

PRACTICAL PSYCHOLOGY.

~~607~~
~~119~~

A COURSE OF INSTRUCTION ON THE
PRACTICAL APPLICATION OF THE LAW OF
PSYCHOLOGY.

~~26~~
~~5433~~

—BY—

✓
T. J. EADY,

ATLANTA, GA.



ATLANTA, GA.
ALLEN & HORTON, PRINTERS,
1900.

L.

6250 BF1141
E2

TWO COPIES RECEIVED.

Library of Congress,
Office of the

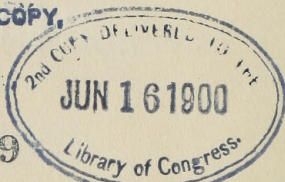
JUN 14 1900

Register of Copyrights

a 13326

May 28, 1900

SECOND COPY.

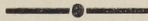


63309

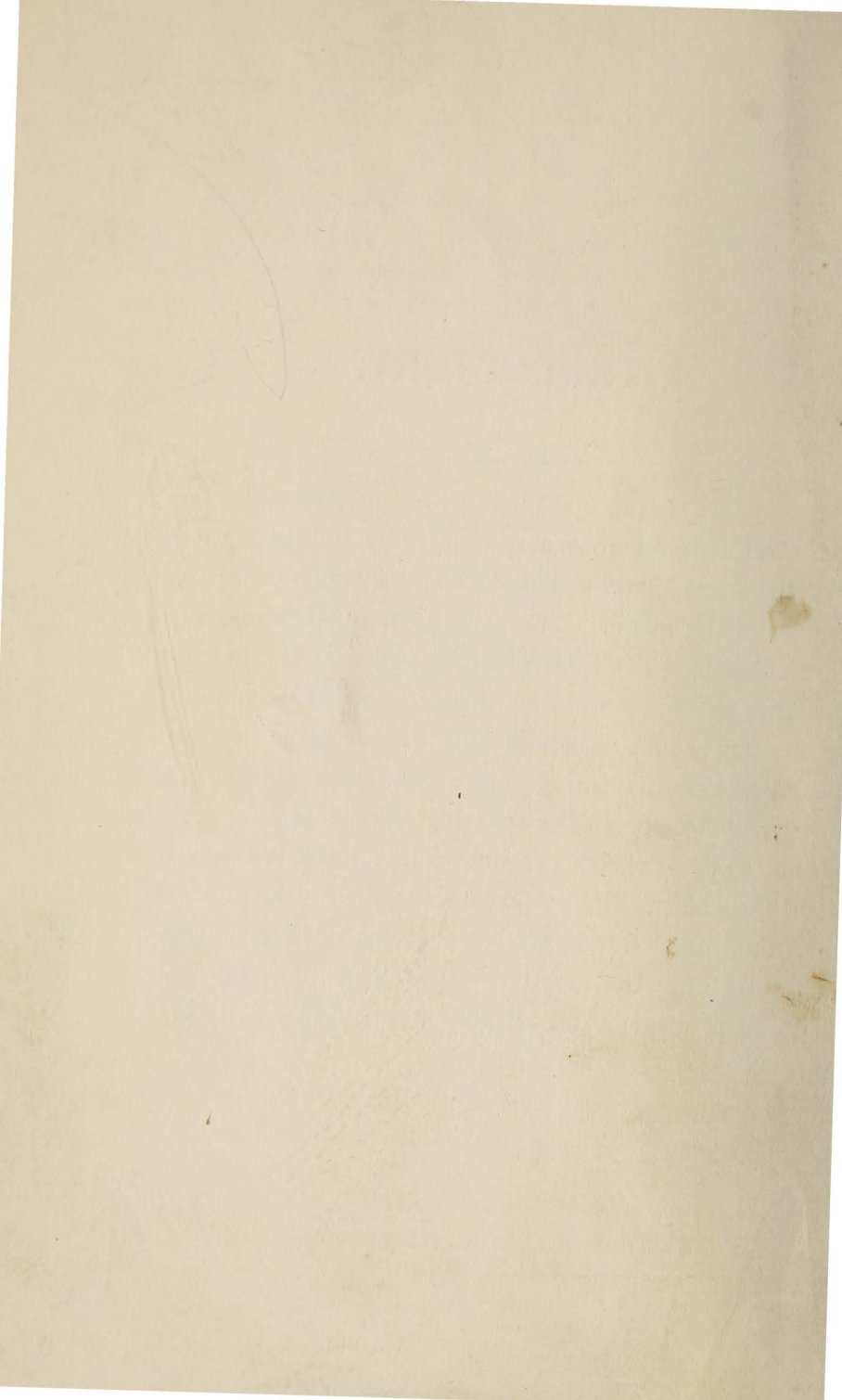
ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1900
BY T. J. EADY IN THE OFFICE OF THE LIBRARIAN
AT WASHINGTON.



INTRODUCTORY.



A COURSE of instruction on Psychology, giving the theory and scientific explanation of the phenomena of the mind. The principles and laws governing man's inner life and will. Explaining Hypnotism, Christian Science and other theories, and beliefs regarding the power and nature of the human mind or soul. Special attention being given to the application of the law of Psychology to the practical affairs of life. The various ways in which the knowledge imparted may be used to benefit, uplift, improve and bless. Explaining how this knowledge is the true secret of health, prosperity and long life. All theories given having been tried and proven. And all statements of fact fully verified.



PRACTICAL PSYCHOLOGY.

FROM the most ancient times, as we learn by tradition and history, men have studied and observed, wondered and speculated, over the power and nature of the human mind or soul. It has been the subject of the most profound study and often of the wildest, and most absurd speculation. This study, being of man himself, the ego, spirit, or soul within him has necessarily touched on religion and, probably for that reason, been subjected to the bitterest opposition and been wholly misunderstood by many of those applying the law but entirely wrong in their conception of its nature. What we now call psychology, and study as we would electricity or mathematics without prejudice, fear or superstition in order to use it in the every day matters of life, in making business transactions, in curing disease, or merely for amusement, was at one time called blackart and those using it, in their imperfect understanding of the law, were regarded as the servants of the devil using a diabolical power. It has been called witch-craft and in our own enlightened America, women have been burned at the stake for using but very little of the power explained in these instructions. In its various forms and uses it has been known as Cure by Holy Relics, Hypnotism, Mesmerism, etc., etc. As a rule those using the power were as ignorant of its true origin, force and limitations as their enemies. In all its forms it has been doubted and feared. It has been the tool of fakirs, humbugs and charlatans who abused what they understood of it as well as suffering unjust and undeserved attacks and abuse from those who knew nothing of it.

To the mind of any reasonable man it is plain, after a little investigation along this line, that there is, or has

been, something in all these historical, traditional and present fads, fancies, theories, and religions known as witch-craft, blackart, cure by miracles, healing by the kings touch, spiritualistic manifestation, faith cures, cure by Christian science, hypnotism, mesmerism, etc.

Our present object is to give an explanation of the true force or power manifested in these cases. In almost all logical scientific investigations it is necessary to begin with an hypothesis, that is just a statement without proof, and then by giving the facts and experiments, fit the two together and show that the hypothesis or theory stated at first accounts for all the experiments and that no other theory will do so. This is a logical way of establishing the truth of a theory. The hypothesis taken in studying psychology is as follows: Man is a dual being, that is he has two distinct and separate minds. One is called the *objective mind*, and the other the *subjective mind*. Each mind has its exclusive field; each has its own work to perform and each has its own consciousness. The objective mind is the mind, the thought, or the consciousness produced by the brain cell action. It is a part or a product of the physical body. It is the reasoning power which controls and directs our ordinary actions. It is the part of man's brain that can be educated. It is the intellect and is that reasoning faculty which enables man to reason out the problems of life and arrive at logical conclusions. All its impressions are obtained through the five senses, seeing, hearing, tasting, smelling and feeling. The subjective mind is the finer, more ethereal part of man's consciousness. It is the God part; it has powers and faculties not possessed by the objective or physical mind. It is the spirit; the emotional part; it reaches conclusions by intuition rather than by reasoning. It is sometimes called the subconscious mind and its influence, force or even

existence is often never realized, much less its importance appreciated, by men. In a person in a normal state it is not in the ascendancy or control, it is beneath the surface and its existence frequently not realized though it is not inactive or inert by any means. A common way in which its existence is made known to almost every one is in what we call *conscience*. It is the still small voice which tells us right from wrong.

Sometimes it makes its presence known by reason of a sudden liking or distaste for another person; that is, a feeling of pleasure or distaste not arising from any cause we can explain; from no particular impression gained through the senses.

The subjective mind never sleeps; never becomes tired; never ceases to perform its functions. (It controls all the involuntary actions of the body; action of the lungs, heart, digestive organs, etc.) Impressions are made on the subjective mind only by suggestion. In a person in a normal state the impression or suggestion comes through the objective mind; that is the objective mind observes all things and conditions surrounding the body, which is possible through the five senses. It reasons out the conclusions and then the impression or suggestion is made on the subjective mind according to the conclusion reached; this is when in the normal state. But in certain conditions the objective mind is passive; is out of the way, as it were, ceases to stand between the subjective mind and external things. In this state a conclusion suggested to an individual reaches his subjective mind direct and is acted on as though the fact or conclusion stated had come through the regular channel of the objective mind. The objective mind reasons deductively; that is when a general statement or conclusion is made it will reason out the minor facts or infer the things implied in the first general statement.

It reasons inductively, that is when given a number of minor facts or circumstances it will arrive at a general fact or conclusion. It reasons in all ways inductively, deductively, analytically and synthetically. The subjective mind reasons only deductively; that is it will not combine a number of minor facts or circumstances and thereby arrive at a conclusion, but if an impression or suggestion is made on the subjective mind it will deduce all the minor facts, or the facts which must be true in order to make the first impression or suggestion true. Now man is a dual being; each individual is a combination of the spiritual man or soul and a material man or body which includes the objective mind. By wisest combination of these two natures, each doing its appointed part, and each exercising a proper control and restraint over the other, we attain the perfect human life. The life or enabling force of the body or physical, mortal, part of man is nerve force which controls the body. The subjective mind is master of the individual; it is the king or ego; through it can be controlled all the conditions, functions and sensations of the body; it is controlled by suggestion from within or without and perceives by intuition. It reasons only deductively, but never makes a mistake in reasoning that way. Thought force, the enabling force of the subjective mind, controls and directs the nerve force or enabling force of the body or objective mind. It is this way; ordinarily the suggestion or impression is obtained through the objective mind, then the subjective mind controls and directs the nerve force in accordance with the impression made. Thus you touch a hot stove; the objective mind knows and reasons that it will burn, the suggestion is made on the subjective mind that your finger is burned; the subjective mind sends the nerve force to the finger and there is pain. Now if when the pain is there, the impression

or suggestion could be made on the subjective mind that there was no pain, the nerve force would be withdrawn and the pain cease. If the suggestion of pain were made when the finger was not burned, the subjective mind would send nerve force to the finger and it would be painful as before and from the same cause, viz; an excess of nerve force in that place; although in the first instance the impression made on the subjective mind was true and in the other case it was not true. This accounts for the healing of all disease by suggestion. Disease can be created in the same way. The important thing now is to know how to make suggestions on the subjective mind. Suggestions are of two kinds auto suggestions and hetro suggestions. The first are from within, that is from one's own objective mind, the other is from without, that is, from surroundings or the mind of another. Suggestions may be given from without through the sense by speaking to a person, by motions or actions or by telepathic communications. By the last is meant suggestions conveyed directly from one mind to another without speaking or using any means perceptible to the senses. This telepathic means of suggestion can be used by one person to another at any distance, space being no barrier. However for suggestions to make an impression on a persons subjective mind directly, that person must be in a certain state or condition. This is called the psychological condition or the psychic state. When one is passive and in the psychological condition he may be controlled by any one understanding how to make the suggestions; you tell such a person he is asleep and is; tell him that he can't go to sleep and he can't; tell him he can't move and he cannot; that he can't be still and he will not be quiet; he is what is most commonly called hypnotized, which is a wrong name implying sleep, when

as a matter of fact it as easy to prevent sleep as to induce it in one who is in this psychological condition. The person in this state is under the control of any one making suggestions and impressions on his subjective mind, but not absolutely, and right here is one of the strangest things about a person thus under the control of another. *No one will do anything he is principled against doing.* Self-preservation is a law of nature—moral preservation as well as physical preservation and any suggestion which, if acted upon, would violate a fixed moral principle in the subject will bring him out of this state; his own objective mind assumes control and you lose it. Now as to who are, or may be put in this psychological condition or who can be controlled. In speaking of those who can be controlled, I mean controlled absolutely and completely, for all can be influenced to just the degree they approximate, this condition by one who understands making suggestions in the proper manner, and understand that the operator or person making the suggestion need not be in a psychic state, but in all such cases (where the subject is not in a psychic state) some regard must be paid to the reason, intellect or objective mind when, however, the subject *is* in a psychological state the suggestion made, however absurd or false, is made directly on the subjective mind and the person acts on the suggestion as though it were true with the exception spoken of above when it violates a moral principle of a subject.

A person to be controlled must have his nerve force and his thought force in equilibrium, that is if we say a man has one hundred per cent. thought force, he must have one hundred per cent. of nerve force to be in a psychological condition. It is estimated from the experiments of numbers of investigators along this line that one third of the people have their nerve and thought

force in equilibrium, that is they were born and have lived in the psychological condition we call this class "psychics." In the other two-thirds the nerve force is depleted and they cannot be controlled absolutely until their nerve force is increased to such an extent as to make it balance their thought force. These are called "non-psychics." First as to the psychics, this class composed of one-third of the people, is at once the most fortunate and the most unfortunate of people; fortunate, because if they understand the law of psychology they may control themselves; all the conditions, sensations and functions of the body, relieve themselves of any pain, in fact have perfect self-control, but, being ignorant of the law and its use, they are open and defenseless against the suggestions of another who may understand the law and are the victims of all who wish to impose upon them through the law of psychology. The non-psychics are in the majority, two-thirds of the people. They cannot be so easily influenced as the others, but neither can they control themselves so perfectly as can the psychics. No one should rest after taking these instructions until he or she reaches the psychic state. This is done by increasing the nerve force, and the nerve force is increased by *concentration*. By concentration is meant fixing the the thoughts wholly and exclusively on one thing to the exclusion of thought in all other directions, not by studying about one subject but by intense thought on one thing. For instance, sit down in a quiet place where you will not be disturbed and look at a spot on the wall, never let your eyes wander, never let another thought enter your head except that spot. This at first will be found impossible except for a few seconds, but continue; concentration like this is an art which will soon be acquired. If another method of concentration is preferred the eyes may be closed and

the thumb held in the other hand, think of your thumb ; when the thoughts wander pinch the thumb and bring the thoughts back to it. This will in time increase the nerve force until it balances the thought force. The time required varies with the state of depletion the nerve force may be in ; possibly in five minutes the psychological state is induced. It may take a month, that is if concentration for twenty minutes does not produce the effects indicating an equilibrium, stop for that day and repeat the concentration for twenty minutes the next day. The psychic state will most certainly be reached in time, though it takes twenty minutes a day for a month ; never get discouraged, but persevere, there need not be any fear of ultimate failure for it is impossible and the end finally attained will repay for the time and trouble of concentrating a thousand fold. The oftener the mind is concentrated the more perfect it can be centered on one thing the next time. It makes no difference what is the one thing the mind is centered on—a spot—a bright object—the thumb—the tick of a watch or clock—the one easiest to think of exclusively should be the one used. Concentration increases the nerve force because while the body is passive and the mind centered on one object or sound, which is the nearest approach to passivity the mind can reach, the minute pores in the skin, of which there are millions, open and absorb the crude electricity in the atmosphere, which electricity is transformed into nerve force when it enters the body.

When the psychic state is reached absolute control of self is possible but not before. To tell when the state is reached, after concentrating, press hard, not hard enough to cause pain, but enough to feel it, with the thumb and first finger, between the third and little finger of the other hand about one inch from the joint ;

this pressure will be upon the ulna nerve and if the proper amount of nerve force is present A TINGLING tickling sensation or an ache or pain will be felt up the entire length of the arm to the base of the brain. The pain or tickling will be felt, possibly only to the elbow which shows a deficiency in nerve force; in this case more concentration is necessary; possibly no sensation at all will be felt except the pressure and if this is the case much concentration is needed to restore the depleted nervous system and induce the psychic state. When one is in a psychic state, either natural or induced, he is then subject to the fullest extent to the operation of the law of psychology. He can control himself, and if he wishes, can be controlled by others. If he is in the psychic state without understanding the law he will be controlled by others whether he wishes or not.

The next thing is the practical application of the law; how to control others; self control; and how to resist the attempts of others to control you. First as to controlling others, it will be necessary to begin with to know whether the person you wish to control is a psychic or a non-psychic. There are certain physical peculiarities which as a rule distinguish the psychic, these are a square forehead going straight up (not sloping back) with a fullness about the temples, large liquid eyes and a head flat on top. These are usually to be found on a psychic; however the one infallible test is to press on the ulna nerve between the third and little finger, as described above, and if a sensation of any kind is felt up the arm and to the base of the brain, you may be assured that your subject is already in a psychic state.

Pressure on any nerve will serve the purpose as well; the convenience of the ulna nerve is the only reason it is preferred. Pressure should be continued for

four minutes. If no sensation is felt the subject is very deficient in nerve force and it will take much concentration to put him in shape to operate on. If a sensation is felt part way up the arm it will take less time. We will suppose now that you propose to control your subject in the way commonly called hypnotizing him, that is, be with him and control him, make the arm stiff make him see objects not present, make him insensible to pain, etc. After testing him, if you find he feels the sensation described, he is ready to work on at once; if not explain to him how to concentrate and have him do so. You will find that the natural psychics or those nearly in the state will be the easiest to start on. After you have the subject in the psychological state, either natural or induced by concentration, he is ready to receive and act on your suggestions; he is under your control. To be most successful, your subject should be willing to submit—should know you will not hurt him—that the control you will exercise over him is nothing to fear and should try to help you all he can. Impress upon him that any influence you may acquire will be but temporary and that it does not show that you are his superior mentally, or have a stronger will than he has, because you control him. Now having your subject in a psychological condition, willing to submit and assist you, put him in a comfortable position, have him close his eyes and then make the suggestion, "You can't open your eyes;" speak like you meant it, and mean it. Don't shout nor bully, but let the command be given in a firm, positive tone, like one who knows what he is talking about—understands his business, and knows his orders will be obeyed. Give the command, "You can't open your eyes" in a positive, cool voice; such a tone as you use in stating a positive fact, and most important thing of all, **BACK IT UP BY YOUR WILL; WILL** that his

eyes CAN'T open. Do not make any abnormal strain in doing this, but say it, mean it, and believe it.

If you think your order will not be obeyed it probably will not be, but you must have confidence in yourself. At first it is well to keep repeating to yourself the command given, for instance; you have your subject in the psychological condition; he is willing to give up and yield to your control—he closes his eyes—you say “You can't open your eyes,” he will assist you by saying to himself, “I can't open my eyes,” “They will not open.” You say to him, “You can't open your eyes; you can't do it; they are closed tight and are fastened together.” Then say in a quick tone, one used in stating a fact, not a questioning one—“Try as hard as you can, you can't open them;” “You can't do it, keep trying but they will not open.” And all the time you are not talking keep repeating in your mind, “He can't do it; he can't do it”; and strange as it may be to you now, he will not be able to do so. The repetition of the command in your mind gives you confidence, it takes the place of the certainty and positive knowledge you will gain later after you have experimented with several and found that they obey your commands. When you are absolutely sure of yourself, the repetition in your own mind will be unnecessary. Remember to be positive in giving the command; repeat it; tell the subject, “You can't open your eyes;” “you can't open your eyes;” “you can't do it;” “you can't do it.” Tell him over and over again, and above all support the suggestion by your will. This is the secret of the whole matter. Have you subject in the psychological condition—willing to submit to you and then make a suggestion and *support it by your will*. Now suppose after you have given the suggestion, “you can't open your eyes,” your subject does open them. Do not be discouraged. There are three

things that may be the reason of your failure. He may not be in the psychological condition, he may have resisted you or you may not have made the suggestion in the proper manner.

Try again, impress upon the subject that failure will be certain if he does not submit and assist you. Ask him to repeat the suggestion you make in his own mind and try to believe it is true; then, for fear he is not in condition, have him shut his eyes and concentrate on his thumb as before described; after he has concentrated a few minutes go to him quietly and give him a light touch on the knee or hand with your finger at the same time saying in a positive tone "Now you can't open your eyes; try as hard as you can you can't open them, etc.; you can't do it; you can't do it, etc." This is almost certain to do the work. And, try as hard as he may, his eyes remain closed. The subject is not now asleep nor is he unconscious of anything going on about him. He has all his faculties, can talk to you or do any other thing he wishes except open his eyes. Now if you have gone this far you have gained confidence in yourself. Let your subject get quiet and easy again, tell him in the same positive tone that his eyes are all right; that he can open them, and they will open as usual. Let your subjects eyes remain open now and tell him that you will make his arm stiff—have him hold out his arm, take your hand and stroke the arm held out telling the subject that it is becoming stiff; that he will not be able to bend his elbow when you stop; say "your arm is getting stiff," "it's getting stiff and rigid, when I stop you can't bend it, it will be stiff;" all the time supporting your suggestions by your will; *willing* that it *is* stiff and he *can't* bend it. Then stop and say to him, "Now you can't bend your arm, you can't do it; try your best you can't do it;" "You

can't do it," and he will find that it is impossible to do so, although all other faculties are in their normal state. Now say "your arm is all right now, you can bend it;" "there is nothing the matter with it." Support this suggestion with your will as before and the arm is all right. You will find it easier to remove any state you may have caused, such as a stiff arm, closed eyes, etc., than it was to cause it in the first place, because you are more confident.

You know that if you caused it you can remove it. The passes spoken of, to use in making the arm stiff, have no great efficiency, except to arouse confidence in yourself and impress the subject that you are doing something. I do not see how, in any case, passes made with the hands help, except as they strengthen the belief of the operator and convince the subject that something is being done to make your suggestion true. After you have closed your subjects eyes and stiffened his arm you may do numbers of things—make him unable to arise from his chair—fasten his feet to the floor—make him unable to open his mouth; or to close it, etc. You can do any of these things after you have done the two first. You have control of his body. If, however, you fail several times on one thing, that is if you can control his body in all things except fasten his feet to the floor, and have tried to do that several times and failed, stop on that and try some other experiment. Possibly his mind is fixed on the fact that he will not do that one thing you have failed on, and if this is the case it is useless to keep trying. As I said before, you now have physical control of your subject, you have not put him to sleep but he obeys your commands. Now for the higher state or mental control. Let your subject become quiet and passive in an easy position. Have him to close his eyes and think of sleep. Then, in the

same quiet, positive tone of voice as before used, suggest "you are getting sleepy;" "You want to go to sleep;" "your eyes are getting heavy;" "you are sleepy—sleepy—sleepy." It is well sometimes to put your hand lightly on his face, press on his forehead with your thumb and let your fingers rest on his head, pass your hand over his eyes, suggesting "sleep; sleep; sleep," and finally, "you are sound asleep." You can tell from his appearance if he is asleep, if so you have mental control of him, to some extent at least. Command him to stand up. You can have his eyes open or closed as you wish; it will make no difference in your further experiments.

Suggest now that he is cold; that he is very cold; he is freezing—you might if your subject's eyes are open, strengthen your suggestion by appearing cold yourself, shivering, buttoning up your coat, etc. The subject will get cold and show it. Next, suggest heat—"You are getting hot now", etc., and if he responds to this suggestion, you may be sure that you have absolute control of your subject. You can suggest that he is fishing, and he will see the water; that he has fallen into the river and he will go through the actions of swimming on the floor; that he is looking at any wonderful sight and you can tell by the expression on his face that he believes you. Numberless suggestions may be made with equal success. About the only limit to the things you can make him do and see is your own imagination, or invention. Any suggestion may be made and will be readily acted on. Care should be taken when experimenting with one whom you can control mentally not to frighten him. If you were to tell him that a lion was after him, he might seriously injure himself in trying to get away before you had time to remove the impression. In this state you can make the

subject forget his own name. Tell him he is some other person and he will believe it and act accordingly. Sometimes a subject will talk readily and answer any question you may ask. When you get one that will do this, many interesting experiments may be performed. One in this state will be able to repeat verbatim things he has read. Whole pages of poetry; facts learned years ago; or perform many feats of memory which would be impossible in his normal state. Tell such a person that he is a great orator, and he will make an eloquent speech, which on investigation will probably be found is one he has heard at some time, but which he had forgotten and would be unable to recall a single sentence in his normal state.

Another kind of suggestions which may be made, are those that will be acted upon after the subject is brought out from under your control. For instance, you have the mental control of a subject; you suggest sleep; put him sound asleep—then say “One hour after you wake up and are in your normal condition you will get an apple and eat it,” or suggest anything which is not impossible; repeat the suggestion several times and then say, “When you are from under my control you will not remember what I have said to you, but you will do it.” At the time you suggested, if the thing is possible, your subject will do as you have told him, though he does not remember that you told him to do so, and although at the time he does it you have no power, influence or control over him. You may suggest that he do something the next day or a week from that time and it will work the same way. You can make the suggestion that from and after a certain time he will have a violent dislike for a certain person whom he has heretofore liked, or that he will be very friendly and much attracted by someone whom he has disliked. Almost

any suggestion may be made and will be followed if not impossible. This kind of suggestion, to be carried out at a future date, should be used very carefully so as to work no injury to your subject nor should he be made to do any absurd or ridiculous thing. Now after you have obtained control of your subject and experimented with him as much as you wish the question arises; how is he to be restored to his normal state? It is to be done by the same means as were used in putting him under your control. We will suppose that he is asleep when you wish to awaken him. First make the suggestion, and this should always be done, that when he awakes he will feel good; will be fresh and bright; will feel no injurious effects from anything he has done while psychologized. Then say to him positively and firmly, supporting the suggestion with your will, "All right, Wake up, Now you are all right, Wide awake," etc. In nineteen cases out of twenty he will open his eyes, look a little confused, smile, and in a few minutes be in his normal condition, but, if he does not awake; if he remains as he has been, slap him on the back between the shoulders and repeat your suggestion of "all right, wake up," etc. In almost every case this will arouse him; the slap stirs up his latent nerve force and the suggestion brings him around; but sometimes, though it is very rarely the case, even this will not bring him back to his normal state. Do not let this worry you, no harm has been done, even though you did nothing he would come around all right in time—would sleep for a while and then wake up as from a natural sleep—but you want to bring him out yourself right away. If the ways mentioned above do not have any effect you still have another method left and this last works *every* time. Lay the subject out straight and put him deeper asleep, making passes from the head to the feet; suggest, "you

will sleep deeper, deeper," etc. In a few minutes you will see a slight twitching of the muscles, possibly about the corners of the mouth or eyes. When you see this, reverse the passes, making them from the feet to the head and suggest, willing it strongly; "Now you are waking up, You are waking up, you are waking up, Now you are awake, You are all right, Wake up," etc. This will always have the desired effect and he will awake. You need never be afraid that you cannot bring a subject out; you will not fail; you cannot. Even though a subject were left in a profound sleep he will not die; in time he will be all right. Never allow any one to say while near the subject that you have killed him or that you can't handle him, this hinders you.

I believe any person who will read carefully the above will be fully competent to perform all the feats and duplicate the performances of any of the so-called professional hypnotist, mesmerists, etc. Always bear in mind that to secure the best results you must, at the outset, have your subject in a psychological condition. Success is more certain with a natural psychic. Before making an attempt, test your subject by pressing on the ulna nerve between the third and little finger an inch above the knuckle for four minutes, unless before that time your subject feels a sensation up the arm to the brain. If the sensation is not felt at all your success is very doubtful. If felt part of the way he must concentrate before you make a suggestion; always keep cool. Always be clear in your mind what you want to suggest before you make the suggestion. Always use your will, speak like you meant it but not like a bully. Be firm and positive. Don't get mad at your subject nor accuse him of resisting you if he says he is not. It will do no good. If the one you wish to psychologize tells you he don't believe he can be, as most persons will,

don't tell him he is a fool, but with confidence tell him you know you can if he is willing and will do as you tell him. His beliefs or unbeliefs does not change the effect of the law of nature. As you will experiment more, you will gain confidence in yourself and be more successful. Don't let a few failures discourage you. Keep trying, you will succeed in time if you persevere. Don't try at first with a number of people around you. They will divert your mind and increase your chances of failure. Don't treat your experiment as a joke nor waste your time on a subject who is laughing or treating the matter lightly. It won't pay to fool with such a person at first and may discourage you. Having now told you how to control a person, the natural question arises, why can he be controlled? The psychic state is a condition wherein the excess amount of nerve force or, enabling force of the objective mind, is transferred from the brain to the body. This excess amount is in the natural psychic transferred into the body at will, that is when the natural psychic wills that his own objective mind become passive it will do so and then suggestions may be made direct to the subjective mind of the subject but not in non-nsychic, one whose nerve force is difficient, the equilibrium of the nerve force in brain and body must be established by concentration.

This concentration, or the fixing of the thoughts on one object and holding the mind unremittingly there on, causes, as before stated, the pores of the body to absorb the electricity in the atmosphere and also causes the amount of nerve force held in the brain to flow into the body; this establishes the equilibrium. Now while the thoughts are fixed upon an object to the exclusion of thought in all other directions, there is still part of nerve force held in the brain used in concentrating. Now you remember in getting control of a subject you

were, just at the time of making the first suggestion, to touch him on the knee or any of the lower parts of the body. This touch is to take from the brain the small part of nerve force held there for the purpose of concentration. When this is withdrawn from the brain you make suggestions direct to the subjective mind of the subject. Your suggestions have the same force and effect then as a similar conclusion reached by the subject's objective mind and is impressed on his subjective mind in that way. And remember the subjective mind reasons only deductively, that is it does not, from a number of circumstances observed arrive a certain conclusion, but takes the premises or conclusion obtained in the normal state from the inductive reasoning of the objective mind, and in the psychological state from suggestions of the operator, and acts in all things as though that suggestion were true. For instance, you suggest to a subject, "You are very cold;" and he will button up his coat, shiver, and show in all the unusual ways that he is cold. He does not reason that it is summer time, or that there is a hot stove in the room to warm it, or that the operator has his coat off and if others are not cold he is not. That is the way the subject's objective mind would reason, but that is inductive reasoning of which the subjective mind is incapable. It takes as a fact the suggestion, "You are cold;" made by the operator on the subjective mind, and acts accordingly. Now suppose you suggest, "You are at the north pole, there is snow all around you;" the subject will probably look interested and curious, but does not get cold. The objective mind, believing the suggestion, would if it were in control, reason that the temperature at the North Pole is very low. If there were snow here it must be cold, therefore I am cold. But the subjective mind does no such a thing. That again would be inductive reason-

ing—reaching a general conclusion from minor facts, of which the subjective mind is incapable. This one fact, to-wit: that the subjective mind can reason only deductively, will explain many things that can be accounted for in no other way. And another important thing to remember is that in reasoning deductively the subjective mind never makes a mistake; that is all conclusions deduced are logically true if the suggestion is true. But if a false promise or suggestion is given it is equally true that the conclusions finally arrived at by the subjective mind will also be false. Now to go over this explanation in a little briefer way. The subjective mind of an individual is the part of which controls his nerve force; that is, every time you move a limb or muscle it is done by direction of the subjective mind. The subjective mind in a normal state acts on the suggestions made by the objective mind, which is the reasoning, observing part of man. Now in psychological condition, either natural or induced, when the subject submits, the objective mind is passive—does not act—and all suggestions or impressions are made directly on the subjective mind of a subject.

The subjective mind is like a wax tablet on which you wish to make an impression but which is covered by a board, the objective mind, but with a subject in a psychological condition and consenting the board (objective mind) is removed and you have the wax tablet, (subjective mind) before you to make thereon the impression you wish. The subjective mind being the king of the body, and controlling the enabling force of the body, can carry out the suggestions it receives. Thus the subjective mind receives the impression, "You have the toothache" now what occurs? The subjective mind knows that the pain in the tooth is caused by an excess of nerve force at that place in the body, therefore

immediately on receiving the impression of an ache it sends the excess of nerve force to the tooth and it aches. There is no fancy about it aching, it does ache, just as surely as any tooth ever did. Now suppose you have the toothache and the suggestion is given that your tooth does not ache. Then the subjective mind removes the cause, excess of nerve force, and it stops aching. Now as to the necessity of backing up the suggestion with your will; this is necessary, because when an operator gives a suggestion, even when he does so by means of the voice, it is to some extent his, the operator's, subjective mind speaking to the subject's subjective mind, and as the subjective minds can communicate by some means, invisible and intangible, called telepathy, the objective mind of the subject distinguishes between the spoken suggestion backed by the will and the one not so supported; so if you say, "you can't shut your eyes" and don't *will it*, the suggestion has no force—the subjective mind of the patient perceives that it is false and no impression is made. There must be *will* or "thought force" in every suggestion, to have any effect on the subjective mind. Heretofore, the only kind of suggestion spoken of, are those spoken and backed up by the will. You can make suggestions with the will alone, but you cannot do so by speaking alone. Remember the vital thing about the suggestion is the will. Suggestions may be given without the aid of any of the senses, that is without speaking or making any sign to let the subject know what you wish done. To begin with an experiment of the simplest kind: when you have the subject in the mental state, that is when he is made to feel cold or hot at your suggestion, have him to take you by the hand, close his eyes, and then say, "Now I want you to do something; do not resist, but do just what you feel like doing;" then, still holding

him by the hand, say in your mind, "Touch the knob on the door," or of course any other simple thing. Now just continue to *will*, "Touch the door knob," and say it over and over in your mind. If the subject starts the wrong way, say in your mind, "No, not that way, turn to the right," and when he has done what you have wished, say in your mind "right," and then the subject will know that he has done what you desired. Always keep your mind on what you want done, do not let your thoughts be diverted nor do not speculate as to the success or failure of the experiment; just continue to *will* that he do what you wish. Many other successful experiments may be tried along this line, and are among the most interesting ones you can perform. They are no more difficult than those in which you speak to your subject; this phase of the psychic phenomena will be discussed more fully under the head of telepathy and thought transference, and now for the most common objection raised against the use of psychology for any purpose.

Many say they will have nothing to do with it because one can be placed under the control of another and made to commit crimes, women made to give up their virtue, etc. This is entirely wrong and any one will be convinced of it after a very few experiments. As before stated, a subject will do nothing while under psychic control that he is principled against; an honest man will not steal; a peaceable man will not kill. The auto-suggestion that they will not do these things is stronger than any suggestion you may make and, if such a suggestion is given, the subject will simply refuse to obey or the shock will bring him out from your influence. If, of course, your subject is a thief he will steal, or a murderer will kill when under your influence, but as they will do this when not under the psychic control,

how can any great harm result from the use of the laws of psychology?

For an experiment to prove the truth of this; you have a subject whom you know to be morally and conscientiously opposed to drinking whiskey. Offer him a drink; water if you wish, and tell him it is whiskey, Observe the result: though you might have had him under perfect control he will either flatly refuse to drink or will come out entirely from your influence. Even though there is no moral principle involved, if the subject has previously made up his mind that he *will not* do some certain thing you cannot make him do so. If, for instance, the subject has said and firmly made up his mind that he will not get on the floor you may be able to make him do any other thing but that, but you will most surely fail when you try to make him get on the floor. You will be convinced after trying the experiments already given that the science of psychology is one worthy of the most careful investigation and study, but the most important feature of the whole thing is

SELF CONTROL.

By this is meant the absolute control of all the conditions, sensations and functions of the body. One who has perfect control of himself can relieve himself of any disease, stop any pain in his body, in other words does all that the expression *self-control* implies. To gain this control the first step necessary is to get in the psychological condition. First test yourself by pressing on the ulna nerve between the third and little finger for four minutes as before described. If you are a natural psychic you will feel some sensation up your arm and to the back of the neck. If you do not you must concentrate. The time and trouble this concentration will require will be repaid many times, and no one should let anything prevent him from getting in the psycho-

ogical condition. You will never know what it is to live until your will controls yourself and not habit nor surroundings. Select some method of concentration. Let it be the thing that you find the easiest to fasten your mind upon. Looking at some object is the easiest for some. Others prefer the tick of a watch. Some can concentrate on their thumb by holding it and pressing as described before. The method you select will make no difference. Do not confuse concentration with study or analysis, do not do anything but think of the thing selected; don't study nor count the ticks of the watch nor anything but make the mind as near blank as possible, which you will do when the thoughts are fastened on one thing to the exclusion of thought in all other directions. Now possibly in ten minutes you can, by concentration, so restore your depleted nerve force as to put you in a psychological condition, but perhaps you will need much more time than that. An excellent plan is to take twenty minutes each day and when alone and undisturbed concentrate. After you have done this you should always test yourself by pressing on the nerve as described. You may try several times before you discover any sensation at all but after concentrating a sufficient number of times you will feel a sensation, possibly to your elbow. Keep on after this until it is felt to the back of the neck. It may take a month of concentrating, twenty minutes a day before you reach the psychological condition, but this is when the nerve force is very much depleted, ordinarily it will not take nearly so long. The longer it takes the more you need it; for one whose system is so depleted, is in a very bad fix and should be the more anxious to get in condition where he can control himself. Do not concentrate after you have gone to bed. Take time during the day. If you drop off to sleep

while concentrating it shows that your thoughts have wandered and will do you no good. The condition of mind preceding sleep is more of abstraction than concentration—two very different things. Now after you have concentrated as described you wish to prove that you have self-control. To do this shut your eyes and place one hand on your head and *will strongly* that "As long as I keep my hand on my head I can't open my eyes," keep saying in your mind "I can't open them, I can't open them," and strange as it may seem to you, it will be found that as long as the hand stays on the head the eyes remain shut. Understand in making the test, after you have given yourself the suggestion that the eyes will remain closed, you are then to try to open them. But you will find most surely so long as the hand stays on the head the eyes cannot be opened, *try as hard as you may*. This test will indicate to you that you have physical control of yourself, and now for the test as to mental control. Hold up one finger and looking at it *will*, "there is a pain in that finger;" "that finger hurts me;" "there is a sharp pain in it;" you will very soon feel the pain you willed to be there. There will be no doubt about the matter, but there will be a sharp and well defined pain in the finger. If this test is successful it shows that you have mental control of yourself. And no one should discontinue concentrating until by these tests he can prove to himself that he has absolute and complete control of his own body. One with this power over himself is then in position to meet all the difficulties of life and overcome them; to go forth among men with confidence, which means that others will have confidence in him. When self-control is possible you need never be sick—never suffer any physical pain—never become despondent—never be a slave of habit; in fact you are a man in the fullest, grandest, broad-

est sense of the word. Suppose, for instance, you have used tobacco up to the time you gain self-control. Now if you want to stop you can do so. How? Simply by giving yourself the suggestion, "from now on I shall not want tobacco." This is different from the good resolutions that you have made every New Year's Day since you smoked your first cigar. In them you said, "I will not use tobacco any more." *Now* you give yourself the suggestion, "I will not *want* it." Now perhaps you have given yourself this suggestion and in a short time you will want it. The thing to do is to give yourself another suggestion similar to the first one. In this manner you can break the strongest habits. In doing this you will not suffer as you will when you just *stop* some accustomed indulgence, for you can in this manner take away the desire and remove any bad effects of the thing you wish to stop.

If, on abstaining from tobacco, you get nervous, simply give yourself the suggestion that you will not be nervous. Now suppose that you mash your finger, it will hurt you of course, but it need not continue to do so, just make the suggestion, "that finger will not pain me any more," "it will stop hurting;" "there is no pain there now," you will most surely be relieved from the pain. Now your bruised finger is not well of course; you cannot suggest that the bruised flesh will immediately unite and be sound and whole, and have it so; to say this would be absurd, but what really will occur, is this, when you give yourself the suggestion that the pain will leave the bruised finger it does so, and when the inflammation, which causes the pain is removed, nature will get in her work and the wound will heal quicker than it would if left alone. This is true in healing yourself of any disease. Any pain can be relieved instantly, but when the pain is caused by some morbid

condition of the body, only nature can remove or heal, but she does her work very quickly when all the conditions are favorable. Any disease which you can cure in another by psychology, you can cure in yourself. In one case you make an impression on the subjective mind of another and in the other case you impress your own subjective mind.

All the experiments, tests, etc., heretofore given have been of the simplest kind—that is where you have a subject present and willing to assist you in all you do. This branch of psychology, which is the one most talked about, the showiest part—is in reality a very unimportant and insignificant branch of the science, except that it shows and illustrates the principles and laws which are used in all cases by one practicing this science. I shall now take up some of the various subjects to which psychology may be applied with great success.

TRADING. ✓

By this I mean dealing with men, generally in a business way, where there is something you wish another man to do—buy, sell, take stock, swap horses, etc.

Every one knows that some men are “natural born traders.” They can do business where any ordinary man would fail. They can sell goods to men who would not buy from another, and who probably do not know why they buy after they have done so. They are successful men; we say he is a “magnetic” fellow. They make people think just as they want them to while they are with them. Why? These successful traders, salesmen, etc., use the law of psychology in their dealings without knowing they are doing so. All that they know is that when they go at a deal in a certain manner, things come their way. The “certain manner” to go at it is to conform to the law of psychology. Now how is this to be done? It has been seen that when you

have a subject who consents for you to work on him and you make a suggestion to his subjective mind, the suggestion, no matter how absurd, is believed and acted on accordingly. Now no one is going to let you psychologize him; put him to sleep, etc., when you are dealing with him. But this rule still holds good, "*impressions made on the subjective mind of the one you are dealing with will cause him to act as though it were true.*" you may say, "of course if you convince a man that your proposition is a good thing for him he will accept it there is nothing new in that." But how to convince him is the thing to know. Now the one that you are trading with will not act until an impression is made on his subjective mind, that it is best for him to do so. As stated before there are two kinds of suggestions, from within, and from without; self suggestions and suggestions of another. The objective or reasoning and observing part of a man stands between all the world and his subjective mind. It is the sentinel which guards his subjective mind from false impressions. When you sit down and convince a man's reason; when you appeal to his judgment and convince his objective mind that your proposition is a good one then you have gained your point. You make no use of the law of psychology, but the one you are dealing with makes a self suggestion to his subjective mind, that it is a good thing and he acts accordingly. This is all right in its way, but you will never be a dazzling success as a trader if you never do more. If you are a salesman and never make sales except to those who are waiting for you to come to give you an order you wont amount to much. The man who stands behind the counter and gives customers the goods they come in and ask for don't need psychology to get them to buy goods, but the drummer who goes to the customers and sells them stuff they don't want

and had never thought of buying does need it. Now how does he go at it? In the first place he must have self-confidence; every one knows this, but then every one does not know how to get it. I have told how, by getting self control in the way described and then give yourself the suggestion, "I will make this sale;" "I am sure I will carry out this deal," etc. Be sure of yourself; don't doubt yourself, if you do the other fellow will doubt more. Now to get a suggestion on a man's subjective mind you must get his objective mind passive. Don't be short or abrupt. Don't make a proposition that is plainly in your favor and say, "you must accept this," for he won't. What you must have in your first approaches to a man with whom you wish to deal is

TACT.

That is you must avoid doing or saying any thing that will disturb or offend. The first thing to do is of course to get a hearing, to hold the attention of your man. Get him to listen to your proposition and get him to do so without being prejudiced against you before beginning. To do this make your first talk on the advantage he will have in accepting your offer. Talk on what *you will do—what he will get*, don't, at first, talk of what he will have to do or pay for what he gets, but dwell strongly on the advantages that he will derive from the deal. Now as soon as you get your man to say, or as soon as you believe he thinks that it is a good thing, tell him what he will have to do and then keep *willing* that he will do as you wish—that he will accept your offer—that he wants to trade with you. First you understand you must, by a tactful address, remove any prejudice or bias that he may have against you or your proposition. Experience will bring you this skill but self confidence is a potent factor in removing the feel-

ing of opposition that he may have in his mind. If you don't talk like you believe what you say, he will not believe you. Now when his mind is passive—when he is thinking, or says, "That seems to be a good thing;" which he will say many times and still not intend to trade with you: just as soon as you believe he is passive, in a negative state of mind—not resisting you—then is the time to use psychological suggestion. Keep always in your mind the idea and give the mental suggestion, "You will accept my proposition;" "You will make this trade," etc., and then at the proper time, when he is not resisting, say, "You want to make this deal;" "You know that this will make money for you and you wont miss the opportunity." Make these suggestions, of course not in a bullying, bluffing way, but in a positive tone; like you were stating a fact that was true beyond question, and above all when saying it *will* it. Keep repeating in your mind, "You want to do this;" "You will do this," etc. To sum up the matter; have confidence in yourself, this you will have if you get self control in the manner described. Use tact in approaching your man, that is put the very best face on your proposition possible in making your first approaches; this tactful skill, this "touch faculty," will be acquired by a little experience, it is half learned when you have confidence in yourself. Next make a tactful talk—when have presented your proposition and your man is ready to accept or reject it, to say, "yes," or "no," give a psychological suggestion, both mental and oral that he will accept and also say, "You want this" Do not say that I think this is a good thing for you, or I hope that you will do this, but be positive. Be positive in the cool positive manner of one with confidence in himself and certain of his statements not in the bullying, bluffing way of a tough. The secret is

confidence and positive suggestion. If you ask a favor of a man, ask it as a favor, but if you go to make a trade with him don't go as if he were to give you something; make it as a chance for him to benefit himself. Don't give the impression that you want him to trade, but give the suggestion that he wants to accept. There is absolutely no reason or excuse for any one being a failure who understands the law of psychology. Believe in yourself and deny any chance of failure in the end. Have self-control and by that means confidence, and then throw in a reasonable amount of industry and you will amount to something. I do not teach that success or prosperity comes by "asserting your right to it," by any "mental attitude" as some do. It comes by doing, but with psychology you know *how to do things*, and the results of what you do are much greater than without it. By means of psychology an employee can not only make his employer pay him more, but can be worth more to him, and an employer can control better and get more work out of his employees.

Any one with the confidence in himself that self-control will give him, will make friends if he wishes them. He will be able to attract and hold the interest of those around him. In talking to one he wishes to be his friend he can give suggestions that he will be liked and favored in the future by that person. One having control of himself, which is possible by following these instructions, will never feel embarrassed in speaking in public. His thoughts and words will be under his control and will flow as readily as with an intimate friend. The practical application of the law will soon be appreciated by one who understands it. It will be used to advantage in all the affairs of life. A politician may, by means of self-confidence and the proper suggestions, make votes and a lawyer can shape the verdict to

suit himself. Of course a politician can't make a man vote against what he (the voter) believes to be his own interest by psychology, but he can make an indifferent man in his favor. A lawyer can remove from a jurymen's mind often times by his confidence, his positive oral suggestions and telepathic mental impressions, what that jurymen would otherwise consider a "reasonable doubt," or put such a doubt where, without the use of psychology, there would have been none. One with this self-control and understanding psychology, may also control animals, dogs, horses or wild animals, the secret of all trainers of animals is perfect self-control expressed in look, manner and voice. Any one can control the most vicious animals by first getting their attention and then by controlling himself, by appearing absolutely fearless—master of the situation—by feeling and knowing that he can control the animal and then by doing it. The psychological suggestion will work as well on animals as on people. If a dog understands what you want when you give a certain command, when you give that order *will* that it be obeyed and you will succeed. If you control yourself you can control animals.

CHRISTIAN SCIENCE.

This is a faith, a creed or a science, which has aroused the bitterest attacks and criticism of a large part of the people and still it has many followers. Numbers have adopted it as their religion for the reason that they have seen the sick cured by those claiming to act according to the beliefs which constitute the Christian Science creed.

The Christian Scientists have in their explanations of matters and things in general, reversed the accepted theory of most people. They claim that all things called material are immaterial and only exist in the

mind. That what is generally considered immaterial viz: thought, is the only real existant thing or matter. If one is sick, suffering from the headache, for instance, the Christian Scientist will tell the sufferer that it is only thought that pains him—impress on the patient the fact that his head which hurts exists only in his thoughts—that the pain is only a perverted mental effort. In other words there is no headache but that the person who thinks that the head belongs to him only thinks that the said immaterial head aches. Plainly they tell the patient that he is not sick, he only thinks that he is. To make this impression is the end and aim of all they do in attempting to cure disease. They, of course, have elaborate theories and beliefs as to the origin of spirit, its relation to God, etc., which it is unnecessary to discuss. Many people, good, intelligent, educated people, have accepted their belief in spite of its absurd vague, theories. They accept Christian Science usually, if not always, on account of cures they have made. Any one who denies that they do make cures, is either ignorant, prejudiced, or simply refuses to believe his own eyes. They cure, but why? It is not to be accounted for by their own fanciful theories, but by this law of psychology. Their whole method of treatment, every thing they do in treating a patient, follows the law of psychological suggestion; it makes no difference why you follow the law of psychology or what you believe about it, the result will be the same. Now a patient who is in, or approaches a psychological condition, will most surely be benefited or cured by Christian Scientists who make to him, in their treatment, strong suggestions of health—of the absence of disease, etc. When, however, the patient is not in condition to receive the suggestion, the treatment is useless. Much more

can be accomplished by one who understands psychology. He can tell if the patient is in condition and if not, can induce the state necessary to receive the health suggestion. He knows what he is doing and why; and one treating by psychology does not require nor insist on the absence of medicine nor object to a physician attending on the person he is treating. If a patient has a strong auto-suggestion, if he firmly believes that he cannot get well without drugs, the psychologist permits their use. [The drugs themselves are suggestions in such a case, and bread pills are found very efficient with this kind of patients.]

MIND READING, THOUGHT TRANSFERENCE AND TELEPATHY.

By this is meant the conveyance of a thought or an idea from one mind to another without the aid of the senses. One of the methods by which this may be done has been described: that is when the receiver is under psychological control. Experiments of this kind are always most successful. It is not necessary, however, that the receiver be under the control of the transmitter, but it is necessary to successful result that the receiver be in the psychological condition.

In trying experiments, remember that for a thought to be transferred it must be so *willed* by the transmitter. The receiver should make his mind as near a blank as possible—should be passive. To do this let him fix his mind—concentrate—on an object. Then think of something—a simple thing such as a number—and *will* that the receiver shall be conscious of the thing in your mind, do not let the thoughts be distracted, nor the imagination to interfere, with steady persistent thought of a number selected, and constantly *will* that the receiver know what you are thinking. Now let the receiver

ently turn his thoughts from the object on which he has been concentrating, to you. There should be no effort in it; just a quiet state of mind with the desire to know the thoughts of the transmitter, and you will most probably succeed. While for various causes—distracted thoughts, unconscious wandering of the mind of the transmitter from the idea to be transmitted, and the lack of passivity on the part of the receiver, you may not succeed every time, still, by these experiments enough will be discovered to convince you that there is such a thing as thought transference or telepathy. No, of course, that it is possible for a person to tell all another is thinking of, but to get the prominent idea or image in another's mind—especially when that person desires you to do so. This desire or will of the transmitter has much to do with successfully communicating thought. For this reason, as in an experiment the desire is more artificial than real, these experiments are not successful to the degree reached when there is a real wish to convey an idea.

PRESENTMENTS

are an instance of this, where for instance a calamity has occurred, or a great danger is imminent and is known to some one, the thought is frequently transferred to another and that other "feels" that something is wrong or that some misfortune has occurred; that is called a presentment. Some may not believe in any such things occurring, but many others know that they do and have occurred, either from their own experience or from statements of those whose word they cannot doubt. They are not always true, it must be admitted, and one does not always have a presentment when it might be thought he would, but the conditions and circumstances necessary to the transmission of thought are so numerous and complicated that we cannot always tell why

it occurs in one case and not in another; still we cannot, after a fair investigation, doubt that it does occur sometimes and under favorable conditions, we can produce the phenomena at will.

SPIRITUALISM.

There is no phenomenon or effect produced by the Spiritualists, which cannot be accounted for by the law of psychology. To deny that the Spiritualists do produce phenomena is to show ignorance, or to flatly contradict well authenticated facts. They do produce certain phenomena beyond a doubt and many people base their faith in a future life on these same manifestations. In denying the supernatural nature of the results obtained by the Spiritualists, of course it does not follow that there is no future existence, it simply means that the Spiritualistic mediums do not prove it. Through the mediums, it is claimed, communication may be had with persons who are dead. The Spiritualists claim that the departed spirits can come in touch through the "medium" of these members of the faith giving themselves that name—mediums. In one of these spiritualistic seances if you wish to communicate with, say your dead father, you tell the medium, and he or she will probably tell you that you can talk to him, your father; upon asking him questions, through the medium of course, such answers may be given as to convince you that the medium is in touch with a departed spirit, from the knowledge shown of events and facts known only to you and your dead father. Many leave such seances firmly convinced of the truth of spiritualism and it must be confessed that without a more reasonable explanation of some of the things they do, it is the natural decision to reach—that you have communicated with the spirit; but now what was it? The medium was a psychic with the subjective mind in

control, or uppermost and one who has carefully studied the nature and faculties of the subjective mind as heretofore explained, can readily see and explain all he has witnessed. The medium, when telling of a circumstance known only to you and the deceased person to whom you are supposed to be in communication, has read your mind—telepathy—possibly you were not conscious that you were thinking of the circumstance mentioned, but remember the medium read your subjective mind—not your objective—and the subjective mind forgets nothing, it is the storehouse of memory—the subconscious mind—and even though there is no recollection of the event that the medium has spoken of in your conscious, objective, mind it is recorded on your subjective mind and from it the medium gets the suggestion of such an incident. A simple and convincing test of the truth of this explanation may be made by calling up the spirit of an imaginary person. Communication may be had with those who never existed as easily as with one who has lived. It seems as though this would annihilate the theory of the spiritualists. Another feature of the phenomena is that while you may talk with the spirit of Bacon, Shakespere, or Daniel Webster, the conversation you may have with the spirits of these intellectual giants will be no more learned, profound or logical than the mind of the medium through whom it is received. To sum up the matter—all communication received through the spiritualistic medium comes from the medium's subjective mind and not from supernatural agents. The medium is often honest in the belief that the cause is supernatural; that departed spirits do talk through him. The explanation of their good faith is that they have the suggestion—either by themselves or others, made on their subjective mind that they are the spirits of some one who is dead and according to the law

) not
true

of psychology they believe it, and act accordingly. The whole creed of the spiritualists is simply an erroneous and illogical explanation of certain psychological phenomena. Some persons calling themselves spiritualists have had their methods and means of producing manifestations shown up and proved to be the rankest frauds and fakes, but I have been discussing the better class—those who are honest in their belief. I give the better class of spiritualists credit for being honest but they are mistaken.

HYPNOTISM.

This is a name given to certain phenomena produced by psychology, such as have been described; that is controlling a person by direct suggestion when he consents and is willing to assist you. It is but a small part of psychology. The word was coined by Doctor Braid, an English doctor who investigated and developed the subject considerable about 1840. The only objection to be urged against calling these phenomena hypnotism, is that the word implies nerve sleep, and in your first experiments you will prove yourself, that a subject under psychological control may be as wide awake as he ever was; that hypnotism, meaning nerve sleep, is a misnomer, giving a wrong idea of what the condition really is, and psychology (science of the soul) seems to be a much more exact word to use. Hypnotism is merely a name for the phenomena produced by psychological control.

MESMERISM.

This is a name frequently used to denote the same thing as hypnotism. It comes from MESMER. Mesmer was a Frenchman, who, it might be said, re-discovered the use of psychology in the treatment of disease, about the year 1766. The theory by which he accounted for the effects produced by psychological suggestion was,

that passes must be made with the hands in curing a patient and that a subtil fluid flowed from his fingers and entered into the patient, thereby curing him. Mesmerism, as a name for the psychological treatment of disease, is objectionable because the theory propounded by Mesmer was wrong and untrue. It failed entirely to account for even the simple psychological phenomena he produced.

DREAMS.

Dreams have aroused the wonder, curiosity and interest of mankind from earliest times. Much weight is sometimes given to them and important matters have been decided according to their nature. The "Stuff that dreams are made of" has been the subject of much speculation. Dreams are merely the activities of the subjective mind while the individual is asleep, and those remembered are the ones which occur during the lightest slumber. There is scarcely any doubt—though I shall not attempt to prove it as it is immaterial—that the subjective mind is always active, in other words, we dream all the time during sleep, but like many other activities of the subjective mind they are not always made known to the objective or conscious mind. Dreams occur during natural sleep—which differs but slightly from the sleep induced by suggestion in a psychic—and are caused by suggestions made upon the subjective mind of the sleeper. These suggestions are of various kinds and are known to every one; getting cold while asleep will cause dreams of winter; indigestion will cause a nightmare, dreams of being trampled on by monsters, etc. That dreams are effected by the conditions and surroundings of the sleeper is known to all. If the mind is occupied with business just before going to sleep it will cause dreams regarding business, etc. While many of those dreams remembered on

awakening cannot be traced to the original suggestion which caused them, still enough of them can be accounted for to make us certain that they are all caused by suggestions, made either by ones own objective mind, surroundings, or the subjective mind of another. It is possible to dream of whatever is desired. To do so however, one must have self-control—must be able to turn his thoughts to any subject desired and exclude other things from the mind. One having self-control and wishing to dream of—say, a certain person—can do so by giving himself a suggestion that “to-night I shall dream of A.” The suggestion must be strong—strong enough to overcome the other things which the mind may dwell upon. Give yourself the suggestion that you will dream of the thing you wish. Keep it on your mind. Make it strong and positive and if you are in the psychic state, you will most certainly dream as you wished. It is well to give the additional suggestion that on waking you will remember the dream as otherwise you might dream as you wished but not remember it when you awoke. If that occurred you would of course think you had failed, at any rate you would not know that you had succeeded.

TO MAKE OTHERS DREAM AS YOU WISH.

This is done by a kind of telepathy. Upon going to sleep WILL that the person you wish to influence will dream of the person or thing you have selected. The will must be exerted strongly and you should go to sleep yourself with the idea in your mind that the person will dream as you wish. It is also well to add the suggestion, that the dream will be remembered, for the same reason as when controlling your own dreams. To successfully control the dreams of another, the one whom you are working must have no auto-suggestion stronger than the one you give. For instance, if you

suggest to yourself that you will dream of a certain thing and another person is trying to make you dream of something different, your auto-suggestion will most likely be the stronger and the person trying to control your dreams will have no effect on you. In this, as in all other cases of psychic suggestion, the mind of the subject should be passive. In making this test it is well not to tell the one you wish to work on what you are going to do, as the expectancy will fill his mind with all sorts of suggestions; but try it without the knowledge of your subject and afterwards ascertain if he dreamed as you suggested.

MEMORY.

The subjective mind is the store-house of memory. It forgets nothing. The subjective mind notes and records everything seen, heard, or observed in any way by the senses. It is the part of man that will some day stand before his Maker to be judged, and every thought, act and desire, as well as all that has been seen and heard on this earth will be carried by the God-part—soul—of man to God himself.

Numerous tests may be made to show that the memory of the subjective mind is perfect. Psychics, when under control, can frequently be made to repeat sermons, lectures, pieces of poetry, etc., which they have heard or read and which, objectively, they are to-tally unable to remember. As to practical application of this part of psychology—suppose you wish to remember a date, a name or anything which has “slipped your mind.” If you are in a psychic state you can do so.

First make you mind passive. If necessary, concentrate for a few minutes, then gently turn your mind to the thing you wish to recollect. Don't exert any particular force or will power, but just make your mind

passive and you will remember the thing you wish very soon. This is very different from the mental effort usually exerted in such cases, "Racking your mind," as it is sometimes very properly called. This is simply being passive and waiting, and is sure to have the desired effect if you are in the psychic state. To remove unpleasant thoughts the method is similar; the psychic state must, of course, be reached, and here again I wish to impress the absolute necessity of reaching this condition in order to reap the full benefits of psychology. One in the psychic state, who is constantly worried and annoyed by unpleasant thoughts—remorse, business worries or mental distractions of any kind or nature—can be relieved of the mental strain and unhealthy condition. (Suggestion is the cure.) When troubled, worried or harrassed by your thoughts, get in a passive state—get quiet—concentrate a few minutes, then give the auto-suggestion that the thoughts now troubling you will annoy you no longer—that from now on you will think of some other subject. It is better to give yourself, in addition to the negative suggestion, that you will NOT think of one thing, a positive suggestion that you WILL think and become interested in some other matter or subject. This can be practiced with entire success. All these kinds of self-control simply follow the general statement already made that one in the psychic state can control all the conditions, sensations and functions of the body. This includes power to relieve a disordered condition of the brain. (No one understanding the law of psychology need ever be tortured by recollections of his past, as many of the human race are.)

CHILDREN.

The subject of pre-natal influence on the minds and bodies of children is well recognized by all. The

laws of psychology apply here as well as in all other matters affecting the human mind. It frequently happens that children resemble persons not related to them at all. Many pure wives have suffered the most unjust and unfounded suspicions on this account. It is a well-known fact that if a mother who is a psychic thinks much or often sees a person, the child will resemble that individual. For instance, previous to her child's birth, the mother as a rule, sees a great deal of the doctor; she depends on him to take care of her health; she thinks of him often; he is constantly in her mind; now when the child is born it is nothing strange nor unusual if it resembles that doctor. It may be the preacher who most occupies her mind and in such a case the child would, of course resemble him. This occurs where the mother is a psychic. The image of the preacher or doctor, being constantly in her mind, makes such an impression on her subjective mind that the child resembles the one thought of. Birthmarks are caused by the operation of the same law. Whenever you see a person with a birthmark you may be sure that his mother was a psychic; especially if a mother believes that certain things will cause her child to be marked, will that prove true. For instance, there is a case on record where, before her child was born, a mother saw a baby which was born without hands. As soon as she saw the deformed child she remarked that her child, when born, would be the same way, and it proved true as the mother had said. Sometimes something frightens the mother, possibly a snake, a frog, a person with a scar on his face, etc. She gets the idea that on account of this fright her child will be marked and it proves true if the mother is a psychic. Now this can be prevented by making a counter suggestion. When the prospective mother gets an impression from any

cause, that her child will be birth-marked, the thing to do is to put her under your control and make suggestions that her child will NOT be marked. Do this several times if the belief that it will be marked is strong and in all cases you can counter-act the effect of the first impression. This kind of suggestion may be carried much further. If desired, the suggestions can be made that the child, when born, will resemble any particular person; or a picture may be selected and kept constantly before the mothers eyes. About once a week make psychological suggestions to her that her child will resemble the picture. Do this regularly during pregnancy and in this manner children may be made to resemble the most beautiful portraits, in face and figure. Beautiful children will, by following this method, be born to the ugliest people. The same is true of childrens mental and moral nature as of their bodies.

A child who is not wanted—whose birth is preceeded by a dissatisfied, resentful and moody frame of mind on the part of its mother will certainly be endowed with a surly, viscious and generally unlovely disposition. One whose advent is looked forward to with joy and hope and is ushered into surroundings glad to receive it will naturally have a bright, happy nature. Talents can also be bestowed on a child by its mother. Let her reach a psychic state and then give herself the suggestion that her child will, for instance, have a natural talent and taste for music. Let the mother listen to music at every opportunity; let her play on any instrument she can or sing a great deal. Let her give herself the suggestion frequently that her child will have have musical talent and she will find that one of the prominent characteristics of her child will be a love and taste for music. The same method may be used in giving the unborn child a mathematical, poetical, or

literary turn of mind. Study and suggestions regarding religion will develop the spiritual nature. When the truth of this application of psychology is realized it seems reasonable to hope and expect that the world will be better, and humanity in general, more intelligent, talented and higher minded. "The hand that rocks the cradle is the hand that rules the world," and at least as much of the power and influence of mothers is exerted before her child's birth as is used in the training of it after birth.

CURING DISEASE.

That disease is cured by psychological suggestion is now a fact disputed by none who have made the slightest investigation. Man has at all times been treated in this manner—suggestion—under a great variety of names, some of which are Mesmerism, hypnotism, cure-by-holy-relics, prayer-cure, faith-cure, Kings touch, mental science, spiritualism, etc. Each of the healers curing disease under these different names have a different theory to account for the cures made, but on investigation, we find that every one, without an exception, use exactly the same means to effect their end, viz: suggestions made on the subjective mind. The success of all the persons treating under the different systems, theories and beliefs, shows that it makes no difference what name you may give to the application of a mental suggestion, nor what theory you may have to account for its effect, the result will be the same. The whole explanation of all the cures wrought by all the advocates of Christian Science, faith cure, etc., is simply this; man is a dual being, possessed of an objective and a subjective mind. The objective mind is the one controlling all the voluntary actions, it is the mind by which we do business; it operates through the five senses. It develops and finally dies with the physical

body. The subjective mind is distinct. When not opposed in any way, it has absolute control over all the functions, sensations and conditions of the body. While the objective mind has control of the voluntary functions and motions, the subjective mind controls all of the silent, involuntary, vegetative functions. Nutrition, waste, all secretions and excretions, the action of the heart in the circulation of the blood, the lungs in respiration or breathing, and all cell life, cell changes and development, are under the complete control of the subjective mind. This subjective mind perceives by intuition, can communicate with others without the aid of ordinary physical means and can read the thoughts of others. It receives intelligence and transmits it to people at a distance. Distance offers no resistance against the successful missions of the subjective mind. (It never forgets anything, never sleeps and can live and exist independant of the body.) (It is the SOUL.)

Any suggestion made on the subjective mind in regard to the condition of the body, if not counter-acted or opposed by other stronger suggestions, will be acted upon. (It is a well-known and accepted fact that a person expecting and fearing a particular disease is much more liable to contract it than one who does not.) Especially is this true of one who is convinced that he has inherited a certain disease—consumption for instance. One who has a strong impression that on account of some member of his family dying with lung trouble he will also die in the same way, is laying the way open for consumption to attack him. In all such cases a proper understanding of the law of psychological suggestion is invaluable, for when properly made, it will not only relieve the fear of a disease but prevent it. Every one can and should, after learning the law, concentrate until the psychic state is reached and then

constantly give himself suggestions of health, strength and freedom from fear of disease of any kind. And every one not understanding the law, or who lacks faith in the power of his own suggestions can be treated by another to remove the fear of and prevent disease. If we expect and look for sickness and bad health, in the natural course of events they will be found. Now in treating people by suggestion, the two things necessary are confidence in yourself in order to make your suggestions forceful and a passive condition and desire to get well on the part of the person to be treated. Faith on the part of the patient is not necessary except that that he must become passive and have a desire to get well; two conditions certainly easy to conform to. First, when treating one when you are with him and he understands what method you are going to use on him. The best results can be obtained by getting them completely under your control. Follow the method described in these instructions until your patient will act on your suggestion of sleep, till you can stiffen his arms, close his eyes, etc. Now if you know the particular trouble of your patient, that is if you wish to remove a pain he has described to you—relieve tooth-ache and the like—make the suggestions particularly apply to that trouble say the pain in your right hand will be relieved, or this tooth—touching it—will stop aching. Be specific in what pain, ache, or disease you wish to relieve or cure and it will take less time to succeed. However it is not necessary to diagnose a case in order to apply the laws of suggestion. For instance, one may wish you to relieve the headache—now you do not know the cause of the pain; it may be from indigestion, constipation, nervousness, a blow, or many other things. In this case suggest, of course, that the head will give no more trouble—the pain will leave it, and then, to pre-

vent its return, if you do not know the cause of it, give the suggestion that the pain will not return—that the cause will be removed—and give repeated suggestions of health and a normal condition to your patient. Some times it is best to simply suggest that the patient will be relieved for one day. This is better in some cases because you may have more confidence in your ability to give temporary relief and the patient will more readily accept such suggestions. When the time you have specified that your subject will be relieved has expired give another treatment and continue until you have effected a complete cure which will not be long if you faithfully and regularly follow the method here laid down. Let your manner when giving a treatment by suggestion be earnest, positive and confident. Act and talk like you know what you are about. Don't have any foolishness. Treat any one you wish who you believe will honestly do as you tell him. Who will concentrate his mind—be passive so as to receive your suggestions—and who really wishes to be cured or relieved. Decline to work with one who simply wishes to prove that you can't help him. You won't benefit him as his object in being treated is to prove you won't. As before stated a belief in you on the part of your patients is not essential but they must do their part. If one comes to you saying that they do not believe you can cure or benefit, but they are willing to follow your directions that is all you require; they can be cured. In treating remember you do not deny the existence of pain or disease, you do not suggest that there is nothing the matter with your patient; he will know that there *is* something troubling him and such suggestions will cause resentment and prejudice against you. What you should do is to suggest that the pain or disease is removed, is better, or is cured. Admit—and you cer-

tainly will for it is true—that your patient *is* sick, but suggest a cure—not that he *has been* healthy all the time but that he *will be* healthy. Always make your suggestions as specific as you can but when you do not know exactly what is the matter, general suggestion of health—relief from pain, etc., will answer as well—only takes more time—that is you will have to treat them oftener. Remember that you work no miracles but that time is necessary in most cases. (The natural condition of the body is one of perfect health and perfect health will be enjoyed as long as there is no suggestion from physical or outside agencies which tend to produce pain or disease.) Now to illustrate what can be done, and what cannot be done by suggestion suppose a dyspeptic comes to you to be relieved. He is in great discomfort at the time. You can by suggestion relieve him of his pain and make him feel well and relieved, but if he then proceeds to eat something which disagrees with him the discomfort will certainly be felt again. This is caused by the disordered condition of his digestive apparatus. To effect a permanent cure it will be necessary to give frequent treatments and during that time reasonable and common sense rules should be observed by him in regard to his diet—but by treating him often and frequently giving him the suggestion that permanent relief will be found, nature, acting on these impressions you are making on the subjective mind, will restore the digestive organs to their original strength, and then your dyspeptic patient can eat with impunity the same food that any other healthy man can. In all chronic cases or conditions where there has been some organic change in the body, time is necessary for nature to act on your suggestions. Pain can always be removed at once when in the psychic state. In a wound the pain can be removed and suggestions

can be made that the wound will heal rapidly and naturally, which suggestion will be acted upon. Nature cures long-standing or chronic diseases, where there is usually some organic change in the body, in the same way she does the cut, both of which take time. In giving proper healthful suggestions you remove the unhealthy impressions from the subjective mind and a normal, healthy state is the result. When you have your patient under complete physical and mental control, which you can have by the method described, it is possible by suggestion to produce anæsthesia in any part of the body. A dentist may, by the use of this law extract teeth without giving pain. Let him simply follow the instruction as heretofore given. Suggest that no pain will be felt, and the patient will most assuredly feel no pain. Suggestion can be and is used in the most painful, surgical operations. If doubt is felt on this point to convince yourself of its truth take any subject whom you have under your control and suggest that when you stick a pin in his hand he will not feel it. Then do so, and prove to yourself, beyond the shadow of a doubt, that the hand is absolutely incapable of giving pain. This simple experiment will show that, as claimed, perfect anæsthesia may be produced by psychology. If one understands this law and is a psychic, natural or induced, he can control *himself* to the same, or greater extent, so that he need never take chloroform or any like drug to endure any surgical or dental operation. Now in discussing this subject of the cure of disease I have presumed that you had your patient in a psychic state and you should insist that he reach this state to be treated for any chronic disease or for any trouble which will require a number of treatments, but much can be accomplished by suggestion without the patient being completely under your con-

trol; when the patient does not know what you are doing even. In this kind of treatment many methods may be used; you should be governed by circumstances. For instance, a Doctor wishes to use suggestion to cure some patient; one very good way if his medicines have failed to have the desired effect is to tell the patient that he is now going to administer a very powerful drug—that it will have a certain effect beyond a doubt; that it is impossible for it to fail, etc. The drug will then be much more efficient than if taken without having had its effects spoken of. Many Doctors make it a rule, and it is certainly a good one and in strict conformity to psychological law, to give no medicine without stating what its effects will be; telling what it is for and how it will act. If you wish to treat a sick friend without his knowledge, when you visit him always be hopeful, look bright and cheerful rather than depressed; insist that you see an improvement, talk encouragingly of the progress being made; be bright, be hopeful, be encouraging and sanguine and inspire with your health rather than sympathize by telling how sick you know he is, and how he must suffer etc. Again, suppose the person you wish to benefit knows of and consents to your using the power of suggestion on him but is not a psychic. Remember that the suggestions have effect on the subjective mind in proportion as the psychic state is approached. Now you cannot put this non-psychic to sleep or produce anæsthesia perhaps, but you can have a strong influence. Treat him just as though he were a psychic, only do not attempt to put him to sleep, suggest that whatever is troubling him will cease; that he will feel well, etc. While perfect success is not assured in these cases, still you will always benefit. All diseases can be successfully treated by psychological suggestion but some are easier to cure

than others. Nervous diseases especially are cured by this means to an extent almost incredible to one familiar with the constant failure of drugs in such cases. Epilepsy is one form of disease in which drugs are almost useless, and so admitted by physicians. An epileptic who is treated by suggestion will show immediate improvement and can be cured absolutely and made sound and whole by continued treatment. It may take some time but no one will stop after seeing the constant improvement that will most surely be shown. Other diseases, which at first glance, might be considered proof against psychology, but which can and are being cured every day by its use are those of the blood. Old ulcers and sores may be healed by giving suggestion to that effect, by impressing the idea of pure blood and general good health in addition to the one that the ulcer will heal—the success which will certainly follow it is accounted for in the same old way—the cause is removed and nature restores the body to its normal, healthy, sound state. Tumors of the most serious nature have been and can be removed simply and solely by suggestion. Suggest that it is getting smaller, is decreasing, even when not giving the treatment, speak of its decreased size, the better appearance, etc., of your patient. It will take time but it will certainly be removed by nature if the treatment is persisted in and will be benefited even though the treatment is not continued long enough to entirely cure. Persons who have fainted may be revived immediately by simple suggestion. Remember in giving a suggestion to a person who has fainted and is apparently unconscious, that his subjective mind is not asleep, that it hears and will act on a suggestion properly given. In such a case, talk positively to the one who has fainted and, as in all suggestion, back your words up by your will. You can have him relieved in

thir manner much quicker than by any other means.

GIVING SUGGESTIONS WHILE ASLEEP.

This is one of the most interesting branches of the study of psychology. Telepathy, or the communication of the subjective mind without the aid of the senses is, as already stated, a positive fact; one that can be demonstrated by any one to his own satisfaction in the manner described. Distance is no barrier to this kind of mental communication. If, when a person is asleep—natural sleep—suggestions be made, they have the same force and effect as when given during sleep induced by one operating on a subject. It is also a fact that if before going to sleep you *will*, or mentally command, in other words give yourself a suggestion, that while you are asleep yourself your subjective mind shall go to another and make certain impressions it will do so. For instance, you wish on the following day to make some kind of a business deal with a certain person. When you retire at night fix your mind on that person and *will* that during the night your subjective mind shall communicate with his and influence him in favor of the deal you are desirous of making, for instance, you may suggest that he will call at your office, or that when approached on the subject he will look favorably upon it. Now when you awake next morning you will be wholly unconscious of having been in communication with the person you wished, and the one you have been working on will be ignorant of what you have done, but in the majority of cases you will see the effect you have had—results will follow your treatment that will remove any doubts you may have as to the efficiency of your treatment, and, though you may regard it as an absurd proposition on hearing it stated, you cannot but believe as asserted, that you can influence another when you are both asleep. Any sug-

gestion may be made, of course, friends can be made and kept in this way. If you wish the friendship, respect, or love of another, give them such a treatment for several nights and you will soon see the results. Now as to treating disease at a distance when the patient is not asleep, is passive and has a knowledge of the fact that another subjective mind is treating him; I call this home treatment.

It follows as a natural conclusion that if healthful impressions can be made on a person while he is asleep and unconscious of your efforts to aid him that, when a patient is assisting you, is in a passive state of mind for the purpose of receiving and accepting suggestions of health, specified suggestions, made by one who knows what disease is troubling the patient and is using all the powers of his subjective mind to relieve and benefit; that the effect must be greater. This is giving home treatment. In treating patients this way the disease is known. The patient, according to directions sent him, in a receptive frame of mind, is passive and desirous of getting relief; assisting in every way to carry out the suggestions given him telepathically. The subjective mind knows no such thing as distance. It is as easy to telepath a thought one thousand miles as it is one foot. The natural means of communication between subjective minds is telepathy. Even when you make suggestions to a subject by speaking to him the *will* you use to back up the words spoken is the real effective part of the suggestion. Words are only an accessory to the will and can be dispensed with. So that, in treating disease by home treatment the whole law of suggestion is complied with and only the superfluous verbal sound is dispensed with. Results are often obtained by this home treatment that cannot be obtained when with a subject as there are no diverting

sights or sounds to distract the mind of a patient who is in his own house and is putting his mind in a passive receptive condition; while in a strange place with the psychologist present, giving verbal suggestions, the thoughts often wander and are led off from the suggestions by unusual sights and sounds. The efficiency of this method of treatment is evidenced by the thousands who have found health through it, many of whom have been utterly hopeless and despondent of ever being free from disease.

CORRECTION OF VICES.

Bad habits, the use of tobacco, whisky, morphine, etc., can be cured by suggestion to an extent almost incredible to those familiar with the usual failure of other means. Of course to get the full effect of the suggestion the patient must be in the psychic state. When in this state there must be a desire to quit on the part of the person being treated. When these two conditions are complied with, success is certain. Make your suggestions gradual if it is a bad case, a confirmed and long continued habit. For instance, if you were treating one in the habit of smoking twenty cigarettes per day, make your first suggestion that he will not want so many; say, "Tomorrow you will not want or smoke one-half as many," give several treatments. Always suggest that the desire will be less and finally that there will be no craving at all. Always insist that the person you are treating be earnest and sincere in the desire to stop the habit and always *back your suggestion by your will*. In this manner the habit may be cured. The cure of those addicted to the use of whisky, tobacco, or any drug is, from its very nature, mental, and suggestion is almost the only means for the relief of such cases.

BURIED ALIVE.

The time was when persons who worried over being buried alive were considered foolish; when it was regarded as absurd to even suspect that a person who had been pronounced dead by physicians might still live and be put in the grave before the spirit had left the body but, in the light of modern investigation and on account of the numerous facts which have been discovered, it is now considered by a large class of intelligent people as a very imminent danger. Many foreign countries have laws to prevent such an occurrence and the state of New York has legislated on the subject. There is absolutely no doubt but that many have been buried alive but how many, of course we shall never know. That there may be a complete suspension of animation is a fact not recognized by medical men generally. By complete suspension of animation, I mean all breathing and circulation of the blood is stopped. There is absolutely no test by which one in this state may be told from one who has recently died. It frequently occurs after a long illness, when the whole system is worn out and exhausted by the fight that has been going on against disease, that the patient apparently dies when as a matter of fact nature is simply exhausted and the functions of the body are suspended but death has not occurred. Now any one in the psychic state can by their own *will* restore the functions and relieve themselves when from any cause they go into this condition. Any one who keeps himself in the psychic state need never fear premature burial; it is within his own power to throw off the death-like appearance and to let it be known that he still lives. In all cases where one not understanding the laws of psychology or not in a psychic state apparently dies, attempts should be made to revive him by strong suggestions but if these do not

have the desired effect it is never safe to allow the undertaker to prepare the supposed dead body for burial until some signs of decomposition, however slight, show conclusively that all life has departed. Absolutely the only infalible and sure sign of death is some sign of decomposition in the body. Of course the slightest sign of this is proof positive but all other tests; the coldness, the appearance of the eyes, cessation of the heart's action, etc., may be deceptive. This matter is most certainly a serious one and the prevention of its occurrence is not the least of the benefits derived from having self-control.

CLAIRVOYANCE.

Clairvoyance means literally, clear-seeing, it is a name given to the alleged phenomenon of foreseeing events; of telling what will take place in the future. I will candidly admit that the hypothesis by which the other phenomena discussed are accounted for will not account for any human, being able to tell what will occur in the future but I have never been convinced that any one *has* foretold the future, only as they guessed it, or reasoned out the probable course of events from circumstances with which they were familiar. What I mean is that no one gets any knowledge in any way, other than by natural and well-known means, that is not known at the time by some other person. If a fact is known to any one it is possible for another person to know that fact but as to telling what events will occur in the future in the way called clairvoyance I have never been satisfied or convinced that there has ever been such a case.

WELTMERISM.

This is simply a name which a man teaching and practicing psychology to a certain extent has given to the branches of the science used by him. As he uses nothing new, has no new theories, nor makes any cures

but through psychological laws with which many other people are as familiar as he is, it seems rather presumptuous to give the science his own name and for that reason no one uses the name but Mr. Weltmer, although Weltmerism is a familiar term on account of extensive advertising.

RESISTING THE INFLUENCE OF OTHERS.

Controlling and influencing others is no more important than knowing how to resist the psychological suggestions that may be made to yourself by some one understanding or using in ignorance the law of psychology. The whole secret of throwing off the influence or suggestions of another is *auto-suggestion*, that is suggest to yourself, whenever dealing with another, "I will act on my own judgment in this matter." Place yourself in the attitude of listening to reason but that you will not act on impulse but on conclusions reached by your own objective mind after hearing the facts. In talking to a man when making a deal there is no reason to fear a psychological suggestion causing you to act if you will simply give yourself the suggestion at the outset that you will act solely on your own judgment and not on the suggestion or judgment of another. If you wish to act on the advice of another, act knowingly. The resistance of the influence is much easier practised than described. When you know of this law; when you understand its operation, you will instinctively refuse to act on a suggestion made to you. There is always in your mind the fixed idea that you will not act on suggestions which do not meet the approval of your reason it is only those not realizing the power of psychological suggestions that suffer from them. Their nature once understood, involuntarily—without giving any special or particular suggestion, that at that special time you will not act on them—causes the resistance

and they will have no effect. The mere knowledge of what might be done in this way will be sufficient to prevent its being done. You are then on your guard and know what to guard against, which is all that is necessary. You may, of course, act unwisely but it will be on account of mistakes of judgment. You may take the advice of another and the advice prove to be bad, but you will know when you act that you *are* acting on another's advice. What it does prevent is being "talked into a deal;" buying goods that you don't want or need, which every business man has done at times. It will allow your judgment to control your acts; your own reason to be the director. You won't make trades and regret that you did it as soon as you think it over. You will be master of yourself; without the knowledge of the nature and power of psychology you are, to a certain extent, the servant of those who do understand it.

Many persons who study and practice psychology to some extent never do fully realize its power. For instance they will believe a person can be cured when the operator is present and gives the suggestions verbally, but they are so hard of faith in regard to treating those at a distance, that they never attempt it—naturally they accomplish nothing along that line. They find out that they relieve temporary pain but are so doubtful as to the efficiency of suggestion in relieving tumors, or in healing ulcers, or curing a long-standing case of deafness that they will not try to help people suffering from these troubles. One of the hardest things to impress on a person, even after they see and realize some of the things that can be accomplished, is the immense field for the use of psychology.

I have tried and experimented with psychology in many ways and one thing which I have discovered is that I can make hair grow on baldheads. What I have

done myself can be done by any one who will do as I have. There is no special power in any one when it comes to the use of psychology. Any man who wishes to have more hair on his head and will follow the directions can have it.

Suggestion is, of course, the means by which this may be accomplished. Make your patient concentrate until he is in the psychic state. Then give him the suggestion, "Your hair will begin to grow from now on;" "In two weeks you will see that the hair has started to grow on your head," etc. Give repeated suggestions of this nature each time you treat your patient. You must be in earnest in the matter and so must the one you are treating. If you or your patient start into the treatment with the idea that you will prove it can't be done you will probably prove it, to your own satisfaction at least, but don't start with that idea. You must have faith, that is subjective faith at any rate. Make the patient suggest to himself, "My hair will begin to grow;" "I will have hair in the time stated," etc. This self-suggestion is what is meant by subjective faith. The patient must render all the assistance he can by making these auto-suggestions. In addition to this let him rub a little vaseline on his head every night and morning to soften the scalp. This is, of course, a material remedy but it assists the suggestions and is in itself a suggestion. It makes no difference if the patient has tried putting all kinds of stuff on his head. It is not that which will cause the hair to grow but it aids and strengthens the suggestions, and helps to give confidence and faith to the patient. Putting something on the head each night and morning brings to his mind the thoughts of his hair and his desire to have it grow. Treatment should be given once a day for several weeks —by treatment I mean you should be with the person

to be treated and after making him concentrate his mind a few minutes give him the suggestions in a positive firm tone that his hair is going to grow, *always back up what you say by your will*. It may take some time, three or four weeks, before you see that the hair has started to grow, but it will surely do so in time, and no one need have a bald head who will take the time and go to the trouble of following the simple directions given above.

INSANE PEOPLE.

That those who have self-control can never go insane is a self evident fact. Insane persons are those whose objective and subjective minds are incapable of any harmonious action. On account of some strain, shock or disease, the proper restraint and control which the objective mind should have over the subjective mind is not exercised. A very frequent kind of insanity is where on one subject or class of subjects the mind is perverted. These cases come from some impression having been made on the insane persons mind so strongly that it cannot be removed. Every one who is in the slightest danger of going insane on account of any nervous strain, shock or sorrow should gain self-control, which he or she can do, if they are not already insane, and when a psychic state is reached all danger is passed. The mind can be controlled and directed in other channels than the one which threatens to drive the sufferer insane and in that manner the mind strengthened and insanity averted. Our asylums are full of people to-day who have taken up ideas that have displaced all other thoughts or ideas from the mind and by not being in position or not knowing how to control their whole thoughts and actions. To the exclusion of other thoughts and actions. So they get their hobby and not knowing how to control it, they soon let it get

full control of them, and they are subject to be landed in a mad-house. When you see that you have something worrying or absorbing too much of your mind throw it off. Say, "I will not think about it again." Be positive and every time you think of it, give yourself this treatment, or if you are treating others you can soon clear it off their minds. Remember to always back up what you say with your will.

PSYCHOLOGY AND THE BIBLE.

In closing these instructions I wish to say a little in regard to its relation to religion. With no desire or intention of interfering with any one's creed or belief, much less to lay down any new one on my own responsibility, I simply wish to show how, to my mind, it proves and convinces one of the truth of the Bible.

Any reasonable, logical man, I believe, will be convinced after reading and verifying the facts I have told in these instructions of the truth of my hypothesis laid down at the start, to-wit:—that man is a dual being—that there is in him a consciousness or a subjective mind that is not material—that it is possible for this subjective mind to act independant of the body and without the aid of any of the five senses, in other words *he has a soul*. From the very nature of this soul; its separate consciousness and its immateriality, we are justified in saying *it is immortal*. There is no explanation for the origin of life that meets the ideas of logic natural to the finite mind except that of a God. If men have immortal souls it seems but logical to say that a God created them. Now it is true that all of a man's actions and doings as well as the very nature of his thoughts are stored in the subjective mind. That the memory of his soul is perfect. This being true is it not plain that the record carried from this life, by our subjective mind—the immortal part of man—the soul—

will make the future a heaven or a hell for us? Is anything more conducive to happiness, even on this earth than an easy conscience—the belief that we have done right; or does any feeling approach one's idea of hell nearer than remorse, regret for a bad act? Does not the theory of our objective; mortal minds, the part which comes in contact with the world; making impressions on our subjective and immortal minds carry out the doctrine of free will—that we determine our future by our lives on this earth. There is implanted in every man, it is a part of his subjective mind—an instinctive perception of right from wrong. We call it conscience. Every one knows what he should do—every one may do as he chooses. His soul carries the record, good or bad, according to the way he has chosen, with it at death; if wrong it gives pain—if right, happiness. We reach then these conclusions—*an Almighty God—Man's immortal soul*—a future determined by our acts in this life. Without giving all the reasoning by which the following conclusions were reached; but the logic of which will be plain to one interested in this phase of the science after a little thought, I will simply state that I believe Adam and Eve were the most perfect human beings ever created—that the patriarchs had almost perfect self-control and for that reason were free from sickness and attained their great age. That Christ in all his miracles in healing the sick conformed to psychological laws—not that he could not have healed otherwise, but he did conform to the law of psychology and he told his disciples to do the same. Christ came into the world in conformity to God's laws, and he never had to violate any of God's laws to do anything. He being all love and all knowledge knew all things. He came to save man from his lost state. Christ told the people all and much more than they could compre-

hend in those days. One thing he did was to impress upon them the power within themselves to do all things, if they had faith or would only believe they could. As your faith, so be it unto you. Christ told them if they had faith they could move mountains. This shows Christ put no limit on the human mind; man was made a free moral agent. All men that had faith would be saved, for if they had the faith they would conform to the laws of God, which was made from the beginning. God being all love, all knowledge made man in his own image, with all powers necessary to conform to his laws. These laws having been broken; sin, sickness and death came into the world. God being all love never made any one sick or unhappy. (When we violate or break his laws we pay the penalty.) If we conform to them we are well and happy, for God intended every man to have health and happiness. If we fail to enjoy them it is our fault for we have not the faith as Christ told us.)

Paul's teachings were in the line with psychology as I understand it—a carnal man and a spiritual man, etc. In a word a thorough understanding of psychology will convince one that the bible is the inspired word of God, and every word of it true.

In closing up these lessons I will say. Do not think after reading them over once, you are ready to accept a professorship in a college to teach psychology. This is a science and a study that you will improve in daily if you will start in to work on it. And there is no limit to the benefit it can be to you in every conceivable way if you will apply it, and heed its teachings. You have spent your life in learning what you now know. Anything worth knowing takes our thoughts and energy to carry to perfection, so to a beginner I will say, read these instructions carefully, then read over the book I send you. Get you some subject who you can

experiment on. Tell him you will not hurt him, put him in a passive state, get him quiet, make him look at some object for ten or fifteen minutes if he is not in a psychic state already, if he is you can go to work on him without delay. Another good way is to have him sit for five minutes and look and think of something. Then you sit down in front of him and tell him to look into your eyes; not to take his eyes off yours for five minutes, tell him his eyes will get heavy, he is getting sleepy, his eyes are beginning to close. Keep repeating to him until you see his eyes begin to get heavy. Let your eyes close, closer together like you tell him his are doing. What you tell him, say it in a positive, firm voice. Tell him positively that his eyes are getting heavy, you are getting sleepy, and be sure to back up what you say by your will, and keep your mind and will on it and keep repeating to him and yourself, you are getting sleepy, your eyes are closing; when you see them heavy put your hand on his head, tell him to close his eyes, and tell him that he can not open them. Keep trying this experiment until you succeed. You can work any one by so doing. If you fail on a dozen subjects do not get discouraged, for any one can do this after they start. You know that you have as much sense as other people, so say to yourself, I can and will succeed. After you handle the first one your confidence will be stronger and then you will know you can soon do all these lessons teach you to do. Remember it is all with you, and your first subject is harder than all the rest. It is simple, you have only to say, what you say, positive, and to back it up by your will, and with confidence in yourself. There is no limit to your power. Say to yourself. I will not stop trying until I succeed in doing all these lessons teach me.

