

Psycho-Therapy
OR
Hypnotic Suggestion
IN THE CURE OF
DISEASE,
VICES AND ABNORMAL HABITS.

ALSO AS A FACTOR IN
MORAL, MENTAL AND PHYSICAL
DEVELOPMENT.

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*Dedicated to all who are friends
of
truth and righteousness.*

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PREFACE.

In the preparation of this book, it is the first and last ambition of the author to clear up the strange and mysterious atmosphere surrounding the subject of "Hypnotism," to demonstrate that it is the result of an eternal law; that the "hypnotist" is not necessarily from the underworld, with all the attributes of a "devil;" and that this law is intended to be the means by which we may know God's eternal wisdom, and His unquenchable love for His children. It is a law through which—if properly understood—humanity may be relieved of its suffering, and cured of its diseases.

This great principle underlying "Hypnotism," in its present development, is one of the greatest discoveries of the age on account of the benefits it confers upon the human mind and body. And if this feeble effort is successful in persuading the reader to lay aside all preconceived ideas in connection with this subject, and proceed with an honest investigation, the writer will feel that his efforts have not been in vain; but instead, they will have been abundantly rewarded.

It is the sincere desire of the writer to remove all the "Booger-boos" from the subject under consideration, and place its "God given power" into the hands of, especially, every mother in the land.

Such a thing as stage performances will not be mentioned in this little book; nor will the subject of "Hypnotism" be treated historically. Neither will hypnotic or spiritualistic phenomena be here treated; first, because of space, and, second, such is far from the writer's intention—of filling a book (at least this one) with minute details of psychic manifestations through hypnotic suggestion or otherwise. The field is crowded with such works at present, but there are few books of practical value to the common reader; books on this subject, the contents of which may be applied to our present mental and physical conditions by the ordinary intelligent person. But for such people this little book is especially intended. The language is simple, and therefore comprehensible by all.

Of all the works which have been written on this subject (the reliable works), as simple as the authors intended to make them, the writer feels that something still more simplified, and at the same time founded on scientific principles, is demanded in order that those who have not had the privilege of a higher education may fully understand and apply these wonderful forces, which previously have seemed so extremely vague and unreasonable.

In the study of the subject matter presented here in this book, and in the investigation of the evidences and phenomena presented in other books, the three following rules will be found indispensable:

First—"Never pin your faith to any proposition which is not sustained by well authenticated facts."

Second—"Never allow preconceived ideas,—prejudices for or against any religious sect, creed, or denomination, to influence your judgment on any question."

Third—"Always be ready, willing, and anxious to change your opinions on any subject whenever you find good and sufficient reasons for so doing."

The history of hypnotism dates from the dawn of civilization, though it is still in its infancy. But because of the light thrown on the subject by modern science, and the result of scientific investigation, hypnotism has at last been placed on a scientific basis. Even with the light we now have on the subject, its bounds, limitations, and possibilities are yet undefined; and no one who has carefully studied and investigated this science will dare predict what psychical truths its future development may disclose. But it can safely be said that as the subjective faculties (the soul) are more perfectly developed and unfolded, many of the mysteries which now are puzzling the keenest minds of the age will no longer be mysteries. Through this very science the dark veil hanging between this life and the life beyond; the questions of death and the grave with all its terrors will soon be questions to which no mysteries or horrors will any longer be attached. But this book is not devoted to that branch of the subject, as it is outside the domain of the writer's intention.

Once again the writer desires to impress upon the minds of his readers, the necessity of following out the three rules given above; for by such rules it will be next to impossible for the reader to entertain opinions or ideas which will be detrimental or which will lead him astray. It is only those who ignore these principles of investigation that go astray. All who "diligently seek" to master these principles as laid down in this book will, or may, become expert in the application of this natural power, and apply them with perfect success.

PSYCHO-THERAPY,

OR

HYPNOTIC SUGGESTION IN DISEASE, VICE AND HEREDITY.

CHAPTER I.—HYPNOTISM.

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CHAPTER I.

HYPNOTISM.

We are now living in a century the last few years of which have demonstrated more truth, demonstrated the truth of the untruth, the impossible, proven more so-called truth to be false than has been done during all the centuries which have passed and gone. Surely this is an age of progress, an age of reason and demonstration, that things which were once held to be an utter impossibility, are now done by children. It has now become a well known proverb that "there is nothing impossible" for the human mind. Mind is back of all demonstration. Everything (almost) which we can see is simply the physical production of a thought, an idea. Is it any wonder that we now say "there is nothing impossible for the human mind?" The subject matter of this entire book is devoted to an exposition, investigation, and an application of this unlimited power of man.

In introducing the reader to an entirely new field of thought and investigation, especially the field covered by this book, some explanation of misunderstood terms is necessary. *This book is written for those who are willing to think unbiasedly; who are not satisfied with the methods and ways of our ancestors. It is a book for those who want the truth and are bold and daring enough to get the truth at the cost of perhaps a few settled principles*

and narrow-minded ideas. For such (the bold and daring) are the people who have made the world *what it is intellectually* to-day.

As early as 1776 we find some of the greatest learning of the world accumulated at Paris in the Academy of Sciences. The academy was composed of men of great learning; men who were zealous for new discovery. The academy appointed a committee to investigate the claims of Mesmer; they reported favorably to all his claims, but his fluidic hypothesis. For this they found no evidence in either direction. They reported that "there exists a motive force capable of controlling men's physical organism; this force is amenable to control by man, and it is capable of being reduced to an art."

Following the slow development of this art down to the time of Dr. Braid, we find the scientists or investigators struggling for a term by which this art might be called. Mesmer was one of the first to apply this art therapeutically; and he held (as some do yet) to the fluidic theory. There was so much confusion regarding terms that it caused much discontent, and still no definite term could be coined which seemed to cover the ground sufficiently till Braid thought of the old Greek word *ὑπνός* or *hoopnos* (sleep), from which he coined the word "Hypnotism." That is the nearest to a satisfactory word scientifically that has yet been discovered. It means the artificial induction of sleep. At the present time nothing could add more value to suggestive therapeutics than would a term which would cover the ground scientifically, and dispense for all time to come with the horrors which attach themselves to "Hypnotism." Braid called this art or motive power of

which the French academy reported, "Hypnotism," because no one else offered a more appropriate one. This satisfied many investigators, and thus dispensed with much confusion, which was desirable.

The term hypnosis or hypnotism will be avoided as much as possible in this book, and the term "subjective state" will be substituted instead. A definition of this term as the author intends it to be understood will here be given, and any deviation from it will be indicated. *The subjective state is a condition in which the subjective mind (therefore the body to a certain degree) is rendered controllable by suggestion. This state may (it is sometimes) be induced by the patient himself—the result of a mental activity. It may, by the same law, be induced with the co-operation of the mind of the patient and either the objective or subjective mind of another person. In this state the patient can be controlled by suggestion only so long as the suggestions are not opposed to his settled principles; so long as they do not approach his sense of right and wrong, his sense of decency. In this state new mental, moral, and physical changes may be secured by properly directed and continued suggestions. Chemical changes made in the body through this mental influence, diseases cured, surgical operations performed painlessly, with positively no physical application or assistance either in the production of this state, or in securing the results desired. In this state the mental faculties are, or rather can be, stimulated to a normal activity and much strengthened. This is the subjective condition. It will be much better understood by the reader as he proceeds. The subjective state is not subjugation in any sense. That would imply subduing, conquering, controlling by force; while the*

term "subjective state" has positively not the slightest degree of such ingredients. The meaning of subjugation has no place in "subjective state" or in hypnotism. This is a positive statement, but literally and scientifically true.

In introducing to you this new and powerful incentive for original study and investigation, let us be introduced to the most successful medical men of the world. And in our eagerness let us ask of them, "Where is the secret of your grand success in treating and curing thousands of cases with whom our best and most popular physicians have either failed utterly, or refused to treat because they knew that no one could help them?" Well may this question be asked! And God hasten the day when people will believe the truth when told it! I mean by this that even the educated, the medical colleges of the world until recently refused to give these noble men a respectable hearing. And what can we expect from the less educated? I need not say that I refer to Charcot and Bernheim of France, Tuke and Tuckey of England, Moll of Germany, Thomson Jay Hudson and other great men of the United States. These men (practitioners) are famous throughout the globe for their success, and for the light they have shed abroad over the medical and scientific world. All these good and noble men join hands in the declaration that "Hypnotism in its present development is the greatest discovery of the nineteenth century, as a therapeutic agency, on account of its benefits to the human mind and body." They confess that it is the keynote to their success; and their success is sufficient evidence that they know whereof they speak—no further evidence is required.

The experimental work of the writer in the field of hypnotism has proven to him beyond the possibility of a doubt that the theories as laid down in the "Law of Psychic Phenomena," by Thomson Jay Hudson, are correct to the letter. This work is recommended above all others for the beginner.

The human mind is a *duality*. This is another Greek term, meaning *two*. In other words, man has two minds. These are designated by separate terms: one is called the objective mind, and the other the subjective mind (conscious and sub-conscious.)

The objective mind is the result of organization, and is manifested through the five physical senses. It is the mind with which we meet our daily emergencies, with which we do business, fight life's battle, etc. It is the mind with which we reason. "As a result of organization it is a function of the brain. * * * * The brain therefore may be called the organ of the objective mind." "It comes with, develops with, and finally dies with the physical body."

But the subjective mind is a distinct entity. It occupies the whole human body. The medulla oblongata and the spinal cord would seem to be its central location. "When it is not opposed by any outside influence, or by the *objective* mind, it has absolute control of every function and sensation of the body. All secretions, excretions, circulation, respiration, cell life, cell change and cell development are positively under the control of the subjective mind." And while we may reach it through the objective senses, yet it is capable of seeing and knowing independent of the physical senses or the eye. "It perceives by intuition; it sees *without* the use of the phys-

ical eye. It is the seat of emotions; its memory is perfect—it never forgets anything; it never sleeps; *it performs its highest functions while the body is sleeping*—while the objective senses—(mind)—are in abeyance. It has the power to read the thoughts of others—read the subjective mind of another. It can communicate with others, without the aid of ordinary means. It receives intelligence, possesses knowledge which may never arise above the threshold of the objective mind, or consciousness—knowledge which our objective minds may never know. But it may and often does impart intelligence to *both* the objective and subjective minds of others. It often imparts knowledge to our own objective mind.” It may and sometimes does, impart knowledge to the objective and subjective minds of others without either party knowing anything about it; or rather, being conscious of it objectively. If they do realize it, they are nearly always at a loss to know from whence it came. To find this out is not only a difficult task, but more often an utter impossibility. Distance offers no resistance to the subjective mind. It has the power to move objects without physical contact. It may do this while the objective mind is perfectly unconscious of such activity, hundreds of miles away from the body—at some seance, etc. It goes to the ends of the earth with intelligence. “It never dies. It is the living soul.”

This is a scientifically deduced hypothesis, most of which is from Hudson. This is the hypothesis for the study, investigation and explanation of all psychic phenomena, including spiritism, telepathy, clairvoyance, trance, etc. Spirit rappings, writings, etc., readily admit of not only explanation by the above hypothesis, but also

of their reproduction. It is also a basis for the explanation of all cures wrought by healers of *all* kinds, mental, divine, Christian science, magnetic, etc. Also for the investigation of hypnotism, and all its varied phenomena, together with mesmerism. We may also conclude from *other* evidence that many cures made by medicine may be scientifically and satisfactorily explained by these theories.

It may be here inserted with much value to the reader that reference will be repeatedly made to the above hypothesis, for reasons better understood by the writer. So if repetition seems to be one of the faults of this little work, please bear in mind that it is not literary or rhetorical effect which the author desires, but that a great truth may be impressed upon the minds of his readers; and this requires repetitions plus repetitions, because this is the only means by which underlying principles may become established and fixed in the minds of people.

And in this connection, even if it does sacrifice the logical connection of the contents, it may be well to insert a few lines touching the subject of "spiritsm," telepathy, trance and clairvoyance. True spiritualists are just as *sincere* and *honest in their convictions* as it is possible for honesty and sincerity of conviction to be; but alas, they are mistaken as to the residence of the power which manifests itself in the form of supposed "spirit communication." Telepathy, trance (most all trance mediums are fakes) and clairvoyant visions are established facts. But the writer would recommend the reader to Hudson's "Law of Psychic Phenomena" for a thorough mastery of these subjects. They will not be discussed in this book.

We will now approach the subject of "Hypnotism" (subjective state). First we will see "Hypnotism" defined; how it is induced, and then the methods which have been most successful and useful to the writer. Nearly all operators have methods of their own; and if the beginner *tries* to follow the method of an expert operator he soon finds himself branching off on methods entirely original.

The word "Hypnotism" originally meant, or was intended to mean, "an artificially induced state of sleep." But this falls far short of covering the ground. It may be said that this word as defined by Webster and others *fails utterly* to convey the least idea of the true cause of hypnotism or condition of hypnotized subjects. The word is very misleading at its best. How blinding is the definition of this term as given by Webster himself! "Sleep—said to be produced by means of animal magnetism." (It yet remains to be demonstrated that such a fluid or force exists.) "Also—produced in persons of a very delicate organization," thus leaving the student to logically suppose that such people are the only kind of individuals in whom this condition can be produced. But the writer has demonstrated that quite the reverse is true. Stout and robust individuals, and those who are highly developed intellectually (thus giving them the power of concentration) are the very best subjects. After the reader has seen how this so-called mystical state is induced, the many ways of inducing it, and after he has demonstrated it for himself, studied the definition given here, the mental conditions and operations required (or at least found best), he will be looking for a new word to substitute for "hypnotism." As Rev. Schlathoelter defines it, "It is the power of the soul over its own body,

directed by some one else." But the reader would gather from this that in the procedure of hypnotism it is *always* necessary for "the soul to be directed by some one else." But this is not true; because hundreds of people hypnotize themselves.

In defining hypnotism, or the subjective state, the writer does not claim to cover *all* the ground, but to give a much better conception of the true condition of the hypnotized person, and the process of hypnotism; that it is a mental process, assisted (*generally*) by the efforts of an *exterior* force, coöperating with the interior (mental).

First, remember that man has two minds; that they are designated by the objective and subjective minds; that the objective mind is the mind with which we do business, reason, etc. To reason is its highest function. That the subjective mind is subject to the dictations (suggestions) of the objective mind, etc. Now in hypnosis the objective power goes into abeyance—becomes sleepy, and at last sleeps. When we are in a perfectly sound and natural sleep we are in a condition which is exactly that of deep hypnosis or subjectivity, with this exception: In natural sleep the subjective mind communes with itself; and in hypnosis it is in communion—enrapport—with the mind of the operator. In natural sleep many people will submit to all the experiments to which a hypnotized subject will submit, if approached and told to act. But this is digressing; this subject will be discussed in its proper place—in the chapter on "Correction of Vice."

The objective faculties can be placed in this condition of lethargy (hypnotic condition) by a concentrated mental effort of the individual himself (also by compelling his own mind to become a blank—this re-

sults the same, and often quicker and with more satisfaction), aided by external efforts, or influences of suggestions from a second party. But this condition may, and often is, entered without the aid of any outside influence. It is capable of entering this condition of itself, without any assistance. This is the condition or state of mental activity which precedes the subjective state.

We will now discuss the process of inducing this state; methods which the writer has found most successful in his own practice, and which are invaluable to the operator or practitioner in inducing hypnosis. It is earnestly hoped that no one will read a part of this chapter, and then proceed to hypnotize or put any one into the subjective state. An earnest appeal is again made to the reader to *study earnestly* and carefully every thought or assertion in this chapter, as the *least* requirement, before attempting to hypnotize. And more than this is asked: that a thorough study of the whole book be a requirement of each and every one who reads it,—who has never before practiced hypnotizing, or who knows none of the underlying principles—before he attempts to prove any of the principles herein set forth, or test any of the assertions.

We will now take an imaginary subject and proceed to hypnotize him. We will suppose that this subject has come to you with some ailment and desires relief; or that you go to him with the intention of relieving him. Have the subject take a reclining position, lie down in the most easy and comfortable manner possible, and even better to have him lie in the very position which he takes when he retires for the night. I now say

to my patient: "Will you please take this pillow, place it on that sofa in the most comfortable manner you can, and then lie down and make yourself just as comfortable as possible. There, that is right; lie just as easy and comfortably as you possibly can,—do just as you would if you were going to retire,—that is, if you usually lie on your left side, lie that way now; but if not, lie on the other side. O, you lie on your back, do you. Well, that is right. Now just close your eyes, and relax every muscle in your body; lie just as easy as you can; lie just as heavily as you can. There—that is right. Just let every muscle in your body go. Now take a deep breath—just as deep as you can. There, expel it. Now your muscles are all relaxed, and you are beginning to realize a quiet feeling coming all over you. Let your muscles relax more and more; you are becoming perfectly quiet, feeling perfectly easy; don't want to move a muscle in your body. You are beginning to feel so drowsy, drowsy, drowsy, so s-l-e-e-p-y—(draw out these words in a clear tone, responsive to your own feelings, or expressive of such conditions as you wish to take place in your patient)—more and more drowsy, sleepy, sleepy—sleep has come to you, overcome you, and in a moment you will be sound asleep. Going, sleepy, sleepy, drowsy, more drowsy, more sleepy, sleepy, sleeping, sleeping, sleep, asleep, sound asleep from head to foot. Sleep more soundly, sleep deeper, deeper, deeper, asleep from head to foot."

If at the beginning of this process of hypnotizing, your patient is inclined to become nervous, suggest quietness, etc., until he is perfectly quiet. In most subjects the above formula will be sufficient, and having

gone through this process *once*, you will find that the ordinary hypnotic subject will be in a deep subjective state, and will obey you in all you suggest to him, so long as you do not cross the settled principles of his life (give him a suggestion to which he would be opposed in his waking state) or approach his sense of right and wrong—his sense of decency. (This term “suggest” will occur many times in this book, and we should become familiar with its meaning. It simply means that anything which is told to a subject, anything he is commanded to do, is a “suggestion.”) We will now apply a test to see whether the subject is hypnotized. Tell him that his eyes are glued fast; that he can’t open them if he tries. If he is hypnotized, he can not open them if he tries. You may have to *insist* on him trying if he is in a deep state of subjectivity. Tell him to lift his arm and straighten it out; tighten his hand. Then, after he does this, tell him that his arm is fast. If he is hypnotized (deeply) it will be impossible for him to let it down. If you succeed in this, you are ready for any experiment desirable; for relieving him of pain, curing him of any disease, etc. This is one method, which is considered *the best*, for curing any disease, correcting any habit or vice, changing disposition, etc., etc. This state is a perfectly suggestive condition. The question of curing will be considered in another place. But at present we will confine ourselves to a study of how to induce the subjective state in different individuals, who, perhaps, require a different method of procedure—the same method will not suffice for all subjects. The above method may be used with success in most any case.

The next will be especially for patients whom you are treating, or wish to treat, for disease; so please keep this in mind.

In its consideration, let it be emphatically impressed upon the mind of the student who would become a successful operator, that we must always utilize every idea or notion of a patient (if possible), no matter how ridiculous or absurd it may be; if it can be utilized in the treatment of the patient, *do it by all means*. Suppose that a lady who has been reading the works of Mrs. Eddy, comes and desires treatment for some functional disorder; ovarian or kindred weaknesses. Suppose she be haunted by an imaginary disease, or suppose that the disease is real—it differs little. If you decide that there is no plausible reason for the affliction with which she complains, do not tell her that “there is not a *thing* the matter with you; you imagine the whole thing,” etc. Do not speak slightly of her opinions, but be kind and gentle with her, and you can *relieve* this imaginary disease—but you can cure a real genuine disease of the nature of which she *imagines* she has, almost as quickly as you can relieve *her* condition. If you tell her that there is nothing the matter with her, that will only add to the fire, and the result in a very short time will be that *she really has all that she first imagined she had, in a genuine, physical form*. If you had been careful you could have saved her from all this. You could have saved time, money to you both, unnecessary worry, and a wretched state of misery for the unfortunate woman. Suppose that she believes in a certain peculiar method—perhaps, as she thinks, a prerequisite—which you would consider non-essential, and perhaps even foolish.

You *must* utilize every notion possible, as a means to an end, if you would become successful in handling her case—for of such the great catalogue, or the larger portion, is composed.

But I hear the student of logic say, “That teaches people to depend upon outside influences as an assistance and influential factor in the cure of disease. And from the operator.” Yes, I admit all this. I have not the result of the subjective mind acting on matter; or result of its positive control of the functions, sensations, etc., etc., assisted by the mental exertion—suggestions from the operator.” Yes, I admit all this. I have not yet mentioned the power of auto-suggestion, but this will receive due attention in its proper place. When the reader studies the chapter in which auto-suggestion is explained, he is expected to compare it with such passages as the above—it will repay you many fold. Wherever the term auto-suggestion occurs, or where it is hinted at, the reader will do well to refer to them after having *studied* auto-suggestion; for it is one of the most subtle forces in all psychic phenomena.

The intelligent reader knows that not all people want to see scientific truths and reasons, nor can they be *made* to see them. It is such people that, if you desire to benefit, you must consider their little “pet” theories as important, and as having a special place in the means to the end desired. The man who would become an expert operator must learn “to judge human nature” in all its forms wherever he meets with it. With such a case be cautious not to oppose, and use the above method, and you will succeed.

Here comes a patient into the office with whom great care must be taken. He proves himself to be a man of intelligence, he is logical, sincere and earnest. He comes in, all fatigued, with pain, wretchedness and misery so deeply written on his countenance that there is no doubt in my mind that he has long been a sufferer; that only a small spark of hope is left within the man upon which to build; and a nervous system completely shattered. On account of this condition the slightest irritation would cause him intense suffering. Much of this can be seen at once,—this is important for the practitioner. We know by the first few words that he uttered, that he came with at least some hope, if not faith. Here is a place and a time *not* to look wise, but to be as cheerful as possible; have a confidential talk with him, get the history of the case with every particular obtainable—leave nothing unturned that might have played some subtle part in the origin of the disease, and which may be playing some subtle part, causing his misery at the present moment—perhaps a thought, “suggestion.” After you have obtained all this information, inspire him with confidence; make him *know* that you can help him, if he will only faithfully carry out your plan, and give you his earnest coöperation. Show by your conversation, expression, manner, tone of voice, etc., that you are master of the situation, and that much relief may be had in a few moments.

Now take a seat immediately in front of your patient, begin in the most earnest and confident terms to explain the whole scientific grounds upon which you base your system of treatment, and just how you will cure him; just what results to expect, and when to ex-

pect them—state just what is perfectly safe—and thus no confidence will be overthrown. After you have thoroughly explained to him how you are going to cure him, have him take an easy position in a chair, immediately in front of you. Take hold of his hands, look him straight in the eye (remember, that without the power to look one straight in the eyes, you can never become an expert operator; or even worse, perhaps, you may *never* succeed in hypnotizing any one). Now say to him, “Now let every muscle in your body relax; look at my right eye without winking your own; listen to every word I say to you; do not wink the eyes, and do not look at any other object besides my eye; do not have another thought in your mind than that of which I am talking.” (You will understand that your talk, explanation, manner, good nature, happiness, the beams of sunshine in your own eyes, and your earnestness inspired a confidence in the man, rather in the mind of the man, and he is (because of this) in a partially subjective state to begin with.) “Fill your lungs full of air—let it all go again. Still watch my eye, and listen to what I say. You are now, as you are looking into my eyes, beginning to feel more quiet; more relaxed; a quiet feeling of ease and rest is stealing all over your body; your muscles are still relaxing; your nerves are becoming quiet, and calm; you will watch my eye till your own eyes become tired, and you won’t be able to keep them open any longer; You are already becoming easy, eyes are getting tired, all your whole body is thoroughly relaxed; and you are now feeling easy and quiet from head to foot; breathing heavier, and heavier; eyes getting tired, and sleepy, lids are getting heavy, heavier, closing, clos-

ing, closed, closed, tighter, tighter, perfectly tight; feeling easy, drowsy, sleepy, sleepy, sleepier; you are feeling easier, and more quiet than you have for a long time; sleepy, so sleepy, drowsy, sleepy, sleeping, asleep, soundly asleep, sleeping from head to foot."

The operator ought to be able to tell without tests whether this patient is asleep or not. But if any doubt is felt as to this point, apply the tests as in the other case. If he is sleeping he will tell you if you ask him. If asleep, he is now in a deep state of hypnosis; a deep suggestive condition, a subjective state. *At least*, he is in a certain degree of subjectivity; and this is sufficient to relieve pain, revive the patient, and make him feel like a new man.

In general, the above formula repeated once is sufficient to induce a deep state of subjectivity. Often such patients will be asleep before I have half finished the formula. Repeat the above with such changes and variations as may seem necessary for any individual case. When a subject is slow in closing his eyes, and even after he has closed his eyes, if I discover that sufficient subjectivity has not been induced, I lay much stress on "your eyelids are heavy, heavy, heavier, drowsy, sleepy, more sleepy, tighter, tighter, closed tight, fast, so fast, etc." This enables the operator to see exactly what effect his suggestions are having. If they now remain closed and you find that he can no longer open them, say, "sleepy, sleeping, asleep, sound asleep." But it must be kept in mind that not all subjects can enter the subjective state when it is desired. *There are conditions under which any and all people can enter the subjective state;* but this again is outside of the writer's scope, and will

not be treated here. Many subjects will readily enter this quiet state; but on the other hand, many will enter only the first degrees of hypnosis—but with such, repeated efforts will succeed in placing them in deep hypnosis; while in another class—unless such come and desire treatment for some lingering disease—it is a difficult task to induce a sufficient degree of subjectivity to be of any value or enough to be recognized. But if an individual desires to be hypnotized, he will sooner or later enter a deep state of hypnosis, if he will coöperate with the operator, even though no evidence was seen at the first two or three trials, that any degree of subjectivity was present. In most ordinary cases I simply have a subject or subjects sit in an ordinary chair, both feet flat upon the floor, palms of the hands resting on the legs, just above the knees, and close their eyes (this is to shut out outside influences, thus helping in the concentration of the mind) and proceed as above, or with nearly the same process or formula. If I request a large portion of an audience to close their eyes, relax their muscles, and they coöperate with me thus far, all that is necessary to secure a large number of good, sensitive subjects is to say something like the following: “As your eyes are closed, just think of rest; think of sleep; relax all the muscles in your body; your eyes are feeling heavy, all your muscles are relaxed, you are growing drowsy—so drowsy that your eyes are now fastened tightly, and you can hardly get them open. Now try to open them.” Ask all to raise a hand whose eyes were heavy, or fast; and if they are honest, many in the audience will raise their hands. These are all good subjects, and may be quickly hypnotized. People who have full temples are

nearly all good subjects. One method for finding or testing subjects is to have them take seats, close their eyes, take the right hand of a subject in your right hand, then apply the first finger of your own left hand to the nerve which is found just above the knuckle, *between* the third and little finger, *next to the third*, and press it. If the sensation goes above the wrist, or higher, you have a subject for hypnotism. In some subjects the sensation from this process may be felt distinctly in the upper part of the arm, and often in the back of the neck. And in such subjects, simply have them close their eyes, relax their muscles, think of sleep, or have the mind a blank, proceed with them with suggestions similar to those already given. Such subjects will readily enter hypnosis, with very little suggestive formula.

Suppose we now have a subject in whose arm the sensation, when the test was applied, was very distinct far above the wrist. Have him close his eyes. "Sit as easy and passive as possible, think of sleep, your eyes are growing heavy, tight, drowsy, so heavy (here press the eyes with the fingers to assist in the impression of the suggestion), sleepy, eyes are now fast. You can not possibly get them open. You may try if you wish; try, try, try; but you see that you can not open them, don't you?" In such subjects the above formula is sufficient to place them in deep hypnosis, impersonate them as some other individual, some distinguished person, and they will readily assume all the characteristics of that individual, talk like him, act, gesture and imitate him in every way possible.

Subjects may be required to gaze at some bright object, to look at nothing else, not to wink the eyes, and

give suggestions of relaxation, tired feeling about the eyes, that the eyes will soon become so tired that they will close, and that when they close, the patient will become very sleepy, that his eyes will be shut so tight that he can not open them, etc., etc. This results the same as the other formulas, and is better for some subjects than other methods; while other methods will often succeed when this one would fail. Some methods will work admirably with some people, and fail utterly with others, and vice versa.

Another method which the writer often employs may be of benefit to the reader, especially one who wishes to cure diseases. Another person comes into the office, who is desirous of treatment and explains his whole case and its history to me. I have him occupy a seat which is a little lower than the one occupied by myself, and after the usual explanation, proceed as follows (It may be well to add that it is not safe to attempt to explain anything about the methods, or, perhaps, it would not be wise to dare speak of sleep, etc., to some individuals, especially some women or girls; but let them believe that your power is "magnetism" or something similar. The reader will readily understand the reason for this): Take hold of both his hands and say to him: "You are now going to sleep." Look him in the eyes as you speak. "And in order that you may the more easily, and quickly enter that state of perfect rest, just let every muscle in your body be relaxed and assume that you are going to enter a quiet state of perfect rest, you will go soundly asleep while I am talking to you, as we hold each the other's hands and gaze into each the other's eyes, a peculiar sensation in your body is realized, a sen-

sation of sympathy becomes manifest, and an easy, quiet feeling of perfect restfulness is coming all over your body. Your whole body is relaxed, your nerves are getting more and more quiet, your thoughts are concentrated on sleep, and while your mind seems to be concentrated on sleep, it is now beginning to wander, and you can't keep it on any one thing; an easy, quiet feeling has come over your whole body; it is a sleepy feeling; so sleepy, sleepy, drowsy, and your eyes are getting so tired that you can no longer keep them open, closing, closing, closed, sleepy, sleepy, drowsy, sleep, asleep, sound asleep, etc.

Another method which is almost sure and certain with boys and girls between the ages of eight and fifteen years. Have them take a reclining position or sit in a chair, let them take as comfortable a position as they can, then step behind them. Begin with a subject: "Now just close your eyes and let every muscle in your body go; lie or sit (as it may be) just as loose, passive and heavy as you can, think of sleep." (Have them do whichever they can the best and easiest.) "Think of nothing but sleep, or have the mind become a blank." When either of these methods fail with children—which is seldom—or adults, resort to rhythmical breathing, counting the beat of pulse, or count from one to a hundred and repeat till hypnosis results, that is with the combination of your own oral suggestions. "Think of sleep and nothing but sleep; relaxing all muscles; getting quiet and easy; a feeling of ease and quietness is coming all over you; you don't wish to move a muscle; eyes getting heavy and tight." (Here you are easily and gently smoothing the eyes with the fingers, pressing down a little heavier while you suggest

heaviness of the eyes, and this impresses more vividly the suggestion.) "Tighter, sleepy, easy, quiet, sleepy, drowsy, so sleepy, so drowsy, breathing heavier and heavier, sleepy, drowsy, sleepy, sleeping, sleeping, asleep, eyes fastened tightly, asleep from head to foot." At the expiration of this formula you will find, if you have been attentive, that your subject is nearly sound asleep, if not in a deep sleep.

You now have a combination of the most approved methods of hypnotizing used by the most successful operators to-day. Remember, you can't always hypnotize your subjects at the first trial. It sometimes requires several attempts. *Never be discouraged; confidence in yourself is the keynote to success.* Not all people can enter a hypnotic state. If you fail in your first attempt, there may be several reasons for failure: First, because you have perhaps betrayed a little nervousness, have not shown enough confidence (have not had it), perhaps not the most successful method which could be employed with that individual subject; or perhaps the subject may not have concentrated his mind, may have done otherwise than you requested or commanded him; and again, he may be a very hard subject. So don't be discouraged at failure, but "try, try again." The writer failed in his first three attempts, and now failure is a seldom occurrence.

A word here in regard to awakening subjects: If you have a subject thoroughly hypnotized, never awaken him suddenly! It may cause *you*, as well as your *subject*, regret. You may awaken them in the following manner or in a similar way. Don't say, "Well, so and so awakens his subject on the stage by just snapping his fingers."

This is often a different degree of hypnosis. "You are fast asleep now; I am going to awaken you in a minute; you will be *wide awake* when you do awake; and you will feel much refreshed, will feel no bad effects from your nap, positively no headache. Now, when I count five you may awaken. You will then be thoroughly awakened and have full possession of all your faculties. "One, you are beginning to awake, two, three, awakening, four, almost awake, five. Awake! You are all right." This is a general rule for awakening patients and may be varied to suit the operator, just so you don't try to awaken a subject suddenly. If you practice these methods of inducing hypnosis you will soon add some originals of your own. But always bear this in mind also; always suggest to *all* patients, just before awakening, that they are feeling much refreshed, free from pain, etc. **NEVER NEGLECT THIS!** If you *should* neglect this, and the subject complains of being "so tired" or "a headache," you need not go through the process of hypnotizing him to relieve this condition, but just simply ask the patient to close his eyes. "Now close your eyes and relax all your muscles, and I will relieve you almost instantly. Relax; that is it; now (as you are making downward passes over his body from the top of his head to his knees) "your muscles are all relaxing; you are feeling freer, easier and better. You are getting stronger and stronger; all that tired feeling is leaving you; feeling better, tiredness almost gone, going, going, *gone entirely*, and you feel like a new man. All right, open your eyes, feeling all right." This is the same method by which we relieve headache, toothache, neuralgia, etc., with variations demanded by the occasion. Reasons for immediate relief in this process will be dis-

cussed and explained in its proper place. In these methods of inducing hypnosis, I might add with much value to the reader a few other points. In inducing hypnosis with the above formula, you may require the subject to concentrate his mind on sleep, his pulse, ticking of a clock, have his mind a blank, or have the subject look, without winking the eyes, at a bright object, something about the size of a dollar—till they are tired. These last suggestions may be utilized at the discretion of the operator, with a combination of the above formula, or with suggestions which may occur as appropriate for the occasion.

The great pre-requisite on the part of the individual who wishes to employ "suggestion" with moral, mental and physical development, cure of diseases, etc., as the ultimate goal of his efforts, is for him to first have a thorough knowledge of the underlying principles of hypnotic phenomena, suggestion, with all its subtle and peculiar ways of affecting the individual—in the waking state, natural sleep and hypnotic sleep, with all its phenomena. Then a *confidence in yourself* that with the assistance of this universal law of "suggestion," when you properly apply it, you *can affect and control* afflictions of the patient whom you wish to benefit. This book is so arranged that few who read it will attempt to produce hypnotic phenomena until every chapter in it is carefully studied. Then any one who has confidence in himself may succeed in producing all phases of hypnotic phenomena, spiritism, cure disease, correct vice in both children and adults, all abnormal and annoying habits of all kinds. Much of this—curing disease especially—can be done during natural sleep as well as hypnotic sleep.

You often hear, and perhaps sometimes see in the press, accounts of people being hypnotized, and that no one can awaken them—not even the hypnotist himself. This is very unfortunate for the subject of hypnotism; but all cases of this kind that ever came under my notice was due to either one of two things, carelessness or ignorance of the laws of suggestion. Such things never occur with experienced operators unless some one interferes with his subject while he is not noticing. But this, even, is something which seldom if ever happens. It *could* occur under certain circumstances, and I therefore speak of it in this connection. Carelessness of oral suggestions while the patient is asleep, or perfect ignorance of the power of suggestion, is the direct cause of every case of this kind that ever came to the writer's notice. Let me give you an example of a case to which I was called to investigate, and, if possible, awaken the subject. A young man had seen a traveling hypnotist operate and do funny (?) things with his subjects, and he thought—having been told so—that he could do the same thing also. He told a little girl, who was a near neighbor, to close her eyes and see if she could go to sleep while he talked with her. She consented; and she, just entering her “teens,” was, of course, a good subject, although this is not always true. He told her to relax her muscles, think of sleep, and kept such suggestions up for perhaps a minute, and at the end of that time he was surprised to see that she had gone soundly asleep. But now he was a hypnotist (?) and began to suggest to the girl various things which he had heard suggested to other subjects; and having heard the operator suggest that “No one but I can wake you.” “You cannot hear anybody's voice but

mine." "When I speak to you, you will hear me; but when anybody else speaks you can't hear them," etc., the young fellow began to do the same thing, and the result was that when he attempted to awaken her *she wouldn't awake*. These are the suggestions which he gave her as nearly as I could find out; and most certainly, after having done this, he *couldn't* awaken her, for, logically, he had told her that no one could awaken her. "You are now soundly asleep; I don't want you to hear what I am now going to say to the others in the room; you can't hear a word I say to the others; you can't wake up; you can't hear another single word or can't awake up; no noise will arouse you." Is it any wonder that he couldn't arouse her afterward? The student who will remember this reference, and return to it after having read and studied this whole book, will find an easy solution for all cases of this kind; for these kind of cases always occur as the result of the beginner's knowledge (?) and his confidence that because some one told him he could "do these things just as well as I can," he knows all there is to be known about it; because it is such an easy and simple thing. You will readily see why this particular subject couldn't be aroused. It was because of a combination of about three elements; carelessness, conceit and pure ignorance of the power of suggestions to a hypnotized subject. You see that she was hypnotized—in a subjective state. And remember that in this condition the objective mind is in abeyance—asleep. And now here is the important thing: That the subjective mind controls the body, and *itself* is amenable to control by the simple power of "suggestion." This immediately offers a solution for all phenomena, such as loss of voice under hyp-

notic influence; production of pain, prolonged subjective state (trance, etc.) contrary to the operator's will, when he tries, summons all his power and knowledge (?) of hypnotism to arouse the patient, but fails. Under certain circumstances it seems reasonable and possible that fear on the part of the operator might result the same as the above. Telepathy would account for this. You remember that when a subject is hypnotized his objective mind is in abeyance, and his subjective shows more power than at other times,—than when the subject is awake. Subjective minds communicate with and impress subjective minds, and a subjective mind controls the physical when not opposed by the objective mind or any outside influence. So you see that if a beginner, after he had succeeded in inducing hypnosis, became nervous and afraid that he couldn't awaken the subject, became frightened, his subjective mind perhaps would,—it could—impress the subjective mind of the subject, and this would amount to an impression greater than an oral one. Dramatic methods of inducing hypnosis are not essential, and ought not to be tolerated, for reasons relative to conditions which might arise in the subject who is inclined to be nervous; and it *might* prove harmful, especially to a subject who has never before been hypnotized.

Another important question which comes to the investigator is this: Is a subject's sense of right or wrong ever impaired while under hypnosis, or afterward, as a result? And with this comes another question of importance, which is sure to be asked by the student of subjective mental activity: Who can be hypnotized, and under what conditions can they be placed in that state? In reply, it can now be safely stated, that *a subject's*

sense of right and wrong is positively never impaired while under hypnosis, or afterward as a result. If, for example, we hypnotize a man who is honest, a member of a prominent lodge in which a "pass word" is the fee of admittance, a man who is opposed to the social glass, swearing, smoking, stealing, etc., and that the operator suggests to him that he tell the pass word, he will be defeated in his attempt every time he tries it. Next, suggest that he drink a glass of genuine whiskey. He will refuse unconditionally to do this. Now, that he swear. This also he will refuse to do. If suggestions, which are opposed to the settled principles of his life, are pressed, and the operator insists on the subject doing something to which he is radically opposed, he will awaken, and perhaps, more than likely, have a severe nervous shock. *Such a thing as persuading people while in the subjective state to perpetrate crime, or submit to criminal outrage, is not true.* But this statement should be conditioned. That is, if a subject could *not* be induced or persuaded to perpetrate a crime, or submit to an outrage, while wide awake, *no amount of persuasion or "suggestion" while under hypnosis could induce him to submit.* He would awaken if such suggestions were insisted upon, as stated above. The subject under hypnosis is much harder to persuade to do or submit to something which he would be *opposed to* in his waking state, than it would be to persuade him to do or submit to it when he is wide awake. The brilliancy and purity of the subjective mind (the soul) seems to show and illumine itself then more than at any other time. Virtue then seems to be even greater than at other times. Why not when the soul is in control?

But suppose that the subject is morally degraded; one who revels in vice, habit, crime, etc. This subject could be persuaded while under hypnotic influence to perpetrate wicked deeds, submit to outrages, etc. But couldn't the same be accomplished without the process of hypnosis? It most certainly can be—even much easier—and the process of hypnosis would not only be unnecessary, but would avail nothing; it would have been done for nothing. This is literally correct; and has been demonstrated so often, and under so many various circumstances, that proof of this assertion has been established beyond all doubt. *There is no truth in the statement that honest and virtuous people can be made by hypnotism to perpetrate and submit to outrages.* The writer has demonstrated the fallacy of such statements over and over again.

Let me illustrate, or rather make a positive statement, of one of the tests in this line on which I have experimented, and I feel sure that the intelligent reader will see it at once. It is regarding the giving away of property, and breaking down a "settled principle." But bear it in mind that this principle, when approached by "suggestion," did not cause any nervousness to the subject. A man came to me (not only one, but I have had this experience and experiment several times) and was cured by me of a functional disorder, and he was very much elated over the results of such a short course of treatment, and admitted that he was cured entirely. He was making good wages and could easily have paid twice the fee charged. He had the reputation of not paying his debts (this was a settled principle with him; he wouldn't, if he could avoid it). Before his course of treat-

ment was finished, I decided that these reports were correct. But here was a chance for making him pay me through hypnotic influence. So I began with him while I had him hypnotized, and gave him suggestions as follows: "Now you are feeling perfectly well; no more trouble with the parts which were diseased; they are now in perfect condition; you feel so happy over your cure that, having the money, you will come back to my office in three days, and pay me for my services. You can't help yourself; you *will* come, you *must* come and pay me. You know that you are making good wages, have a steady position, no one to keep but yourself, and you *will* do it. It is an honest debt, for which you have received in return health and happiness; and in three days you will return and pay me in full." But "he never came back," and now I have every reason to believe that he never intended or had the remotest idea of paying me. But I am the winner.

Suppose a subject to be an ardent lover of the cause of silver; a man who admires Bryan, but is opposed to McKinley. You can no more impersonate him as McKinley and have him give a favorable address on the "Gold Standard" than you yourself could take iron wings and fly. Why? Because it is against his principles of right. You could easily impersonate him as Bryan, and make him believe that he really is the great "silver champion" himself; and he would talk until his subject was exhausted, or until you stopped him. The writer has carried on many experiments, and is satisfied that crime, etc., *can* be accomplished through hypnotic suggestion by a subject *who is already a criminal* only. But such subjects could be much more easily persuaded to do a criminal act when they were wide awake.

We so often hear of young ladies being induced to elope with young men under the plea of hypnotism. We hear people say, "Poor girl! She was hypnotized; she could not refuse to go; she left a lovely home, with all that could be wished for; she went, left home and friends, subjugated by the hypnotic influence of the man." (His hypnotic eye, perhaps.) It is a convenient thing (perhaps) to be able to cast the blame and heap the reproach upon the shoulders of some one else. But the writer's experiments have proven to him that such accusations are "black lies," and that there is not a grain of truth in any such complaint. I mean this in its *strongest and most literal sense*. This is the testimony of every hypnotist to-day who has investigated the subject scientifically, and has had such cases under his immediate observation. *No matter how often or how deeply a subject may be hypnotized, wrong is still wrong, and right is still right to him*, and he is free to choose.

As to the question, "Who can be hypnotized, and under what circumstances?" it may be safely stated that an answer to this question which would be understood by the general public is a difficult undertaking. But the following may be accepted, at least provisionally, for it is the testimony of all who practice hypnotism, who are guided by the principles underlying the subject, that the very best subjects are very highly developed intellectually. The reason for this is obvious to the student of the New Psychology. The key to all psychic manifestation is concentration of the mental faculties. This readily accounts for the facts that such are the best subjects, because of the fact that mental training and discipline are conducive to the power of concentration. Some people

have more or less power of concentration, at the same time very little education. And with such the power of concentration is not the result of mental discipline, but they are naturally concentrative. Such individuals are invariably good subjects and may be treated successfully for any disease by suggestion. But education is no evidence of any special power of concentration, and therefore this is the reason why many people who are cultured can not be hypnotized. So it can readily be seen that there is no definite rule for determining who are good subjects and under what circumstances they may be hypnotized. No definite rule has yet been discovered or formulated. No doubt the reader has heard that "no one but weak-minded people, fools or idiots can be hypnotized." It is an interesting fact to especially the student that *a fool or an idiot can not be hypnotized*. The writer has made experiments with such subjects, with nothing other than complete failure in every case.

But as to a definite statement regarding conditions conducive to the subjective state, or circumstances which would defeat such intention, enough has been shown of proper conditions, but nothing definite has been said as to adverse conditions. Suppose we now have a subject who is susceptible to hypnosis, and that the operator does not show himself to be "master of the situation," that he has not sufficient confidence, etc. The subject may see this immediately, and this is sufficient to cause defeat in placing the subject in the subjective state. Again, that this same subject, or another who is a good subject, has something in his mind which causes worry, or other adverse mental activities, his mind "jumps from one thing to another," etc., either one of itself is sufficient

to defeat the operator. But a subject who has often been hypnotized may be hypnotized at most any time or place, by the expert operator, if conditions are not unusually adverse.

CHAPTER II.

THE CURE OF DISEASE.

Enough has been said in the preceding chapter to enable any one to understand how a subjective condition is induced—by the law of suggestion. Many readers will already have had fixed ideas regarding the cure of disease, how it is done, etc., from what has been said bordering on that subject. Here is more repetition. But repetition is the law of perfection. It is far from a literary effect that the author seeks, but that “you might know the truth” and utilize it. Once telling ought to be sufficient, but *is* it? Let your own experience in other branches of study testify for itself.

In the cure of disease we induce a subjective condition. In the subjective or hypnotic state, the subjective mind has full control of the bodily functions, as well as the mental, and it (the subjective mind) is amenable to control by suggestion. It, having full control of every function and sensation of the body, accepts our suggestion regarding certain conditions, executes our orders so to speak, and the suggested or desired conditions soon appear as wished. This applies to all conditions in the body, activities of the functions, appetites and tastes of various kinds (for all such things seem to be seated in the subjective faculties), habits, including all their forms. But the correction of vice will be considered in its place,

and the methods applied which easily correct them. Indeed, this point regarding methods of procedure in suggesting away conditions and creating new or favorable ones, is one of the points in which the writer claims that this little volume is superior and the most valuable that has yet appeared in print. X

In the cure of disease it must be remembered that hypnosis is not always necessary; and in some cases not at all advisable. The reader will now understand the philosophy of curing by suggestion during hypnosis, and the next step is to consider the relief and cure of disease in subjects who can not enter the deep hypnotic state and in whom can only be induced a perfect state of rest, relaxation of the entire system, extreme drowsiness, etc. It must be remembered that *this is one stage of hypnosis*. It may be safely said that there is no one who earnestly seeks relief through hypnotic suggestion will fail to be benefited, although he may never be aware of the fact that he was in any degree of hypnosis. Many are permanently cured of various and stubborn diseases through simple suggestion while in no deeper degree of hypnosis than this. And here is another thing which must be remembered. You can not always relieve the trouble of a patient nearly so soon who can not enter a deep state of hypnosis as in one who can. It requires much more time and more skill. But, nevertheless, this has been done time and time again by the writer, and is now being done by many physicians and others throughout the country. The method is as follows: The patient is a lady who has come to see me three or four times and desired treatment by "suggestion." She readily consented to be hypnotized, and I proceeded as de-

scribed in Chapter I. But she, unlike most people, and at the same time like many, did not enter the hypnotic state. Here is another important point, so permit me to digress for a few moments. Most all people who wish to be hypnotized readily enter that state, if *not* at the first attempt, they generally will at the third or fourth trial, but sometimes require indefinite trials. And when any one comes to you wishing to be treated, while hypnotized, and you fail with him, be ready with several good suggestions for the patient when you cease trying to place him in the subjective state—"suggestions in the waking state," that is, you will readily see before you are through with him that he is not going to enter that state, and if you wish to succeed with him, say at the close of your attempts for that particular time: "Well, you have really done well; you have done exceedingly nice for the first time. Now, the next time you come, I think you will enter the hypnotic state without any doubt; in the meantime, I wish you to think about it; that you are going to give yourself completely up and that you are surely going to enter the subjective state; please think of this often, especially when you are entering a quiet state of rest to-night, when you are, almost asleep, even speak to yourself orally, and say, 'I am going to go soundly asleep to-morrow when I go back; repeat this over to yourself, at the same time having your muscles entirely relaxed.'" Nearly always this method will be successful in the second or third attempt. *This is important.* This is digressing, so we shall return to the lady who came for treatment. But, as before mentioned, all can enter the first stage of hypnosis, and so it was with this lady. She has terrible pains in her

head; and also bronchial trouble; she has tried several doctors, and they failed to relieve her. Then she had used much patent medicine, but found no relief from that source. She now determined to come to see me, but "she had no faith" in this method, and yet, as a last resort, she would try "any how." When I failed to hypnotize her, her "faith"—what little was inspired in her by way of explanation of my methods of cure, etc.—was severely shaken. But to carry on the experiment with her and to convince her, I told her that if she would only coöperate with me for a few weeks, and I failed then to give her great relief, her treatment would cost her nothing. Of course, she consented. Now comes the method as applied. "Just take that spread, lie down on the sofa, throw the spread over you, and just give yourself up to obey me as far as you possibly can. I require perfect coöperation, and if you grant this, I assure you that you will feel a great change come over you immediately. Take a position just as if you were retiring for the night, and close your eyes; let every muscle in your body become perfectly passive—I mean let all your muscles go—lie as heavily as if you were trying to weigh a hundred pounds more than you really do; there, now, you are feeling more quiet, heavy, easy, more easy, the pain in your head is now beginning to subside; lie just as you are and begin with one and count to one hundred; then begin again, go to one hundred, etc., etc.; pay no attention to me; do not listen to me (the reason for this statement is that if I had told her on that particular occasion to give attention, she would only have become nervous; this is advisable in very few cases), but do as I have told you without ceasing till I tell you you may.

You are resting perfectly easy and quietly now; the pain in your head is fast leaving you, going, going, going away. Your chest is becoming more and more easy, pain is beginning to go from your chest also; pain is fast leaving your head, fast leaving your chest, going, going, going away. When I tell you to get up you will feel much relieved, and you are going to continue this treatment for some time, because you will feel so much relieved when I tell you to arise that you will know that a few treatments of this kind will relieve you entirely of pain in the head and chest, and a continuation will cure you permanently. (At this point she had ceased to count and was perfectly quiet.) Still count; do not listen to me, but count. You are becoming more easy all the time; you will continue to grow better every day till cured; you will continue to grow better and better every day till you are perfectly well; you are feeling so much relieved, so much better; nerves are all quiet now, and you may now arise; you will feel somewhat drowsy, perfectly at ease, but you will be wide awake in a moment. Now get up."

She threw back the spread, opened her eyes, looked around rather drowsily, smiled and said: "Why, how funny I feel; well, I declare! My pain is all gone from my chest entirely. And the misery is nearly all gone from my head also. Why, isn't that strange? It is almost laughable!" "No," said I, "it isn't laughable, or, rather, it isn't at all strange to me; it is the result of a natural law, the 'law of suggestion.' It rules the world. Perhaps it may seem laughable to you, or to any one who hasn't investigated and applied 'suggestion.' Now, you see how I am going to cure you? You have done re-

markably well. So when you return again to-morrow you may expect even greater results."

She continued her treatment for three weeks, and at the end of that period she pronounced herself "entirely cured." She *was* cured. The pains never returned. After my success with her in the first treatment, I positively refused to allow her to converse with others about the treatment and its results until she was entirely cured, and even not talk about it then to those who were skeptical as to the effectiveness of this method of cure, for some time to come. She obeyed me and the results were all that I could wish for. And to show what other results came about during treatment, the last week she went soundly asleep while I talked to her—hypnotized—which was a desirable condition to induce. This will occur time and again in the treatment of disease.

In all the subjects previously alluded to, we spoke of "concentration of the mind" on just what was being said, etc. But you will observe that a different course was pursued with this patient. I found that she could readily concentrate her mind upon the counting for a moment, and that seemed to quiet her nerves,—that is, I told her not to listen to me, but to count, etc. The question might arise in the mind of the reader, "How were the suggestions accepted if she didn't hear them?" But she *did* hear them with the subjective mind; and the subjective mind accepted them, and executed my orders. The subjective mind hears whether the patient is giving attention—hears—objectively or not. This will show you immediately that it is not always necessary to induce hypnosis in the cure of disease. We would have obtained the same result with the last patient whether

we had succeeded in inducing hypnosis or not, but it would have required more time. The reason I forbid her to talk about it is that the person to whom she talked would probably say, "O, I don't believe in such things; your trouble has left you simply because you have imagined it, and it will return again." These things are all "adverse suggestions" and must be avoided.

We shall now consider for a while "magnetic healers," "divine healers," "Christian science healing," etc., with those of suggestion. It will be assumed, at least, that the reader has seen or heard about these different healers and their various methods. It would be utterly foolish for any one to declare that these people are "fakes," and say that they do no good. For as erroneous and ridiculous as "Christian science" is, and its denial of matter, evil, etc., it can not be denied that these people relieve suffering and cure disease. Let us first look into these various "sciences" and see, if we can, just what their advocates claim for them and what they say they are, and see what they seem to be to one who is willing to investigate sensibly and with unbiased judgment.

1. Faith cure is exemplified in the cure of diseases which have been performed at Lourdes, and at many other holy shrines throughout the countries in which they have existed. To this same class belong all cures wrought by "faith" throughout this country — divine healing, etc.

2. Spiritualism or spiritism, as a system of healing, is based on the "interposition of the spirits of the departed ones," operating directly or indirectly (through

mediums) on the individual patient. (This is but one of the attributes of spiritualism.)

3. Mesmerism includes, properly and scientifically speaking, all systems of healing which assume the existence in man of a fluid which can be projected onto another person, simply by the will of the operator, and perhaps by pointing his finger at any particular part of the patient, with the ultimate (or in some cases immediate) action of this fluid upon the diseased organisms, resulting in a cure. There are many methods of procedure for transmitting this fluid from the operator to the patient, namely, making passes, rubbing, etc., etc. It must be remembered that magnetic healers are classed under this head also. (Some of the magnetic healers *know* the truth but cover it because people *don't want* the truth, and because by this attitude their pockets will be much easier filled.)

4. Christian science. This method of healing is founded upon the assumption that "there is no matter." Under this assumption it naturally follows that our bodies are unreal. And we therefore have no disease of the body, for "there is no such a thing as a body; all is spirit." And that the "idea only" exists in the mind, which is the only real thing in existence.

5. Mind cure, "a professed method of healing which rests upon the assumption that all diseased conditions of the body are due to abnormal conditions of the mind; and that the latter (and therefore the former) can be cured by the direct application or action of the mind of the healer and upon the mind of the patient."*

* Century Dictionary.

6. Suggestion or suggestive hypnotism. This method rests upon the scientifically deduced hypothesis—duality of mind and the universal law of suggestion, or the amenability and control of the subjective mind by suggestion—or that persons in the hypnotic state are constantly controllable by the power of suggestion (bodily functions and the mind), and that through this means pain is suppressed, functions modified, secretions or excretions changed as desired, fever calmed, and thus the healer is permitted to do the work of restoration through the agency of natural law.

Each and every one of these classes of healers are divided and subdivided into several classes, differing in points of causation, but employ modified processes of applying this strange force at their command. There is one common feature, and *one only*, in all these methods of cure; and that is the fact *that they all cure diseases*. But it is the same in the practice of medicine; all schools differing widely regarding medicine for certain diseases, but they all cure diseases with an apparently equal success. The most obvious conclusion which will strike the philosophical mind, is that there is some underlying principle governing all these things,—some subtle law of nature to which we are all subject.

It has already been stated that the cures of these various schools are well authenticated, thus *proving beyond all reasonable doubt that there is an underlying principle governing these cures*. Another feature which offers much evidence conducive to the above theory, is the fact that—laying aside cures wrought by drugs—all these cures are nearly alike in their nature, permanency, etc., and if a patient comes to a suggestive therapist and

imagines that the operator is a "magnetic healer," all that is necessary for a perfect cure is for the operator to let the patient believe in the "magnetic theory," make a few passes over the patient, suggest to him the desired conditions, and that these conditions will appear immediately in a certain degree, and the result is just the same in therapeutic effect as if the patient had really taken treatment from one who was widely known for his confirmed belief in and practice of "magnetic healing." There have been several individuals, Christian scientists, who came to the writer, having heard that he was a "scientist," and wanted treatment. As soon as these people began to talk they naturally conveyed the idea that they were students of one of these branches of "science," so the writer was on guard not to offend them, give or cause any adverse suggestions, but to utilize their "faith" in the course of treatment. This was done successfully. They thought these methods as a Christian scientist's were rather strange; but having heard of my success, they were willing to concede just a little, if the methods were somewhat odd. The results were perfect, and much quicker than those reached by the genuine "scientist." I was working upon a foundation of facts—hypothesis of the duality of mind—and they were thinking, objectively, of an entirely different source of power. These facts will readily be admitted by the thinker to be conducive to the theory that *there must be an underlying principle governing all these cases*, which result the same, but which have a different means applied for the same result. Now, what is this common analogy, or common factor in all these different methods of curing disease? If there is an underlying principle

which governs all these things, it can be discovered. And it may be applied by those who understand it, much better and more successfully than those who do not understand how to utilize and employ this force intelligently, and who can give no plausible reason for its strange phenomena. The author feels that enough has been said on the subject in this chapter to convince any one with ordinary intelligence that we now have the whole thing reduced to a basis of true investigation.

Compare, now, a subject who was treated in the waking state with one who is treated by either of these other methods, other than the suggestive method. We find that sometimes a person—especially a lady who has some functional weakness—comes for treatment, and all that is necessary is to have her sit down and give a complete history of her trouble, and then look that lady straight in the eyes, with a very earnest expression, a great deal of sincerity, and begin to tell her just what results she may expect from her visit to you—begin suggestion—and her undivided attention impresses the subjective mind with powerful suggestions, and when the operator has finished this conversation the lady is much relieved, goes away and returns the next day feeling even better. At first she was in misery; but in a few days all was gone. Often one visit is sufficient. Now, the Christian scientist talks nearly the same as did the hypnotist; and in same cases he meets with as great results as the hypnotist,—that is, if his subject, or rather, patient, was sensitive. But if the Christian scientist attempts to relieve any one who is inclined to be skeptical he finds himself completely puzzled—few will even attempt to cure an individual whom they know opposes

their views. But the suggestive therapist (hypnotist) says immediately to the skeptic: "I don't care a rap whether you believe in my theories or not; in fact, I don't care whether you believe you ever had a mother or not—that makes no difference to me, if you will only coöperate with me, and follow my instructions." This argument is sufficient to quiet the ordinary skeptic, and he immediately sees that if the methods and theories are so open as that he feels that a little coöperation on his part can result in no harm to himself, so he consents to try the suggestive method. (By this we create faith where there is none.) This concession on the part of any one is nearly always sufficient, and is sure to result in a successful treatment. Here is where our method is superior to all others: we can treat and cure people whom these other schools can not even induce to listen. The Christian scientists deny the existence of matter, pain and disease, and therefore meet with much opposition in the beginning from people who are thoughtful or skeptical; and those who *think* will all become antagonistic the moment the Christian scientist begins to tell him that "there is no matter, no flesh, no pain, no disease, no body, and in fact no anything but mind." Just the moment such an argument is advanced, the mind which is logical will oppose it on the ground of an absurdity, a perfectly ridiculous and insane idea, founded on anti-Christian nonsense. It is a denial of our very senses. The thinking man knows, and will immediately tell the one who argues thus, that all these dogmatic assertions are "contrary to facts." After an argument of this nature, the Christian scientist has forever lost the confidence of the patient and under no cir-

cumstance or consideration could he benefit the patient.

Magnetic treatment, or that of Christian science, can *never* (it never has) *correct long standing vices in adults*; and has not yet succeeded in correcting vice in children.* *But under the suggestive method, when suggestion is properly administered, the most stubborn vices—all kinds—will readily yield.*

Sufficient has now been said on this subject, with the reader's study and research, to clear up all differences and errors which may have been harboring around his mind.

Now, just one word about medicine. A question will naturally arise in the mind of the thoughtful student, "What ground have you for in any way including the cures of medicine under this head, or that they come under this universal, underlying principle which governs the cures of all these so-called scientists?" Let me give you a single illustration which the writer ventures to say the reader has witnessed hundreds of times. A few weeks ago a physician who is a dear friend of the writer, was talking about "cures which were wrought through the agency of hypnotism." During the conversation the question of cures wrought by medicine came up and in the discussion the following was a statement made by him: "Last week, when I was called to the home of Mr. H., here in the city, I had an experience which has been repeated over and over again and which has convinced me beyond all possible doubt that medicine doesn't cure. Mr. H. sent for me, and when I entered the house he told me immediately that his family had called Dr. G. in, and that he had prescribed for him, but that the medicine

* Weltmer (magnetic healer), cures habits; but by hypnotic suggestion.

was making him worse all the time, and he knew that if he didn't get me he would surely die." My friend, the physician from whom I am quoting, diagnosed the case and told him about the same in detail that the other physician had told him, and that he could relieve his condition in an hour. My friend went to the drug store immediately and there found Dr. G., and related the occurrence so that no ill feelings might arise between them—they being friends—then immediately went back to the prescription desk, got the prescription which had been used by Dr. G. and had it re-filled with an addition of a little coloring matter in the medicine, which did not change the therapeutic effect of the medicine, took it to Mr. H. and in six hours he was out on the street cursing Dr. G., but giving glory to the one who had been called in last. The same amount of medicine in all considerations was given by the second physician that was given by the first. Now the writer would ask this question: *If medicine cures, why won't it cure just as well if I give it or if you give it, as it will if some great medical authority of the world gives it?* But we find that this is not true. The same medicine given by different physicians, in the same quantities, at the same periods, for the same diseases has not the same effect.

The writer affirms, after sufficient demonstration, a thorough investigation and the testimony of our most noted physicians, agreeing with the writer, that "medicine does not cure; but it depends upon the man, his manner, *confidence*, expression, etc., coupled with a *confidence* and *faith* in the physician on the part of the patient, in his judgment and ability as a doctor." This amounts to a simple *faith*, a very common and important element in the cure of disease.

This "faith," under favorable conditions, often results in almost miraculous cures. We see that this same element, only often much greater, is the prime factor in the cures performed by the apostles, St. Patrick and other saints; also, by people who had no relation to the Christian church. These cures, which were so common for several centuries, were, and are now, considered by many to be the result of the direct interposition of God Himself. Jesus, the lowly Nazarene, performed hundreds of these "divine cures," and He never said that any of them were strange; never said that they were miracles; but, on the other hand, we find Him saying to the multitudes: "If ye believe in Me, the works that I do shall ye do also; and greater works than these shall ye do." He taught His disciples to heal, and this was transmitted through the saints, priests, sisters, etc., but in some cases we see that some of the basest of men have had this same "power" and exercised it, to the amazement of both the Christian world and those entirely outside, distinct and separate from the church. This last fact proves more clearly that "the rain falls on the just and the unjust alike;" that "God is no respecter of persons," and that He invites all His children, both good and bad, to simply reach out, grasp, and use this God given power for the betterment of mankind. The skeptical world says, "If there is a God, Deity, or 'loving power,' why doesn't He manifest it to the world in some form which can be recognized?" This question will be answered in its proper place.

In further consideration of the subject, we shall see what a range hypnotic suggestion has in the cure of disease. This question will always arise in the mind of the

earnest reader: "What diseases will 'suggestion' cure?" Our reply is this: It is universally conceded by physicians that "there is not a disease in the whole catalogue without its nervous element," and such conditions are always controllable by suggestion.

In the following diseases "suggestion" has been found to be *far superior to any medicines or combination of medicines which have yet been compounded*. In fact, very few of these diseases will yield in any degree to drugs. But they will, without an exception, readily yield to "suggestion." We cure St. Vitus' dance, paralysis, hysteria, epilepsy, neuralgia, rheumatism, amenorrhea, dysmenorrhea, sterility, *all weaknesses of the feminine sex, such as ovarian and all kindred troubles, all functional sexual disorders, impotency*, all kinds of headache, constipation, nervous prostration, insomnia, goitre, asthma, loss of voice, writer's cramp, monomania and many cases of deafness. It is a positive cure for dropsy, and nearly as much can be said for it in heart disease. It is also a specific for weak eyes, and has cured several patients who were totally blind. There are about fifty diseases in which "suggestion" is superior to all other remedies combined—so far superior that no comparison can be made. Besides this, all forms of vice are positively amenable to control by "suggestion."

The reader will readily understand that if all these abnormal conditions are amenable by suggestion, many other abnormal conditions which come under no regular head are also controllable by this same influence.

What a great God-given power this is! Established in the world for the alleviation of suffering. Who knows what He has in store for us if we would only incline our

"minds' ear" toward Him, and respond to His bidding! "Behold, the eye hath not seen, the ear hath not heard, neither hath it entered into the heart (mind) of man" as to the possibilities of man. After the physician "gives up in despair," it then remains for this subtle power of man's mind (subjective) to do *without physical or external contact*, what the accumulated wisdom of ages has failed to do. How many good and noble people we see on every hand who have expended hundreds of dollars for "doctor bills," have found no relief, and still are suffering, but "refuse to take any more medicine!" These are broad statements, but literally true.

It must be remembered, however, that this is not a condemnation of physicians; rather, the writer believes that the physician ought to be loved. Children, especially, ought to be taught that the doctor is one of their dearest friends, and that he is to be trusted and obeyed. And when the character of the medical profession is elevated to the standard which it ought to represent, when it attains that moral and intellectual standard which will assist in the uplifting of our race, when it truly *deserves* to be loved by all, when it has proven itself worthy of such confidence, the good and noble will not be found wanting to "trust and obey."

There is another side of the question under consideration which deserves not to be overlooked. As before stated, no one who is a student of suggestive therapeutics and the new psychology will ignore the demonstrated fact that the Christian scientists have cured and do cure disease. They have done more good than harm. They have alleviated much suffering and cured stubborn diseases of long standing. They, like most all illogical classes and

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sects, defend their position and theories by declaring that their work proves itself to be right; proves that the *theories* are correct. For if they were not correct they could not cure disease, etc. All these various schools could make this same plea with even much more evidence, as far as results go, that their theories also are true. All can not be true. It is utterly impossible. They all claim to have the right theory, true system; they all disagree and are all nearly as successful in treating the same class of diseases. Where lies the trouble? Where is the truth? As ridiculous and absurd as are the so-called theories and teachings of Mrs. Eddy, still good is accomplished through the so-called or pretended application of these theories. This very success in itself proves all the more forcibly to the student of "suggestion" that the unfailing law holds true (conditions being equal) that "suggestion rules the world." One of the absurdities of this sect is that "there is no use in giving medicine," and they often refuse to treat an unfortunate patient until all the medicine is thrown away. This attitude betrays the fact that they know nothing of the "law of suggestion." This is one of the places in which they are sadly handicapped, a mistake which is causing not only the contempt of all sensible people, but which is also causing deaths. As a result of this refusal and neglect many arrests are being made, and in many places these people are being forbidden to practice. These facts are not recorded in contempt of these people, for the writer is aware of the fact that hundreds of people die scientific deaths while under the care of the physicians, from the effects of poisonous drugs. Be this as it may, it is a well-known fact that at present one death for which the world blames

Christian science, on account of neglect, etc., is sufficient to throw the progress of this science far in the rear. And on account of such an occurrence all other methods of mental healing must suffer as that of the Christian scientists.

This neglect on the part of the parent or scientist to give a child or an adult medicine, if, especially, the child or adult wishes the medicine, it is a criminal offense, and in the sight of God and man it should be handled as such.

A word in explanation: The individual, perhaps, *believes* he ought to have medicine; he may have been taught the effectiveness of medicine in disease; he may be laboring under the influence of telepathic communication regarding the many cures wrought by medicine, and that medicine is just what he needs. These thoughts are "suggestions" to him, and are very powerful agencies in effecting a cure if only utilized properly. If he believes in drugs, drugs will more likely cure him than anything else. If not, and he is opposed to the use of drugs, they would only make him worse.

In spite of the fact that the Eddy branch of Christian science teaches such a ridiculous hypothesis—it can not be called a hypothesis—it does cure diseased conditions. If you believe this teaching you must deny the evidences of your own common sense in a thousand ways, which, if spoken of to the loyal scientist, will immediately arouse their anger (the majority of them).

We have at last presented before us for study and consideration one of the most (if not the most) important questions in the cure of disease. It really is the key to all mental cures which have been attributed to the inter-

position of the Divinity. It is the question of "*healing at a distance*," *with or without the patient's knowledge*. In another term, "*absent treatment*." The spiritualists, mental healers and Christian scientists all use the following method with changes to suit their own discretion. In receiving "absent treatment" either of these sects will tell you to "Go into a quiet and secluded place to-night at ten o'clock and let yourself become as passive and relaxed as possible; think of nothing other than the fact that I am going to treat you; (perhaps he may tell you to think of him, the operator, scientist or whatever he may term himself); while you are in this relaxed state of body and mind I will treat you, and a continuation of this process of treatment will soon result in a cure," and truly enough this process cures. But it often fails; while if the operator understood the law governing this phenomena, he would succeed many times where he now fails. It makes very little or no difference to the operator who understands the various attributes and possibilities of the subjective mind, whether the patient becomes in this passive condition or not. He would never think of asking such a thing. He *does* require relaxation, but treats the patient *while both patient and operator are sleeping*. The whole secret or mystery will here be given as to how these cures are brought about; and the most approved method of operation, including the treatment of people without their knowledge.

At this point more repetition is necessary to fix this principle in mind. The facts underlying this mode of treatment are as follows: It is done through the agency of the subjective mind, directed by the objective.

"Distance offers no resistance or barriers against the successful mission of the subjective mind." That is, subjective minds commune with each other at any distance—distance seems not to exist for the subjective mind. A telepathic communication can be sent twelve thousand miles with apparently no greater difficulty than presents itself in sending the same message twelve feet, other conditions being equal.

When we are sound asleep our subjective mind has absolute control of the functions of the body, it governs sensation, emotions, cell life, cell change, and cell development, circulation, etc. The subjective mind is always amenable to control by the power of suggestion. It is much more easily reached and impressed during natural sleep—when the objective mind is in abeyance—than at any other time; it, the subjective mind of the patient, being amenable to control by the thought, "suggestions," from his own objective mind; when awake his objective faculties being on the alert, are ready to contradict; offer "auto-suggestions." During sleep objective activity can not interfere.

If a close study be given the above and a thorough review of the original hypothesis, the reader will then understand the following illustration or application of these principles. And in anticipation of a trial to apply these principles the following is an unfailing guide: Confidence in your own ability to succeed is the key-note and the great pre-requisite. No confidence or faith in your own ability to succeed in applying these principles is sufficient "auto-suggestion" to defeat every attempt. The student will by this time readily understand why this is true.

I shall now proceed to treat a friend—any one—who lives a thousand miles away. I prepare to retire for the

night, and as soon as possible become perfectly passive and relaxed. Then repeat to myself, to my subjective entity, my real self (orally or mentally—in some cases better orally, but in others mentally), “to-night at twelve o’clock, when I am sleeping, and while A is sound asleep, I want my subjective mind to go to A and impress his subjective mind with this message: Although you are feeling badly, feeling sick, have a great deal of pain, suffering, etc., you will soon feel better; you will soon grow strong; pain and disease will leave you; your subjective mind, your real life force, your real self, will bring about (state here the physical or mental conditions desired) all these changes, and in a short time you will be entirely well. When you awake to-morrow morning you will feel much refreshed, much better, you will be happier, you will begin to think and know that there is no use of being sick, there is no reason why you *should* be sick, and these wretched conditions will quickly pass away from you, and you will be perfectly well. Do not fail to impress these thoughts upon A’s mind.”

These suggestions, after a “communication is established,” are as effective as suggestions given under direct hypnotic suggestion or hypnotic sleep. In some cases the patient will dream of the things or conditions suggested by the operator; but generally he will remember no more about it than does the patient in deep hypnosis, which is seldom anything, unless the operator tells him to remember.

There are several colleges and sanitariums in the United States which treat patients at a distance.

Who knows or would attempt to prophesy the possible development of this power in elevating suffering

and developing the moral, mental and physical conditions of the "children of men!"

Methods of "self-healing" will be considered in another place.

In conclusion of this chapter a definite, condensed statement regarding the cure of disease would seem both advisable and sufficient to enable the reader to understand the principles, methods of procedure, proper suggestions for the occasions, for certain ailments and diseases: The key to curing disease is to first induce a subjective state, then proceed to offer suggestions in a logical manner, for an immediate change or condition, or that the patient will grow better every day until cured, that the subjective mind will confine its attention to the removal of certain conditions, growths, pains, to the stimulation of nerves and muscles in paralyzed parts; in fact, suggest to the subjective mind that it proceed to bring about any condition which you know is *right and desirable*. Often in deep hypnosis the subjective mind will tell you just what is the matter with the patient if you ask, and just what will result in a quick and permanent cure. (Perhaps many efforts were made previously to discover the cause of a patient's trouble; he couldn't tell himself, but *his subjective mind knows*, and under proper conditions it will reveal it.) In connection with these truths, consider the "suggestions" given to patients in the next chapter, and a thorough knowledge may then be had regarding suggestion, as far as the reader will know without much study of physiological conditions, together with suggestive therapeutics and the new psychology.

CHAPTER III.

THE CORRECTION OF VICE.

Again it is necessary to say that "Repetition is the law of perfection," or, in other words, a study of this nature requires right thinking, and the process repeated over and over again, to establish the underlying facts in the mind of the investigator. No apology is offered or intended to be offered for the repetitions on this subject. It is important.

The correction of vice has already been alluded to and this is one of the peculiar characteristics of this book: that the reader approaches no subject without having at least some hint of the nature in which it is handled, and its object. So as we come to repetitions, remember that it is the writer's experience that such is advisable for the beginner. As has been stated in a previous chapter, all vice in both children and adults may be corrected by hypnotic suggestion—and if hypnotism, or the thought of it, is distasteful to the patient, suggestion in natural sleep will sooner or later result in the same way—a perfect cure. And I state without hesitation that any intelligent person may become an expert in curing disease and correcting vice in a very short time. All that is required is a thorough study of the subject, especially Chapter One, a thorough knowledge of the laws of suggestion, the "duality of mind," with their

various attributes, the physiological conditions of the patient, and a thorough knowledge of the habits, vices, etc., with their history. This is sufficient to give any one a thorough foundation for a beginning of this science. The names of some of the vices will here be given which suggestion will cure if administered by one who will follow in a general way the method as outlined above, together with any change which may seem wise to the operator, to promote the desired results. All cases of stammering can be positively and permanently cured; incontinence of urine, bed-wetting, liquor habit, morphine, cocaine and tobacco habits, kleptomania, morbid fears, etc., gambling, lying, evil temper, laziness, dislike for study, in fact all habits, and such as may be indulged without the knowledge of any one besides the patient himself.

We shall now, for the benefit of the student, treat a patient for lying. I shall hypnotize the boy and then proceed to treat him by "suggestion." This same method of procedure is employed (the same method of suggesting) when going to the bedside of the boy—with slight variations. This boy is in the habit of misrepresenting facts to such an extent that he often tells a lie when the truth would be better for himself and all concerned. After the induction of a deep subjective state, I proceed as follows: "You are now sound asleep, and you can not wake up until I tell you to do so (but if left alone, he would awaken when he had slept sufficiently). Now you know that you are in the habit of misrepresenting things to such an extent that it is making you and all your friends perfectly wretched, and trouble without end. This is only a habit with you; you do not wish to be a

liar; it is against your whole nature to lie; it is positively repulsive to you; you have many noble traits in your character, and to be a liar is not what you wish at all; you have great possibilities in the future if you will only embrace them; you are going to quit this terrible habit of lying; you don't want to be a man whom every one will despise and ignore because he can not tell the truth, do you?" Perhaps by this time you will see a tear in his eye if he is at all tender or affectionate, and he will reply through the tears, and in a choked tone: "No, I don't." If he shows any uneasiness tell him that "you are getting quiet now; you aren't going to be nervous; you are quiet, and sound asleep." Now continue: "All the noble manhood within you is arising against this terrible habit; you can't misrepresent things any more; you are getting a great desire to tell the truth, at all times, and about all things, no matter what they may be; you are too good a boy to do such things; you can become a great man sometime; and you are going to have noble aspirations to do honest and upright things; if you should, unconsciously, attempt to tell a lie, your whole being will revolt against it, you will immediately have a great desire to tell the truth and a perfect abhorrence to telling a lie. You will feel like crying the first time a lie comes into your mind; but you won't tell a lie any more, and you will in a short time become so that you would never even think of lying. You will carry out everything that I have told you." Always appeal to the good that is dormant within the mind of a patient, and suggest very strongly that he will forget all about his past in connection with his habit, and do not permit him to talk of it any more than you can help.

Suggest it to be a blank in his memory, and fill him full of post-hypnotics (suggestions to affect afterward), regarding his future—ambition, manhood, noble traits of character—and thus have his whole ambitious life aroused and centered upon the one object or thought. This will always prove effective, and if, say four treatments per week, be continued for two or three weeks, he will be found at the end of that period to be entirely a new creature.

Now let us approach his bedside in the middle of the night, while he is sound asleep, and treat him. Follow me closely, as this is important, and “If at first you don’t succeed, try, try again.” That is, perhaps you may awaken him the first, second, third or fourth, or perhaps even the fifth night you attempt to suggest to him. But do not despair. When you approach his bedside, or in the room, say in a tone ‘as low as you can produce it, calling him by name: “Johnny, you are sleeping, soundly sleeping, sound asleep, sleep on, sleep on, deeper and deeper.” If he doesn’t disturb other than move a little begin to raise the voice, speak louder and louder until you can approach and attain your natural tone of speaking. Continue to have about every third or fourth suggestion convey the idea of sleep, because if you neglect this he may awaken when you think the least about it. If you have succeeded this far, ask him to hold up his hand; to make his arm stiff; tell him that it is fast, that he can’t move it. If this succeeds, your suggestions will all be accepted, and you know he is giving you attention—he is *enrapport* with you. If he will not hold his arm up, just proceed with your suggestions, and watch for results. Give him many post-hypnotic suggestions, and

this will aid you in determining the effectiveness of your efforts. Suggest to any one in a natural sleep the same as you would in a hypnotic state, and change your course of procedure and the nature of your suggestions to fit the case. All cases of treatment for habits, etc., etc., are governed by the above formula; always appealing to the pride, manhood and ability, combined with powerful post-hypnotic suggestions. There is no habit which ever came under the notice of the writer that will not quickly yield to suggestive treatment.

Volumes might be filled on "correction of vice," but it would be repetition of the same methods over and over again, with simply a few suggestions differing to suit the case, which would not be exactly like any used in another case of a different nature, but at the same time so nearly alike that further mention of correcting vice is unnecessary. In treating an inebriate, suggest away his taste; make him sick every time he smells liquor, and every time he smells a saloon; appeal to his pride, manhood, etc., etc. In morphine, cocaine, opium and tobacco habits, investigate and find out what it is that is desirable to have occur in the mind and body of your subject, and then seek suggestions which will produce the result desired, and make those suggestions as strong as possible by repeating them to the subject time and time again. Too often is not possible, but not often enough proves very unsatisfactory.

CHAPTER IV.

HYPNOTIC SUGGESTION IN EDUCATION.

Education is suggestion, pure and simple. The latest and most approved methods of education are through hypnotic suggestion. For by this means we are able to reach the intuitive power—subjective mind—with all its great possibilities, storehouse of memory, where, when once we plant a thought, it is never wholly forgotten or obliterated, but it, or some part of it, lies latent, and only requires suitable conditions for reproduction and expansion.

Who will dare undertake to define the limits of subjective possibility? And who knows but that some latent power lurks around the threshold of every soul, and needs but to be stimulated by the subtle power of suggestion? Could there be a better way of discovering and developing these latent powers than through the agency of hypnotic suggestion? Under hypnotic suggestion we put into abeyance the combative part of man's mind, uncover the soul power, and in this condition properly directed suggestions have a powerful effect upon both mind and body. The earnest and unbiased student will quickly see—if scientific facts are of any value—that the most eminent authors, actors, musicians and orators of all ages were in the subjective state at the time of their greatest productions. De

Quincy as author, Booth as actor, Blind Tom as musician, and Clay as orator, are good characters for study in illustrating this truth. De Quincy was very seldom himself when writing; Booth forgot himself while acting; that is, he entered the subjective state. Blind Tom, as nearly every one knows, has very little objectively. Clay, while making the greatest speech of his life, was repeatedly spoken to, his coat pulled, and at last, was pricked with pins to get his attention, but he paid none to all this—he having previously made his colleagues promise that they wouldn't permit him to speak longer than ten minutes; but he spoke for two hours, until his subject was exhausted, and he, too. These men whom I have mentioned all stood at the pinnacle of their respective professions. The principle which I wish to impress on the mind of the reader, is that the men and women of the world who are recognized as leaders in their respective branches, are highly developed, *subjectively* as well as *objectively*. Now, if the masters of these arts are in the subjective state while giving their greatest productions to the world—and this is scientifically proven to be true—it necessarily follows that these productions are the result of *subjective activity*; and these productions which were given to the world by the artist while he was in the subjective state are universally regarded as the greatest and best.

The student of the new psychology will instantly recognize the fact that, *if the masterpieces which the artists have given to the world are the result and a product of subjective mental activity directed by the objective mind, it naturally follows that subjective as well as objective training is not only good and desirable, but essential to the highest and most perfect accomplishments.*

Before further consideration of the subject, let us digress, as this digression will be conducive to a better understanding of the above, and will also be helpful in further consideration of the subject. As the writer has stated, we can literally bare the subject's subjective mind—his soul—and suggest certain lines of thought to be followed, have the subject give addresses on certain topics, etc., and while in this state all that the subject has ever heard—whether he paid any attention, studied it or not—will fall into its proper place in the line of thought to be pursued, or the subject upon which he is to talk. As an illustration: I hypnotized a young man, put him into a subjective condition—the reader will by this time understand how the subject would be controllable by suggestion—and had him preach a sermon. For the benefit of the reader, and especially the reader who may be inclined to be skeptical, I will state that the young man was anything but religious—knew nothing about the Bible. He had heard, when younger, many sermons, and had also attended Sabbath school. I gave him the text: "What shall I do with Jesus, who is called Christ?" Matt. xxvii., 22. He preached on this text, quoting from many places in the Bible, although, when awake he couldn't think of a single quotation; reviewed the life, death and at last the resurrection of Jesus, appealed to and begged his hearers to learn about Jesus, turn to Him and be saved, etc. One of the thoughts which he at last dwelt upon quite extensively was that, "If Jesus ever did the many things of which the Bible gives Him the honor of having done, we to-day can do the same things." "If Jesus cured the sick, blind, halt, etc., there is a latent power within man to-day,

capable of doing those same things, and only awaits development." "Why, let me prove my position. Didn't Jesus say, 'If ye believe in Me, the works that I do shall you do also; and greater works than these shall ye do, because I go to my Father'?" "Some preachers will tell you that Jesus meant that you could do these marvelous things in the other world; but there is no evidence to prove anything to the contrary than that He meant in this world." He finally closed with an earnest appeal to all his friends to come and accept the teachings of this Christ, because he had been comforted all through life by them.

Now, the question will naturally come into the minds of my readers: "Where did he get the quotations, and why did he say that Jesus was a continual source of joy and happiness to him throughout his whole life, for he was anything but a Christian?" My answer to the first part of the question is that the subjective memory is perfect; and whether he had read or heard these things when a boy, whether he had been surrounded by friends who did study these lines of thought, and whether these friends conveyed this knowledge to his subjective mind by telepathic communication—which frequently occurs, unknown objectively to either party—or whether he had been walking along the street and heard the Salvation army and others preach. This is the field from which he secured his information, as scientific tests on this point have been frequently made, with the above conclusion, or, rather, *proof* that such conveyances of intelligence frequently occur, and may be expressed in various forms through the agency of hypnotic suggestion. It often happens that an individual becomes

in possession of intelligence which he can never offer any plausible reason as to its source. Tests of this nature, also, are being made continually.

The other question, or rather, part, I would prefer to refrain from stating that he uttered a falsehood. Perhaps those teachings were conducive to much "joy and happiness" to his subjective mind; but at present no one can tell. And until we know more fully the various intuitive attributes of the subjective mind—the soul—it will be a perfectly safe thing to do, to refrain from dogmatic assertions regarding his veracity while under the influence of hypnotic suggestions—at least for the present.

The reformer will ask: "Where do you claim a victory in the above experiment?" Simply this: For the benefit of the individual alone, we can offer suggestions that his thought be turned in a certain direction. This can be easily done; and if these thoughts are not *distasteful* to him, he will turn all his mental effort and energy in this one direction. If (even the reformer knows this) this process of mental activity is continued for a brief period, these *thoughts become things, and a life is changed*. If he has been living an unworthy life, lived a wreckless and debauched existence, we can so direct his thought, sense of decency, manliness, pride, respect, etc., that as a result of this changed and renewed state of continued mental activity, we see a new man, morally, mentally, spiritually and physically. He strives to do just what is right, leaves his old associates, quits his old habits, has a new mental ability, loves choice books, etc. If in the habit of using vile and profane language, troubled with an uncontrollable dispo-

sition, temper, etc., under properly directed hypnotic suggestion he soon ceases to employ or give way to any of these tendencies. This is all education—nothing else.

We will now present the reader with more subject matter for consideration, which is a taste of the evidence presented in the following chapter. In previous chapters sufficient has been said explanatory of the power of suggestion in the waking state to enable the reader to offer a plausible reason for the following:

“Eden Center, N. Y., January 3, 1899.

“Dear Sir—I am a minister, and taught as a stepping stone to my education. I distinctly remember two cases I cured by suggestion, without realizing my power until the work was effectually accomplished.

“The first case was that of a boy of 14, a very fractious and troublesome lad in school. I called him to me in a loving way, and said: ‘Edwin, you have the chance of becoming one of the best teachers in the state, and one of the prominent men if you will begin to-day. I will help you, because I know you will begin at once.’ And the result was like magic; from that hour there was the most marked change in the boy. He went right to work, became my best scholar, and in a few years a very successful teacher and to-day is a high official.

“The other case was a young man of my parish in the city of Buffalo, whose wild ways and bad company was a pain to his friends. I invited him to my room one evening for a chummy talk. During our conversation I said, ‘When I first began to go into company, I resolved that I would not go with any lady whom I would be ashamed to marry, or with young men I would hate to

see my sister with.' That mere suggestion changed the whole current of his life. I did not meet him after that night for two years, and then he caught my hand and said: 'My dear friend, you saved me from ruin the last time we met. I am now the happiest young man in the city, am to be married next month.' To-day he is above reproach, morally, socially, religiously."

In the first case, the boy wasn't used to hearing such encouraging words; had been told that he was "worthless, a scoundrel," etc.; but as soon as Mr. C. began to talk in that earnest manner, so commendable, telling the boy his true possibilities, he began to wonder, gave closer attention, began to forget all about what had been told him of his "worthlessness," his attention became fixed, he listened more attentively, began to *feel* his true possibility, had a glimpse of his *real worth*, and his thoughts began to operate in that direction in which he saw all these new things. The "suggestions" began to "take root" in his subjective mind, they began to inspire a new faith in his own power and greatness; thought produced *more* thoughts, chemical changes occurred in his body, and as a result of thought, new physical activity; and in a simple word, "thoughts" began to be "things." Mr. C. had reached his subjective mind by his earnestness; and his suggestions had their effect. (In this same, earnest way we take an individual who has a severe headache, look him in the eyes, talk most earnestly to him regarding the affliction leaving, and the result is the same: the pain leaves immediately. Why? Because the subjective mind controls all the functions and sensations of the body, and thus pain

ceases—that being the result suggested.) We find that in deep hypnosis, these desired conditions result much quicker, because the objective or reasoning combative mind is in abeyance; offers no detrimental (adverse) suggestions to the subjective mind, and thus quicker results.

In the second case, the subject which was approached was so “near home,” so to speak, that it appealed to the moral principles which would affect him, and perhaps might affect his nearest and dearest friends. This caused him to *think seriously*; and while Mr. C. was talking in his earnest, persuasive manner, regarding the young man’s honor, he looked at Mr. C. with undivided attention—his subjective mind was “bared”—and the suggestions resulted the same as in the former case.

The writer has taken boys and girls who have had a perfect horror for arithmetic, grammar, etc., and under hypnotic suggestion have had them take more interest in those studies, like them better, have more ability in working out their arithmetic, and in a very short time they became not only efficient in these despised studies, but far in advance of those who, only a short time before, were far ahead of *them*. A child who can not remember how to spell can be made quite expert in this branch in a very short time, through the agency of suggestion. Children are much more subjective than adults. We find that the child learns so much faster than the adult—because the child’s subjective mind is more easily reached; more easily influenced than the mind of an adult—the subjective mind having control, its memory perfect, subject to the power of suggestion, and therefore remembers and learns much more

easily than the adult. Said Pope: "Know thyself." Oh, if mankind only knew! If men and women only knew the power they possess to frame the mental foundation by a few words, a foundation for eternity, and would only pass it on, we would soon see the much talked of "millennium."

As has already been stated, childhood is more subjective than the adult; hence childhood is the formative period of the individual; when environment, suggestion, has its greatest and lasting influences. Women are more subjective than men (God be praised that they are); consequently more emotional than men, and more easily cured of any disease through suggestion than men. It is this tendency of the subjective mind, with its control over organic life, all the functions, its perfect memory, etc., which makes the subjective condition so important in the control of disease, reformation, and in educational consideration. Those who study, so as to become absorbed, as it were, in their mental activity sufficiently to forget their surroundings, go spontaneously into the subjective state. These people are always good hypnotic subjects. Such people *retain* what they have read, while the individual who simply reads with the physical eye, retains little of what he has read. In the subjective condition the whole attention is fixed on the pursuit of one line of thought, the one thought under consideration; and thus the student who is subjective can reproduce at will the details of his investigation minutely. While the student who has very little subjectivity has great difficulty in retaining what he studies, and must review his work over and over again in order that he may offer a favorable recitation. It has been stated that girls are

more subjective than boys. Let me bear out my argument. I affirm that the *memory of the subjective mind is perfect*, or nearly so. That a person who can enter a subjective state never has any trouble in remembering what he reads or studies. This is proven by hundreds of subjects. This subjective state is necessary in the speedy breaking of abnormal habits, in curing disease, etc., etc. Women are more easily cured of disease by suggestion than men. Girls are more readily cured of disease or broken of habits than boys. Girls usually learn much more easily than boys, especially in those branches which do not require great logical effort—effort of the *objective* mind. They (girls) seldom have any trouble with their ordinary lessons, and have better recitations in general than boys. Boys must (usually) exert a much greater mental effort to recite in branches which require an exercise of the memory (offer as satisfactory recitations as do the girls) than that of the opposite sex. The scientific investigation of this subject, their results, together with the evidence above, is sufficient to convince any intelligent person that girls *are* more subjective than boys, and women than men. The evidence in regard to recitation, ability, etc., may be seen every day in the year in the school room during the term.

Subjective training will enable any one to reproduce, *at will*, anything learned and apply it without hesitation or embarrassment. This I have demonstrated over and over again. Subjective training should be as much a part of every child's education as objective training. It is fully as important in one sense, as will be seen by those who will take the time to investigate "mental causes and effects." When the time comes that our people fully

understand the power of suggestion and how to apply it, we will cease to hear about the evils of hereditary influences. It must be a vicious soul which can not be redeemed through hypnotic suggestion! The mischievous child, the indolent school boy, the fast young man, the wayward girl, the fretful mother and the dissipated father are all amenable and controllable by suggestion. The day that suggestion is understood and applied by parent, teacher, physician, etc., will mark the doom of reformatory and penal institutions. Reformers have fought the devil for hundreds of years, trying to redeem the world through brute force, false teaching, etc.; they have always been laboring with the adults, and are still fighting the "devil." But how strange it seems that as anxious as we seem to know the truth and exterminate "devils," that we always wait till they are full grown monsters, and then fight with an enemy which is infinitely greater than we.

"We want to know the truth," says the world. But the writer affirms that quite the contrary is the *true sentiment of the people* in general, as is shown year after year in thousands of ways. The writer, with a number of others, has made an untiring search in this direction. An illustration of the true attitude of even our so-called reformers—learned men—will here be helpful: The reformer is now howling, "The world is growing worse; there is more sin, crime and degradation in the world to-day than ever before. God has apparently left and forsaken us!" And like sayings are not new to the reader. But when some of our greatest thinkers, scientific investigators, and our most advanced and successful medical men, step into the field to aid the weary reformer

with the latest scientific methods, which will produce the desired result, and which are recognized by every intelligent man who has investigated unbiasedly; methods which these learned men of science have proven beyond all doubt (will, when properly applied, control appetite, desire and vice of all kinds) by the results in every case in which these principles have had a fair chance, and by their perfect success, what do the reformers do? They ask for an explanation and to see these laws of nature applied. After having seen and heard, they burst out in a fit of opposition, and say to the men who have dared to think unbiasedly: "That is the work of the devil; and the Bible plainly tells us to fight the devil, so we oppose you, and refuse to listen." Do even *they* want the truth? They do not want to reform the world through the devil. Quite right. No one would, for it would be quite impossible. The writer has been taught that *the devil could not do a deed of kindness; he couldn't relieve the sick, he couldn't take away a man's appetite for drink, but that he could give him an appetite for such. He isn't capable of binding up broken hearts; and even if he could, he is not supposed to lend his energies in this direction, and instead of bringing joy, love, gladness, peace, etc., etc., on earth, his business is to stir up strife and deceive men. This is the belief that nearly all orthodox churches teach, when the occasion suits; but when not, these ideas and attributes are warped to suit the occasion. But in contrast with this "devil" question, we find in Rom. 13:1: "For there is no power but the power of God; and the powers that be are ordained of God." If this be true, which we will say is, how does the idea of hypnotic suggestion, with its storehouse of blessing, gets its origin*

in hell, and emanation from the "devil?" If it had its beginning in hell, how could it bless humanity and produce results in direct opposition to the devil's delight? It seems to the writer that if there be a devil he wouldn't be such a fool as to deliberately destroy his own kingdom. If the devil wishes to redeem the world, and thus shows his ability, why object? The so-called followers of Jesus have demonstrated to the world that they have failed to do what their leader asked of them, after a trial of nineteen centuries, but the devil (as they call him) shows it to be quite easy. Now, after the Christians have failed, why object to the source of redemption so long as it does just what Jesus asked? Why demand that the sin and suffering continue in the world simply because their methods of a blind faith have utterly failed? Men and women of all ages have suffered and died for the world's redemption—trying to reform it—but it is the opinion of the writer that "the blind can not lead the blind," and that it is our reformers who need first to be reformed. They, along with the ministry, must be converted to common sense and truth before any great results can reasonably be hoped for.*

In this respect the writer affirms that the Christian people are very selfish. They have failed to do what Jesus asked of them, what he commanded them to do, and they become angry immediately if any one outside "the church" succeeds in the slightest degree in obeying Jesus—doing what He said we could do—and denounce it as "the works of the devil." The reader will see at once the point in view and understand fully the author's position. *"Christianity," as Jesus taught it, can never be*

* The writer was formerly a Congregationalist minister.

improved upon. But how much "Christianity," as taught by the lowly Nazarene, is evidenced in the Christianity of to-day? How little it is taught and lived even by the ministry itself! No intelligent person will dare deny the fact that our church people of to-day are the most selfish, inconsistent class of people on the globe. There are some exceptions, but this is not too general a statement. Did the Son of Man ever introduce such anti-Christian bigotry and selfishness as witnessed in our church to-day? Never! The English speaking people are more idolatrous than any other people. But this is digressing, and still it will introduce the reader to *the one side of "churchanity"*—so-called Christianity. But God forbid that we should ever be so ignorant as to believe that the "churchanity" of to-day is the Christianity of Jesus, the Saviour of mankind!

From a scientific standpoint, very few ministers of the gospel have ever attempted to think, much less declare, that "the absurdities and inconsistencies of the Christian religion must go." There were no absurdities about Jesus. He never said that we could not do what He did, but quite the reverse, as already shown. The world is now demanding proof from our Christian friends; but it receives nothing but that old "hobby": "I know in whom I have believed"—which would virtually seem to amount to nothing but an abnormal emotional activity. This argument is poor evidence, and far from any proof. Our young people are now taught to apply their rules of logic, and of science to all questions, but those of religion; and they are demanding that these tests be applied to religion also. But, says the theologian, "We must not reason about these questions." The

writer affirms that all questions of importance are submitted to the rules of logic and science—and we declare religion to be important—why not submit Christianity to a scientific basis. But this is an extensive digression, although important.

We can now see how thought may be directed in a desirable channel; how we hold it, stimulate its various attributes to greater power and activity, so long as such stimulation and activity is not in opposition to the patient's settled principles of right. He can be made to love right, and despise wrong. Man, even in his lowest state of degradation, naturally loves and respects right; and as no man is opposed to "right," *all men may be induced to think in the right channel*. By the investigations of physical science, we learn that "thought is dynamics." It is both force and motion; it is both cause and effect. All that we see shows evidence of design, and is therefore the result of thought. Thought is the most subtle and potent force in the universe. It debauches, degrades, and ruins, as well as to promote welfare and happiness. This being true (which you *must* admit) the process of thinking is the motor power by which our lives are moulded, guided and directed. It builds brain cells, changes organs of the body in accordance with the quality of thought generated, and thereby changes our relations one to another, mental organisms, environments and therefore our whole lives. We hold motor power in our own minds. This is a recent discovery; and even with our positive knowledge of this, we sometimes do not know how to harness the force in our own minds.

If we could only learn that, "as a man thinketh in his heart, so he is!" We can not always control this

dynamical force, but still we are not victims of circumstances to that degree which men would have you believe. *We are not cursed by "the laws of heredity"* to that degree to which we are taught. "Man holds the destiny of his own soul in his own hand." But how long will it take mankind to learn this, and apply his knowledge in eradicating and eliminating these "curses?" Who will blame his kind old mother for his cursed habits, appetites, lusts, etc., etc. If this argument be true, and logically followed to its source, we find that the great "I am that I am," the first cause, the Father is to blame for the whole affair, and He now demands that we "turn to the narrow way or be lost." "As a man thinketh in his mind, so he is." All may learn to eradicate the so-called "effects of heredity," relieve pain, heal the sick, as our dear Saviour did (perhaps not so successfully). *We are in direct connection with the "All-Wise Creator."* We are endowed with a sacred gift from Him—with a guiding force, which, rightly understood, can not fail to lead us to the joys of Heaven in this life, and will gain for us "life eternal" in the world beyond. Misdirected thought, perverted mental dynamics, are the cause of all sickness, sorrow and misery. This statement is not a mental illusion, not a visionary statement, but the latest discovery of scientific investigation. The laws of thought are as true and unfailing as the law of mathematics. And sooner or later man will know the value and power of properly directed thought, and the misery produced by misdirected mental activity. Even now Christian people are learning that they must not indulge in debased or wicked thought. It is demonstrated by scientific experiments that *"the imagination renews or*

suspends the animal functions; it animates by hope, or freezes by fear; in a single night it turns the hair white; it destroys or develops germs of disease; it even causes death." There are evidences every day to prove that certain kinds of mental activity produce certain forms of chemical and anatomical changes in the body; that anger and fear create certain poisons which are very detrimental; that good and noble thinking, happy thoughts, noble aspirations, produce chemical and anatomical changes that are conducive to perfect health. Perverted activities of the mental faculties result in a derangement of the functions of the body; but properly directed mental forces and thought are always conducive to good health, etc. It is often proven that certain mental emotions—activities—result in death. That is, a man may be made sick—even sick enough to die, by mental perversion (suggestion) alone. One would as well take frequent doses of poison as to worry; and even do something more terrible, as to hate, despise and be revengeful, have "fits of anger," etc. All these evidences go to prove that the mind has a wonderful control over the body, and the body has much influence over the mind. It is only the man who loses sight of these two factors that goes astray in building up body and mind. No more needs to be said on this point to enable any one to understand at a glance the wonderful power of suggestion in the education of the race. This bears directly upon the question under consideration because these mental activities, emotions and aspirations, can be easily controlled and started in the right direction.

One important and most interesting fact presents itself for consideration regarding the development of

latent abilities, especially in the youth. Suppose that we take a boy, take his phrenological delineation, and find that he has abilities in a certain direction. Suppose—for such is the case almost invariably—the boy has asked himself over and over again: “What am I most fitted for? In what direction do my abilities lead? Could I be a musician, artist, orator, teacher, business man, or in what could I be successful?” These are questions which are asked thousands of times by not only the boy himself, but more often by his parents. Suppose we find that he has latent musical talents. Now, if the delineation indicates that he has more ability in this direction than in any other, and has not yet obtained the first rudiments of this art, hasn’t even thought that he could be taught music, how are you going to develop this ability, turn all his thoughts in the one direction which would add to his success? A very simple thing indeed. Hypnotize him—do it yourself if you have had any experience in that direction, and if not, make a thorough study of this book and then you will be sufficiently qualified for a complete success—suggest him full of ambitious thoughts on the subject, telling him in the most glowing terms you can command that he has at last found his vocation; music is his special gift; that he will begin to have a great love and passion for music, etc. When he is awakened all these suggestions will be uppermost in his subjective mind; he will dwell upon them much without knowing from where they came. Take him to hear the very best music of various kinds, and the instrument which he naturally loves to hear best will be the instrument with which he will be crowned with glory. It must be remembered that one treatment of suggestion is not sufficient,

but must be kept up for awhile. When he is hypnotized, tell him that he is such and such great musician—some one whom he has seen—and he will immediately assume that individual's position, gestures, voice, actions, etc. If you wish to imitate or pattern after some great artist, this is a method by which, if you keep up the suggestions that he is such a great musician, etc., he will soon unconsciously be imitating him in his daily life, practice, etc. But if you wish him to be entirely original, not like any favorite, it may cause his originality to suffer some if you impersonate him as some one else. This method of developing latent abilities will apply generally to all such cases, *varying slightly*, in cultivating any faculty which may be discovered. The earlier in life this developing process is begun the more nicely will it succeed; the more effectual are the efforts of the operator in forming these passions and developing these latent abilities, etc. This applies also to singing—have him sing while under the influence of hypnosis—playing any kind of musical instrument, oratory, preaching, law, painting, etc., and in fact every department of professional life, as well as in minor questions.

What a noble power is thought when properly directed! What may we demand of our great teachers and instructors when this grand and noble, God-given power is universally recognized as being both good and essential for the welfare of mankind! It waits in abundance, pleading that it may lend a hand in the redemption of the world from sin and degradation, and obliterate the follies and inconsistencies of religion, and eradicate the curses of so-called "heredity!"

CHAPTER V.

THE POWER OF SUGGESTION.

"Suggestion rules the world." What is suggestion? It is the most powerful, most subtle force in the world. This will be thoroughly demonstrated in this chapter. There are three ways by which the subjective mind may be reached by the power of suggestion: While the patient is wide awake and when he is asleep (natural or hypnotic). While the patient is in the waking state suggestions may be made orally, by gesture or by mental effort. While in sleep—whether in a light doze or in a deep sleep—suggestions may be made by spoken words or mental effort. One author tells us that "suggestion is telepathy—thought transference." But that does not explain it. "It is soul communion—there are no words in any language simple enough to explain the basis of this—which is the simplest law of God." "We know it, we feel it, but we can not put it in words sufficiently satisfactory to convince the egotistical, intellectual minds." "The wind bloweth where it listeth; thou hearest the sound thereof, but thou canst not tell whence it cometh or whither it goeth."

This "power of suggestion" is a genuine specific in itself; I mean in this *particular* sense *the power of auto-suggestion in keeping disease at bay*. The man who has harnessed this subtle power of God is thereby enabled to

drive off and keep at bay any disease which may infest his surroundings, other conditions being equal. The writer has gone into places in which lay unfortunate victims of scarlet fever, and other places in Cleveland, Ohio, where there lay men with small-pox. The writer has never had any disease of these various types, never has been vaccinated, and has demonstrated that *the power of auto-suggestion (self-suggestion) is greater than any drug in destroying such germs*. But of course the power to do this, to direct the subjective mind in relieving pain in your own body, and to cure functional disorders requires a thorough knowledge of all underlying principles governing the subjective mind, its powers, attributes, limitations, etc., before you have any faith in your own ability. Next, it requires continual effort in this direction, beginning with such ailments as a slight headache, rheumatic pain, exhaustion, shortness of breath, etc., and as your "faith in your own power" increases, and you succeed in relieving the above troubles, you are then on the road to success—you can do greater things. After the practice of suggestion "on yourself," you will then see the *power* of suggestion—auto-suggestion. No one could prove to you that it is such a subtle force in alleviating pain, disease, etc., until you have proven it yourself; then you will not be content a moment till you have taught some one else the key to this joy and happiness. But perhaps you may have a severe toothache; you have had much trouble with it; found no relief, etc.; then you hear of auto-suggestion. You try it, perhaps, we will say for the argument's sake, half the night, and found no relief. If you did this without success, you suggested to yourself in a "half-hearted" way, and were thus simply tampering with the subjective

mind, and this sort of thing the subjective entity positively abhors; so of course you failed. If you had started for the dentist's office, perhaps you would have observed that the nearer you approached the dentist's office the less the tooth ached—this happens very frequently, more often than otherwise. There would be “no fooling” about the dentist if you once reached his office; you *knew* that he would pull the tooth; you *knew* it would hurt; you didn't think of *this* in a “half-hearted” way; you thought in earnest; and the fear of the suffering you would have to undergo in having the tooth extracted resulted in a perfect annihilation of pain. If you had thought—suggested—in earnest, your tooth would have ceased from aching without going to the dentist's office. You may say that these things simply happen; they are coincidences. You have heard of this very phenomenon occurring when patients went to the office of the dentist more often than you have otherwise. *But nature never produces such occurrences for fun.* This brings us to a very important fact which not only every dentist and physician in the world ought to know, but a fact which ought to be known by everybody else. After you have started to the dentist's office and your tooth ceases to bother you, go right into the office, and if you use auto-suggestion you will not suffer the least inconvenience in having the tooth extracted. Suppose the physician understands the laws of suggestion. If so—whether your tooth has ceased to ache or not; if not he will stop it in a moment even without opening your mouth—perhaps rub his hand over your face, tell you to relax your muscles, that you will have no pain, etc., and he thus stops the pain, pulls the tooth, and you will look up and say, “Why didn't you pull my

tooth?" or perhaps, smiling, "Why, that didn't hurt one bit; what did you do to stop it from hurting?" He simply told your subjective mind that "it won't hurt," and your subjective mind, having control over the functions, sensations (pain), etc., simply inhibited pain in that part of the body, and thus the result. When a boy the writer had the toothache a great deal and started to the dentist's office on four different occasions before the tooth was extracted. Every time, just before starting, the tooth would cause untold agony. But before arriving at the dentist's office the pain had gone entirely; so, being afraid and knowing (?) that it would pain so much, I returned home, there to be "made fun of." At last I generated sufficient bravery to "have it pulled anyhow;" and while at the office the thought came, "It is strange that as soon as I get near this office my tooth ceases to ache; I am going to have it pulled, and I am not going to let it hurt." The dentist, who is still on Lorain street, Cleveland, Ohio, took hold of the tooth, and the first move resulted in breaking the tooth off at the gum. He looked at me and said in a somewhat amazed tone: "That doesn't seem to hurt you much." I answered: "No, it doesn't hurt a particle." "Well," said he, "that is funny. I shall have to cut the gum just a little, and then I can get a good hold and out she will come." He began but it hurt me no more than it would to trim a long finger nail. Then he pulled once again, and this time the whole root came out, but still I suffered no pain. I remarked about this singular occurrence, and the result was he disputed my veracity. Since that time I have had much experience with physicians, and have been granted the honor of placing many patients in the subjective state—not necessarily hyp-

notic—and suggested to them while the physician performed the operation, with perfect success—no pain during the operation, and very little afterward, and often not the least evidence of pain afterward. It is positively inconsistent with the laws of suggestion—nature—that people should suffer as they do while having a tooth pulled. It is proof that the dentist knows nothing of the laws and power of suggestion, or he is afraid, too timid to apply what he does know, when he permits his patients to suffer while having teeth extracted. And nearly all cases of “filling” can be accomplished without pain or fatigue to the patient. The phenomenon of so short a duration without pain is due to a combination of auto-suggestion. The success in filling teeth without pain (and without drugs) will depend upon the patient, the dentist and the process of placing the patient in a subjective state, perhaps deep hypnosis. In Macon, Colo., lives a lady who has undergone two surgical operations. These operations were performed several years ago (fourteen, I believe). Ever since that time she has been sick, not able half the time to be around about her home duties—she has a little store. Most of her trouble seemed to be centered in the stomach and side; she has had these troubles treated by some of the ablest physicians of Denver and one of Colorado Springs, with whom the writer is acquainted. The physician of Colorado Springs told her that he could cure her if he could hypnotize her. She consented, but he failed to hypnotize her. When the writer met her she told him her history, treatment, etc., and wished to know whether he could do anything for her. I knew that if my friend in Colorado Springs had tried to place her in a deep subjective state and had

failed there was no use in my trying to do it. I then told her how she could cure herself. (The doctor evidently didn't know how to do this.) It will be well to state that this lady had been treated by the Christian scientists some time previous, but nothing worthy of mentioning resulted from their efforts; at least no effect was evidenced. "My stomach feels as if there were a hard lump in it all the time, both day and night, and it pains me all the time. O, no one knows what I suffer," etc. A glance at the woman was sufficient to reveal to the observer that she really was suffering untold agony—be it imaginary or what it may, it differs not. I explained the duality of mind, the laws of suggestion, the method of self-treatment, and told her I wanted a report in the near future as to her success. This was in the middle of May, and I called upon her on the 1st of June, to find that nearly all her long-standing troubles had vanished. She was doing more work than she had been able to do for years, and believes that she will soon be perfectly well. Here is the method of auto-suggestion which I gave to her: "When you retire for the night relax every muscle in your whole body; get perfectly quiet. Compel yourself to abandon all nervousness and think of sleep. Just as soon as that quiet feeling comes all over you, as soon as you feel perfectly at ease, begin to repeat the following to yourself aloud: 'I have been suffering untold agony for years; I am never free from this trouble and pain. But did God make me to suffer all these years? No! I am made in His image, and I know there is no reason why I *should* suffer. I am going to get better immediately; I will begin *now*. I am getting perfectly quiet all over; I know that my mind has control over this body; I know

that I can get well; I am going to get well; my whole subjective life force is *now* beginning to center about the affected parts of my body; it is going to remove all pain; all unnatural growth, heal my body, and in a short time I shall be entirely well; my whole body is growing stouter every day; every fiber in my whole being is responding, and I am soon going to be entirely well; if there is a diseased spot in my body my lungs will breathe in materials from the atmosphere and carry them through the blood, in the blood to the affected parts, and thus I am going to grow stronger, stouter, better, happier every day till entirely cured.' (This, perhaps, is sufficient for the beginner, for his first treatment. But as soon as he sees the results he will add many suggestions which will be appropriate for his special case.) She was in *earnest*, and the results of two weeks' trial of auto-suggestion *proved that she was in earnest*. These methods may be applied by any one with variations to suit the case, and if *persistently* and faithfully followed out will result most surprisingly in many cases after physicians have failed. And this is the class of people with whom these methods are most successful. This is auto-suggestion in the cure of disease. But there are so many phases of auto-suggestion; it is such a cunning, subtle power—for good and bad—that to give here a complete exposition of its field of operation, and the conditions under which it operates, would require many pages. But the power of auto-suggestion will be sufficiently understood by the reader when he makes further investigation for himself.

In further consideration of the subject matter herein presented, I shall attempt to follow the strict rules of induction, holding that there is nothing worthy of belief

which is not sustained by well authenticated facts. All subject matter presented in the remaining part of this little book contains questions of the most vital interest; questions of which the world ought to have a thorough understanding; and many questions pertaining to the solution of the redemption of the human race; questions which deserve, require and demand the most earnest and unbiased consideration. In this age of thought, theories must be proven before they are accepted as facts by the thinkers of the world; and all theories set forth in this little book can not only be proven by inductive reasoning, but demonstrated mentally and physically. That is, in effecting mental changes and abilities, and by physical changes. This will permit us to approach the consideration of suggestions, auto-suggestion, and pre-natal impressions, together with environment, etc., as a factor in the disposition, tastes, ability, and destiny of the child. But in approaching this subject, it will be well to present a few facts which occur daily on all sides and in all places. "Suggestion rules the world." But ever since the arch fiend—"that old serpent"—whispered in the ear of dear old grandma Eve, the human race has been cursed by the law of suggestion (which was intended to bless instead, it can if permitted), under the guise of "total depravity," "children of the devil," etc.; and that *preposterous, abominable doctrine of heredity*. The fallacy of heredity dangles before our eyes, yes, before the eyes of nearly every child in the land, like a scarecrow in a cornfield. There are many truths in heredity; but we shall see the differences between these truths, and what is held before our eyes as true; what we are taught as true. "As a man thinketh in his heart, so

he is." The writer begs not to be accused of quoting from the Bible for argument or effect. But this quotation, and nearly all others which are here used, are *scientifically demonstrated to be true*. Thus I quote. A boy is told—he is given suggestions—day after day by his scolding mother (perhaps well meant) that he is a "mean, worthless, good-for-nothing fellow." The father is a drunkard, lazy, etc., and "you are going to be just like him." This murdering process—a kind of suggestion—is kept up till at last the boy begins to believe that he *really* is like his father; he is growing shiftless, worthless, etc.; he at last begins to believe that his mother really told the truth. He believes in heredity, for he has heard of that one thing more than all else; he perhaps feels badly about it, but nevertheless *he is a victim of heredity*; he can't escape it; his mother has told him this since he was a small boy (thoughts are things); he has heard such suggestions for so long a time—when his mind was most susceptible to the powerful seeds of suggestion—that he thinks, believes, that these things are true, but there is no escape. And then truly comes the evidence that, "As a man thinketh in his heart, so he is." And sure enough the poor boy is not only following "in the tracks of his father," but soon has gone even further. We find a man who is extremely lazy; his boy grows up to manhood; he is as lazy as his father, and the whole world joins the chorus in saying, "poor man; he is just like his father; he is a chip from the old block; he comes honestly by it; he has inherited it." This same man has a very small boy; some one "takes a liking to the child;" he makes arrangements to take the boy to raise; the little fellow is not yet two years old. His new parents are

refined, Christian, educated, and soon they find that the child is changing in looks; he no longer looks like his brothers and sisters; he grows up, becomes a man of the most brilliant character, noble, Christian, industrious, and seems to have not even a trace of "heredity." Now the father and mother of the child were both worthless, lazy, etc., their parents the same, and in truth this seems to be the testimony of all their ancestors as far back as they can be traced. This has been true over and over again, and can be seen in thousands of places in this country. Now, what are you going to do about heredity? There are several cases under my notice where the sons and daughters of ministers have become positively degraded. These boys and girls have had all the restraining influences of a Christian home. Their parents were perfect before the world, the grandparents and great-grandparents on both sides of the family were good and noble-hearted people, striving for the upbuilding of God's kingdom on earth, and for the "redemption" of mankind. Now, if heredity be true—heredity as taught to-day—why were these young people degraded? If the laws of heredity hold true in "evil," why won't they hold true in the "good" as well? There is something positively wrong about these aged theories. We often find young men and women who are from the very commonest families—parents, surroundings, and environment conducive to anything but nobility—take positions of trust in the world, of which thousands of people who are "better (?) bred" may well be proud. And the parents of these young people, as far as they can be traced, were "nobody." If the law of heredity holds true, why aren't these noble young people "nobodies?" When such

people become famous in the world, nothing is said of heredity; but as soon as a poor unfortunate becomes a victim of vice and crime, we immediately remark: "He inherited it." What reply would you receive if you were to go to some broken-hearted mother who had lived a worthy life, and say to her that it was the influence of heredity on her side that caused the downfall of her son; that he inherited those traits from her or her husband, who had also lived a worthy life? These truths may be multiplied by thousands; but it is thought that enough has been said here to show that there is a flaw in "heredity" as taught to-day. Ask your minister for a solution of the fact that "heredity" works at random, and he will tell you that, "It is another one of God's awful mysteries." Isn't it a rather convenient affair that so many people can heap all the blame of their depravity upon the shoulders of their dear old parents? This being true, we each in turn, down through the ages, could blame the other until Adam and Eve could rightfully blame God for the whole affair, "For there is no power but of God; and the powers that be are ordained of God." The theory of heredity being true, *no man could be a free moral agent*. But science proves the contrary to this. Where lies the blame? Who is to blame? You are not yet ready for the answer, nor ought it yet be given. We must yet have more evidence and investigation.

Who does not wilt under the stinging sarcasm of a cynic? Who does not have a chill when listening to the miserable whim of a misanthrope? Who does not get the blues while listening to the pessimist? And what a contrast between these, and the cheerfulness of the

optimist who always sees the brighter side, always finds something to make himself and others happy! The mother who is continually scolding and finding fault with her children always raises a disobedient family. Often they become worse than disobedient. Child nature can not (ought not) be accused of being naughty, bad, lazy, worthless, a fool, dishonest, etc., without absorbing, as it were, certain elements from these statements and accusations—suggestions—which will sooner or later prove more or less effective detrimentally. Who is so stupid as not to have witnessed this, and its very worst results? The subjective mind of a child absorbs this element from your denunciations—suggestions—as readily as the new-comer absorbs the fevers from the swamps of Arkansas. Adverse suggestions frequently prove their power in the sick room. The neighbors who wish to be of some assistance, come into the sick room, ask if the patient is worse, etc. “Why, I am surprised to see you better this morning; I looked for you to be worse; that doctor doesn’t understand his business; he treated Mrs. So-and-So, and she died under his treatment; he gives horrible medicine; I know that if you continue to take that medicine you will get worse; it seems to me you look worse this morning, if you do feel better. Perhaps this change is only for the worse,” etc. Such criticism often means not only that you may look for a more sick patient the next day, but often means the difference between life and death to the patient, and between success and failure to the physician. This point is thoroughly illustrated in a case of epilepsy treated by Dr. Jay A. Potter, M. D., of Des Moines, Iowa. The patient was a young Irish lady, and apparently in per-

fect health. She had been under the care of several physicians without receiving any benefit. Once she had a handkerchief blessed (a powerful suggestion to some people), which kept away her "spells" for some time. Here comes "adverse suggestion." A short time after the "blessing of the handkerchief" a physician assured her that it was heart disease; and that she was liable to die at any time. The following evening she had a fit. Under the suggestive treatment she was improving rapidly—that is, the attacks grew lighter, and fewer. One evening a gentleman came to visit her, and told her that his wife had fits for fifteen years and finally died from their effects. He assured her that the good Dr. Potter was simply deceiving her, and that she could not get well. That night she had another fit, and went to the doctor's office the next morning looking as though she had been attending the funeral of her last and only friend. The critic will say that this is a digression. That is true. But the writer is willing to sacrifice the logical order of the subject and the rules of rhetoric for logical effect, to convey, or rather to have the reader discover this subtle something underlying heredity—so called. So the digression will be continued.

How many mothers have attended a baby matinee, and there, several women relating the experiences of Mrs. So-and-So; their own experience, etc., telling how poor Mrs. B. had such terrible pain; the flow was so great that it was impossible to save her. And when Mrs. A., who is now confined to her bed (with whom these wise women are at present staying—giving good (?) advice), begins to suffer with the "labor pains," they comfort (?) her with the assurance that she must grow

much worse before getting better, before the child is born. The "pains" must reach a greater degree of severity before she feels better—and as sure as the law of suggestion means anything, the poor unfortunate victim of such wretched "adverse suggestion" continues to suffer in intensity, proportionate to "*the good (?) advice*" given by these sympathetic friends. Is it any wonder that auto-suggestions are conducive to such terrible, perverted conditions (usually) since they are the first and strongest suggestions—impressions—made on us from the moment our ears begin to hear till we pass into the forever beyond? Did it ever occur to you that the *minds of children are as wax? That a thought makes a groove in it?* Again, did it ever occur to you that after years the character of the child is but a deeper groove (perhaps in the same track, so to speak, of the first groove—impression) in the mind, a deeper impression?

Now we ought to be ready to hear and accept the solution of heredity, together with all its good and evil. *Man's sense of right and wrong is never impaired by heredity.* This is the first great step in getting at the underlying principles of heredity, and of *knowing just how much influence it has, what it is, and how it influences.* Who ever knew a man (not young boys), no matter how debased, that would advise any one *who was not already contaminated*, to perpetrate wickedness, crime, etc.? Who will say that he has seen a drunken sot who would advise an innocent boy to drink? But quite the reverse; he will beg of the boy never to take his first drink, etc. All men have this sense of right and wrong—there are no exceptions unless mentally unbalanced. All will agree with the writer regarding the "child's mind" being

so easily impressed. (Evidence on this question would be superfluous.) If they are *not*, why can we educate the child so much faster than the adult? Enough has been said about the power of suggestion (there are many kinds, and they often baffle even the expert) in the treatment of disease, the correction of vice, and the result of improperly directed thought ("energy"), also as a factor in education and in eradicating the so-called results of "heredity." *The power which, when properly directed, eradicates vice, "heredity," disease, etc., is that same power which induced these adverse conditions.* That is, the law which brought them about will, if properly applied, cause their entire extinction in a short time—not extinction by or through heredity. If it is proven that the greater part of these "hereditary(?) curses" are brought about through the law or agency—silent, unconscious suggestion—and that through an intelligent application of this power *all* these "curses" may be destroyed in a very short time, it naturally follows that all these "curses" are the result of an unintelligent application (consciously or unconsciously) of this law (because science has long since demonstrated that this law *may* and *does* work both ways). To many readers this will seem incredulous; but when something much more incredulous is proven to the sense of the physical eye, and by the veracity of some of our best women of America in such form and evidence that the investigator can not possibly be misled, mistaken or deny, then perhaps you will say, "Surely if this be true, why isn't it true of heredity?" We shall soon see this evidence, but more consideration is necessary. How often we read and re-read: "The hand that rocks the cradle is the hand that rules the world!" And how often

you hear people say of a child which is cared for by a nurse—not the child's mother: "That child is beginning to act just like the nurse; it will have all her habits also. It is even beginning to *look* like the nurse." I have heard many intelligent people say, after obtaining the most tangible evidence, that they had known of people (knew them at the time of our conversation) who had been raised by the nurse instead of the mother, and no evidence could be found to show that the child had a single trait of either parent, and that the child looked very much like the nurse. You may ask, "How can this be?" The child's disposition is formed by the suggestions which the nurse had given the child, either orally, or by thought; for subjective minds commune, you will remember, and affect each other in various ways as to habits of thought, acts, temper, ambition or the reverse, and in a thousand different ways which defy classification. If there is a little child—a few months or years old—in a family, some of the members of which are lazy, indifferent, bad dispositions, use impure language, etc., that little child will have these various elements forced upon it (these perverted mental activities are poisonous and detrimental in a mental and physiological sense) through thought, through subjective communication; and sooner or later we see the unfortunate victim of "impure suggestion" — environment — showing evidence of laziness, indifference, and making use of impure expressions, *which were never uttered in his presence*; and the parents are at a loss to know "how he ever got hold of such language as that," etc. Philosophize about these strange phenomena as you will. But it is a fact that the conversation held in the presence of the child, while it

is sound asleep, will often show itself in various forms afterward, but not necessarily in the immediate future. For an illustration: If you are in the room in which sleeps a child, and you carry on a conversation, use vile language, become angry, etc., perhaps the next day or in a week—even months may elapse—you will see the child become very angry at something which never before caused it to be angry; it will show unusual nervousness, and finally “burst out” with a number of fragments of those vile words and expressions which were “suggested” in its presence while the child was sleeping. The child may not use the same expressions and terms of which you or your opponent made use; but the child’s passionate expressions will be the fragments which took the deeper root in its mind. Never think that you may “say what you please” in the presence of a child, even though he has the appearance of being in an unconscious state; for the subjective mind hears all that is said—“it never sleeps.” How often have you been sleeping, and dreamed that a certain individual was in the house, room, or, be it as it may, you dreamed that this person was doing a certain thing, and you awoke to find that your dream was only too true. *The law governing both this and the phenomena of the child while sleeping is the same.*

The law governing the phenomena of the child referred to above *is as unfailing in its operation as the law of gravity.* And when parents, teachers, physicians, and especially the ministers of the gospel, learn to avoid these subjective errors, and harness this law, *educate themselves first*, and then their “flocks,” no more will be heard of the curses of heredity, or the power of a “personal devil.” We will then cease blaming our parents for our misfor-

tunes. Then that glorious dawn of the millennium will shine forth in all its glory.

All these statements are not assertions, but well authenticated facts which may be seen every where, on every hand, and the phenomena can be reproduced. The law of suggestion is not a dead law, but is *a living, eternal law—as changeless as the Creator Himself. It is the greatest power in the world.*

Let us look at auto-suggestion, and see its power, even though accidentally applied, but perhaps not understood. It is the mother's thought that places a birth-mark on the child; it is the adverse mental activity (for a moment only) on the part of the mother which causes the child to fear storms, lightning, etc. The mother can remove a mark after it is made, before the child is born, almost as quickly as its impression was made. It is sufficient for a mother to hear a master piece of music in order to have the child equipped with the ability for a great musician. Do we inherit musical talent? Sometimes this may be true—it depends upon the reader's ability to understand this subject we call "heredity," and the laws governing it, as to a decision on the question. But often "heredity" has no possible place in the ability of many artists. Yet, with thousands of examples to prove that all a mother must do in order to have her child become beautiful or great in any one direction, is to *study and apply auto-suggestion*, how few mothers take the trouble (?) to think nobly; to impress the mind with good, pure and uplifting thoughts at the time when, above all other things, this ought to be done! If mothers would only stop to think that and consider that they, by a few moments' thought, are moulding the child's

character for a whole life (mothers can do this; but the child, at the age of reason, can throw off her influence), how great would be their efforts to have the current of thought directed aright! The character of your child is not determined by that of your father; but its character and destiny may be determined by the mother before the child enters the world—not because of her character, but because of her thoughts. That is the *only* time to decide upon the formation of character for the coming man. Let such things as temper, disagreeableness, sarcasm, harshness, irritableness and gloominess be entirely rooted from the mind, and plant in their places thoughts of love, peace, joy, gladness, gentleness, patience and perseverance. If a mother controls her thoughts in this way, and pursue some study in which she would some day have her child become an artist, expert, etc., very early in the life of the child such effort will begin to show itself; its traits of character, and especially a love for a certain branch of learning of which the mother thought so much before the child was born.

We can not overcome irritableness, sulliness or a wretched temper in one day any more than we can begin with a child and teach it to master arithmetic from addition to cube root in one day. "Heaven is not gained in a single bound, * * * but we build the ladder * * * round by round." This process of eliminating these elements and habits of character and disposition is identical with—and is—the process of education.

If one of God's children is soon to be blessed with a little babe, she ought to remember that she is planning (thinking) for two; planting seeds of thought—"things"—every day. And if she feels gloomy at times,

she ought to just look out in the future to a time when those tiny, blessed little arms will be thrown around her neck—such thought will soon banish the “blues.” Mother so often becomes fretful and irritable; but if she wishes her child to reflect smiles and kindness, she herself must have many a smile, and many a kindness, the reflection of which may be seen in her own life. Try each day to shed abroad sunshine, gladness, sympathy, etc., and you will soon conquer. These things seem simple, but oh, how much! If mother only knew, would only stop to think what powers and impulses she *is* giving or *can* give to that yet unborn babe! If she wishes it to have a loving disposition, she may do it by a love for the pure and beautiful, by noble aspirations, by thinking nobly, keeping her mind free from detrimental thought, and substitute the pure. Then she *will* bestow upon her darling more than all the world could bestow. If her thoughts are kept healthy and pure, she may rest assured that the little body is properly cared for—is pure. Oh, mothers, surround yourselves with beautiful thoughts; if you are not able to surround yourselves with beauties, perceptible to the physical eye, it will matter little if your mental surroundings are pure. Pictures—even very cheap ones—will fill your soul with pure and good motives; they are suggestions of *new thought, new environment*, etc., which are most powerful agencies—if you love and appreciate them—for character building, mental power, etc., that suggest themselves to the writer for the benefit of the average home. The above, of course, will be readily understood; and by this time the reader will have been sufficiently grounded in these underlying principles to enable him to appreciate this potent force.

Many years ago, in England, a physician was called to attend a sick lady. She was sitting in a beautiful room, in front of a large grate, over which hung a beautiful oil painting. It represented a ship at sea, and was considered a perfect picture. The doctor, noticing this beautiful painting, remarked how beautiful and realistic it was. The doctor then asked if she had any children who might come and comfort her. She replied: "I have but one son, who is now at sea; he is never happy while away from it." "Did you have that picture," inquired the doctor, "hanging there where you could see it before the child was born?" "Yes," was the reply; "and after he was born he would sit and gaze at it for hours." "Well," said the M. D., "no wonder he loves the sea; he couldn't help it. Because, you know, it was so impressed upon him. If you had hung a picture of a beautiful church there and had gazed at it as you did this one, by the same unfailing law, your son would have been a minister." This, perhaps, is exaggerated; but it follows the unfailing law of suggestion. Enough has been said on this subject for the purpose of this book; but volumes might be filled on this important question with an endless power for good to humanity.

We will now consider a question which is of more importance to the feminine sex than the opposite sex could ever have the faintest vision. This subject has been hinted in one place in this chapter, but with nothing that would give the reader a clue. It is a question of parturition. *I believe that God made nothing impure; and there is nothing in all this broad universe which can not be talked about in a conversation of purity and dignity, and result in the better condition of man. I believe in the*

sacredness of motherhood. I believe that any code of morals which is not based on the laws of nature, or that belittles or ignores them, is vicious, foolish and detrimental to the human race, morally, mentally and physically, and never can survive. I believe in the nobility of the sexes. I believe that any intelligent person can not possibly read these pages with other than a higher regard for the opposite sex; feel that these considerations are revealed under the belief in the sacredness of motherhood. And who can possibly read these pages with an impure thought in mind! The writer firmly believes that all who read this will stop to think of the sacredness in connection with this subject under consideration; that these pages will inspire the reader with greater and more noble aspirations in this direction than ever before. If the writer fails in this respect he will feel that he is defeated.

In saying what will now be said, it is expected that nearly every one will throw this little book aside; the faith which has *thus far* been inspired in you will be greatly shaken. But it is the prayer of the writer that you be wise, and slow to act. I can demonstrate my assertions and prove every statement, not necessarily by reason, but by actual, physical demonstrations. These may be seen in several cities in the United States. I have demonstrated to several physicians my ability to do just what I claim, and I further claim that *you may do the same thing if you prepare for it.* My first assertion is that I have demonstrated the fact that *God never intended that "mother" should suffer during childbirth.* * "*Nature,*" says our great leader, "*never intended that childbirth should be*

* This is a very common occurrence in many sections of this country among some people.

painful." Suffering in parturition among the heathen is unknown. It exists nowhere but among people who have been taught that *such a thing is inherited*. And it is a curious fact that *Christian nations suffer more than any other during parturition*. The English speaking people of the world suffer more in parturition than any other. In Africa, among the natives, and many other places on the globe, we find that the mother falls out of the line of march, gives birth to the dear little child, cares for herself and baby, wraps him in a garment and is soon seen with the others who have gone far on ahead. She comes up to the line of march with smiling face, and, as we would term it, "no one would ever dare dream of such a thing." Scientific researches demonstrate that the most highly civilized people of the world ought to suffer less than any other; but we find the facts in the case are quite the reverse. The poor Christian mother is assailed with all sorts of adverse suggestions of pain and sorrow as a penalty administered by our "kind and loving Father" who has *told* us to "multiply and replenish the earth." God never changes, and we see by this that *we must suffer for obeying Him*. *Absurd!* At the same time we see the heathen mother, without aid of nurse, midwife or physician, give birth to the infant, take care of him, and during the whole period experience no pain. Why? Because no suggestions of "pain" reach her ears before or during that critical period, and she therefore feels no pain. If a defence is set up in behalf of this *useless suffering* on the part of our mothers, that the heathen mother is better suited, physically and constitutionally, I reply that such a defence is a libel on civilization. Science, as I have shown above, has

proven my position. Who will dare say that the English-speaking mothers are not better cared for, have better food, shelter, etc., than any other race in the world!

All my readers will have, by this time, understood the subtle and potent force of suggestion; and here is the *only* scientific reason for these differences. The only reason that the English-speaking mothers suffer as they do in parturition is because there is constantly borne in on the mother's ears from all sides and imaginable sources, the suggestions that these "terrible pains," etc., are curses pronounced upon Mother Eve, and all her daughters, "in all future generations," for sinning. But how easily this theory is destroyed when we prove that all that is needed to secure immunity from pain in such cases is an intelligent application of the laws of suggestion, at the proper time, and under favorable circumstances! The simplicity of handling obstetrical cases is very obvious when you summon all your knowledge of suggestion. It is not always necessary to induce hypnosis—the subjective state. *It can not always be induced in every patient just when you desire to do so nor is it at all advisable in many cases.* For the same subtle law—when applied intelligently—operates with unfailing certainty. As has been shown in the "Law of Psychic Phenomena," "the near approach" to such a period "always induces sufficient subjectivity" to insure control by the laws of suggestion; and if this law is applied intelligently, a painless parturition is the result.* I have proven the above assertions to my own satisfaction. I am a firm believer that if any theory is not substantiated by well authenticated facts, it is unworthy of belief.

*For a more thorough understanding of this subjective state see the discussion of surgery.

Just one more fact in connection with the subject under consideration and it will suffice. If a patient is not accustomed to being hypnotized it is not always possible to hypnotize her at the moment most desirable. In such cases, great care should be taken to inspire the confidence of the patient; that the doctor, or whoever happens to be in charge of the case, has the ability to inhibit the "pains," for it must be remembered that the patient's previous experience—perhaps with other cases—must be *intelligently* argued—"suggested"—away, and great care must also be taken not to arouse any antagonism on the part of the patient, but to create a condition of receptivity and perfect faith in the physician's ability to "carry her through" with perfect ease and safety. Such remedies as "mother's friend" may be made of a thousand different things which have no more therapeutic value than pure water, and with some "high recommendations"—suggestions—they may be used with almost perfect success, if resorted to early. But this teaches to depend upon physical sources for alleviation of pain—which teaching is false. But, still, we may be permitted to say that "it is painless parturition which we desire, and if the patient is not susceptible to suggestion, let us employ such means as will alleviate pain." Such an application may be termed "Larvated or masked suggestion."

In the remaining part of this chapter we will consider "suggestion" in surgical operations. An exposition of this phenomena will not seem quite so incredulous, because many operations of this nature are now being carried on in most of our medical colleges. It is here necessary to repeat as before: This book is not an

attempt to form a combination of smooth and pleasant words, literary effect, etc., but the whole aim of the writer is to impress the mind of the reader with a truth, which God has given for "the just as well as the unjust."

The daily press is full of facts, such as we shall now consider; and an introduction is unnecessary. Few readers there are who have not known, personally, people who have undergone surgical operations while under the influence of anæsthetics. Many patients have suffered untold agony from (not necessarily the operation itself) the "after effect" of the poisonous drugs which were administered to induce insensibility. "The cure was worse than the disease." How many innocent people have died while under this scientific, legal (?) and professional administration of morphine, chloral, opium, ether and cocaine, and the world enters no objection! The question which is asked to-day by the civilized world is: "How may we secure local anæsthesia, perform surgical operations, or rather have them performed, with no pain, no after effect, mentally or physically—aside from the part operated upon?" The answer is easy, scientific and simple, and has been demonstrated to be perfectly satisfactory to those by whom these methods were and are administered, and also to the entire satisfaction and perfect delight of the patient. But when friends turn against us, call us fanatics, and positively refuse to listen; and then turn back to their old channel and ask the same question again. The world is looking for some difficult non-existent, non-understandable power, away off "to the ends of the earth," or even far out in space, which will respond and do the work of

“subjectivity.” People positively *refuse the simple things of this world*, and seek the complex. But how true it is that “All great things are simple,” and are governed by the laws of nature—God!

In spite of all adversity, I am aiming at the truth; I am writing truth; it is my whole aim that you get these truths, and “prove all things” as did Paul. Perhaps the reader has recently heard of the many experiments of surgery while the patients were under the influence of hypnosis. These experiments have been a perfect success. Not only has all pain been inhibited, but the blood from flowing, the wound from paining, even after the patients awoke, and the wounds have been healed entirely without the patient feeling pain. Who ever saw a patient who recovered from the effects of a surgical operation, and became entirely well after an operation had been performed while under the influence of anæsthetics, without great pain and suffering? No one! But it is so with hypnotism. But “How long, oh, Lord, how long” will it be before the world will be willing to incline her ear to truth? In my estimation the greatest step during the close of this nineteenth century was when hypnotism was admitted to a legitimate place of recognition in some of our medical colleges; when one of the leading text-books in our American medical colleges incorporated a special chapter, devoted to hypnotism and its values. Thomson Jay Hudson, in the New York Medical Journal, December 22, 1894, pointed out a law—he demonstrated it—by which surgical operations could be performed, inhibiting pain, without the induction of hypnosis. It is demonstrated in “The Law of Psychic Phenomena.” “There is one peculiarity, how-

ever, pertaining to subjective activity when the life of the individual is imperiled, or that of the offspring is in danger, which is not so generally appreciated. In such cases the subjective mind takes prompt possession of the individual, and every act is subjective as long as active exertion is required to preserve the imperiled life. That this is true is shown, first, *by the preternatural strength with which a person is endowed under such circumstances*; second, *by the total absence of fear*; and third, *by the wonderful presence of mind displayed in the instantaneous adaptation of every means to its proper end, and in doing exactly the "right thing at the right time."* And further, "That this is true is shown by the fact that a person in imminent and deadly peril will often emerge from the very jaws of death with his nerves unshaken, the coolest and most collected person present." "This is often mistaken for courage. It has, however, nothing to do with the question of bravery. The veriest coward will, under (favorable) circumstances, prove the bravest man." The most timid woman will fight like a demon, and display preternatural strength and courage for the preservation of her offspring or her own life. *These actions are instinctive.* In other words, it is the normal function of the subjective entity. When a man becomes greatly frightened, sees that some great physical injury is inevitable, when the blow comes he feels no pain. Let me give you a more common illustration of this truth. How often you have seen men who are angry, begin to fight; and if either party were asked if he felt the blows, he will almost invariably answer "No." He shows no evidence that he even notices the blows; that he feels no pain until some vital spot receives a severe blow;

then he falls to the ground, senseless, but is not necessarily conscious of pain. And if questioned afterward, will say, "My head hurts now, but it didn't then." There are very few but who will agree with the writer on this point. Even a knife wound is not noticed. The writer witnessed a "shooting affray" on the street in the city of Cleveland four years ago. One of the victims was shot twice: once through the lung, the second shot tearing a hole in the hand, the ball lodging near the elbow. The man never knew that he had been shot until twenty minutes after, when some of his friends called his attention to the blood oozing through his clothes on his chest. The blood on his hand had not even been noticed by his friends till this time; and when attention was called to it he showed great surprise, and then manifested evidence of great agony. Two young men were out hunting not long since. While crawling through a fence, one of the guns accidentally discharged, and blew a large portion of one of the boy's hands off. He exclaimed: "Why, what made me do that?" No further evidence of pain was shown than this at the time of the accident. (They had gone out into the country in a buggy, and had the horse hitched not far from the scene of the accident.) The young man showed no evidence of suffering for some little time; but then he began to suffer intensely. His comrade did what he could for him, but he became worse the nearer they came to town. The comrade thought to comfort his friend by saying a few words, which were somewhat as follows: "Your pain is going to quit in a moment; you are not nearly so sick as you were a few moments ago; you are even looking better; why, you have hardly a bit of sick

feeling or pain now, have you?" The reply came, "No, I feel much better; are we close to the doctor's office?" His "encouragement" worked like a charm, but he couldn't understand it. Thus, you will see, that he was in a partial subjective state; he was in a state in which suggestive control was easy. Had adverse suggestions been given, he might have died before he reached assistance. But such was not the case, and he arrived at the doctor's office in safety, had his wound dressed, and soon was ready for another hunt. Surgeon General Hammond, of the United States Army, has investigated such phenomena for years. He is one of the highest authorities in the world on surgery. He has made the remark that a soldier never knows he is wounded unless stricken down; and if his wound is mortal he dies without fear, pain or regret.

There is something very strange about criminals, also, who are sentenced to death. As long as there is any hope of life for the criminal he will be uneasy, nervous, anxious, excited, show much evidence of fear, sorrow, and regret. But as soon as all hope of life is gone he will relapse into a stupor, a careless mood; he cares for nothing, shows no evidence of regret, and goes to the gallows without betraying any nervousness or emotion, and dies without pain. The world says: "He died game," etc., "he was a plucky fellow." This is not true. Where was his grit and pluck up until the time that his sentence was announced? It seems to be universally true that the near approach of death, or rather when death is inevitable, "the nearer it approaches the less it is feared. And when it comes it apparently brings no sorrow or regret to its victim." They pass into a

subjective condition which destroys pain and banishes the terrors of death. When Livingston was seized by a lion and carried into the jungle, he suffered untold agony for a few moments. But after the lion had carried him some distance, and Livingston knew that all hope of being rescued had fled, he became resigned to his fate, and a quiet feeling of pleasant languor stole over him. Just at that time the beast seemed most to enjoy tearing its victim, but this caused no pain to the "good doctor." Fortunately, the lion was killed by a shot from the rifle of one of Livingston's men. These occurrences, with their own peculiar phenomena, are cited to illustrate the truth of the above quotations from Mr. Hudson. That is, these people entered the subjective state—at least to a certain degree, or one phase of it; and that either of these phases produces anæsthesia—insensibility to pain. In surgery, whether a patient can be hypnotized at the desired moment, whether he can be placed in a deep subjective state when the surgeon appears with his instruments, matters little. The thought of pain, the fear of the approaching something which causes certain peculiar subjective activities (emotions) produces a condition in which suggestive control is easy and certain if intelligently employed. The writer has had the pleasure of both hypnotizing patients for surgical operations and suggesting to them while in the waking state—yet in a certain degree of subjectivity—with perfect success. Even the circulation of the blood, in many cases, may be stopped in parts desired, by suggestion. There may be a few exceptions to the above, but in all cases which the writer has been asked to conduct, satisfactory results were secured. God has been

so kind and loving to His children that He has "provided a means by which immunity from suffering may be secured in all surgical operations."—Hudson.

Now, we will respond to the infidel when he asks the question: "If there is a God, why doesn't He show His love and kindness to His children in a way which can be seen, known, and felt," and say: "Do you want a better answer than can be found in the above?" The writer has found that infidels only need to be shown and reasoned with to have them see these "kindnesses and tender mercies of God." "Common sense" and some pure reason are sufficient to make the *infidel* see this power which God has given to all; but to our *average Christian* no amount of reason will assist him to see anything but the old rut in which he has always been moping along. This statement must not be misconstrued; there are exceptions.

Yea, what a boon to humanity! And, yet, when misunderstood and misapplied, what an abominable curse it has proven, especially to the churches, in attributing the source of this *strange something* to God, or the devil (or the curses of *heredity*), whom, they would have you believe, join hands in perpetuating sorrow, disease and misery. It is hoped that this last assertion will thrill every heart who has professed to know Jesus with a desire to know the truth at the expense of the *so-called* "Church of Christ." This so-called "Christian church," "Church of God," "Followers of the Lamb," etc., are under the *cloak* of purity, but are really a living fountain of hypocrisy. Term this "body" what you may, *it is to blame for every skeptic and infidel that is blaspheming Heaven to-day.*

SPECIAL.

The writer has thought it wise, for the benefit of those who, after having given the subject as presented in this book, a thorough study, and still feel deficient in the work, or who haven't sufficient confidence to begin the work—special features and branches of the subject are here referred to—to offer a special course in the three following branches of the science, and a complete and exhaustive course in the general subject:

First—The writer will give a special course of instruction in *painless parturition (painless childbirth), a subject which, if understood, is worth thousands of dollars to any mother. Every woman in the land should (and she can) be able to carry another through the period of childbirth without pain or suffering.*

Second—Much stress is laid upon the term *special* in the course of instruction, for the permanent cure of *all functional—sexual—disorders, sexual weakness and impotency; and all conditions accompanying such disorders. There is only one cure for these extreme conditions. This power and knowledge is at present limited to a small number of men only.*

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For each of these subjects the course of instruction is arranged in the forms of lessons, and will not all be

sent at one time, but will be sent at five different times. The reason for this is obvious. It will assist the student to understand what he studies, by having but a small amount of material to study—this aids him also in finding many intelligent questions, which the writer earnestly solicits. All questions asked by any one who is taking or has taken instruction in these—either one—special subjects, will be answered. Intelligent questions are earnestly solicited from the students.

All money must be sent in advance, thus saving much work, confusion and misunderstanding. Address all communications to

PROF. J. R. DE MUDE,
Denver, Colo.

OUR DEFENSE OF THE PRACTICE OF SUGGESTIVE THERAPEUTICS.

The recent sensational proceedings in the courts respecting the death of a journalist named Harold Frederic, while under treatment of the so-called Christian "science," has been the means of bringing the subject of healing through psychic influences to a position of great prominence before the public. Not only has *his* case been placed in this position, but recently many cases similar to this have caused no little stir throughout the country. So far as an opinion on these cases is concerned, it is of no consequences in this chapter.

Mental cures are as true as it is true that disease exists to-day. They are as well established as the undoubted truism that the mind is superior to the body. The experiments which have been so successfully carried out at Nancy and other schools and sanitariums, the investigations of Charcot, Moll, Tuke, Hudson and other great men of science, the learned professors of France and elsewhere, have proven beyond the possibility of a doubt, that when properly directed, the mind becomes both a most powerful factor in keeping disease at bay and superior to all other measures in the cure of disease.

We have the School of Suggestive Therapeutics, of St. Louis; Lake View Sanitarium, of Cleveland, Ohio; Dr. Sahler's Sanitarium, Kingston, N. Y.; the Iowa

School of Suggestion, Des Moines, Iowa, and many other such institutions in which thousands of people are cured who have been "doctoring" with some of our supposed ablest physicians of the country, and have grown worse, until landing—perhaps by chance—in some one of these places. These colleges are curing thousands of unfortunate victims, whom the medical authorities have given up as incurable. Evidence on the subject may be had if desired. In the face of all these evidences of the value of properly directed mental activities in curing diseased bodies and minds, we find the larger per cent. of our medical friends in a very hostile attitude to the application of these principles. "Surely," we are beginning to say, "these people '*doctor*' for money *exclusively*, and not to better diseased condition." This is severe criticism, but we are compelled to reply, and from the evidence, this is the most logical conclusion. "Under such circumstances the attitude of dislike and indifference on the part of the ordinary physicians toward mental therapeutics can be ascribed to ignorance and professional jealousy only. It would be more worthy and far more dignified on their part to recognize this power, to find out its laws of action, its possibilities and limitations, its power for good or for evil—in other words, mental therapeutics should be taught as surgery and medicine are taught in our schools of healing." Says the British Medical Journal: "Disease of the body is so much influenced by the mind that in each case we have to understand the patient quite as much as the malady. This is not learnt in hospitals."

As a matter of fact, the mind has a tremendous power over the body, and also the body over the mind.

When we lose sight of this we soon find ourselves in a wilderness.

In concession to these unreasonable people we admit that hypnotism has been much abused. But how true this is of hundreds of things which are regarded universally as not only being good, but essential to the conditions of mankind! As these hundreds of things have been abused by wrong application through selfishness or ignorance, so has hypnotism been abused. But then a physician who is more popular in political affairs than otherwise, begins to teach the people through the press medium what he knows of the horrors of the subjective state, suggestive treatment, etc., and exposes (?) hypnotism, he invariably exposes (to those who know the first principles of hypnotism) his own ignorance of the subject, and unfortunately (for the good of those who most need the benefits of a knowledge of this subject) his criticism and misrepresentations have the desired effect; he arouses popular prejudice without ever furnishing the readers with a single fact to establish his assertions.

Not only the physician, but every one knows that the administration of chloroform, cocaine and morphine is filling premature graves all over our land every day. It is ruining, actually killing, its thousands. But while the physicians tell us of no deaths resulting from the legitimate use of suggestive hypnotism, they are forced to admit the above assertion of the *legal* (?) and legitimate use of these drugs. And yet while they can not cite the reader to a single case in which suggestive treatment has been detrimental or injurious, they appeal to the world, with their arms outstretched, with a long face, a haggard and worn look (generally from dissipation), with a tear in

their eye, pleading for the interference of the hand of justice, to prohibit this "awful practice" of hypnotic treatment; or at least restrict it, and "protect their poor, unfortunate patients." What a pitiful, calf-like appeal is this! "Pleading for the interference of the hand of justice." Suppose justice *were* resorted to, where would it begin, and where end? The answer is easy: In the medical profession. These men plead for protection for the helpless, go home and proceed to recklessly administer chloroform, cocaine and other poisonous drugs, putting their poor, *helpless* victims into an unconscious and perfectly lifeless condition (subjugating their patients to this condition from which thousands never emerge), similar to the one these doctors (?) have described as resulting from this terrible process of subjugating by hypnosis. Who has not seen this process! Who has not had a friend or an acquaintance who was thus operated upon, and perhaps the worst resulted! Few are free from evidences of this nature.

Such opposers are readily answered. And indeed such men are *now being sought* that they may be either saved through instruction, or ridiculed and proven to be *ignorant on that subject*; and by this exposure people learn the truth, and the prejudiced and narrow-minded, selfish physician must suffer for his own folly. This is exceedingly unfortunate for him, but it is "*truth*" which is wanted to-day, not prejudice. In short, to paraphrase what I wish to say, such treatment will teach him to keep his mouth closed until he knows what he is talking about. For "it is an utter impossibility for any well-balanced person to antagonize suggestive hypnotism after he has studied and thoroughly understands its practical value."

It is not the purpose of the writer to treat the subject exhaustively from the standpoint of the natural fear (natural under present conditions) with which the subject of hypnotism is generally approached; but in this connection this may be set down as *literally* and *universally true*; that "people who fear hypnotism most are those who have only heard about it." No one *who understands it* is any longer afraid of it.

It is another proverb of recent origin that "men would monopolize the forces of nature if it were possible." This means much more than it seems at first. But it is now within the possibilities of monopoly, and it is earnestly hoped that such measures may be defeated on every hand. It is a sad truth that recently some physicians, especially some in France, have been trying to monopolize the forces of hypnotism. They wish it to be restricted to the medical authorities. They now realize that it is a powerful motive force in the cure of disease; and as such, ought to be restricted to those who profess to understand the art of healing diseases, etc. But we shall soon see what this indicates. They claim to have one *great reason* why this subtle but powerful force should be limited (by law) to the medical profession. They tell us that if the power and practice of suggestive hypnotism, suggestive therapeutics, be given into the hands of the people, laymen, and others who possess sufficient intelligence to employ it, the virtue of the feminine sex would be greatly imperiled, because of the many vicious characters who would be practicing this science. *No greater exhibition or display of ignorance of the laws and power of suggestion could be demonstrated than a statement like this. The auto-suggestion of the virtuous is an unfailing guard and*

protector against any and all distasteful suggestions. If such suggestions be offered the patient (the truly virtuous and pure) will become exceedingly nervous; and if continued a moment or two she will awaken with a nervous shock. Such a plea on behalf of the physician is a display of ignorance. How about the habit indulged and practiced by many of our physicians, who really do take advantage of the opposite sex because of opportunity and their own position? Until these men prove to us that they take no advantage of the feminine sex, *their own position*; that they are exempt from the passions and human frailties which assail mankind, the world will regard their demand as an exhibition of professional impudence. *Such a demand in its most limited sense of selfish restrictions like this, is an evidence of pure ignorance of the laws and underlying principles of suggestive therapeutics.* This is a sweeping statement, but nevertheless a *perfectly true and correct one.* Ask any of our *late* investigators in the field of suggestive therapeutics, the men who have investigated hypnotism on the Hudsonian hypothesis, for their opinion, and they will tell you just what you have read above. There is one peculiar truth attached to this demand which approaches the ridiculous. it is the "swinish" demand of these people, after their former attitude. It must be remembered that it is not long since these leaders (medical men of France) ridiculed and ostracized men of the medical profession who dared carry on an honest investigation of mesmerism. The medical faculty drove Mesmer himself to a premature and disgraced grave because he cured the sick without pills. These are facts. Now that the investigators of late times have forced this truth upon the medical authority till

it can no longer ignore the wonders of suggestive treatment, and now that the world recognizes it to be an established fact, the medical profession (a branch of it) demand that the law give to them, and *them only*, the sole right to employ this God-given power which once they not only refused themselves but denied its existence; and denied that any man should even investigate it.

We see what the appeals of these selfish men have thus far done in Europe. In France the practice of hypnotism is now limited to the medical profession. Such a move is now on foot in this country; but we are happy to know that our best authorities in the United States on this question are not medical men, and we therefore believe that such an action or demand can only meet with contempt. "Before this profession can reasonably claim any right to the sole use of psychic power it should be required to show that physicians are better qualified than other scientists to use this power for the benefit of the afflicted, and that its members are less liable to employ it (if they can, as they claim) for injurious or criminal purposes than other people." Is there a single fact which can be produced to show that its members have given more study to this science than other great thinkers? The evidence is quite the reverse. Have they exerted their energies in trying to place this subject on a scientific basis? Have they tried to show that it deserved this position because of its therapeutic value in the cure of disease, and thus consistently demand that it be restricted to themselves? Does not the whole history of hypnotism stand as evidence itself as to the favorable (?) attitude of the medical profession? Hasn't it struggled to its present development in the face

of the most bitter opposition from these very people who now are trying to monopolize it? Did it have the assistance of the medical profession? All testimony is in direct opposition to this.

But the question of their former attitude ought not to be brought into consideration at this time; it has nothing to do with the question now pending investigation. We are dealing with facts; a question of *right* and *wrong*; with natural law—the law of God, and its application to humanity, in a manner which the good Creator intended it; in a manner which will be most beneficial to mankind.

The so-called "rights" of a few selfish and prejudiced physicians can not be taken into consideration as a factor in connection with a natural law—the law of nature. And it would only prove to be folly for such a faction in free America to demand that the privilege of access to a natural law which is so beneficial, to all who will study it and apply it, be limited and restricted to the medical authorities only; to prohibit its practice by legislation. They can no more restrict experimental psychology to the medical authorities in the United States than they can restrict experimental chemistry to that profession. No intelligent person will for one moment doubt that natural law, the forces of nature, when once understood, were designed for the highest good of man. It ought not to be monopolized any more than air ought to be monopolized; by man, any set of men, by any political faction or corporation. This part is written for the benefit of a few physicians who would monopolize this force, and who are unfamiliar with the fundamental and essential principles at the base of this science which they

desire to harness. The laymen who have made a study of suggestive therapeutics are proving themselves to be much more expert and successful in *curing patients* than are our trained medical men. Why? Because they coöperate with natural law. As before shown, they are curing diseased patients who have been given up to die by our learned body of medical men; curing habits which are destroying thousands of the medical profession itself; correcting abnormal habits in children at which the doctor would only look wise, and then despair. These are not dogmatic assertions, but scientific truths. And we claim that if, *through natural law*, we prove that we can and do accomplish these things which puzzle the learned medical professors, we demand that they either study this God-given power and employ it in their practice, or simply keep their hands off, and cease to look for heretics, cease denying this power, and also cease from their teaching the people that these things are false, or are the workings of Satan. This last statement touches *all* the opposing faction of the medical authorities. It is high time that such action should cease. If the grand old schools of medicine could prove that *medicine cures*, we would not object quite so seriously; but they are not yet able to prove this, as has been shown in this book.

Let us listen for a moment to the voice of some of the world's greatest authorities on medicine, who are not interested in the subject of suggestive therapy, and hear what they say for the science of medicine. This is their opinion, which is the result of years of study, experiment and practice: Prof. Mott says: "Of all sciences, medicine is the most uncertain." Dr. Ross, of

England, has said: "The medical practice of to-day has no foundation in philosophy, in science, or in common sense; it is based on conjecture." Sir John Forbes, physician to Victoria's household, hurls at the heads of the medical profession: "No classification of disease or therapeutic agencies ever yet promulgated is true (referring to the discoveries of medicines as agencies in effecting a cure, etc.)—or anything like truth; and none of them can be depended on as a safe guidance." And, again, from one of New England's most noted physicians we hear that "there is a doctorcraft as well as priestcraft. Physicians have slain more than war. The public would be infinitely better off without them." One of the most forcible, authoritative statements that I can quote is that of Dr. Campbell Black, of Glasgow, who says: "Medicine is no more an exact science than millinery."

Now, if these sentiments are true; if these opinions, which are the result of years of experience, are to be accepted with as much weight as the opinions of these great men on other branches of this same subject, where is the foundation of the science of medicine? What is its position? Ought we to listen to the appeals of that branch of the medical profession which wishes to compel the public to take its medicine? Ought we continue to permit these people to "slay more men than war?" If, on the other hand, that branch of the medical authority which wishes to restrict the intelligent administration of "suggestion" to itself, had assisted in promoting the science of suggestive therapy to its present position, our attitude toward their demand would not be so radical. But no one can rightfully say that *our* requests are not legal and legitimate. The *law* underlying our

requests is declared by science to be as natural as the law of gravity. And any attempt to monopolize the law of gravity would be just as reasonable as to demand what is now being demanded—limitation of hypnotic suggestion to the medical profession.

The time for the discontinuance of the use of medicine has not yet fully come. But the writer appeals to every earnest, truth-seeking heart to really *seek the truth*. And do not let false education cause you to be prejudiced when you find the truth. *Truth is truth*, and your previous education will not change any truth. The methods of investigation (the hypotheses) laid down in this book are logically and scientifically correct. The methods of curing disease (rather, the foundation which we recognize), which are applied here, are also scientific truths. So we claim what no other system can claim, including the medical profession, the underlying principles of our system of treatment (suggestive therapeutics) are established facts. It is conceded by all intelligent minds that scientific evidences and demonstrations are conducive to truth; that "truth is mighty, and must prevail."

THE END.

This work will be followed by another, which will be more exhaustive. It will be devoted to an investigation (on scientific principles) of religion, psychic phenomena of the Bible, and ultimately a reduction of Christianity to a scientific basis. The writer has arranged to go to India and to many other countries of the Orient to investigate the psychic powers of the Fakirs and others. The new book will include the results of his (Hindu Fakirs) researches. No introduction to the power of these people is needed, for nearly all have either seen some of it, or heard of it. The writer is thoroughly prepared for an untiring investigation of their power, and undoubtedly will add a new incentive and many valuable truths to the New Psychology.

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