause other

than the natural effect of his argument, as it is possible that the radius of electricity emanating from all points of his body is not projected far enough to form a circuit with one or more, and even so it might not be with one in a favorable state.

Yet, isolated instances have been reported where one or more persons at some meetings of especial interest or excitement, presided over by some one of highly magnetic presence, have so vividly received impressions as to unbalance their minds; if the facts were known it would be shown that they were sufficiently near the orator to permit contact of the outer waves of their animal electricity.

It cannot be doubted that a steady observance of the speaker, while perfectly quiet and expectant to catch the slightest sound of voice or note of music, under some conditions induce one or other of the primary stages of hypnosis.

Oral suggestion has its part to perform in the induction of hypnosis.

What has been stated in the foregoing lines of this chapter will no doubt be vigorously assaulted, as it is the only vulnerable spot in

our armor of proof. We do not expect to be able to convince every one, nor completely explain hypnotic phenomena, as generations, centuries hence, may so well understand this science, interwoven, so completely as it is with the law of vibration and electrical phenomena, upon which are based the discovery of the phonograph, telegraph, telephone, etc., etc., as to altogether dispense with what may then be considered this present cumbersome apparatus of intermediation whereby so much force is wasted. They may be able to establish instead telepathic stations, in various parts of the world, for the transmission of thought; even then, psychology may be in its infancy, as they may have merely found the path leading to the great highways of universal or interplanetary communication.

But, to return to the present. If we, by our simple explanation of facts, are enabled to direct into the proper channel a few scientific investigators of the present day, this book will have been a success.

Mesmeric phenomena may be divided into two classes—objective and subjective. The

former is that which embraces the well known lethargic, somnambulic and cataleptic states. The latter is by far the most commonly used, yet its use is more obscure and less known than the other. When in the objective state we are able to note the various stages into which a patient may merge. In the latter, however, the preparatory hypnotic seance is unnecessary, although its effects are just as sure. We can scarcely walk upon the street without more or less magnetizing some one; we never attend public places of amusement, business or worship without both imparting and receiving this subjective suggestion. However, as a discourse upon this latter division alone will require many volumes to elucidate, we shall here make but slight additional reference to it.

Great musicians, by harmonious notes, or strains from voice or instrument, magnetize a part of their audience at each concert or recital; though this form of mesmerism is usually of the subjective class, it has on rare occasions been known to assume the objective form by the induction of a state in which visible symptoms were apparent.

The author was present at a concert given a few years ago by Isayetti, the great violinist. For some reason the artist was delayed and did not appear promptly on time, a circumstance which would have been disastrous to one less a master, as the audience, seemingly bent upon a grim revenge, did not greet him with the usual demonstration of welcome, although from the first stroke of the bow, all realized that a true personification of genius stood before them yet each individual of that vast audience felt that applause to this tardy man was not apropos. Accordingly his first selection was followed by an embarrassing silence. Nevertheless, he returned to the foot-lights, but with a cold, haughty bow, and scarcely perceptible smile, which might have expressed either confidence or sarcasm. This great Bohemian master, with his dark eyes flashing defiance, drew his bow across the magic strings, sending forth low, sweet, mournful notes, reminding one of the subdued grief of a sylvan songster that had lost his mate. Then came the moaning of bleak, autumn winds, which seemed to sweep with fitful gusts through the dead and dying

foliage of some dark and dismal wood. Louder and louder came the strains. He had entirely forgotten his audience, and with imploring eyes fixed aloft, his long, slender fingers executing movements with grace and ease that showed the training of a life-time and the genius of a Paganini; those wild, weird strains seemed interspersed with a chorous of hobgoblins, with occasionally the monotonous chant of the Witch of Endor. Finally he lowered his head and instrument, looked for a moment dreamily at the dumb-founded yet hesitating audience, then replacing his instrument and closing his eyes, played furious, yet glorious music. The last note, dying away, seemed to recall a despairing cry of one of Dante's unfortunates. At the close of this grand rendition the audience were wild with delight. Again and again he was recalled. The enthusiasm was unbounded. In referring to the matter, one of the daily papers said, "The audience was completely Isayettied!" They were, beyond doubt, hypnotized, for they were convinced against their will, which is always a result of hypnotic suggestion or magnetism. This

fact has been taken advantage of by many of the larger life insurance companies, and other corporations, where their business requires the services of a solicitor. No man can be a successful salesman or solicitor who does not understand the manipulation of animal electricity. He may not be aware of the force employed and may deny the above statement, yet, whether or not he is aware of it, he conforms to the laws which control this force, and thus influences his intended patrons. At any rate, his success will depend upon the utilization of this power, and his business will increase in proportion to his knowledge of this great force. We are, even now, in the age in which a knowledge of the "Mechanics of Hypnotism or Magnetism" is a necessity. Do not any longer believe the recently promulgated theories: That hypnosis is not the result of the subtle fluid, "Animal Electricity!" That everyone may become a first class hypnotist! That the only requisite is the "law of suggestion!" But study this science from a deeper conception; give to the law of suggestion its true value, but do not consider it the only requisite; give to it a

value as an accessory agent only. May all continue to develop and endeavor to understand this God-given power, which exists in everyone, but in variable degrees.

To those who doubt the existence of this fluid, which under certain conditions flows from one brain to another, we will cite another fact easily proven. When the hypnotist concentrates his force upon the smaller animals, its effect is not only apparent, but sometimes fatal. Under the effect of animal electricity emanating from the eyes of a human being, a frog will die in less than fifteen minutes; cats, doves and rabbits can be destroyed in this manner. They exhibit well marked symptoms of shock, as the evident result of receiving into their diminutive brains an electrical current so much stronger, comparatively, than their own. No theory of suggestion can apply to this phenomena. The electrical current which flows from one brain to another may be denied, but facts must be accepted.

Everyone should become familiar with this great force that exists in all known substance. By this knowlege sleep may be enforced,

nervous excitement allayed, functional disease may be benefited, a mother may cultivate the morals of her children, the wife can assist the husband toward any desired reformation, etc., etc. Yet, comparatively few may become hypnotists of the first order, as few persons without cultivation and development project a current of sufficient force to induce profound hypnosis.

As an instance, a young man called at the office of my friend, Dr. Van. He said he had read several works on hypnotism; however, he had not tested his power upon anyone but felt confident of his ability to induce hypnosis. He was invited to try his first experiment upon the doctor, to which he readily acquiesced. He took the physician's hand, gazed steadily into his eyes for about one minute, after having given him the preliminary hints. Suddenly the doctor, in a firm voice, commanded HIM to close his eyes! "Do not attempt to open them," said he, and the young man promptly obeyed. Releasing his hand, the doctor pressed his thumb firmly on the brow between his eyes, gazing the meanwhile steadily at his bewildered subject.

“Sleep, deep sleep,” he repeated sonorously, “your eyes are heavy, heavy; you cannot open them until I count ten,” he added. He then proceeded to slowly count the stated number, at the end of which the young man opened his eyes, rubbed them for a moment, and then began to smile. “You would, with some practice, make a fairly good subject,” the doctor said lightly, as he turned away to meet a patient who had just entered the reception room.

The Hindoo fakirs, of India, are known to perform some marvelous tricks, which have appeared to defy the laws of nature. The rulers of Great Britian, a country ever ready to further scientific research, ordered an investigation by some of their officers, to ascertain if they really possessed a peculiar knowledge of some science known only to themselves, or if these tricks were merely deceptive.

What was the result? It was proven to be hypnotism, not of the kind known as the ~~the~~ objective, however, characterized by various physical signs, which determine the degree, as lethargy, somnambulism, cata-

lepsy, or the intermediate stages; but of the subjective order of magnetism, by which not only an individual, but a multitude may be controlled. One case is cited in which the delusion was proven to be of a magnetic, or hypnotic nature.

A fakir, one day, approached a party of tourists, and offered, for a modest donation of silver, to give his entertainment. He carried under his arm a bundle of bamboo, and was followed by a small boy who had in his hand one of the primitive musical instruments peculiar to the country. Arrangements were made for the show to proceed, whereupon the boy began to play upon his instrument, and the old man placed the two longest bamboos in a perpendicular position, then began to fasten the smaller pieces into notches fashioned for their reception. He would insert one between them, stand upon it, reach higher, and place another, then climb up, always removing the lower one, until he reached the top. He then stood erect, placing one foot upon each of the perpendicular bamboo poles; he stood thus for a few seconds, then pushed aside one of the poles, which fell to the

ground; a moment later a cloud of smoke enveloped him, meanwhile, the remaining bamboo also fell. The smoke clearing away, the Hindoo was seen extended horizontally in mid-air without any apparent support. There happened to be an amateur photographer in the party, who tried to "catch" this remarkable scene, but strange to say, he was unable to do so; the instrument showed nothing but the old fakir seated motionless upon the ground; a silent witness of his inability to hypnotize the instrument.

Knowledge of this great force, which renders possible such delusion, should be sought by all who would protect themselves against the imposition of the unprincipled hypnotist.

The time will one day come when good men will be found in all communities, bringing with this great healing power, consolation, hope, and happiness to the homes of the poor, as well as to the rich. Priests and Curates will, by sincere and holy desires, together with an understanding of Animal Electricity, be enabled to develop this power to the full extent, thus rendering it possible for them to minister to the diseased bodies, as well as minds.

John 15:12.—“ Verily, verily, I say unto you, he that believeth on Me the works that I do shall he do also, and greater works shall he do because I go unto my Father.”

There is a power of control that one person may exercise over another, in which the effects are altogether subjective. This power may emanate from a glance, the voice, or contact. A name is wanting, as it can hardly be called hypnotism, mesmerism, or magnetism. It is this which is used by the Hindoo fakirs, and by many wise men elsewhere. Some possess this unnamed power and use it, yet are in some instances in entire ignorance of its possession. As this work is devoted to the correct explanation of objective hypnotism, its mechanism, and its therapeutic uses, we merely make mention of what may at some future time receive extended notice, and elucidation.

Is Hypnotism Dangerous.

THE above query is of especial interest at present, as hypnotism has been proven of therapeutic value in the treatment of a certain class of neurotic disease. In fact, it has been of undoubted value on more than one occasion in also treating obscure affections, a diagnosis of which had been of no real value, inasmuch as no two physicians of equal experience and education had been able to agree as to the exact nature of the ailments.

Confucius, the great Chinese sage, has said, "Medicines that create no commotion, are not medicines at all." But the tendency of the times is to reverse the opinions expressed by this great philosopher.

We do not for a moment doubt, that there is, lurking in the numerous poisons which constitute the major portion of the modern *Materia Medica*, a gigantic danger, so of what use is it to claim that there is no danger in hypnotism? It cannot be proven; nay, yet, under the present laws, only physicians of the most careful training are allowed to pre-

scribe. Even so, as medicine is not an exact science, accidents and mistakes sometimes happen, but thanks to the diligence of investigation, constantly pursued, every year furnishes us with clinical records, which reduce danger to a minimum; yet, we regret to say the science and practice of medicine have not reached that perfection which must some day result from continued systematic research, until it can, however, be placed in the ranks as an exact science, no school of medicine can afford to reject any means offered for the alleviation of suffering and cure of disease, even though it may be known that said agent has, in the hands of the ignorant or criminal, been used for harm or injury.

We claim after many years of experience and hypnotic experiments, a few of which are recorded elsewhere :

First. That hypnotism and mesmerism are of great value in the treatment of both neurotic and functional disease.

Second. It can also be used for moral culture.

Third. That a careful study and comprehension of hypnotism render it a safe and

reliable therapeutic agent, of undoubted value in the hands of a qualified operator.

Fourth. It can be productive of harm in the hands of an ignorant or criminal hypnotist, especially with a weak subject under conditions favorable.

Fifth. That it is not more dangerous than the many drugs at present used.

By the above, we do not mean that its use should be restricted entirely to the medical profession, as most practitioners have neither the time nor inclination to study this subject, so long at least, as it is classed among pseudo-science. Should legislation be requested and obtained to restrict the use of hypnotism to medical men, it would receive a great blow, as the scientific exploration of the subject would be at once checked, and it would again, as it has several times in the past, sink into comparative oblivion. Few physicians are now considered authority upon hypnotic phenomena, and the number who use it in their practice is quite insignificant.

Thus knowledge of this science, for such it surely is, would retrograde; a misfortune which has at times befallen the noble science

of medicine itself. As Aiken says: "The practice of medicine, as based upon rational principles, and a knowledge of the nature of disease, has oscillated through various systems and innumerable theories, and the science of morbid anatomy has been marked throughout by unmistakable periods of progress, of stationary existence, or even retrogression, according as one or the other exclusive system had the ascendancy, or as each principle or theory of practice challenged for itself a supreme importance.

Therefore, we must not accept hypnotism as a certain panacea for all ills; nor should we, at present, relegate it by decreeing that any certain body of men should have exclusive right to use this great power.

Some experiments have been conducted at certain medical colleges to determine its therapeutic value, as well as the possible extent of its criminal application. The results were in substance—that a certain class of diseases were amenable to cure by hypnotic suggestion. It was an agent through which good or evil might be wrought. On account of the latter, its use was discountenanced by these high

authorities, which relegation, we are led to believe, was somewhat hasty and premature; as, if it is possible to use it for mental improvement as well as organic correction (a fact generally accepted by advanced thinkers in all parts of the world), have we any right to cast it aside? Is it not furthermore encumbent upon us, in justice to our patients, who depend implicitly upon our knowledge of the noble science of healing in times of sickness, pain and danger, to use every known agent, and ignore nothing that will alleviate suffering, and enhance the chances of prolonging, even for a brief period, a human life? We do not hesitate to use the most powerful poisons, although, we are aware that an overdose will cause instant death or horrible suffering. Murderers sometimes use improved fire-arms to commit their heinous crimes, yet, we do not attempt to restrict the manufacture of deadly weapons, as we trust to the laws of our land to punish the perpetrators; and thus with all classes of malefactors, whether murderers, robbers, thieves, forgers, or burglars, who by their crimes fall under the ban of the law. Why then, can

we not render the criminal hypnotist responsible for any crimes perpetrated through a misapplication of hypnotic power?

In the meantime, let us continue to test the curative powers and possibilities of this agent, and trust to the machinery of the law in this, as in other criminal matters, to protect the public.

If it is possible, by mental suggestion, to influence to higher and nobler thoughts, common sense indicates that it might, of course, in the hands of a depraved operator, be used to debase and lower the subject, notwithstanding he would have a difficulty in so doing proportionate to the previous amount of training to the contrary, as in the lethargic or primary stage of hypnosis, a subject will not receive a suggestion which is directly antagonistic to his own ideas of right and propriety, yet, in the deeper stages, as somnambulism, however, a powerful and vicious hypnotist can, by forcible and repeated suggestion, penetrate the ordinary protective mantel of auto-suggestion, which encircles every true lady or gentleman. It is better far, that the public should know facts that

have been proven in regard to hypnotism; the possibilities of the evil as well as the good. As is well known, few if any reputable physicians or surgeons assume the responsibility of administering an anaesthetic, only in the presence of a third party. So we advise patients to always insist upon the presence of some friend or acquaintance during a hypnotic treatment. If the hypnotist is honorable, he will acquiesce to such an arrangement with pleasure; as a matter of fact and justice to all, they as a body generally prefer it.

It will not do to attach too much importance to sentiments of honor, religious training, and previous environments, to render inert the suggestions of a vicious hypnotist, however, as before stated, they are effective in the lethargic state only, and can be overcome in the more profound conditions, notwithstanding the many experiments recorded and published to show that criminal suggestion will not be received by an upright and honorable subject.

In experimental tests, when the subject is commanded to plunge a dagger into the heart of someone present, or to commit some act

equally atrocious, he has been known to refuse or hesitate and if the suggestion is insisted upon, to become dehypnotized. It is upon such evidence that are based the statements—"that criminal influence is entirely dependent upon the patient's auto-suggestions." The truth is, that in the hypnotic state, the receptive faculties are so intensified that in the vibrations of sound, augmented by the electrical current flowing from operator to patient, the insincerity of the suggestion is readily detected, as the hypnotist is not in earnest.

But when the murderer, or other criminal, desires to effect a crime through the agency of his hypnotized subject, he is dreadfully in earnest, and so, without doubt, is able to influence the subject.

We here quote a statement by the eminent Thomas Jay Hudson, LL. D., in an article entitled, "Danger Lines in Hypnotism":

"When a man has risen in the scale of humanity and civilization to the dignity of being in possession of that power or faculty, which imperatively commands and obligates him to do the right and abstain from wrong-

doing, he is intrenched within a citadel that no power of hypnotic suggestion will prevail against."

We believe this to be true, yet it is with regret we observe that few, exceedingly few, have reached that point of ideal perfection. Our very civilization renders such nearly, if not quite, impossible. It may exist in secluded monasteries, where spiritual thoughts are, or ought to be, predominant; where the demands of secular affairs are insignificant, and are of rigid simplicity. But in this busy, bustling world, where the watchword is, "The survival of the fittest," few, if any, remain intrenched in the citadel. As the learned author of the above quotation is an attorney of prominence, who has written some beautiful ideas concerning hypnotism, he understands perfectly the value of such a statement, which leads one to practically infer that ordinary mortals, under the influence of a criminal hypnotist, can be moved to criminal acts under, of course, favorable conditions, dependent upon the sensitiveness of the subject and the force of the hypnotist. We must then conclude that the great diversity of

opinion, based upon actual experiments, are caused by:

First. The insincerity of command in experimental tests.

Second. The existing hyperæsthesia regarding suggestion, in the more profound states, enables the subject to perceive the degree of sincerity which embodies each command or request.

Third. It is of undoubted therapeutic value.

Fourth. It can be used for harm as well as good.

Fifth. It is not more dangerous than many of the therapeutic agents in use at present, and its benefits are more apparent.

Sixth. Its use in the hands of competent and sincere operators can result in nothing but good.

Seventh. No one should attempt to induce hypnosis, excepting in the presence of at least a third party.

Eighth. The public should become sufficiently familiar with this subject to prevent the imposition of quacks and charlatans.

Ninth. Those who use hypnotism for dis-

honorable or criminal purposes should receive commensurate punishment.

We have impressed upon the mind of an endormed subject, that in a chair beside him (upon which sat a spectator) he would, when permitted to open his eyes, see his brother. We suggested that he converse with him, and he did. It can be imagined, by the foregoing, that a lady might be made to suppose another was her husband, and thus render a crime possible.



Mesmerism Differentiated from Hypnotism

MUCH literature of the day, in referring to hypnotism, defines it usually as the modern term for mesmerism. Such a statement, to say the least, betrays an unfamiliarity with the subject.

Hypnotism, as a name, was first made use of by Dr. Braid, an English surgeon, in a work published by him in 1843, under the title of "Hypnotism, or Nervous Sleep."

Mesmerism is derived from Dr. Mesmer, a European physician, who practiced magnetism about the latter part of the last century, and died in 1815. There is a marked difference between the hypnotism of Braid and the magnetic phenomena of Mesmer; the latter created a widespread interest at the time in which he flourished.

The hypnotic subject sees, hears, feels or imagines only what may be suggested by the hypnotist, as the latter can be perfectly warm and comfortable, and by a simple oral suggestion cause the former to experience great

frigidity; or may be at the time suffering with pain or disease, which will not necessarily be appreciated by the subject.

On the contrary, in the mesmeric state, the patient, in certain stages, realizes the thought and experiences the sensation of the magnetizer. If the hand of the latter be pinched, the sensitive somnambule will also feel the pain. If unpleasant thoughts burden the mesmerist, they will also annoy the patient. If the former has a pain, or is suffering from any disease, it will be realized by the latter. We mention here only a few of the many widely dissimilar phenomena which tend to distinguish hypnosis from the mesmeric state. Therefore, one who is not in perfect health should never attempt to magnetize anyone. To mesmerize successfully, several conditions will be found imperative, viz: A strong mind, confidence, integrity and good health. These same requisites are, to a certain extent, necessary in hypnotism, but the condition of health is not of such vital importance in the latter as in the former.

The sudden, and sometimes foolish, or even dangerous transition from one to another of

widely differing states, for the purpose of demonstrating the power of some alleged hypnotist, gives to hypnotism a preference for public entertainments.

Mesmerism is not nearly as interesting to the sensation-seeker, being devoid of much visible phenomena, yet to the scientific investigator it has many peculiarities which demonstrate the wonders of magnetism, and the intricate mechanism of molecular vibration; profound psychic phenomena are frequently manifested in this state, but the changes are not so suddenly affected, generally requiring various passes and sometimes massage or manipulation; therefore, it is less adapted for public exhibition, unless with an extremely sensitive and well trained somnambule.

It was, perhaps, more thoroughly understood in the remote ages of the past than at present. The priesthood of almost forgotten nations used it in the treatment of diseases.

The Convulsionaires of Saint-Medard thought that God accepted them as victims, and desired them to take the diseases of those who came to consult them. "It often hap-

pened to the 'Convulsionaires,' " says Carre De Montgeron, " to take diseases, without knowing whether the persons were ill, and in ignorance of the nature of their ailments."

Christ healed by magnetism, and on account of His spiritual life, possessed this power to the full extent. By a strange, yet, recognized principle, the magnetic power is augmented according to the perfection of one's life.

At various times healers have arisen, claiming to cure disease by laying on the hands. Some wonderful cures are accredited to them, yet many notable failures attend their efforts. Persons of the same polarity as the healer are rarely benefited, more than would result ordinarily from an equal amount of increased confidence and expectation; but, with those of opposite polarity, it is possible by touching with both hands to form a complete circuit, and it is not unlikely that if the healer have magnetic power, he can, like the Convulsionaires, really take from the patient a part or all of his pain and disease.

Although hypnotism, in the hands of a criminal, may be productive of harm, the dangers of mesmerism lie mainly in the igno-

rance of its application. In fact, amateur experiments in this line are never wholly unattended by danger; a magnetized patient merges into a state of physical quiescence, with the exception of the brain, which becomes so highly sensitive, that it not only recognizes oral suggestion, but sensations, and even formulated ideas, unexpressed. One important source of danger is that when the inexperienced magnetizer attempts to awaken the subject without the assistance of the transverse passes, and he may not at once respond. Grave apprehensions are then aroused in the mind of the experimenter, which also impress themselves upon the subject producing, in some cases, visible signs of fear or perturbation upon the countenance. This tends to further alarm the amateur mesmerist. The patient is finally revived, however, in a condition of fright and nervous exhaustion, often followed by mental aberration. Although danger may accompany the inexperienced mesmerist in his first efforts, whatever ill results, it can be attributed only to his ignorance, as vicious or wicked persons, although able to induce hypnosis, can never

mesmerize anyone sufficiently to be productive of either good or evil.

To become a mesmerist:—One should be above the average size, strong and well built, in perfect health, kindly disposed and possess sufficient gravity to inspire absolute confidence, religiously inclined, and have implicit faith in his power to do good. A knowledge of “Animal Electricity,” the fluid upon which he must so greatly depend, will be of great value, although empiric use alone of this great power has been productive of favorable results. The phenomena of mesmerism are yet involved in much doubt and obscurity, although many works have been written upon the subject. Many experiments attested by respectable witnesses are recorded, yet it is still regarded as a doubtful science. Every authority upon mesmeric phenomena seems unwilling to accept, as conclusive, any tests except such as he has been personally able to verify. Many have denied, but none have disproved the existence of the “subtle fluid,” known by some as “nerve force,” magnetic or electric fluid, magnetism, aura, etc. To their credit may it be said,

that the majority of mesmerists believe, and know that it does exist, and is the only agency by which this state cannot be induced. *can - see pg 13 printer's error*

It is the inalienable right of everyone, after a careful investigation of any subject, to express their opinion, whether or no it conflicts with accepted dogmas.

It is impossible to read many of the recent works upon hypnotic phenomena, without noticing egoism expressed or implied regarding mesmerism. Material hypnotists exceed their domain when they attempt to deride or deny what they do not understand beyond the limits of theory. To all such, mesmerism is and will be as a fleeting phantom, which may be witnessed, but not grasped. It will always be discredited by those who believe only the little they are able to demonstrate, as everyone cannot become a hypnotist and every hypnotist cannot become a mesmerist.

A mesmerist may be able to demonstrate an interesting phenomena with one subject, and fail with another. One must be always prepared for the many different and sometimes startling manifestations, according to the nervous organization of the somnambule.

Experience alone will teach how to regulate them; some will be found who are admirably adapted to physical experiments but are utterly useless for psychical.

We will now give an easy and simple method of magnetizing. It is one of many ways, and a person may select, after practical experience, others that may be found more convenient.



How to Mesmerize.

THE mesmerist should take a seat directly in front of the patient; after rubbing his own hands together briskly for about thirty seconds, he should take the hands of subject and gently manipulate them for about one minute, meanwhile explaining the results expected from the treatment; after which place the thumbs into his palms in such a manner as to press down over the median nerve, and after having requested his full attention, look him steadily in the eyes, caution him that he must make no effort to keep his eyes open; after from five to fifteen minutes they will begin to grow heavy. The first attempt will be the most difficult, and the time required to get the subject en rapport may be twenty or thirty minutes. It sometimes requires several days, and in exceptional cases as many weeks. The beginner is advised to limit the time of his first attempt to about thirty minutes. When about to yield to the magnetic influence, the eyelids will be-

gin to quiver rapidly in some cases; at any rate, after gazing into the subject's eyes for about five or ten minutes, the magnetizer should stand directly in front of the patient, keeping his eyes riveted upon those of subject, thinking the meanwhile of sleep. He should extend, loosely, his fingers, raise them at the sides of the latter, with the palmer surface downward until they meet just above his head; then bring them slowly downward with the finger tips about two inches distant from the face until in line with the clavicle; then flapping them lightly at the sides, as if to cast off a few drops of water; repeat about half a dozen times. He should not raise them, at any time, in front of the patient, but with the palmer surface always down; raise them at the sides, permitting them to meet at the top of the head; then, with the same precautions, he must extend the passes downward to the epigastrium, about a dozen times in this instance, after which he may step a little backward and extend the remainder of the passes downward, as far as the extremities; then a few passes should be made downward along the

arms and sides of the body. It may aid the beginner to place his knees in contact with those of the subject at the beginning of the test. Some go readily into a profound sleep, which may or may not be desired. Such a state will gradually vanish by degrees without further attention of the magnetizer. Others merge, instead, into what may be called lucid sleep, or the true somnambulic state. These two widely differing states may be to a certain extent regulated by the operator. The depth of the sleep may be increased according to the number of perpendicular passes; if it is desired to lessen the profundity, transverse passes will be found useful. Sensitive subjects, will occasionally be found, who can be endormed by simply taking the hand with the intention of so doing. Others will require, as before stated, from two to twenty minutes. When about to succumb to mesmeric influence, an indefinable look will overspread the countenance of some; in others, the eyelids quiver rapidly, until the eyeball turns upward and it is hidden from view by the lid. The subject, at this time, appears uneasy, the chest expands

with difficulty, a shiver and a sigh, and they fall backward into one of the two mentioned states. Some subjects actually feel the currents of animal electricity, as it escapes from the finger tips of the mesmerist during the passes, and many sensitives are able to see it in a dark room. It has even been photographed. That it can be seen and felt by magnetized subjects, is not due to their imagination, by any means; it is accounted for by the fact that in the mesmeric state, any of the senses can be perceptibly augmented. The sense of hearing may be increased, so that a whisper inaudible to others may be heard at a distance of a dozen or more feet by the subject; so the sense of sight being increased, he is enabled to see this magnetic fluid, which must of necessity have a greater rarity than the atmosphere. To awaken the subject, transverse passes should be used; the limbs should be first awakened. In mesmerism that phenomenon to which we have so frequently referred, magnetic or electrical attraction, will become frequently manifest. You may observe by bringing your hand near the arm of your endormed subject, that his arm will in-

variably move out toward it, obeying, seemingly, a mysterious attraction. A magnet will produce the same effect, yet the action of the magnet is entirely different, producing simply a reflex action; whereas, animal attraction acts by a more complex, subtle mechanism. A marked difference will be observed in the susceptibility of various subjects, in most all, however, the faculty of response and sympathy may be cultivated, as Donato well expressed, by "Magnetic Education." He attracted much attention in Paris (1881) with a somnambule, a young lady whom he was able to control, without speaking a word, solely by the use of gestures, which were made at a distance of one or two paces from her; he was in this manner enabled to convey thoughts and commands.

A sensitive will gradually become susceptible to different attractions, and if, in addition, he possess a quick comprehension of the mechanical movements, you can, in the somnambulistic state, produce wonderful and surprising effects. At first, your influence will be limited to close proximity only, yet,

after repeated trials with a sensitive, distance will be no barrier.

Some of the first effects to attract the attention of the magnetizer are, the muscular contraction of an endormed subject under his concentrated gaze; the transference of thought by physical contact, by placing your finger with a slight downward pressure upon the back of the neck of an endormed subject, near the horn of the spinal column, thinking, the meanwhile, intently of some object, which may be some particular color, a number, or a card; a sensitive will receive an impression of your thoughts. This is one method of thought transference; there are many others. In cases where mental action has affected subjects at a distance, their organizations have, of necessity, been of such an extremely sensitive nature, that they were invariably sufferers from some form of hysteria. The touch of the mesmerist will usually be found agreeable to the subject, while that of others is generally painful. The magnetized subject will, not unfrequently, be able to recognize different persons, by touch alone.

There is yet another form of magnetism,

termed, Artificial Mesmerism. Subjects, when endormed by this method, have the power of diagnosing diseases and locating pain. Clocquet wrote a letter describing the experiments of Marquis de Puysegur, viz: afterward recorded by Ochorowicz. "M. de Puysegur chose from among his patients several subjects, whom, by touching them with his hands and holding toward them his wand (an iron rod about fifteen inches in length), he caused them to fall into a regular crisis. The complement of this state is an apparent sleep, during which the physical faculties seem suspended, but to the profit of the intellectual faculties; the eyes are shut, the sense of hearing is dull and awakes only at the master's call." (This is the phenomenon of isolation peculiar to the magnetic sleep, as distinguished from the hypnotic state produced by an inanimate object.)

One must be careful not to touch the patient in the crisis, nor even the chair he sits in." I have often, since 1867, observed and verified this fact.) "Were one to do so, it would cause great suffering, convulsions that only the master can allay." The patients, who in

the crisis are called medecins (doctors) have a supernatural power whereby, on touching a sick person presented to them, or on laying the hand upon him, even outside the clothes, they know what internal organ is affected, the part of the body that is ailing. They name it, and give pretty correct advice as to the proper remedies. I had myself touched by one of the medecins, a woman of about fifty years; I certainly had not told anybody the nature of my complaint. After giving some time to my head in particular, she said that I often had pain therein, and that I habitually had a loud buzzing in the ears, which is quite true. A young man, who witnessed this experiment with incredulity, submitted to it himself afterward, and was told that he had trouble with his stomach; that he had engorgements in the lower abdomen, this since the occurrence of a spell of sickness a few years before. This, he confessed, was in accordance with the facts. Not contented with this divination, he forthwith went and had himself touched by another "doctor" twenty paces away from the first, and got the same answer. I never saw

a man so dumbfounded as this one, who surely had come to contradict, to jeer, and not to be convinced.

Robert Ingersoll was once asked, what changes he would make, had he the power of creation. He replied: "I would make good health contagious instead of disease." Possibly this force, of which magnetism is but one manifestation, surrounding us on all sides and within the reach of all, is, if not really contagious, at least a remedy for all classes of disease, providing we but comprehended the laws that govern its utility.



How to Induce Hypnosis.

AS the practical result of experiment and proven facts, together with the many hypotheses which have also received due consideration, the author has found it impossible, as the previous chapters of this work plainly indicate, to relegate positive proofs for numerous theoretical statements, which tend more to confound than elucidate the principle upon which is based the science of magnetism. We recognize, as the fundamental basis, electro-biology. We shall not attempt to consider or predict the possibilities of this science, nor the many astounding psychological mysteries connected therein. In this, as in all other natural phenomena, the laws which govern them are simple, yet immutable, and electricity is the most active agent in the induction of this state. The schools of Europe, wherein is instituted psychological research, have long since recognized it under the name of "magnetic fluid." We take no exception to the name, and may frequently re-

fer to it as such, but our conception of it, however, is not as a mysterious or magnetic fluid only, but as Animal Electricity, the repulsion and attraction being due to the polarity. It is, at present, a very difficult subject to discourse upon, one important cause of confusion being the misapplication of existing names. Mr. Braid, the first to use the term hypnotic, evidently meant to imply the nervous sleep induced by action, which first decreased the amount of blood in the brain, thereby diminishing the amount of electricity; this condition places the subject in the proper state to receive the current of Animal Electricity from the hypnotist, as electricity seeks its conductor, and if left to itself will find it, flowing from the stronger to the weaker. Decreasing the amount of blood in the brain may be alone sufficient to endorm the patient, as that is but a requisite of all natural sleep. If it is desired to induce the stage of somnambulism, however, and the patient is compelled to sleep, he will do so, but it will be the reverse of natural sleep, and bring in its wake fatigue instead of rest. The brain, in the deeper state (unless proper precautions are

taken) contains an excess of blood, similar to the enforced sleep of chloral hydrate, etc.

If the term hypnosis is to imply what we would infer, from its Greek derivation, it is certainly much abused, and for the various phenomena of this class new names are necessary.

We shall now give several methods by which hypnosis may be induced. We will state, however, that the beginner must always guard against deception in the subject, whether voluntary or involuntary. Another obstacle will be found in the general, and almost universal acceptance of the statement, that none but weak-minded can be endormed, an erroneous idea, by the way, as in the insane or lunatic, hypnosis is rarely induced. Persons will often offer themselves as subjects to verify a petty conceit, that their mind is stronger than the magnetizer, or at least, too strong to be affected. Such subjects are easy to control, if taken by surprise; rush to them suddenly, seize them by the shoulders, push them backward and pull them forward, keeping your eyes riveted upon their own; let all of your movements be sudden and un-

expected; give to your words the tone of authority, and you will seldom fail. A galvanic current will also be found a valuable adjunct. Place in the circuit from twelve to fifteen cells; place in the left hand of the subject the negative electrode; hold in your left, the positive; grasp his right hand and press your thumb upon the palmar surface over the median nerve; look him straight in the eyes for about a minute, then tell him his eyes are growing heavy, heavy; his pupils are dilated; he needs rest. Then say, "Close your eyes; sleep, sleep, deep sleep"; place your thumb midway between the eyebrows, resting your fingers upon the top of his forehead; press downward gently, keeping your eyes fastened upon his closed lids. Then remove your hand, make a few downward passes, and the subject is then, usually, in the first stage of hypnosis.

Number 2. The first requisite is willingness of the subject; then seat him, his back toward the company, if spectators are present; request him to clasp his hands in such a manner that the thumbs lie one above the other, with a gentle pressure; instruct him

to observe steadily the knuckle of the forefinger, until he notices a change in its color, which will arise from congestion of the capillaries produced by concentration of his thoughts. Leave him then entirely to himself for about five minutes, although a longer or shorter time will sometimes be required; then approach the side of his chair, and having firmly decided within yourself that you are going to succeed, fix your eyes steadily upon him, directing your gaze to an imaginary line between the eye and ear; make a few passes downward, allowing the hand to interpose between your line of vision and the subject's head; repeat in a low, firm, convincing tone, "Your eyes are growing heavy, heavy! You cannot hold them open; close them! Think of nothing but sleep, sleep, deep, deep sleep!" As soon as the eyes are closed step directly in front of him, press the lids carefully down, then place your thumb between the eyebrows, letting your fingers rest upon the top of the forehead, press gently downward, in the meanwhile gazing intently upon the closed lids, repeating your commands; "Sleep, sleep, deep, deep sleep, breathe regularly!" Remove

your hand from his forehead, and with the fingers lightly extended make a few more passes, at the end of which the subject is usually in the lethargic or drowsy stage, although you will encounter many sensitives, who pass rapidly from the first to the deeper stages. Tell him, that until you have counted five, he cannot open his eyes; that when you have reached said number, he must open his eyes, but be still asleep; when you again count five, he must close his eyes and sleep deep. One simple test to determine whether he is endormed, is to say: "You must keep your eyes closed, sleep sound and deep! You must hear no one but me! You cannot open your eyes until I place my hand upon your head!" Then, stepping back, in a low voice ask someone present to request him to open his eyes. If he does not, he may be considered ready for further experiment. When you desire to dehypnotize him, inform him that when you count three you will place your hand upon his head; he must then wake up, be bright and cheerful. You may also blow your breath upon his face, saying: "Wake up, open your eyes!" Or you may simply

slap your hands together telling him to wake, etc. If any muscle of the subject be rigid or contracted, always lightly massage them before restoring him.

Number 3. Any bright object can be used to induce hypnosis. A conductor of electricity will, however, act with more certainty and dispatch. A very neat and useful object, such as has been used by the author for years, is made as follows: Have imbedded in a small piece of zinc, about the size of a quarter of a dollar, a silver ten cent piece; have it riveted in place with a small piece of fine copper wire; have the surface made perfectly smooth and polished brightly; as will be seen, we then have a combination of zinc, silver and copper. This can be used as an objective point, instead of the closed hands in experiment number two, by having the subject hold it from eighteen to twenty inches from the eyes, upon which he must direct his fixed gaze, with the other directions before stated.

Number 4. Take the subject by the left hand, pressing the thumb of your right hand into the center of his palm, covering the line of the median nerve, allowing the tips of your

middle and ring finger to press upon the metacarpus, behind the articulation of the middle and ring finger of the subject, and, having firmly decided to influence him, gaze steadily into the depths of his eyes for a length of time, varying from one to three minutes. Then pursue the same directions previously stated.

Number 5. You may request the subject to stand erect in the center of the room; take him by the hand, as stated in number four; look him straight in the eyes; tell him to close his eyes and think only of one word. It may be sinking, falling or something similar. Impress upon his mind that in a short time he will surely fall; assure him that you will stand ready to catch him and that he must not resist the sensation; step behind him; hold one finger near the back of his head; look steadily at it, also, meanwhile thinking: You must fall! You must fall! After a variable length of time, generally about one or two minutes, he will fall. Remember that in this experiment, the subject must keep his eyes closed, stand erect, with arm placed at the sides, and keep his mind upon the given word. When he falls into your arms, place him again

in an erect position, placing yourself in front of him; make a few passes downward in front of his face and pursue directions given in number two.

There are hundreds of ways by which hypnosis may be induced. There are many tests to determine whether or not the subject is ready for experimental work; it is more difficult to detect and differentiate real sleep from its semblance.

Catalepsy can be produced with the eyes of the somnambule either open or closed; it may be induced by any unexpected occurrence, as a flash of light previously provided. This sudden flash of a bright light gives him a nervous shock, which induces the state known as catalepsy. In this instance the eyes remain open; press his arms firmly against the sides of his body; move your fingers from his shoulders down to the finger tips (there is an intelligence in the movement of the fingers that cannot be explained; each one must discover it for himself); then begin again at the shoulders and descend, touching upon the ulnar nerve; tell him, in the meantime, that his muscles are growing rigid, hard as steel; he cannot move

them, etc. A word of caution may not be here amiss. Although the above effect may be produced by a word, and the author, with many others, has induced rigidity in an endormed subject by thought alone, it is by far much safer and better for the patient if gradually induced, accompanied by the manual movements. Neither is it wise, for startling effect, to attempt a relaxation of the muscles by oral suggestion alone, but gently manipulate them with light massage, telling him that they are gradually becoming soft, etc., until they are again normal. In this state the whole body may be made to become perfectly rigid, by observing the above directions in regard to other muscles; it is this condition which renders possible the tests of rock-breaking so frequently seen upon the stage. You can also raise one or both arms to any position, assuring the subject, while lightly tracing the nerve track, of their firmness, and they will remain in whatever position placed.

If catalepsy is induced while the eyes are closed, on opening the eyes the muscles relax. If the eyes are open when the somnam-

bule merges into this state, by closing them it disappears. To prove whether or not catalepsy exists, a common method is to raise the arm; if it falls, the negative is confirmed.

Although, as previously stated, catalepsy has been induced in sensitives by mental suggestion alone, during experiments, it is neither wise nor safe to change the subject from one to another of widely differing states. These absurd, yet striking, changes of a subject from an actor of renown to some form of lower animal, or vice versa, create mental and physical wrecks of those wretches who, for scant remuneration, offer themselves as sacrifices to some mercenary and heartless hypnotist, that he may astound an uninformed public.

“Animal Electricity” is necessary to life; therefore, it exists in every human being. Through the medium of this universal force, every law of nature bears a fixed relation to the mind of man; it is the flow of this electric fluid from the sensitive group to the perceptive, from thence to observation, etc., moving from right to left, that causes the infant to put forth his right hand instead of the left.

Were it not for this fact, we would have as many individuals use the left as the right hand. We observe a vast difference in the physical strength of men, yet the most delicate body, if unfettered by disease, is capable of muscular development. The muscles of the young, who neither labor nor exercise, become soft and attenuated, while those of persons who labor and observe the laws of health by proper exercise, become firm and strong; yet, with exercise and consequent development, all men cannot become equally powerful; a difference will exist, commensurate with the original disparity of their bodies. So with the brain, the storage battery of the body; all may by mental cultivation increase its size and power. Even so, an inequality will yet exist, all will be rewarded for their efforts; nevertheless, everyone cannot become a mental giant.

This explains briefly the difference in magnetic power of different individuals. If a trained athlete meets in contest one of equal strength, yet lacking in science, none can doubt the issue; the certainty of victory would be still increased if he attacked his

opponent unawares. As a means of demonstration, we may make another comparison: If a powerful pugilist should strike with full force a delicate young man, the result might be fatal.

Some are born with powerful brains, others may acquire them by mental exercise. The effect of mental development on the human brain is noticeable after death, and determined by the depths of the convolutions; in some they are deep, in others shallow. There is also a difference in the texture of the brain; fine structure indicates power, which decreases in proportion to existing coarseness. Some, without development, possess hypnotic power; others may attain it by cultivation.

As we have before mentioned the fatal effect of magnetism upon a frog, so we must admit that a concentrated projection of fluid from a powerful hypnotist to a weak and undeveloped brain, must be used with discretion and intelligence. Some persons can never project a current of sufficient force to hypnotize.

Many deceive themselves by simply induc-

ing lethargy, which is, in many instances, but the result of the monoideac state induced by the subject, *per se*. There is just as much difference existing in the power of persons to magnetize as there is in the different degrees of sensitiveness in those offered as subjects.

It is impossible to pursue psychic investigation to any great depth without observing the effect of animal electricity. You may term it any name you prefer, yet the fluid exists. If you find one who honestly denies its existence, you may rest assured that he knows but little of psychic phenomena. The very existence of the "unconscious," or what we may call the dual mind, with which all magnetizers and hypnotists are certainly confronted in profound hypnosis, should be sufficient proof of the fact that this particular line of research is far from ordinary.

Furthermore, no hypnotist can divine what strange, unforeseen, and perhaps hitherto unknown, idiosyncrasy will become manifest before the "seance" is ended with any strange somnambule.

Everyone, whether physician or layman,

should carefully note and record his practical experience with this subject. As the relation of magnetism to the human mind is now but in that embryonic state dubbed pseudoscience, those who have so hastily tabooed it, may in the near future observe their error and tender to it the welcome humanity should always give nature's curative agents, and to magnetism especially, as it is but another phase of that grand force which prevades the immensity of our universe.



Therapeutic Application of Hypnotism.

IN the spring of 1891 I reached San Francisco from Valparaiso. I was surprised to find so prevalent among all classes the use of opium or opiates. It is true but a small percentage of the population were addicted to this habit, yet the victims were, as before stated, not confined to the lower strata, by any means, but permeated the very vitals of swelldom. Among my acquaintances was Mrs. W——, a lady of twenty-seven years, wealthy, refined and highly intelligent, rather anemic, with an apparent languor, which might have been mistaken for indifference. It was upon our second or third meeting, at the house of a mutual friend, that the tell-tale contraction of the pupils were apparent. At that time I was in total ignorance of what is generally termed “hitting the pipe,” and supposed naturally that she had taken morphia. One afternoon I was called professionally to attend her; reaching the house was shown at once to her room by the Chinese servant; she

was walking the floor in nervous agitation; her eyes were dilated, and upon her face was a slight hectic flush. "Oh, Doctor," she exclaimed, "I hardly know how to tell you. Do you know why I have sent for you?" she asked excitedly. "I understood that my services were required," I replied. "So they are, but how can I tell you?" and she burst into tears. Her pulse was at this time 107. "Be seated," I said, "I wish to talk with you a moment. Calm yourself, and tell me what has happened." She covered her eyes with her handkerchief, and remained silent a few moments, save a few suppressed sobs, when she resumed, "Doctor, I sent for you, because you are a stranger in the city. I could never have sent for my old family physician; he knew my husband, attended him in his last illness, and has watched over my little daughter and myself as if he were a father. I could not, and would never have told him that I am—I am an opium fiend." I proceeded to ask a few necessary questions, and elicited the following story, given in her own words :

"Two years ago my husband died; I was

prostrated by grief, which was followed by convulsive seizures of hysteria. In several of these attacks morphia was hypodermically injected by Dr. G——. He afterward refused to continue the drug. It was during this condition that a lady friend called. I told her how shattered were my nerves, of the insomnia from which I suffered, as well as the constant misery I daily endured. ‘Did you ever “hit the pipe?”’ she asked. I did not at once comprehend her. ‘Did you ever smoke—smoke opium?’ she said. ‘I was in just your condition once,’ she continued, ‘and that was the only thing that did me any good; since that time I have never been without a layout in the house.’ Well it was soon arranged that I should accompany her home that evening. That was my first experience with the drug, and bitterly have I since regretted it. Her Chinese servant prepared it for us, and we smoked for several hours.”

“What were your sensations?” I asked.

“It quieted me, to be sure, but it made me sick, Oh, so sick!” said she with a shudder, “that I never intended to go near it again. But the next day found me, nevertheless, at

the house of my lady friend. This time it did not make me sick, but I have never experienced those dreams of Oriental splendor about which I had often heard; it merely seemed to deaden and paralyze my nerves, as it were. I became then a daily caller at the house of Mrs. M——. I soon found that a visit of once daily did not suffice, and as I had by this time become sufficiently acquainted with the drug to understand the art of preparing or (cooking) it, as it is termed, I decided to introduce this modern curse into my own house. A Chinaman was employed, and through him the requisite layout, consisting of pipe, lamp and appurtenances, were secured. From twice daily it soon reached to three; from thence to four times every day was the inhalation of this drug necessary. I have tried to conceal my unfortunate habit from my friends; how well I succeeded, God only knows, as the object of scandal is always the last to hear it. I have decided to break the chain that has bound me, but help is required, and I have therefore sent for you," saying which, she relapsed into silence, and buried her face in her handkerchief.

“Do you know the amount of the drug that you consumed at each time?” I ventured.

“Oh yes, I have often weighed it. It was just the amount which would balance a twenty-five cent piece (silver) on the scale. You see a small Chinese scale is used in weighing it. Their standard of measurement is a fune, I do not know its equivalent in our system of weights.”

“How long since you last indulged?”

“I have not touched it since night before last, and I have firmly resolved never again to take that infernal draught of oblivion, although I have suffered the tortures of the damned; my nerves have been shattered, involuntary tears flow from my weak and inflamed eyes, spasmodic pains shoot through my intestines, while a dull ineffable pain is ever present in my weakened brain. Every organ, every tissue of my system seems clamoring for the accursed drug, while to oppose them nothing is left but will power.”

“God bless you,” I said, “you cannot but succeed. What you need is rest. Give me your attention for a few moments, and we shall endeavor to induce sleep.”

“Oh, if you only could!” she replied. “You know the peculiarity of opium is, that it is the only known drug that soothes, and at the same time stimulates. I have eaten nothing since depriving myself of it.”

Some further queries developed the fact that constipation always accompanies this form of dissipation; the senses are blunted, the result of which is a languid indifference; the pancreatic juice becomes weakened, and the digestive apparatus is thus impaired, affecting, in its turn, the appetite. At first the system makes an attempt to throw this off, as all other poisons, but soon tires of the effort; like intoxicants and tobacco, morphia, chloral, belladonna or other forms of stimulants, narcotics or opiates, it soon becomes a necessity. Whatever may have been the cause of the first indulgence, whether for curiosity, pleasure, or the relief of pain, the effect is invariably the same; a new desire is formed, and an unnatural appetite is created, to appease which, the unhappy victim will defy the law, and jeopardize even life itself. To be sure, among the rich such desperation is not so often met, yet the physical suffering is just the same.

To begin with, I talked and reasoned with this lady, and brought to my assistance her pride, by remarking how strange it was, that a lady of her intelligence could have ever become a victim of such a debasing habit, and that she justly deserved credit for the firm stand she had taken, and that, notwithstanding the insomnia which would most likely follow such a condition, we would endeavor to reduce pain to a minimum. So, I accordingly magnetized her, and after having impressed the above, in substance, upon her mind during the hypnosis, reduced her pulse to normal, and bade her sleep sound for four hours. Before leaving, I gave a few minor hints to her maid, and left orders that on no account must the lady be awakened or disturbed until 7 p. m., when I would again call. A few minutes before seven, I found her still in a deep sleep, from which she was soon awakened; her skin was dry and hot, and she exhibited great thirst; her temperature rose to 103.5 degrees at 8 p. m. with pulse 112. A sponge bath was given, followed by an alcohol rub; a mild laxative was also given; during this time, the patient seemed extremely

weak and exhausted; when the nurse, with the assistance of her maid, had manipulated her sufficiently, she was again placed in bed. A small cup of black coffee, and a slice of French toast was then ordered; the coffee was consumed with apparent relish, but the patient was unable to eat the toast. She was again endormed, with sleep, as the only suggestion. After giving strict orders that upon no condition was she to be awakened or permitted to leave her apartments, I retired, a room having been provided for me in the house. At eight o'clock the next morning I awakened her; her temperature was 99, pulse 80. She then drank a small glass of port wine, complained of a slight pain in the head, and extreme lassitude, together with great sensitiveness in the region of the epigastrium. For breakfast she ate one soft boiled egg, two slices of buttered toast with a large cup of coffee; she called for the morning paper, and while she was reading it, I left her, promising to return in one hour.

It must be remembered that during all this time she had been continually under the espionage of some one, either her maid or my-

self. I did not doubt her intentions of breaking away from this horrible drug, but I was aware that victims of any pernicious habit are sometimes afflicted with an irresistible desire to indulge, and so took these precautions, which proved wise in this case, at least.

On my return an hour later, I met her maid at the door, who informed me that the patient had desired to leave the room; she had used both threats and persuasion, but to no avail, as the maid was a very sensible girl, and understood the nature of her lady's affliction.

I opened the door, and found her pale with anger, dressed in her morning wrapper, and pacing the floor with suppressed agitation. I greeted her cordially, but received no immediate reply. She turned suddenly upon me saying, "Oh, Doctor! I can stand this no longer. I must go once more, or I'll die!"

I motioned her to a seat, at the same time moving my chair opposite to her; we talked quietly a few moments, after which, she was again magnetized; she lapsed into the lethargic state only; she was given appropriate oral suggestion: "To forget the drug; that its continued use meant death to her." She

was allowed to rest quietly for about one-half hour, when she merged into a deep sleep, which was to continue until 3 p. m. I returned about two o'clock, and waited for her spontaneous awakening, which occurred about three. Her pulse was at this time normal.

No further treatment necessary.

She gained ten pounds weight in two months. The last time I met her, she had the deepest aversion to all opiates and narcotics.

I have since met many victims of the opium or morphine habits throughout the western states, who had taken many of the well known cures, yet, it is with regret I write, they most invariably relapse into a state worse than the former. With this class of patients, hypnotism is invaluable.



Strange Phenomena.

A young man, twenty-five years of age, a cigar maker, called at my office in Chicago one evening. He had been suffering for sometime with insomnia, and desired to try the hypnotic treatment. He was endormed, and quietly passed into the somnambulic stage. As a test he was handed an ordinary playing card, in such a manner that it was impossible for him to see the face; he was told to observe it closely, so that he might again recognize it. He scanned it intently for a few seconds, looking at the back only; he was then asked to select this card from a half-dozen others of the same pack, which he readily did; there was nothing extraordinary in that, as it is quite familiar to hypnotists and magnetizers, but after he had received the requisite therapeutic suggestion, and had been dehypnotized, I asked him to explain by what means he identified that particular card? He answered, "because it had four spots upon it." He was correct; it was

the four of diamonds, and he had certainly not seen its face.

A young man called one day, desiring treatment by hypnotism for nervousness, produced by excessive use of alcoholic stimulants. He proved extremely susceptible to hypnotic influence; after four weeks treatment, he was entirely cured. He then offered himself as a subject for scientific experiment. He was thirty years of age, nervous temperament, occupation bartender. To induce hypnosis, it was necessary only to command him to sleep, and sleep was the result; he passed rapidly from the lethargic to the profound cataleptic state. I cannot attribute it to suggestion alone; however, even with this hyperæsthetic sensitive; it was rather the result of will force, as if my attention were divided or attracted by some remarks of those present, the result was nothing more than lethargy, but in this instance, when the desire was concentrated for deep sleep it invariably resulted. One day, when in the hypnotic stage of active somnambulism, I recounted to him the following story :

“Look out upon the harbor before you; look

farther out upon the broad expanse of the ocean; see that large ship with full sail headed for the entrance; see the crew and passengers gathered upon the deck. You recognize that old, grey-haired lady standing aft, leaning upon the railing; you know her. She is your mother, but hold! What do we see now? The ship has struck a rock; she is sinking, sinking. Your mother with all on board, is lost, lost." He uttered a short, sharp cry, and fell to the floor, frothing at the mouth; his pulse having risen to one hundred and forty. By placing my hand upon his heart, and assuring him of his mother's safety, he became quiet, though retaining the rigidity of catalepsy. After a few moments of light massage, his muscles relaxed, and he was awakened; his pulse was quickly restored to normal.

This same young man would crouch and endeavor to hide under a table, when told that a terrible hailstorm was raging around him; in fact, he would take the most unreasonable suggestion without hesitation.

The most interesting phenomena, by far, were obtained in the mesmeric state. Not-

withstanding the claims of Bertrand and followers of the Nancy school, it makes a great difference whether a subject is endormed by a bright button or by pressing upon the median nerve, or by holding the thumbs, followed by passes.

When I pressed upon the thumbs of this young man, gazed into his eyes, and willed sleep by mental order alone, and afterward regulated the stage by passes, phenomena, though somewhat similar, yet differing in many respects from those of hypnotism, were the result. In the hypnotic state, anyone could awaken him, in the mesmeric state, he recognized only the will of the magnetizer; when he was in a stage of light somnambulism, we attempted several times to demonstrate deferred suggestion; we failed in our first efforts, but unexpectedly succeeded on the fourth day. The experiment was as follows:

The subject presented usually two well defined states during the magnetic seance, light sleep or somnambulism, and deep sleep, the latter of which was characterized by marked torpidity of the muscles; the former by great

sensibility and ease of movement. A closer observation reveals at least four other slightly differing, yet very apparent, phases. When in the phase that might be termed somnambulist delirium, while holding his hand I pressed my forehead against that of the subject, ordering him mentally to walk twice around the house before entering, when he should arrive the following day at half past one; the time at which he usually came for experimental work. I said nothing regarding this suggestion until he (the subject) had been excused. I then made it known to the class, which consisted of several physicians, who were taking instruction in this line of work. They arrived early the next day to observe the result. At exactly half past one, the subject appeared, opened the gate, stood for a moment, as if hesitating, then approached excitedly toward the house. We were observing him through the shutters, which rendered it impossible for him to see us. When within a few paces of the door, he stopped suddenly, placed his right hand to his head as if he had forgotten something; he then walked hurriedly around the house, as if still undecided.

He passed around the second time, clenching his fist and muttering to himself. He then entered, When I met him at the door, he exclaimed "Oh, I've found you!" "Well, said I, did you not expect to find me here?" "Yes, but it seemed to me, as if you were around the house, and desired me to seek you."

We endeavored several times to repeat the experiment in various ways, but failed. There are so many conditions upon which success is dependent in all delicate tests, that the investigator must not be discouraged by failure, as you may succeed when least expected, and fail under the most favorable conditions.



Mental Suggestion at a Distance.

IT has been proven that the concentrated thoughts of one can influence another at a distance. A case recently observed by myself confirms the possibility of the projection of not only our thoughts, but of our spiritual individuality or astral body. I received an introduction to Professor D——, a young man, who had been giving private hypnotic seances, and invited him to call upon me. He was faultlessly attired, and appeared content both with himself and the world; had traveled in India and recounted many interesting stories of the wonders he had seen in that far-off country. Among the things he spoke of, were the “Mystic Brotherhood of the Himalayas,” and hinted at the depths of their research. In short, he was extremely entertaining, and we met quite often. One night I was awakened in my apartments, as by a cold draft. I became aware of a presence in my room; I saw my newly made friend standing in the center of the room; his face

was turned toward me, but he did not appear to be observing me. I seemed too much overcome by surprise to attempt speech; he stood thus for a few seconds, when his voice, which seemed to come from afar, not unlike the transmission of the telephone, was heard. "I am in need of money," he said, "can you let me have fifty dollars?" Before I could reply he had vanished. I tried to become convinced of the fact that I had been dreaming, yet, if it was a vision, all of life must be likewise, as I was as wide awake then as I have ever been.

The next day, he called as usual, and conversed as cheerfully as before; as he was about to take his leave, however, he drew from his pocket a sealed envelope addressed to myself, and handed it to me, bidding me a hasty adieu, left before I had time to read it, The contents were as follows :

"DEAR DOCTOR:—

I have been disappointed in my expectations, regarding a money matter. Several times I have attempted to speak of it, but have been unable to overcome the embarrassment that attends the unusual circumstance which renders necessary an appeal to one,

who, although a friend, is yet a stranger. I am in need of money; can you let me have fifty dollars? I will remit at once, upon my return home. Your friend. D."

Whether the above incident was thought transference, projection of the astral body, or whether it was an impression received previously, during our conversation, I will leave for others to decide.

Mr. Aubin Gauthier is one of the few magnetizers who have attempted to define the favorable and unfavorable conditions of thought transference. He states that:

"1. Inanimate bodies do not interrupt action from a distance. 2. Plants assist it. 3. Certain animals interfere with it. 4. A number of men may hinder it." And adds, that "In stormy weather it is difficult to magnetize, not only from a distance but even in the presence of the subject." For therapeutic use, the lethargic or primary stage is sufficient in trivial, or light nervous ailments. In graver organic disturbance, one of the deeper phases may be required. Before inducing hypnosis, or the magnetic sleep, the magnetizer should explain to the patient wherein his present

disease or ailment is a departure from the normal or healthy state. He should endeavor to explain the mechanism of the deranged function, and after endorming the subject, should command a correction. As it is the unconscious or dual that you address, you will find it ever ready to execute your orders, even though in the waking state, they may be unknown to your patient. Of course, all hygienic precaution must be observed; too much must not be expected from hypnotism, but as an auxiliary, it will be found invaluable.

Magnetism or mesmerism, i. e. where the patient is endormed by holding the thumbs or pressing upon the median nerves of the hands followed by passes, will be found highly useful in all chronic and stubborn ailments. Some of the most brilliant successes will attend the treatment of paralytics, hysteria, epileptics, etc.

The Universal Fluid.

ANCIENT records, including the religious works of all civilized nations, teach us that there existed in the past a closer connection between spirit and matter; dreams or visions had their significance; the signs of the heaven were of great import, and that sacred book, the Bible, recounts direct communication between God and man.

Some have advanced an hypothesis that the present race have lost in whole or in part one of the senses, the faint trace of which we at present term "intuition."

Since man has lost the sixth sense (if such were the correct expression), or since he has at least been denied the same degree of spiritual intelligence with which his ancestors were endowed, he has devoted himself assiduously to secular affairs, the results of which can be seen in the numerous achievements of inventive genius, which aside from instruments of war, and labor-saving appliances, are directed mainly to the facilitation of transfer

and communication. We live in an age of haste! The two great incentives of the present generation seem to be, "The greed of gold, and thirst for pleasure." This may be called the practical age. Nearly all the legends of ancient lore are scoffed at and ridiculed. We do not consider that many traditions, which have acquired a grotesqueness by frequent repetition and faulty translations, were, no doubt, originally founded on truth. An excess in any direction is always a fault, so we must beware, lest we become credulous at the expense of skepticism.

The tendency of the times, is to recognize nothing that cannot be demonstrated. If man would but reflect on the grandeur of the universe, and realize what a small atom he is in the midst of creation, and furthermore, how imperfect are his senses, compared even to some of the lower animals, he would realize that the greatest and most sublime truths are not perceived through the medium of the five senses, but are impressed only upon the dual or spiritual part of man.

Mental action, at a distance, has been affirmed by many of the old magnetizers, and

attested by many schools of psychical research. Among them will be found the name Mesmer, who was not the "charlatan," some of his contemporaries would have us believe, but a proud, independent man, and withal, a patient investigator, deep thinker, and profound reasoner. He did not promulgate his theories broadcast to the world, nor did he explain in his "Memoires" some of the more startling results, as he well knew the danger of a new truth or strange discovery, especially upon the minds of an unprepared public. He taught his doctrines to his disciples, who were alone allowed to witness his experimental tests. Some of his discoveries were confidentially imparted to a few friends, yet, notwithstanding this custom, he was the victim of derision, calumny, and if reports be true, to mendacity.

He was a fluidist, a name which even now awakens ridicule among a certain class of materialists who have exceeded themselves in trying to explain an immaterial subject, by attributing all psychic phenomena to imagination, suggestion, etc.

We will quote from "Memoire de F. A.

Mesmer, Docteur en Medecine, sur ses Decourvertes" (1776) and also from the new edition with notes by Dr. Picher Granchamp, Paris, 1828.

He explains, viz: "Whatever is amenable to investigation may be expressed in two words, MATTER and MOTION. But to reach this conclusion, we must efface from our cognitions the superficial impress given to them by the senses. 'We acquire all ideas through the senses. The senses convey to us only properties, characters, accidents, attributes; the ideas of all these sensations are expressed by an adjective or epitheton, as hot, cold, fluid, solid, heavy, light shining, sonorous, etc. For these epitheta, substantives have been for convenience' sake, substituted. Soon the properties were substantified, we say heat, gravity, light, sound, etc., and lo! the origin of metaphysical abstraction.' The substances were multiplied, personified, hence ghosts, divinities, demons, genii, archæi and so on. 'We still retain a certain number of these entities, which we must eliminate in order to get a clear view of phenomena. That is in general terms the end we purpose to attain.'" (p. 18).

Matter presents several degrees of fluidity. Water is more fluid than sand, for it can fill the interstices between the grains of sand; air is more fluid than water, for it can be diffused through it; ether is more fluid than air. It is difficult to determine where this divisibility ends, but we may suppose there are still many degrees of this kind, and that there exists a universal primitive matter, the graduated concentration of which constitutes all the states of matter. However that may be, it must be allowed that all space is filled, and we may call the fluid which fills all, the **UNIVERSAL FLUID**.

“Some physicians have already,” says he, “recognized the existence of a universal fluid, but they have erred in defining its characters, in overloading it with properties and specific powers, that we cannot have cognizances of. This fluid exists, though we feel not its presence. It is all around us, and with regard to it we are nearly in the same situation as fishes, which, no doubt, would be much surprised were one of themselves to declare that all the space between the bottom of the sea and the surface is filled with a fluid in which

they live; that in this medium alone do they come together and go apart, and that it is the one means of their reciprocal relations." (p. 22).

"The universal fluid is simply the sum of all these series of matter in the highest state of division, through the movement of its particles." By it the universe is fused and reduced to one mass. All that can be predicted of it, is, that it is fluid by pre-eminence and, consequently, that it must in particular govern transmission of motion more subtle than those affected by other and better known fluids. Water can give motion to a mill; the air transmits sound vibrations; the ether, light vibrations. The universal fluid transmits life vibrations. Each of these series answer to a degree of phenomena, and the vibrations of each of these cannot be perceived, save in a corresponding degree of the organization (i. e. of the aggregation) of matter." (p. 24.) Neither heat, nor light, nor electricity, nor magnetism is a substance, but they are effects of motion in the different series of the universal fluid. While it is neither heavy nor elastic, etc., this fluid determines the phe-

nomena of gravity, of cohesion, of attraction, etc., as results of the reactions of the motion communicated.

“ Properly speaking, there is in nature no attraction; it is only a seeming effect of communicated movements, and in general, all properties, all so-called forces, are but a combined result of the organization of bodies, and of the movement of the fluid in which they exist.” (p. 25). “ This fluid it is that governs the mutual influences of all bodies, and as these actions and reactions are, so to speak, symbolized in the mutual influence of the magnet and iron, we may give the name of universal magnetism to this general mutual influence. Nothing is exempt from this influence, which may be more or less appreciable, but which theoretically has no limits. The heavenly bodies act upon us, and we react upon the heavenly bodies, as well as upon the bodies around us. The property of the animal that makes it capable of such action and reaction may be called, by analogy with the magnet, animal magnetism (sphorism). Consequently magnetism, whether the universal or the animal magnetism, is not a fluid, but an

action; motion, not matter; transmission of motion, not an emanation of any kind. No displacement can take place without replacement, for all space is filled," (p. 39) "and that pre-supposes that if a motion of the subtle matter is produced in one body, there is forthwith produced a like motion in another similar body, capable of receiving it, whatever the distance between them." (p. 39).

"Considering," adds Mesmer, "that reciprocal action is general between bodies; that the magnet furnishes us with the model of this general law; and that the animal body is susceptible of properties analogous to those of the magnet, I hold the term Animal Magnetism, which I have adopted, to be fully justified . . . I see with regret that this phrase is thoughtlessly abused. When one has familiarized himself with it, he flatters himself that he possesses the idea of the thing, whereas he has only an idea of the word. As long as my discoveries were regarded as chimeras, the incredulity of some savants left to me all the glory of the discovery, but since they were compelled to recognize its reality, they have taken to quoting against me the

writings of the ancients, in which occur the phrases, 'universal fluid, magnetism, influence,' and so on. We have to do, not with words, but with the thing, and above all with the usefulness of its application." (p. 47.)

"Life is but a manifestation of a subtle motion, the stoppage of which is death. Among the subtle motions, sensations hold a chief place; all actions are the result of sensations." (p. 49). The sense-organs correspond to different degrees of subtlety in the vibrations that influence us, and they are not capable of being influences, save by a special sort of vibrations; but nerve matter itself, as the supreme product of organization, is capable of being influenced directly by the most subtle vibrations of the most subtle matter; to wit: the universal fluid. This faculty, hitherto overlooked or misconceived, Mesmer calls, "the inner sense."

In regard to this inner sense, (*sens interieur*) Ochorowicz says, "this term occurs oft in the history of psychology, but in a different sense. Even Aristotle deals with the question. After him, Albertus Magnus, Occam, Giordano Bruno, Cremonius, and many others speak of

a *sensus interior*, or even of *sensus interni*. But the term has been employed either in the sense of a *sensus communis*, bringing together all sensations, or in the sense of perception and consciousness of oneself.

Commonly the psychologists did but travesty the problem posed by Aristotle: "Must we suppose a sixth sense to see what the eye sees; to hear what the ear hears, etc.," or else (as in modern psychology) they gave the name, "inner sense" to the faculty of perceiving the inward bodily sensations. The meaning given to it by Mesmer is different. He believes that nerve substance in general, and the grey matter in particular, can be affected directly by the vibrations of the universal fluid. Herein he sees a source of vague cognitions, commonly inappreciable, particularly by man, in whom the sense impressions and the development of reflection smother these faint perceptions; but in the animals, whose senses are less perfected, this purely cerebral sensibility makes up for the imperfection of the senses, and in many way stakes their place. It puts them in relation with all nature; enables them to divine directions in

space; to forefeel terrestrial or atmospheric changes; and in general forms the sort of unconscious experience, to which we give the title, instinct. In man this faculty manifests itself only exceptionally, in normal sleep, and especially in somnambulism, when the ordinary senses are in abeyance, and there are no conscious thoughts to overpower it.

“If it be true,” says Mesmer, “as I shall endeavor to show, that we are affected by the enchainment of things and of events that succeed one another, we may see the possibility of presentments and other like phenomena.” (p. 50).

“In the state of ‘crisis,’ the somnambule’s senses may extend to any distance. All nature seems to be present to them. Even dictates of will are communicated to them without regard to any of the conventional means. These faculties differ according to the individual” (p. 52); the most usual phenomena is for a somnambule to see the interior of his own body, or even of others’ bodies. But it is a rare thing to find all these faculties in the same person.

“How can a man receive the impress of a will not his own?”

“This communication can take place between two individuals in the normal state only, when the movement resulting from their thoughts is propagated to the vocal organs, and to the parts that serve to express the natural or the conventional signs; these movements are then transmitted to the air or to the ether as intermediaries, and are received and sensed by the external sense-organs. The same movements, thus modified by thought in the brain, and in the nerve substance, being communicated at the same time to the series of a subtle fluid, with which that nerve-substance is in continuity can, independently and without the aid of air and ether, extend to an indefinite distance, and report direct to the inner sense of another individual.”

“From this a notion may be had of how the wills of two individuals can communicate by their inner senses and consequently of how there may exist a reciprocity, an accord, a sort of understanding between two wills, which relation we may designate as rapport.” (p. 75).

“As this sort of sensations are not to be had, save through the mediation of fluids, as

far exceeding ether in subtilty) as ether excels common air, the means of expression fail me; it is, as though I wished to explain colors in terms of sound. I, therefore must needs supply the deficiency with the reflections that may be made upon the constant presentations of human beings, and more particularly of animals, with regard to the great occurrences of nature at distances all too great to be spanned by their ostensible organs; upon the irresistable attraction that causes birds and fishes to make their periodic migrations; finally upon all the relevant phenomena furnished to us by the crisis sleep (*sommeil critique*) of man." (p. 77).

"These pre-sensations may relate also to the past or the future, for to see the past is simply to perceive the causes in the affects, and to see the future is to divine the effects from the causes. Whatever has been, has left traces; so, too, whatever is to be, is already determined by the concatenation of causes." (p. 76).

But why is the state of sleep better fitted than the waking state to manifest these different transmissions? Mesmer answers that

question with the utmost precision. The reason is two-fold :

1. "Because in sleep, the sense-functions are suspended" (p. 77) and the continuity of the common sensorium with the external organs, more or less broken. "The impressions of circumjacent things, therefore, are made, not upon the external organs of sense, but directly and immediately upon the very substance of the nerves. The inner sense thus becomes the sole organ of sensation." (p. 78).

2. "Because, in consequence of the senses being in abeyance, the psychic functions of conscious memory, of imagination, reflection, etc., which depend upon the senses, directly or indirectly, are also suspended, and consequently the impressions made direct upon the cerebral substance," becomes perceptible by the very fact that they stand alone. "As it is, the immutable law of sensations that the stronger effaces the weaker, the latter may be perceptible in the absence of the former. If the impression of the stars is not perceptible to our vision in daytime as it is at night, though their action is the same, the

reason is, that in the day it is effaced by the superior impression made by the presence of the sun." (p. 78).

For individual transmission from man to man, we have to recognize two other conditions :

1. That of rapport. "The special action between two individuals is facilitated by a sort of accord, by the production, natural or artificial of a like tone of motion or of a like tonic motion, which makes a brain more susceptible of a vibration belonging to the same category." (pp. 24, 75).

2. That of education. "For the perfection of this, crisis sleep not only varies according to the process (*marche*) of the crisis, and the temperaments and habitudes of the subjects, but also depends very much upon a sort of education that can be given them in that state, and on the way in which you direct their faculties; in this respect the sleep may be compared to a telescope, the action of which differs, according to the means of adjustment." (p. 81).

In a state favorable to transmission of all sorts, man enters into relation with all nature,

and we might compare him to a liquid whose surface being in perfect equilibrium, reflects, like a mirror everything in the universe; faithfully pictures all objects. But, fancy that surface ruffled by all sorts of shocks (impressions made upon the ordinary senses), and you shall see the liquid agitated by innumerable undulations and reactions, and the reflection of objects will disappear.

But, plainly, it is but seldom that all these conditions of cerebral perceptivity are combined. Sundry observers, impressed by what they saw in exceptional cases, have supposed that they could at will develop lucid somnambules. They forgot that it is always in the state of sleep that dreams are commingled with true sensations. They confound together magnetism and somnambulism, and so exposed both to the ridicule of men of sense.

Mesmer does not hide from himself the fact that in spite of all the reserve one may exercise with regard to so delicate a subject, it will be hard to convince those who have not themselves verified the phenomena. "Suppose," he says, "a people that of necessity must fall asleep at sundown, and that never

awake until sunrise; such a people would have no conception of the magnificent spectacle of night. Were one to tell them that there are among them, men in whom this wonted ordering of sleep and waking is disarranged, and who, awaking in the night have descried, at infinite distances, innumerable luminous bodies, new worlds, so to speak, one would doubtless be treated as a visionary, because of the vast difference between the opinions held on the one side and on the other. Such today, in the estimation of the multitude, are those who maintain that in sleep man has the faculty of broadening his sensations." (p. 80).

"In the memoir I published in 1779," says Mesmer again, "I made known the reflections I had made many years previously, upon the universality of certain popular opinions which, as I believe, are the results of the most widespread and the most constant observation. There, anent, I said that I had undertaken the task of inquiring, what of useful and true might be contained in old time errors, and I felt warranted in asserting that among the vulgar opinions of all times (as imposition of

hands. visions and oracles, influence of certain metals, mystic action of man on man, evil eye, power of taming animals, communication at a distance, presentiments and simultaneous influences, sensation of yearning and of prayer, transmission of health, strength and disease, etc.) there are few, however ridiculous, however extravagant they may seem, that may not be regarded as remnants of truths primitively recognized." (p. 3.)

Mesmer thus recognized and explained the universal fluid. We can only add that had he realized the extreme and unbounded elasticity of electricity, he would not have hesitated to have named the subtle fluid which permeates all space—electricity. It is this which has the limitless power of expansion to all parts of the universe, although of almost inconceivable rarity, it is ever ready to obey the unalterable law of attraction, as when electricity is generated by friction, it does not spring into existence from contact of the material used, but is attracted from the surrounding atmosphere. All phenomena of the heavens, notwithstanding hypotheses that have been advanced and, for a time,

accepted are, when reduced by scientific observations and deductions to the basis of truth, always found to be but another manifestation of electricity, which pervades all space, ever ready to yield to the grand laws of nature, attraction and repulsion.



Theory of a Future State.

SINCE the days of Pre-adamite Sultans man has hoped and even longed for a future state of existence. All forms of religious worship extend promises of a life hereafter. Every nation, civilized or savage has conceived the idea of a God or Gods. Savages recognize a deity in the sun, moon and stars, fire, water and the various atmospheric changes. We must, after even the most superficial observation of the wonderful and perfect effects with which we are surrounded acknowledge the existence of a supreme intelligence. The atheist assumes to discredit the very existence of a God. Yet, as he attributes the grand and sublime testimony with which he is confronted to the creations of nature, he is simply making a distinction of words without a perceptible difference.

If a man and woman were created upon a fertile, yet uninhabited island without knowledge of the world and its customs they would

secure abundance of appropriate food, from fishes of the lakes or streams and denizens of the forest; they would not long depend upon what the earth spontaneously yielded, but would erect a crude habitation and cultivate the soil. They would propagate their specie without the dangers and difficulties of modern civilization. Their religion might be the worship of the sun. As primitive man, uninfluenced by the teachings of enlightened Christianity has for countless ages made bows and salaams to this royal centre of our universe as its grateful and dazzling rays appeared above the eastern horizon, and why should he not, without, as we must suppose the revelation of sacred truth, look with veneration on this magnificent source of light, life and happiness? •

Mesmerism, i.e. magnetism has done much to illuminate the dark pall of doubt, hope and conflicting theories which might be said to encompass that line of demarcation which separates the material from the immaterial. Lucid somnambules have been known to annihilate both time and space; many attempts have been made to explain the phenomena by

which sensitives have been able to correctly describe places and persons whom they have never seen. At the command of the mesmerist the subject has been known to immediately describe the home and surroundings of someone present and notwithstanding that in many instances the somnambule could not have possibly had previous knowledge of the same. Scientists have offered numerous explanations of such phenomena. Some declaring that the soul of the subject leaves its physical tenement for a short time and actually visits the scenes described. Others declare that in this state of magnetic exaltation the subject is merely impressed by pictures that exist in either the mind of the mesmerist or someone of the spectators. Yet there are those who declare that it is neither of the foregoing and state that such phenomena are all due to the peculiar properties of what they term astral light.

This is described as being the universal fluid which alone existed before the dawn of creation. It is this mysterious conception which is supposed to have responded to the "word" of the logos. It is said to retain

forever the images of everything and to permanently record the vibrations of light and sound. Mesmerism, self-development, certain drugs and rarely hyperæsthesia existing from birth are said to place one upon that plane which enables them to attract to themselves images of the present or past which are appreciable only to that portion of our individuality which is neither mind nor matter; perhaps the soul.

However, we are forced to recognize the existence of the trinity—mind, body and soul. If all ended at the grave, there would be a waste of intelligence or soul force which would be the first reversal of nature's laws whereby nothing can be lost—not a drop of water nor a grain of sand. They may enter into varying combinations but their component parts must ever exist in the universe. So let us rest contented with the knowledge that unless the immutable order of natural laws shall be violently reversed at death, we must consider this life but a stage, or cycle in our onward journey toward the supreme being by whom we were called into existence.