

PLAIN INSTRUCTIONS
IN
HYPNOTISM AND
MESMERISM

WITH PSYCHIC EXPERIENCES

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*FOR THIRTY YEARS A DEMONSTRATOR IN
PRACTICAL PSYCHOLOGY*

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PLAIN INSTRUCTIONS IN HYPNOTISM AND MESMERISM,
WITH PSYCHIC EXPERIENCES.

TO THE PUBLIC

MY object in preparing this book is to present some plain rules for obtaining subjective phenomena, such as I have employed in my extended experience, trusting that these methods may prove helpful to the sincere investigator.

I wish to have it distinctly understood that I do not claim, nor have I ever claimed, to pose before the people as one endowed with occult power differing in any sense from the common gifts of human nature. The facts that I relate I do not attempt to explain, leaving the readers to draw their own conclusions, always bearing in mind that I have related these facts exactly as they occurred, and that they can all be easily verified.

For myself, I am convinced that there is much in this field of investigation that we ought to know, as it seems to me that it is of the greatest importance that we should recognize that man is a psychical as well as a physical being.

If this book can add something towards gaining a better understanding of this sublime truth, I shall have achieved my object.

A. E. CARPENTER.

2 STANMORE PLACE,
BOSTON, November, 1900.

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PART FIRST

THE NATURE, USE, AND APPLICATION OF HYPNOTISM

PLAIN INSTRUCTIONS

IN

HYPNOTISM AND MESMERISM

CHAPTER I

WHAT IS HYPNOSIS?

BEFORE considering the methods of conducting experiments in hypnotism, it would be well to understand as definitely as possible what is meant by the hypnotic state, or hypnosis. Much has been written, and many theories have been advanced, to prove that hypnosis was an abnormal state of the mind and body induced by special methods, the outcome of which is a class of phenomena differing essentially from ordinary human experience. I contend that this is an error, inasmuch as the

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hypnotic state is not only a condition into which any one may enter, but also is the common experience of all. All hypnotic experiments are but the reproduction, by special method, of phenomena which are constantly occurring with all people from purely natural causes. I abhor all efforts of investigators to relegate these phenomena to the realm of occultism, and mysticism, and esoteric doctrines, along the weird and uncanny corridors of which only the initiated can safely tread. All phenomena, be they physical or mental, or, if you please, spiritual, are the products of the operations of natural law, and no person can transcend or change these laws. He can only learn their action, and adapt himself to their operations.

That there is such a thing as the hypnotic state all must admit, as every one has been in that condition. Natural sleep is not materially, if at all, different from induced hypnosis, and all the phenomena that occur in hypnosis occur in natural sleep spontaneously. From this we must necessarily infer that there is little, if any, difference between natural sleep and in-

duced sleep, or hypnosis. What is a dream but the result of a suggestion made while awake, or coming vaguely to the consciousness through the senses in sleep? Almost all of our dreams are easily traced to some impression that is made upon the mind when awake, or some disturbance that reaches the mind through the senses, and does not completely arouse us. A sudden noise may cause us to dream of thunder or the discharge of firearms. Cold feet may induce a dream of being out of doors barefooted, or pain in the stomach may cause the horror of nightmare, or fever bring before us a shifting scene of frightful visions, all because we are in the subjective state, and responsive to any suggestion that happens to get possession of us. In considering this subject I shall use the term *subjective* as denoting the passive or negative mental condition in which a person becomes responsive to the control of a suggested idea. Mr. T. J. Hudson, in his "Law of Psychic Phenomena," affirms that the subjective mind is constantly amenable to suggestion. If this be not true, it is

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certainly very near the truth, as any one will find in experimental hypnosis. Thus I shall use the term *subjective* in contradistinction to the *objective*, or waking state, in my discussion of this subject.

When we enter the state of sleep, we all become subjective, and that is the reason why we dream. A person, however, may be responsive to suggestion and not be asleep in the ordinary sense of the word.

In experimental hypnotism a person may seem to be entirely awake, and yet be completely responsive to suggestion. Some people are naturally much more subjective than others. Those who have a strong sympathetic nature are readily responsive to suggestion, and need but little, if any, preparation to become subjects. There are a very few people who are born completely subjective and remain so for life. Such persons believe anything that they are told, no matter how extraordinary the statement may be. Children are largely subjective, and consequently pass readily into the responsive state, if they are not so already. A much larger

proportion of ladies become subjective than the opposite sex, simply because they are naturally more negative and receptive than the male. Certain temperaments become more readily susceptible than others, especially what is known in phrenology as the nervous sanguine. Having obtained a fair understanding of what the hypnotic or subjective state is, and who are likely to enter this condition easily, we will now proceed to consider the methods of practical experimenting.

CHAPTER II

FINDING THE SUBJECT

THERE are a great variety of methods employed by different operators, all, however, tending to the same results. It does not matter how the subjective state is reached, since when once attained the phenomena are the same. In mesmerism, or animal magnetism, the course pursued was by looking the subject steadily in the eyes and making downward passes and various manipulations.

The Braid method, which has been largely adopted in France, consists in having the sitter look at some bright object until the eyes close and a degree of hypnosis is induced.

Dr. Charcot, of Paris, used the sudden production of some sharp sound like the striking of a gong.

Others have used a magnetic disk held in

the hand and gazed upon steadily, a method much in vogue in the early days of mesmerism in this country.

We must all agree that the susceptibility of the mind to suggestion grows out of a passive or negative mental condition, which we have called the subjective state. Hence, if a person is not already in this state, as I have shown one sometimes is, what shall be done to make him enter this condition the most easily and completely? We have shown that all people when asleep are in the subjective state, and responsive to impressions that take possession of the mind, causing the universal experience of dreams. To get subjective, then, we should endeavor to go to sleep. Nature teaches us that in order to get to sleep most easily, we should get into as comfortable a position as possible, and close our eyes, and try not to think of anything. Now it seems to me that this lesson of the instinct should be regarded, for if we do a thing along the lines that nature indicates we shall do it in the easiest and the best method. Thus, if I were going to

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make experiments with subjects I should first instruct them that there are no dangers to be feared in entering the subjective state. There is nothing to fear any more than in entering natural sleep. In fact, they are not going to sleep, but are only expected to get passive and quiet as they would if they were trying to go to sleep.

The impressionable condition is best manifested when the subject has passed into a negative and receptive mental state which is not sleep, but on the borderland between sleeping and waking. The subject may be entirely conscious of the suggestion, and yet be completely governed by it. So it is well to tell the subject that he will be likely to know what he is doing while he is governed by the suggestion. Thus a subject says, "I know my nose is not bleeding, and yet I see the blood." This condition happens in the first stages of receptivity and may continue, or it may happen that a deeper stage will occur, known as the somnambulistic state, when the impressions become absolute facts, and are not questioned by the reason.

The operator should remember that it is the subject's condition that determines the success of the experiment, and not any peculiar magnetic or occult power that he, the operator, possesses. That is, if the sitter is in a subjective condition he will respond to the suggestions, and further, that the sitter *goes into this condition himself, the operator does not put him into it*. By proper manipulations and right suggestions the operator may assist the subject to become more responsive, but the final result is not through the power of the operator, but through the power of an idea existing in the subject's mind acting upon the senses and functions of himself. The operator may communicate the idea, but the subject's condition determines whether it will become a dominating influence. If the subject is in the right condition, and the operator gets in sympathetic relations with him, then the subject will respond to the operator's suggestions.

We will suppose that a person has consented to try to become subjective. What course would I pursue? I would have him sit as

comfortably as possible with relaxed muscles and closed eyes, and do precisely as he would if trying to get asleep. I should let him remain until he had become perfectly quiet and passive, and then proceed with experiments to see what degree of receptivity existed or could be developed. To do this, I should make a few light downward passes over the eyelids, then pressing firmly between the eyes with the thumb or fingers of my right hand, I should say in a positive manner, "You cannot open your eyes." The mental attitude of the operator is directly opposite to that of the subject. He, the operator, must be positive, assertive, confident, in all that he says and does.

Dr. Brown Williams, one of the earliest and most successful operators in this country, said, "There are three methods of impressing the subject; namely, the will, the word or command, and contact or touch." We will tell the subject not to open his eyes; we tell him he cannot, and we emphasize that assertion by pressure or touch. In commencing with a new subject we use all three of these, but as

we advance we leave out the contact, and use the will and word, and sometimes we can get results in exceedingly sensitive subjects by the will alone. This last is called mental suggestion. When we tell the subject that he cannot open his eyes, we keep the firm pressure and watch the results. If the eyelids remain closed, or come partially open with the eyeballs turned upward, this person is more or less receptive, but if the eye opens easily and naturally, this person, at this time, is not subjective. You may seat him again and try once or twice more, but if no results follow, you may as well give it up for this time, but perhaps at some other time you may find better conditions and be successful.

We will suppose that the eyes remained closed, or that there are other indications that the subject is receptive. We then proceed to try other muscular experiments, as our suggestion has to do only with the muscles of the eyelids, and all our early suggestions are intended to affect only the muscular system. We proceed to make further suggestions in-

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·volving the stronger muscles of the body. For instance, tell him to place his hands together, after making a few passes down his arms, and telling him to press his hands together firmly, say, "You cannot take your hands apart." If he succeeds in doing so, but you see that it costs him considerable effort, tell him to place his hands together again, then take your right hand and press firmly at the base of the skull between the two cords of the neck, and keeping the pressure, say, "Now, sir, you cannot take your hands apart," and the chances are that the contact will produce a reflex action of the muscles and he will think he is trying to take his hands apart, when he is actually pressing them together. Thus the suggestion will become complete, and you can now go on and try other muscular experiments, such as, "You cannot throw down a cane," or, "You cannot remove your hands from your head," adding the contact and pressure as before indicated, if necessary.

Tell a lady she cannot speak her name. Per-

haps she does so with difficulty. Press your fingers quite firmly upon her forehead and say, "Now you cannot do so," and you will find that the contact or pressure will add at least one-half to the force of the suggestion.

You may conclude your muscular experiments by telling the subject to place his hands upon his knees, and standing apart from him, get his attention, and say, "Now, sir, you cannot get up." This suggestion involves the muscles of the lower part of the body, and the chances are that he will struggle in vain to arise. Now you have the muscular system subject to suggestion, and he will move or not, according to the idea impressed on his mind by the operator. It does not matter how strong he is, or what athletic training he may have had, the dominant idea will render his muscular power entirely useless. I have had some of the strongest men in this country completely helpless when thus receptive.

So much for power of the mind over the muscular energies. Now let us consider suggestion as applied to the special senses. The

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five senses of the body are feeling, seeing, hearing, tasting, and smelling.

We have noticed that the sense of feeling is more easily affected than any of the other senses. Further we find that the subject responds most readily to some familiar impression. If the subject is a male, we often begin by telling him that he is itching between the shoulders. Placing the left hand upon the forehead, we give him three or four vigorous rubs between the shoulders, thereby starting an irritation, and locating the impression, we say, "Now your back is itching." If he is at all responsive he will get the idea fixed upon his mind and endeavor to relieve himself in the usual way. You let the impression remain until you are satisfied that it has become fixed, and then break it. Now you have the sense of feeling subject to your suggestion.

If you are operating with a lady, it is better to impress her with the idea that the room is hot or cold. For instance, if the room is quite warm, make the suggestion of heat first; if cold, suggest cold first. The reason is obvious.

You want to make the existing condition favor you as much as possible. If she responds she will try to cool herself or get warm according to the nature of the suggestion. Now that you have the sense of feeling responsive, you can make the subject feel anything that you suggest, or not feel, as you choose. You can tell him that a cane is hot, and if he touches it he will withdraw the hand as though it were red-hot iron. You can tell a male subject that his chair is hot, and he will spring from it as though it were a red-hot stove.

Now any suggestion appealing to the sense of feeling will get an immediate response. Taking the subject's hand, and making a few downward passes over it, you say, "There is no feeling in that hand." You can now prick the hand with any sharp instrument, or burn it with a hot iron, and he will suffer no pain. Making a few passes over the face, telling him there is no feeling, and you may take out teeth without suffering on the part of the subject. In the same way the whole body may be made insensible to suffering.

As an anæsthetic, suggestion is the most perfect, besides being absolutely safe. The difficulty is that we have not yet discovered a method that will enable us to induce this condition with every one at any time.

Having found that the sense of feeling is under your control, the next point to gain is to subdue the sense of sight. The sense of sight is the most positive sense we have and the hardest to subjugate to suggestion. However, having controlled the sense of feeling, we employ this fact to help us to control the sense of sight. Thus we make a suggestion that appeals to both feeling and sight. For instance we say, "Your nose is bleeding, sir." His feeling being already under your control, he will feel the blood running, and putting his handkerchief to his nose, will directly see the blood also and, so far as he knows, has a real hemorrhage. You now have the sense of sight. He does not see what is there but what you have told him is there. You make a stronger impression upon his consciousness than his sense of sight. You may then hold out your

hand and say, "Here is a dish of water." He immediately sees the water as he has seen the blood and proceeds solemnly to dip his hands into it and endeavor to stanch the blood.

Now that you have the sense of sight, he will see anything you tell him. You can show him a dog and he sees it. You can say, "Here are flowers," and he admires them, and anything that you suggest is not there he apparently will not see. Tell him his shoes are gone, and although he has them on he will see himself in his stockings, and go about hunting for his shoes. Tell him the light has gone out, and he will grope about in the darkness, although his eyes are open. He sees or not, according to the idea governing his mind.

If you wish to add the sense of hearing to the senses already responsive, make a suggestion involving the three senses of sight, feeling, and hearing, like mosquitoes or flies, anything he can see, hear, and feel. If he responds fully to a suggestion of this kind you can now consider that the subject has passed completely into the fully subjective

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state, for the other two senses, of taste and smell, are subordinate to those already obtained, and will follow of necessity. He will do or try to do whatever you tell him. He will imagine himself a great orator, general, or actor, etc., at your suggestion. He will preach, pray, laugh, dance, sing, or weep; in fact there is no experience of human life into which you may not introduce him. You will notice that his mind is completely absorbed by the dominant impression. You will observe further that the mental action is intensified. The faculties that are called into action are increased in power, while those that the suggestion does not excite are dormant. The mind seems to be asleep, except those faculties that are operated upon, and these act with unusual force. Dr. George M. Beard compared the mind in this condition to a chandelier of gas-burners. When each burner is lighted the individual jets of flame are much less brilliant than when a part of them are turned off. However this may be, we find that the subject in this condition often performs feats of physical and mental

power far surpassing any effort he may make in the objective or waking state. Here the resemblance between the natural and psychic somnambulist is perfect, and the analogy between the two conditions seems to pass beyond question. Some have called these phenomena — and not inaptly — “artificial dreams” and “artificial somnambulism.”

CHAPTER III

CARE OF THE SUBJECT

HAVING found subjects, the next thing to know is how to conduct our experiments in such a manner as not only not to injure them, but if possible to do them good. The operator must have the fact fully established in his mind that, these subjects having surrendered themselves completely into his hands, it is his strict duty to care for them properly.

If great care is taken, the subject will not only not be injured but will be largely benefited. We find that entering the subjective state at proper times and under proper circumstances acts as a tonic to the nervous system. Many forms of nervous diseases are often entirely cured in this way.

Again, in the intellectual experiments the mental powers of the subject are largely in-

creased. For instance, if we cause a subject to deliver a speech in the subjective state he will find that his power to do so in the normal or objective state will be greatly augmented. We all know that the proper use of any faculty in any condition develops that faculty and makes it stronger. We find this especially true in the subjective condition.

I shall use the term "subjective state" as indicating the condition of a subject who has become fully responsive mentally.

Being hypnotized is a transition from one state of consciousness to another, from the objective to the subjective. The reason for the rapid development of the mental faculties in the subjective is probably because of the intense mental action, and the shutting-off of the senses from all external disturbance, and the complete concentrating of the mind in a given direction.

To return to the care of the subject, we must first take into consideration the nature and temperament of the particular sensitive we have under control. We could do anything

with perfect safety with a boy or man subject that it would be positively dangerous to undertake with a delicate girl or lady sensitive. A person should never be influenced until he has freely given his consent. No subject should be experimented with for any great length of time at a single sitting. Should a subject manifest weariness, and an indisposition to go on, he should be relieved at once. Above all things, do not frighten the subjects by making suggestions of a shocking character. A safe rule to be governed by is this: Do not make suggestions which would produce any severe nervous shock or cause death if they were facts in real life.

In operating with a new subject, make a series of muscular suggestions before attempting to control the senses. Never begin by trying to put a subject to sleep, and if you see that he is disposed to go to sleep, do not permit him to do so. This was a mistake of the early operators in mesmerism that at times led to serious difficulty. Before the sitter enters into the completely subjective state, you need

to establish a thorough communication with him, so that you can direct your impressions and remove them at will.

Hence the necessity of making a number of muscular suggestions before the subject enters the deeper condition involving control of the senses. In this way you get into close sympathetic relations with the sensitive, and are able to hold through the different stages that subsequently develop. To break or remove the impression it is only necessary to say, "All right," perhaps patting the subject lightly on the forehead, and he will usually change to the normal or objective state at once. Once the subject has become fully subjective, you have then only to get his attention to obtain response again.

Sometimes, though very rarely, the impression does not break so easily, and the subject clings to the suggestion, and perhaps gets very much excited. In a case of this kind, when the ordinary methods do not succeed in breaking the impression, you must approach the subject very quietly, and placing your hand

upon his head, tell him in a firm command that he will go to sleep. No matter how excited he is he will be amenable to the suggestion of sleep, and under its influence become quiet at once, in which condition you should leave him until the agitation of the mind has entirely subsided, and then awaken him in the usual way, and he will come out all right. One of the most persistent impressions is that which arouses the combativeness and stirs the anger. Suggestions of this kind should be avoided, or indulged in with great care. Therefore, in all cases where there is extreme nervous excitement resulting in difficulty to remove the suggestion, put the subject to sleep.

The tendency of the hypnotic condition is always toward sleep, and a new subject is sometimes likely to be very sleepy in the first experiments, and if the operator is not on his guard to prevent it he may drop off into what the old operator called the magnetic sleep, and the French call the lethargic state. Should a subject enter this condition, it may be very

difficult, if not impossible, to arouse him at will. If you employ the usual means to arouse him, and meet with no success, do not be alarmed; nothing has happened except that a person has fallen into a deep sleep, and sleep is not likely to injure any one. If then you cannot wake him, do not resort to extreme measures or shocking methods to arouse him, but let him sleep until he can be easily awakened, or wakes himself, which he is sure to do when he has attained the full benefit of the rest needed.

In making experiments for investigation or entertainments one does not want this sleep to intervene, and it can be easily avoided by watching the subject, and preventing him from getting too sleepy. If, however, one is operating to relieve pain or cure disease, then the magnetic sleep should be sought for, as there is no condition into which a person can enter when the recuperative powers act with greater success. I have known people to be cured entirely of serious nervous derangement by entering this state once.

It sometimes happens in experimenting with a lady that we have difficulty in the very beginning in consequence of hysterical conditions intervening. For instance, you may tell a lady sensitive that she cannot open her eyes, and she tries, and finding she cannot, becomes frightened and commences to throw her head back and struggle in such a way that, if she continues, she will produce spasmodic action of the muscles and end in a hysteric fit. This is very embarrassing to the operator, and very frightful to the spectators. This, however, can be easily avoided. If such a case occurs the operator has only to tell her to stop her struggles, or stop trying to open her eyes and they will come open. The instant she stops struggling her eyes will come open and she will be all right. It is only because she is frightened. The operator need not fear to make further experiments, for she has gotten over her scare, and he will have no further trouble. Hysterical women make the very best psychics.

The operator must always preserve his self-

possession. In other words, he must not get alarmed or "rattled," to use a common expression, for much depends upon his firmness and apparent ability to cope with every contingency that may arise. The greatest care and judgment should be employed, and the rules which I have stated strictly adhered to. Of course, written instructions cannot convey to the mind as clearly the important points in operating as verbal personal instructions, and I would advise that a person wishing to become an expert should take personal instructions from some competent and intelligent operator of large experience. However, as far as plain words can express, avoiding all technical terms and phrases as far as possible, I have placed before the readers my methods of operating.

I do not claim that they are new or all my own, or that they are the best methods, only that they are those which I have employed with a success which I can say without egotism has been unsurpassed in this country. That new discoveries will be made, and vast

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strides in advance of what we now know be accomplished, as the world becomes wiser, as it surely will, there can be no question.

Thanks to the infinite Cause of all phenomena, there seem to be no limits to the possibilities of the human mind. So let us work together to solve as best we may the great problems of being. We know that there is nothing to fear except our lack of understanding of the unvarying laws that operate within and around us.

CHAPTER IV

SUGGESTION AFFECTING THE SENSES AND
FUNCTIONS OF THE BODY

HAVING learned that there is a condition of the mind which we have termed the hypnotic or subjective state, and also that in this condition the mind is amenable to suggested ideas; further, that while in this subjective state the sense and functions of the body are largely held in abeyance by these suggested ideas, I call the reader's attention to the significance of these facts as demonstrated by testimony that might be indefinitely extended.

When I was in the city of New York I instructed Prof. George M. Beard in practical psychology, and furnished him with several subjects found by me during my public exhibitions at Masonic Temple in that city. He made a large number of scientific experi-

ments to demonstrate the control of the senses by suggestion. These experiments were most ingeniously contrived, and were so far as possible conclusive in their results. After making a number of carefully conducted experiments privately, he gave a lecture before the New York Academy of Sciences, of which he was a member. On this occasion, when there was an audience present of several hundred people, many of whom were eminent physicians, he presented experiments, indicating how completely the senses could be made inoperative by suggestion. One young man, the son of the janitor of Masonic Temple, while in a state of catalepsy, had three teeth extracted without manifesting any more signs of suffering than if he were dead.

Another young man, being told that he had no feeling in his hand, Dr. Beard took a red-hot iron and passed it in the under side of his hand until the smoke and smell of the burning flesh pervaded the room. The young man stood smiling, evidently unconscious of the fact that he was being burned. The test was a

severe one, but doctors are hard sceptics, and many of them are in the habit of employing strong methods to reach correct conclusions.

On the same occasion another subject was told that he was deaf. While he stood facing the audience, Dr. Beard stepped carefully behind him, and, unknown to the subject, discharged a pistol within six inches of his ear. Everybody in the house jumped, but the subject never winked or stirred. He did not hear it. A full account of this lecture and the experiments was published in the leading New York journals at the time.

When I was in the city of Hartford, Conn., some years ago, lecturing, I stepped into one of the hotels on a certain occasion. The hotel clerk urged me to try him and see if he was a subject. Contrary to my usual custom, I did so. I found him to be a ready subject. I said to him, "It is very cold here." He commenced to shiver and try to get warm. It happened there was no fire in the office. Being aware of this, he went into the sitting-room across the hall where there was an old-fash-

ioned tall sheet-iron stove with a coal fire in it. He rushed up to the stove to get warm. I followed him, but in passing through the hall I was detained for an instant, and when I entered the room, he stood with both his hands on the stove. I sprang forward and took him away as soon as possible, and removed the impression. Both of his hands were scorched considerably. I said to him, "Do you remember putting your hands upon the stove?" He replied, "Yes, sir." "Did you feel any heat?" "No, sir, the stove felt cold to me. I thought there was no fire in it." The idea of cold so dominated the mind that he could not feel heat.

Dr. Esdale, surgeon-general at one time of Her Majesty's army in India, and afterwards in charge of the Charity Hospital of that country, gives, in a work that he published some years ago, a detailed account of over seventy surgical operations performed upon patients in the mesmeric state without their suffering any pain. Many of the operations were of the most painful and difficult charac-

ter. I refer the reader to his book, entitled "Mesmerism in India."

The fact of the powerful influence of the mind over the body, which is demonstrated by these experiments, is a very important and significant one. If you give a subject the idea that he has a toothache, and let the impression remain, he will have a real toothache, and inflammation of the parts will appear. What at first was only an idea manifests itself in a physical fact, so strong is the action of the mind upon the body. It is upon this fact, the influence of an idea upon the physical system, or, in modern parlance, an existing auto-suggestion, that the success of faith cure depends. The person prays believing that some supernatural power will interfere and cure him. The more perfect the faith, the more likely the cure is to occur. Not in consequence of the interference of any particular god or shrine to whom the prayer is addressed, but because the belief existing in the mind so influences the body as to throw off the disease.

Jesus said to the woman who touched the hem of his garment and was healed, "Thy faith hath made thee whole." Many ailments that people complain of exist only in the imagination. Persons imagine they are sick, and they *are* sick. To cure such people you have only to change the current of their imagination and make them think they are well and they are well.

The Christian Scientists — a sort of paradoxical name, by the way — accomplish some remarkable cures in this manner. When it is affirmed that there is no such thing as matter, no potency in drugs, no pain, no disease, people are astounded, awe-struck, overwhelmed, and when the attempt is made to prove this with a most extraordinary flow of language, hundreds of pages of words, words that may mean anything or everything, — just what nobody knows, anyhow, — there is no sickness or pain, and believing this, some of them get well and talk of inspiration. What success Christian Science has had in the way of healing is due entirely, exclusively, and only to the power of the mind over

the body. Inasmuch as these teachings have helped people to use this power it has done good; inasmuch as it denies the obvious facts of human experience it has worked evil. Everybody knows, or ought to know, that there are drugs which are antidotes that produce certain chemical results in the human system and save life. The Christian Scientist is not permitted to avail himself of this fact, and deaths are constantly occurring because of this. Too often the people find a truth and magnify it into a mountain that in the end may fall upon and crush them. Mounting a hobby, they ride it to perdition.

But let us return to the consideration of the power of an idea. Physicians often get splendid results with the mildest medicines by making proper suggestions to their patients. Take, for instance, the case of the old lady who took the brownbread pills and was cured.

In New Hampshire there was an old lady who had the auto-suggestion fixed in her mind that she could not walk, and so she remained

in bed for several years. One day the house got on fire, and before she thought she could not walk, she had jumped from her bed and ran out of doors, and was cured of her infirmity from that time. If she had taken to praying, and had done the same thing in consequence of a change of mental condition, many would have said it was a case of special providence, and regarded it as a miracle.

A short time since, this appeared in one of our journals: "About five years ago the little chapel of Knock, in Ireland, was a Mecca for thousands of pilgrims. The halt, the lame, and the blind were drawn thither by the strange reports that were made of miraculous cures, effected by swallowing the mortar from the chapel walls, or at least that part of them upon which the vision of an alleged celestial visitor was said to appear. In a little while the rustic chapel had well-nigh disappeared under the inroads of the eager multitude, and by way of compensation for the loss of its walls, the vestibule was clogged with votive offerings of the faithful in the shape of

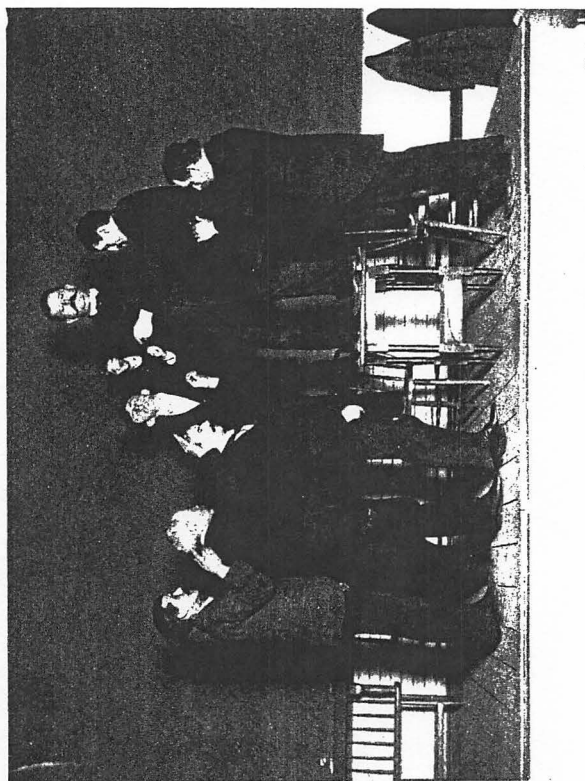
crutches and other things for which the cured no longer had use. There were scoffers who said that the bright angelic presence was nothing more than the reflection of the figure on the chancel windows, which was undoubtedly correct, and yet there remains the fact that many wonderful cures followed the swallowing of this mortar believed to be possessed of supernatural virtues."

Instances of this kind are numberless. The success of the thousand and one patent medicines, so largely advertised, depends almost wholly upon the extraordinary claims made by the advertiser and believed by the purchaser, rather than in any specific virtue in the medicines themselves. That physician who has the power to impress his patients with the special effect for good that his medicine will accomplish is the most successful, no matter what his medicines are, if they are not virulent poisons. The practice of homœopathy is largely mental cure, hence its great success.

It is useless to continue these illustrations of the power of an idea. Everybody has

noticed it, and yet we have not given the fact the attention that it seems to me it deserves.

To get acquainted in more elaborate detail with the power of suggestion and auto-suggestion, I would recommend the reader to peruse carefully the able work written by my friend and co-laborer in the field of psychic research, entitled, "*The Law of Psychic Phenomena*," by Thomson Jay Hudson, LL.D. Attending my lectures, and witnessing my experiments, both in public and private, and especially those that were made with members of his own family, attracted his attention to the investigation of the subject of mesmerism and hypnotism, and led to the writing and publication of the best contributions to psychic literature that have yet been made. Some of these experiments will be found in the second part of this book, which I commend to the reader's especial attention.



PARTIAL CATALEPSY. (Page 52.)

PART SECOND
PHENOMENA INCIDENT TO THE
SUBJECTIVE STATE

INTRODUCTION TO PART SECOND

IN order to show more clearly the absolute control over human action possible through hypnotic suggestion, I have given as a frontispiece to Part Second a picture of a scene in partial catalepsy, which is a reproduction of a photograph taken by flashlight in Music Hall, Haverhill, Mass. The subjects photographed were under my personal direction.

In the course of the evening's entertainment seven men who had entered the subjective state were introduced into an imaginary billiard room and made to see the table in the picture as a billiard table. Part of the company engaged in a supposed game of billiards, while the others looked on. Suddenly, in the midst of the game, I suggested to the one-armed gentleman that he was Mr. Murphy, the well-known temperance orator. I may say in pass-

ing that this same gentleman is familiar to thousands as the operator of the mounted telescope on Boston Common, where he may be seen to-day. This gentleman was told that the table was the rostrum. He at once stepped upon it, and began to make an earnest temperance speech. The others were astonished to see him mount what was to them a billiard table, and rushed forward to stop him, and remove him by force if necessary. In the midst of this active scene they were suddenly thrown into a state of partial catalepsy, in which condition they remained like statues, and were held until the above-mentioned photograph was taken. — A. E. C.

CHAPTER I

PSYCHIC PERCEPTION AWAKENED BY SUBJECTIVE EXPERIMENT

SOME twenty years ago I was in the city of New Haven, stopping at the Tontine Hotel. Considerable interest had been awakened in psychic phenomena by my public entertainments and experiments in mesmerism. In consequence, several gentlemen came to the hotel to witness some experiments with Mrs. C., who was with me. We were engaged in making some interesting experiments in regard to the psychic's power to see with her eyes blindfolded.

The conditions were these: A black kid glove was placed over each eye, then cotton pads were placed on each side of her nose, the whole being bound on with several handkerchiefs. In this condition she proved the

power to see, reading cards that were given her, describing photographs that were placed in her hands, and also reading passages from books.

The gentlemen present were Professor Lyman, of Yale College, Dr. Gallagher, a prominent physician of the city, an ex-mayor, and others.

While engaged in these experiments the psychic became suddenly distracted from the work in hand, and seemed to be seeing something in the distance. She became exceedingly agitated, and said, "I see a horrible scene. Do not let me look at it. It is too dreadful." I told her that I had nothing to do with it, she must not be alarmed, but tell us what she saw. Then she said, "I see a gallows with a man upon it who is about to be hanged. The worst of it is, I feel that the man is innocent, and did not commit the crime for which he is to be executed." With a voice trembling with terror, she described the details of the execution. Then the scene seemed to vanish and she went on with the other experiments.

The next day the same company met at my rooms, and we continued making further experiments, when again the psychic became abstracted, and began to see independently of the matter in hand. She said, "I see a strange man — he looks like a farmer — he has on coarse clothing and heavy boots. He seems to want to say something." Then she said, "Give me a pencil." I placed one in her hands. She wrote, "You have hanged an innocent man. Y. A. H." I am not sure about the initials, but the sentence I remember perfectly.

Dr. Gallagher said, "This means something; there must have been an execution somewhere yesterday. Let us get the 'New York Herald' and see if we can find any account of it." The morning papers had just arrived from New York. A "Herald" was obtained, and on the first page we found a column giving an account of an execution which occurred in Watertown, N.Y., the day before. The crime, as usual, was reviewed, and a description of the murdered man given, corresponding to that which the psychic had just given us. His

name was stated, and behold, it had the very initials which the psychic had just written! Also, the paper went on to state, that although the man was convicted and executed, the majority of the community believed him innocent. An account of this was written out and published in the "New Haven Palladium" the next day, mentioning the names of all the parties present. From circumstances which I will not attempt to detail we were perfectly certain that all the facts mentioned were utterly unknown to the psychic, and entirely out of the minds of any persons present.

The same season I was in Hartford, Conn. Among the ready hypnotic subjects that I found there was the young son of a physician who at that time resided in Hartford. This lad, by the way, has since become one of the most charming humorists and entertainers now before the public, well-known throughout the country. I made many interesting experiments in mind-reading and kindred phenomena. While in the subjective state he saw with his eyes blindfolded. We could take an

object and conceal it as carefully as possible, and then take hold of his hand and put our minds upon it. Letting go of the hand, he would go directly to the object, and, although blindfolded, put his hand upon it at once. In his case the theory of muscle reading, by which these phenomena have been repeatedly explained, was completely eliminated. He also discovered a lock of hair in a gentleman's locket while it was closed, and gave the name of the person to whom the hair belonged.

When I was giving entertainments in Paterson, N.J., I had the following remarkable case among my experiments: I had a number of persons in the subjective state upon the stage, and among them a man some thirty years of age, who had proved to be an extremely sensitive subject. While engaged in giving my illustrations, this young man, without any suggestion from me, became very much excited. I asked him the cause, and he said, "Your wife is very ill and you should go to her at once." I was then living in Fourth avenue, New York City, and had left my wife

that afternoon about three o'clock, in her usual health. The young man had never seen her. After he told me this I turned to the audience, and said, "You have heard what the gentleman has communicated, and you will pardon me if I close as early as possible and go home to New York." I took the next train, and when I reached home I found my wife just recovering from spasms of the heart, that had caused her friends present to fear for her life. The reader will observe that the information given me was something of which the psychic or myself had no objective knowledge.

In the city of Portland, Me., I had a fine subject, a Prussian by birth, upon the stage one night. It occurred to me that I would try to take him, by suggestion, to his old home. So I said to him, "Would you like to visit your home in the old country?" He said he should be delighted to do so. I said, "Here we are at your old home — look around you and tell me what you see." He replied, "That is true. There is father!" and he rushed forward to embrace the imaginary presence, and

then began to converse in the German language. Soon he burst into tears and wept bitterly. I asked what caused him such sorrow. He replied that his father had told him that his mother was dead. After the entertainment I met his sister and brother-in-law in the audience, and asked them if his parents were both living when last heard from. They replied, "Yes, and in their usual health."

I left Portland soon after. In the autumn I met the brother-in-law in the White Mountains, and he told me that soon after I had left Portland they had received news that the mother had died suddenly at a time just previous to the scene on the stage which I have described.

Years ago my friend Prof. Wm. Denton, the eminent geologist, presented me with a small piece of plaster taken from a house once occupied by the Roman orator, Cicero, in Pompeii, the city that was destroyed by an eruption of Vesuvius, A.D. 72. The house is known by the inscriptions which have been found upon the walls since portions of the

buried city have been exhumed. Professor Denton desired me to place the piece of plaster in the hands of Mrs. C. while in the subjective state and see what results would follow. Accordingly one day I tried the experiment. After the psychic had entered the subjective state, having wrapped the specimen carefully in paper, I placed it in her hands and asked her to tell me what she saw. I told her nothing in regard to the contents of the package. On placing it to her forehead she said, "I go a long distance. I go across the water. I come to a place where the climate is warmer than it is here. What a strange old ruin this is! I never saw anything like this before." She then described the house as it exists to-day, and in concluding the description said, "If I could go up to the wall there I could get a piece of something just like this." Denton had the idea that by holding the specimen high up on the forehead the psychic would go back in time and see things as they existed in the past. So I said, by way of experiment, "Hold the specimen higher upon the forehead, and tell

me what you see." "Oh!" she said, "how strange this is! The place is no longer a ruin; it seems to be almost new. It has mats upon the floors. There are statues and vases standing about and many beautiful things, and there is the man who lives here. He is dressed strangely with a cloak over his shoulders that falls to the floor. He has sandals upon his feet, and a scroll of paper or something in his hand." I sat writing down what she said, following, not leading her, when she said, "Give me the pencil." I placed it in her hands and she traced some characters upon the paper very slowly. I looked at what she had written, and the writing was so strange that at first I could not make it out, but upon closer observation I read in old Roman characters the name "Cicero."

I call the reader's attention to the fact that the psychic knew nothing of Roman history, and had nothing to guide her except the piece of plaster, and did not even know that she had that, as she had no knowledge of what was in the paper package which I had given her.

She described the place as it exists to-day, and then went back in time, and described it as it existed nearly two thousand years ago, and saw it as it was then, together with the furnishings of the house of that period, the garments worn, and concluded by writing the name of the man who lived there, in the characters that were used in that country at that time. Please remember that I have stated the fact exactly as it occurred, and then try to realize the significance of such mental possibilities.

I will describe another experiment made with a specimen taken from Mammoth Cave, Kentucky. It was simply a piece of rock chipped off in the interior of the cavern. This specimen was folded in paper and placed in the psychic's hand while in the subjective state, and she was asked to give her impressions. She at once said, "I go a long distance. I go across the country. I come to a place where there is an opening in the earth. I am going in there. Do not let me," and she shrank in terror from the dark cavern. I told her there

was nothing to fear, but to enter, and tell us what she saw. "Oh," she said, "there are people here with torches. I will go along with them, and then I shall not be afraid." So evidently she went along with the tourists who were examining the place, giving exclamations of wonder and delight as she saw the marvels and beauty of that vast cavern. While describing what she saw, she said, "How hollow our voices sound!" It was so real to her that the very echoes of the cavern were present to her consciousness. She had never visited the cave, yet her descriptions were as correct as though she had been there in person.

When I was in Baltimore I found a lady psychic who became very lucid at times. One day, in the presence of some friends, we were making experiments. Finding the psychic in fine condition, I thought I would try to find out something that was troubling me somewhat, and at the same time test the power of the psychic. I had received a letter from my wife a short time before, stating that she was quite indisposed, and I was worrying about

her. My wife was staying in Pembroke street. I said to the subject, "Would you like to visit Boston?" She replied that she should be most happy. "Then," I said, "here we are in Boston; we will go to such a number in Pembroke street. Now here we are. We will go in and look around and see if we can find Mrs. C." She evidently saw the place, describing the rooms accurately, but finally said, "She is not here. I cannot find her." I said, "If she is not there, I do not know where she is. Cannot you find her?" She replied that she would try. Directly she said, "I have found her. She seems to be in another part of the city, quite a distance from where you thought she was." "Will you please tell me how she looks, and how she is dressed?" She described my wife perfectly, and also the garments that she wore, saying further that she was standing in a hallway talking to a lady, and that she had a reticule in her hand. She also said that she appeared to be looking well.

I glanced at the time and noticed that it was between two and three o'clock. This was

on Thursday. The next Sunday I was in Boston, and found Mrs. C. in her usual health. I asked her if she could remember where she was the previous Thursday in the afternoon. After thinking a moment she said that she called on Mrs. Parks, in the Roxbury district; that between two and three o'clock she was standing in the hallway talking with Mrs. P., and waiting for the cars, which passed but seldom. She was dressed as the psychic described, and held in her hand a reticule. The reader will observe that the psychic had never seen Mrs. C., and had never visited Boston, and also that she discovered facts that neither she nor myself had any knowledge of. In fact, I expected that she would find Mrs. C. at home ill.

At another time I sent the same psychic to her home in Portsmouth, Va. She found the family at dinner, and discovered that some neighbors were dining with them. Another very curious thing in this experiment is that she heard the conversation that was being carried on at the table, and reported it to me,

all of which I carefully noted, and afterwards learned that all she saw and heard took place as she had seen it, although she was in Baltimore, and the family were in Portsmouth, Va.

An interesting case of psychic perception occurred on the stage in the Carncross Opera House, Philadelphia, during one of my entertainments there in the spring of 1872. Among the subjects on the stage was a certain Miss B., who lived in Washington, but, accompanied by her mother, was on a visit to Philadelphia. This young lady was a great lover of art, and had made several excellent copies of pictures in the Corcoran Art Gallery. It occurred to me that I would take her by suggestion to the gallery, together with some other lady psychics on the stage. So I said, "There we are in the Corcoran Art Gallery." Miss B. said, "That is true, how did we get here?" I said, "Never mind, as we are here." I then said, "Now, Miss B., you are acquainted with the gallery, and you can take your friends about and show them the paintings." So she evidently took them along, pointing out the dif-

ferent pictures as they passed. Directly she stopped in great surprise, and said, "Here is a new picture that I have never seen before. They must have put this here since I left Washington," which, by the way, was only a few days before. She continued, "It is a sad picture. I wonder what they are going to do with that man in chains. The people seem dark, and they are dressed in long-ago style. I wonder who painted it. There is the name down in the corner; let me see what it is. Van—Van—something, I cannot make it out." After making some other comments she passed on to other paintings. It so happened that her father, who was at home in Washington, visited the gallery the next evening after the experiment, and found there a new picture that had been put in place only the day before. This painting was the famous one by Van Reuth, entitled, "Columbus in Disgrace." The reader will understand that the fact that it had been placed there was entirely unknown to the young lady or myself, and yet she de-

scribed it perfectly, and saw a part of the name of the painter.

Travelling down on the coast of Maine in company with my wife, we visited an uncle of hers who lived on Deer Island. We remained there a few days, and having finished our visit, we decided to return on the next boat that went west, which trips were made only twice a week. As it happened, the day the boat was due there came a fearful rain-storm which was so severe that we did not dare to start for the boat-landing, which was seven miles away. That evening it occurred to me that, the storm being so severe, perhaps the boat had put in somewhere to the east of us for a harbor. I thought that I might utilize my wife's psychic powers to find out where the boat was. She having entered the subjective state, I asked her to try to see the steamer "Lewiston." After some time she said, "I have found her." I asked, "Has she gone by?" The psychic replied, "No, she is east of here and seems to be in a harbor lying at anchor." "Can you tell me what harbor?" "It seems to me that

it is Southwest Harbor." "What time do you think she will reach here?" She replied, "About eleven o'clock to-morrow forenoon." Relying upon what she saw, I engaged a team to take us over the next forenoon. As we climbed the hill in sight of the steamboat landing, I looked to the eastward, and there was the "Lewiston" coming. When I stepped on board I said to Captain Deering, "You are rather late." "Yes," he replied, "the storm was so bad we put into Southwest Harbor and lay over night." This verified precisely what the psychic had seen.

CHAPTER II

POST-HYPNOTIC SUGGESTION AND OTHER
PHASES

AN interesting case of post-hypnotic suggestion happened during one of my many seasons of lectures in Washington, D.C.

I was holding a private seance at the house of a friend, and several fine psychics were present, and among them a certain Mrs. H. whom I proved to be very subjective. I suggested to her that I was going to show her a flower of a very rare species, different from any that she had ever seen. I then said, "Here it is," holding the imaginary flower before her. She exclaimed, "Oh, what a lovely flower! I never saw anything so beautiful. Will you give it to me?" I replied, "It so happens I cannot give it to you, but I will tell you what I can do." (Mrs. H., by the way, was something

of an artist, and excelled in flower-painting.) "To-morrow, at three o'clock, you get your painting materials, and sit down and when you have become quiet you will see this flower as you see it now, and it will remain until you have a painted copy of it."

The next day at three o'clock, so her friends tell me, she took her painting materials, and sitting down passed at once into the psychic state. She began to paint, occasionally looking at the flower that she evidently saw before her. Although she was spoken to, she paid no attention to any one, and continued to paint until she had finished a copy of the flower, when she awoke with a start to see what she had done, of which she had no remembrance. There was the psychic flower, different from any she had ever seen, as it had to be to complete the suggestion.

On another occasion I suggested to her that the next Sunday, during dinner, there would appear a beautiful bouquet on the centre of the dining table. This suggestion was made several days in advance. When the Sunday came

I was dining with them. Mrs. H. had just ordered the dessert, when she gave a start and gazing towards the centre of the table, her face glowing with admiration, she said, "What a magnificent bouquet! Where did it come from? I have ordered no flowers." Her eyes seemed fascinated by the beautiful sight, and she continued to talk about it until I broke the spell.

Afterwards I obtained a wax copy of a psychic flower from another lady sensitive. In this case, however, the suggestion was made on the public stage, being carried out the next day, and the wax copy brought to the hall the following evening.

In another private seance in Washington I had a young man, a fine psychic, who was of the artistic temperament, and has since become quite noted in the world of art. After he had entered the subjective state I said to him, "Miss B." — the daughter of the people in whose house we were — "has a picture by Rembrandt that has become very much faded, and she would like to have you take a pencil and mark over the lines and bring them out

more clearly." He said, "I am willing to try. Show me the picture." I gave him a blank piece of paper, and said, "Here it is. You will see that the outlines are almost obliterated." He at once commenced to mark over the imaginary lines, paying no attention to the conversation that was being carried on around him. When he had finished we found he had made a picture of an oriental figure, that in execution was a complete fac-simile of Rembrandt's style, and in the lower part of the picture was the name "Rembrandt," with the same peculiarity that characterizes all of his pictures. On relieving the young man from the subjective state he looked at the picture in amazement, and said, "Did I do that?" We assured him that he did. He then said that he had tried many times in his normal condition to copy Rembrandt's style, but had failed.

The reader will observe that there was no picture on the paper, and the result was caused by the suggestion.

On the stage, with this same young man, I

suggested a visit to the pyramids of Egypt. After we had arrived young H. said that he was delighted to be there, as it had always been one of his ambitions to visit Egypt, and now that he was there he desired to stay at least three months. I told him that we were obliged to return soon, but if he wanted a memento of his visit it would be a good idea to make a sketch of the scene before him. He at once accepted the proposition, and getting some paper and a pencil, he sat down and began to sketch the scene before him. I had a dozen other subjects on the stage, and used them in lively scenes, but H. went on with his work, glancing now and then at the view before him. He continued for perhaps half an hour. When I saw he had it well finished I broke the suggestion. At the close of the entertainment the sketch was shown to the audience. Among them was a gentleman who had just returned from Egypt, and he said that from a certain point near the pyramids that was the view before the observer.

CHAPTER III

THE EFFECT OF SUGGESTION UPON THE PHYSICAL FUNCTIONS AND SENSES

MRS. H., the lady who painted the psychic flower, before alluded to, had arrived at that age when her eyesight was beginning to fail. Her husband, talking with me about it, said that he believed that her eyesight could be strengthened by suggestion so that she would not need to put on glasses, and he was anxious that the experiment should be made. I told him that I had little faith in it, but that we never knew what could be done until we tried, and I was willing to try anything. I called at the house one day, and Mrs. H. was trying to read the "Washington Star," but was having considerable difficulty in doing so. She said, "The letters all run together. It is no use, I shall have to put on glasses." Having obtained her

attention, she passed into the subjective state. "Now," I said, "take the paper, and you will be able to read as well as ever." She did so, and commenced to read, holding the paper in the natural position, and said, "I can see as well as I ever could in my life." "Certainly," said I, "and you will continue to see as you do now." I repeated the suggestion as strongly as possible, and then restored her to the objective state. As she was now in her normal condition, I told her to take the paper and read. She exclaimed with delight: "I can see as well as I could when I was sixteen years old." She did not have to use artificial aid to see until some five years later.

Among the volunteers who came forward as subjects for experiment, one night in Washington, there was a man some forty years of age who was in an advanced stage of intoxication. I found him to be a subject, but said to him that he was in no condition to go on the stage that night, but if he would come again in as sober condition as possible the next night, I would try to do him some good. To my sur-

prise he was on hand the next night, and apparently had not taken more than two or three drinks. I took him on the stage, and after he had become completely subjective, I took some water, and telling him it was whiskey, asked him to have a drink. He drank it with avidity, as it was his favorite beverage. "Now," I said, "that whiskey has made you deadly sick." Directly he became nauseated. I persisted with the suggestion until he went behind the scenes and lost the contents of his stomach. "Now," I said, "the taste, smell, or even the thought of intoxicating liquor will make you as sick as you are now. This idea will remain with you, and you cannot drink any more."

Previous to this time the man had been an inebriate for a long period. This was fifteen years ago or more. He has been a sober, industrious man, and a good citizen ever since. This is one of several cases that I have cured in the same way.

I sometimes call this *continuous suggestion*, or a suggestion that reproduces an impression by association of the senses.

It is on the same principle that if a person eats anything which makes him very ill, the chances are that he may never be able to eat the same thing again. The mental faculties can be stimulated by suggestion, and largely increased in power, resulting in great benefit to the subject. I had on the stage, in Washington, a young woman from the ordinary walks of life, of little education or culture, who made a speech on temperance, which was one of the most pathetic, earnest, and eloquent addresses that I ever heard. I made her think she was Miss Willard, the well-known Christian temperance advocate. Although my audience were many of them members of Congress, and high officials of the nation, yet, so affecting was her address, she had not spoken five minutes before there was scarcely a dry eye in the house. I learned that she had never addressed an audience of any kind before.

A girl, some twelve years of age, whom I had on the stage in Philadelphia, asked me to try to strengthen her memory by suggestion. Accordingly, while in the subjective state, I

told her that she would be able to remember without difficulty, and she had no further trouble of the kind.

During the same course of lectures in Philadelphia, I had a lady upon the stage with whom I obtained the following singular result:

While experimenting, among other things I suggested that there were mosquitoes about, and this lady seemed to be exceedingly annoyed by them. When I removed the impression the lady said to me, holding out her hands, "Here are your mosquito bites." I looked at her hands, and there were three or four blotches, corresponding exactly to those produced on many people when they are bitten by mosquitoes. I led the lady down into the audience and showed her hand to the people. Among them, as it proved, was a sister of the psychic. When she looked at the hand she said, "That is the way my sister is always affected by mosquitoes. They poison her very badly." The effect of the suggestion was the same as if it had been an actual experience.

CHAPTER IV

DREAMS AND SOMNAMBULISM

A LEADING clergyman in Nashville, Tenn., related to me the following experience :

He said : " One night, not long since, after I had gone to bed, it occurred to me that I had not written my sermon that day and that I ought to have done it.

" I went to sleep thinking about it. After I got to sleep, so my wife told me, I arose and went to my desk. My wife found that I was asleep, and tried to arouse me but failed to do so.

" I took my writing materials and commenced writing. My wife said that I wrote very rapidly, much more so than usual, and kept on page after page until I finished a sermon. Then I returned to bed, and awoke the next morning to find that I had written a

sermon of which I remembered nothing. I consider, however, that the sermon was the best I ever wrote."

A story of a remarkable dream was related to me by a gentleman in high official standing in the city of Washington, which I think is worth recording here. As it concerned his own family, and involved the death of his only son, I have no doubt of its truth. The gentleman's family consisted of himself and wife and an only son, a boy ten years of age.

It seems that the day before the Fourth of July the boy had made arrangements to go down to the Potomac and go in swimming the next morning. That night the father had a very vivid dream, which shocked him so that he awoke and told his wife about it. The dream was repeated two or three times. He dreamed that the boy went down to the Potomac, and went into the water at a certain point, and getting beyond his depth, was carried away by the current and was drowned. The dream made such an impression on the father's mind

that he decided not to let the boy go, and took some other way to amuse him.

Ten years later, however, the lad, grown to a young man, on the morning of the Fourth of July went in bathing with some of his friends, and getting beyond his depth was carried away by the current and drowned. It happened at the very place and in the same manner as his father saw it in a dream ten years before.

A gentleman who was a surgeon on one of the big liners between this country and Europe related to me the following peculiar dream:

He said that he dreamed one night that he saw a very beautiful landscape which appeared before him as he stood on the summit of a hill. When he awoke, he had a distinct remembrance of his dream, which remained clearly in his mind. A year later, while he was engaged in assisting in the survey of the Northern Pacific Railroad, while he was advancing along the line through a country that he had never seen before, as he reached the summit of a hill he saw before him the landscape that he

had seen in his dream. This landscape included a waterfall of rare beauty, surrounded by scenery that had been distinctly impressed upon his mind in his dream.

I have met with several other people who have related similar experiences of seeing places in their dreams, which they have afterwards recognized when actually visited. In fact, these instances are so numerous that they can hardly be classed as coincidences.

I must here state a case that came under my observation with Mrs. C. The morning of the fifth of July, when Mrs. C. awoke, she said to me, "I have had some very clear visions in my sleep that seem to me to be actual perceptions of what really happened. I will relate them to you, and you will write them down." She then told me what she had seen. "I saw a woman sitting on a doorstep, and a man came along and took out a pistol and shot her. The woman fell over and the man ran away. It was in the suburbs of Boston. They think the woman will die, but she will not, although she is seriously wounded."

We were living at that time in our summer home at East Gloucester, Mass.

She then related some other scenes, all happening in and around Boston. "Now," she said, "when we get the morning paper we will see if we can find any news recording these events that happened last night."

The morning paper arrived at about ten o'clock, and in it we found accounts of happenings that took place the night before that exactly corresponded to what she had seen, especially the story of an attempted murder which took place in Brighton, one of Boston's suburbs, the particulars of which were almost word for word as she had told them. Although the paper stated that the wound would probably prove fatal, the woman afterwards recovered.

In concluding this chapter I will relate a case of phantasm of the living which is difficult to classify in psychic phenomena. The story was told me by Mrs. Burnett, and I give here the facts as she relates them.

It seems that when she was ten years old

she had permission from her mother to visit at a neighbor's one afternoon, and remain until five o'clock. About half-past four she stopped playing and felt as though she ought to go home, fearing that she would not have time to do some chores before dark that she was in the habit of doing, but she remained until five, and went home. When she arrived, her mother asked her what she came home for at half-past four. She replied, "I did not." Her sister, older, hearing her, said, "I was out in the barn, and I saw you go by, and go in through the gate. I was singing 'O Susanna,' and you sang the alto with me as you went along." Her mother said, "I saw you as plainly as I ever saw you, and I thought you went upstairs."

This is a fine case, as it was verified by two witnesses, one of whom not only saw the phantasm, but heard her singing.

CHAPTER V

SUPERIOR PHASES OF THE PSYCHIC STATE

THE student of practical psychology will notice in reading the preceding chapters that I have first given plain instructions in regard to practical operating, and afterwards related some of my experiences, and incidentally shown how these happened. Reading these the student will get many hints in regard to the methods employed to produce the higher phases of the subjective state. These phases have been called clairvoyance, mind-reading, psychic perception, lucidity of mind, second sight, and lately telepathy, mental suggestion, etc. Call it what you please, there seems to be a mental state in which the consciousness dispenses with the use of the objective senses, and cognizes facts without them. Mr. Hudson calls this the *subjective state*, which is perhaps as good a name

as any other. Any subject or psychic of peculiar, sensitive temperament may manifest these phases. Who can do it, can only be determined by experiment. We know that these things happen spontaneously in dreams. I have related in one chapter some remarkable dreams, but volumes might be collected, if sought for, of equally marked cases, verifying beyond a doubt that psychic perception occurs sometimes with many different people. Now it can be laid down as an axiom that if these facts occur — and they do occur — they take place in consequence of the action of certain faculties which exist in the human consciousness. If these faculties did not exist the facts would never happen.

It being established that these powers of psychic perception do sometimes act in natural sleep, it follows that, by inducing a similar mental state by special effort, we may obtain similar phenomena. Therefore, if a person, by sitting passive and getting negative, enters the subjective state, then a suggestion, properly made, may set in operation those faculties which

make lucidity possible in the dream state. In other words, what happens incidentally and spontaneously may take place by special effort, if we know how to induce the conditions to make the effort a success.

We will suppose that a person has become fully responsive to ordinary suggestions which affect the functions and senses of the body. We may then try to awaken psychic perception or telepathic power by experiment. Blindfold the subject with a great deal of care; then place before him marked colors and see if he can distinguish them; then take a pack of playing cards, or anything that has distinct and bold marks upon it, and see if he can describe them. If he succeeds, give him some large print to read, and thus gradually you may discern that he is seeing without the use of his eyes. This I have called psychic perception, as distinguished from mind-reading or telepathy, for the subject sees independently of the operator.

You will find, if you have a genuine case, that you can give the subject a card, the face

of which is unknown to you, and he will see it as readily as if it were known.

This I have tested many times with Mrs. C. There is little doubt but that blind people develop this power to a remarkable degree in some cases. This has been referred by some scientific investigators to an acute action of the objective senses, but this does not answer all the facts in the case, according to my experience. To illustrate, I will relate an incident that happened with me in the city of New York.

Dr. George M. Beard, now dead, but at that time a prominent physician in New York, had repeatedly declared that this power of psychic perception was an impossibility, and could not happen in the nature of things. One day I had been making experiments with Mrs. C., and found her very lucid. I said to her, "I should like to have Dr. Beard see such things." She replied, "So would I. Let us go to his office and try to show them to him." So we went to his place, and finding him, told him what we had come for. He seemed greatly

pleased and said that he would drop everything and attend to the experiments. He then blindfolded the psychic in the most thorough manner, and taking a pack of playing cards, held one after another above her head out of the line of vision. She told him instantly what they were, whereat he became very much excited and said, "I admit this fact for the first time in my life; but she sees with my eyes and gets it from my mind." I said, "Give her the cards without looking at them, and after she tells you what they are, see if she is correct." He did so, but it made no difference in the result. The psychic says that, while exercising this perception, everything is as dark to her as it would be to any one securely blindfolded, but the object to which her attention is called seems to become illuminated by a light of its own.

Experimenting at the house of a friend in Wilmington, Del., with Mrs. C., while she was blindfolded, a gentleman gave her a photograph. She described it at once, and told the gentleman that it was a picture of himself.

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She then saw and described a room in great detail, and mentioned, among other things, that she heard a peculiar jarring and rumbling in the room and wondered what caused it. The gentleman said that the description of the office of the newspaper of which he was the editor was one that he could not have given better himself, and that the noise that she heard came from the printing machinery in the back part of the building.

Observe that the psychic not only sees but hears the noises associated with the place described. She had never met the gentleman until that evening, and knew nothing of him or his place of business.

CHAPTER VI

LIMITATIONS OF SUGGESTION

I FEEL that I ought not to conclude this work without some discourse on the limitations of suggestion. After Dr. Charcot began his experiments in hypnotism in Paris, and general interest was engendered in the subject among physicians, experiments were made largely, and the results obtained were received with considerable alarm among investigators. The remarkable and seemingly unlimited power of suggestion over the hypnotized subject was regarded as a menace to society.

The alarm became so widespread that legislation was invoked, and laws were passed forbidding any one except physicians to hypnotize, and all public exhibitions of hypnotism were prohibited. Laws made against hypnotism *per se* are like legislating against the phenomena

of dreams. I may add that the plea of hypnotism in the courts, or anywhere else, as an excuse for crime is an absurdity. Such a plea, once admitted, would destroy the very foundation of justice, and make the fixing of individual responsibility an impossibility. Attempts of this kind have been repeatedly made both in this country and Europe, but have thus far failed, as they ought to fail.

A notable instance was the Eyraud and Bompard trial in Paris, where the judge refused to admit expert testimony that Miss Bompard's share in the horrible murder was due to her being under the hypnotic influence of Eyraud. The judge was right, as every intelligent investigator of hypnotism of large experience will agree.

The conclusions reached by the early experiments in France have since been modified, and the limitations of suggestion have been learned as they advanced in their investigations. At first it was thought that a person hypnotized could be made to commit a crime of any kind, and that a woman's honor was at the

mercy of the hypnotist. In fact, it was thought that once a person had entered the hypnotic state anything might be done with him or her. Criminals could be made to confess, and important secrets wrenched from the subject's under-consciousness without reserve. This is all a mistake, as the early operators in mesmerism learned long ago in this country.

This may be laid down as a rule in regard to the limits of suggestion. *No fixed moral conviction can be overcome, nor will any vital secret be revealed by the subject in any stage of hypnosis.* There is always a reserve of latent will that is called into action in extremity, an existing auto-suggestion that cannot be broken down. All stories that you have ever read or heard contrary to this general proposition you may safely count as the product of some person's imagination. This is the way it should be.

It would be a fearful misfortune if we were so constituted as to be likely to enter a mental state in which we should become absolutely subject to another's will. While there is

scarcely any limit to the power of suggestion along the lines of benefit to the subject, there is always this reserved moral conviction, backed by the instinct of self-preservation, that acts as an auto-suggestion, constituting a safeguard to the subject from injury to himself or others through him.

The sensational methods resorted to by some public exhibitors of hypnotism, such as putting subjects to sleep for three or four days or a week, burying them, and subjecting them to severe mutilation, cannot be too strongly condemned, whether they are genuine cases of cataleptic sleep or only tests of endurance. They are liable to result in serious injury to the subject, and contribute nothing of interest or use to scientific investigation. It is a wonder to me that these things have not long since been stopped by legislation. Experiments should always be conducted in such a manner as to avoid all possibility of injury to the subject. All public lectures and illustrations should be so presented as not only to entertain, but also to instruct the people.

Nothing should be done to shock the moral sense or offend the taste of the most fastidious. The facts themselves, properly presented and elucidated, will prove sufficient to attract the attention and enlist the interest of all thinking and intelligent people.

CHAPTER VII

AUTO-SUGGESTION

AUTO-SUGGESTION, or self-suggestion, is an idea existing in the mind that has become a fixed and dominating influence. It may be inherited from ancestral traits, or incorporated into the mind from early teachings, or absorbed from reading or listening to speakers from pulpit and rostrum.

If these suggestions are in the right direction they are of incalculable benefit to the individual, as they are the bed rock of principle and the very foundation of noble character. If, however, they be of an opposite nature they may lead to serious injury, becoming monomania tending to fanaticism and mental unbalance that terminates too often in acute insanity. Nothing so disturbs and unbalances the mind as a belief in malicious mental influ-

ence and unseen powers of evil. The devils of theology, the bad spirits of spiritualism, the witches of superstition, the malpractice of mortal mind in Christian Science, all such teachings become the source of auto-suggestions that may prove dangerous to the mind that entertains them, and indirectly to the community at large.

Witchcraft is historical evidence wherein malific influence became a contagious belief that has possessed whole communities, and wrought destruction to many innocent victims.

Christian Science, so-called, denies the existence of pain, disease, and death, believing by this denial they can banish these things from the world. Failures were inevitable, and how to account for them was the question. There could be no mistake in the teachings believed to be inspired. An explanation was asked, and the idea of making "malpractice of mortal mind" the scape-goat was conceived. Just what malpractice of mortal mind is, the uninitiated do not readily understand, but the believer placed implicit faith in the operations

of this power, and to it all the failures of Christian Science are ascribed. Everything would have been all right, but some one's mortal mind interfered. This introduces an agent concerning which no one knows just what it is, nor what the source of it may be. Thus any one may be regarded as the cause of the trouble, and the continued illness or death be placed at the door of any friends or neighbors who, not believing, have permitted their mortal minds to prevent a cure. This is similar in principle to that which occasioned all the trouble and fearful consequences growing out of Salem witchcraft. The malpractice of mortal mind leads in the same direction, and is fraught with dire possibilities when accepted as a fact. Such teachings are positively dangerous, and are likely to engender auto-suggestions of a most serious and pernicious character.

Again, I learn that these Christian Scientists are especially enjoined never to exercise this power except for pay, and I notice that those of this cult, while claiming unlimited power over pain and disease, expect their pay in

advance. Think of the profanity of employing the sacred name of Christ in connection with such methods. One can imagine Jesus saying to the lame, halt, and blind, "I can cure, but you must first give me silver or gold." That his name and sublime teachings and practice should be thus employed reminds one of stealing the livery of Heaven to serve mammon in. How such teachers can call themselves Christian Scientists is to me a mystery; for certainly it is anything but Christ-like, and so far as science is concerned, it is the merest hodgepodge of unscientific statement and meaningless words and phrases that was ever employed to confuse the mind and drive its would-be believers into hopeless idiocy and insanity.

A case has just come to my mind where a lovely little child, between two and three years of age, was taken with the croup. The parents were Christian Scientists, and did nothing but deny that there was anything the matter with the child, and read "Science and Health." The little one grew rapidly worse, and shortly choked and died. A common household

nurse would have applied an onion poultice and used a few soothing remedies and saved the child's life. Everybody knows that our competent physicians do not lose one case of croup out of five hundred. The child's life was sacrificed to a delusion, and similar instances occur almost every day. Does not this conclusively prove the dangerous tendency of such teachings when they culminate in a fixed auto-suggestion?

The power of an idea to affect the condition of the body every one can understand, but this conviction carried to such extremes that all other means of relief and cure are rejected becomes a menace and source of danger that more than counterbalances its good. But this lunacy will pass away, and people will awake to their sober senses and find that there is still pain, disease, and death in the world to be treated with loving tenderness and sweet charity, which is the true balm of healing that characterized the methods of Him who said: "A new commandment I give unto you, that ye love one another."

In contradiction to the only beneficent suggestions of Christian Science, to wit, that we should keep the idea of illness out of our minds, we have the advertisements of patent medicines, that labor to make every one believe that he is sick or soon will be. Hence the patent medicine advertisement commences with the statement that diseases of all kinds are very prevalent, and that said diseases are heralded by certain symptoms. For instance, heart disease: "Does your heart beat quickly after severe exercise?" Catarrh: "Do you ever sneeze?" and so go on with a long list of symptoms that every one has, even when perfectly well. This the advertiser knows, but it is his business to make people think they are sick. He is sowing broadcast the seeds of disease, hoping to reap a rich harvest by the sale of his nostrums.

People read these carefully stated symptoms of all disease and no disease, and find that they have some of them, as every one must have. The advertiser urges that they must buy a bottle of his medicine, or a box of his

pills, as an escape from an untimely grave. Many of these advertisements are headed by a picture of a man dropping dead, who has probably neglected to purchase the cure-all in time. Thus the public mind is kept in a state of terrified expectancy by these abominable suggestions. That some advertised remedies are valuable, there is little doubt. Their real merit, however, might be mentioned without the frightful features that are liable to impinge on sensitive minds and cause much unnecessary suffering.

I have said that auto-suggestion of the right kind constituted the foundation of noble character. Children and youth are largely subjective, and an often-repeated suggestion made to the mind of a child will probably become a fixed auto-suggestion and controlling influence for life. This fact cannot be too strongly impressed upon the minds of parents and teachers and all those who have the training of the young. The great question of temperance that has so agitated the minds of reformers can only be settled by proper training of the

young. Impress upon the mind of a child that all forms of alcohol are dangerous and as deadly in their final result as the most virulent poison. Repeat this suggestion over and over. Instruct him to let it entirely alone. In time this will become a fixed auto-suggestion and the subject will no more think of drinking liquor than he would arsenic. If as much care was taken to instill into the minds of the young the principles of temperance as the Catholic Church employs to inculcate its doctrines among the children of its devotees, the temperance question would be settled in the right way, and it would take scarcely more than a generation to do it. By this course a firm moral character may be established in any course of right living.

We should bear in mind that in order to fix an auto-suggestion it is not absolutely necessary to have the individual enter a subjective state by special effort, although if this could be done the end sought would be more than attained. We may take advantage of the fact that the young mind is very receptive, and a

repeated suggestion will easily dominate it as a natural consequence. Never speak of drinking or drunkenness as a light matter in the presence of children. Do not fail to tell them of the horrible consequences that are the inevitable results of constant use of stimulants. Point out that a taste may awaken an appetite which will grasp the victim and hold him in its clutches until despair and a terrible death end the scene.

Parents, guardians, teachers, you may save the young by a proper use of suggestion, and all may use it. This I have shown you in the first of this book, and it is for these beneficent purposes that it should be used.

There is no harm in making entertainment by way of proper experiments and amusing scenes in hypnotism that are presented in the right way. These are as beneficial to the subjects as to the audience who gain a hearty laugh. The practical value of suggestion should always be borne in mind, the principles involved should be studied, and a true significance of the facts be interpreted as far as may

be. Remember that we are endowed with no gifts, and are subject to no conditions but are intended for our good, and the purpose of life seems to be to learn what that good is. The Infinite Intelligence which is the source of all phenomena makes no mistakes. The constancy of natural law can always be depended upon, and it is for us to find out what those laws are; and getting acquainted with the lines along which they act, by adapting ourselves to them, we attain a higher happiness for ourselves and others. Hence it becomes us to make experiments and experiments, relying upon facts alone, properly classified and arranged to lead us to correct conclusions. The deductions of science, aided and guided by the light of intuition, will ultimately solve these problems which are the outcome of man's subjective experiences. Suggestions which are made to the subjective mind are taken up and acted upon with an intensity that cannot be estimated. Herein lies the secret of all the success in healing accomplished by mind cure, faith cure, Christian Science, and all

seemingly occult methods of curing the sick.

Out of the unseen, out of the subjective consciousness, comes all power, comes intuitive perception, inspiration, and all the sublimer things that dominate and make glorious our lives, — comes the power to subdue the ills of the flesh and makes men triumphant over disease and death. It gives us strength to overcome every obstacle and move forward surely and placidly in the serene conviction that down in the depths of our being all is well.

The martyr dies at the stake with smiling face and songs of joy. The soldier marches to the cannon's mouth with steady tread. The reformer hears the howls of the angry mob and it is but music to his soul. It moves the pen of genius in literature ; it guides the hand of the artist ; it fires the intellect of the inventor, until its light enables him to work out the intricate problems that, once solved, become infinite blessings to the race of man.

The hypnotic state is but a change of mental condition, in which the subjective consciousness

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asserts itself, and this consciousness believes all things, hopes all things, does all things. In our outward and objective life we are limited to the powers and senses of the physical body. In our interior and subjective life nothing is impossible, and we are ever conscious of that eternity of being that allies us to and makes us a part of the Infinite Father of all.

APPENDIX

HYPNOTISM AS VIEWED BY THE PUBLIC

IN concluding this little book, I perhaps can give no clearer idea of the nature and possibilities of the hypnotic state, as I have described it, than to present one or two descriptions of scenes at my public entertainments, written by journalists whose business it was to observe sharply, report accurately, and criticise severely if they found occasion for so doing. The following is taken from an account in the "Philadelphia Evening News," nearly twenty years ago, of one of a series of entertainments which I was giving in the Eleventh-street Opera House :

Scientists and others, attracted by curiosity, have been crowding the Eleventh-street Opera House for some time past to witness some wonderful experiments in mesmerism and psychology made by Pro-

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fessor Carpenter. Under the mesmeric influence, the subjects, who are entire strangers to the professor, do not seem to have any will of their own, but are led about and made to do any and every thing at his will. "Laugh and grow fat" is an old saying, and if it be true, the avoirdupois of hundreds of Philadelphians who have witnessed these exhibitions has increased to an alarming extent, for they are funny, and raise intense excitement and gain the earnest applause of the audience. Subjects are made to see, feel, hear, and think whatever the operator wills them to. But strangest of all, men are made drunk by drinking water while under the impression that it is lager beer. This latter effect was introduced in one of the most realistic scenes ever produced on the stage. Three men were seated at a table, engaged in a game of dominoes; a fourth was necessary to complete the party, and the operator introduced an imaginary person named Mr. Brown. The latter was supposed to be an old gentleman, very deaf and a little slow. The game proceeded and, of course, when it came to Mr. Brown's turn, he was not there. The other players would remark, "Go on, Brown," then kick under the table until Brown had played (as they thought) and the game was concluded. The understanding had been that the game was to be played for beer, and at its conclusion glasses of water were given to the players and they drank it and smacked their lips with

just as much relish as the most accomplished beer drinker. Then followed the drunken scene. The men were given the impression that they were becoming intoxicated, and they staggered about the stage and hiccupped until they fell over in a drunken stupor. The men were actually drunk. If it was acting, it was such as had never before been seen on the stage.

The following, referring to the same course of entertainments, is from the "Philadelphia North American":

After a few introductory remarks the professor usually calls for volunteers from the audience. Last evening ten or twelve of both sexes came up and seated themselves on the stage. Persons who wished to try and see if they were mesmerizable came forward and sat in the reserved seats nearest the stage. Several of them, on trial, were found to be good subjects, and ascended to the stage. Professor Carpenter began with a young man, and made him revolve one hand around the other. "Faster — faster!" said the professor; "now you can't stop." The youth looked solemn as an owl, and apparently tried to stop, but his hands went around faster, till the professor snapped his fingers and relieved him. Professor Carpenter addressed him as Miss Johnson, saying: "I'll bring

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a nice gentleman to see you." Miss Johnson simpered, and fixed her back hair for a long time. The professor then mesmerized a man as Mr. Brown, introduced him to "Miss Johnson," and left them alone. Mr. Brown made love to "Miss Johnson," and was soon kissing her tenderly. The audience received all this with roars of laughter.

They didn't laugh, however, when the professor stood all his ladies in a row, mesmerized them, told them they were in a church looking toward an altar, and impressively described some supposed music and the approach of angels. The ladies all knelt and began to weep. "You recognize your loved ones among them," said the professor. The ladies moaned and wailed as if at a funeral. One, an elderly lady, with a hitherto placid face, spoke aloud through her tears: "Oh, George, my dear child, come closer to me; why don't you come closer?" and clasped her hands appealingly. The delusion seemed so strong that the professor had apparently great difficulty in restoring her to her normal state of mind. This solemn scene was the last, and that probably intentional arrangement leaves a profound impression on most of the audience that mesmerism is no humbug. "If all this is a fraud," said a lady coming out, "the people are the best actors this world ever saw." The angel scene certainly convinced some who were sceptical till then of the reality of mesmerism.