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# COURSE OF READING

COVERING THE

# PSYCHIC SCIENCE

By WILLIAM A. BARNES,

INSTRUCTOR IN PSYCHOLOGY, HYPNOTISM,  
AND PERSONAL MAGNETISM AS PRACTI-  
CALLY APPLIED TO MEDICINE, EDUCATION,  
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## PREFACE.

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DURING the past years, and continuing to the present hour, I have received numerous letters from all parts of the world asking if I sent out a Mail Course of instruction in the Psychic Science. To each and all of these my answer has invariably been that I did not, that such a course would, as a rule, prove eminently unsatisfactory to both pupil and myself, and that the only way in which one can acquire a thorough, practical, working knowledge of the science is through personal, private instruction. I still hold the same view of the matter.

This Course of Reading gives the student a clear, comprehensive, straightforward idea of the subject, yet nothing can possibly take the place of personal contact with the teacher and the actual practical demonstrations.

Those who purchase this Course of Reading and conclude to take a personal course of instruction will be credited with the amount paid for same.

In taking up this Course of Reading be very sure that you thoroughly understand the first chapter before beginning the succeeding one. Have confidence in yourself and give every suggested test and experiment a fair, impartial trial. Always keep in mind the fact that what one can do another can accomplish if he goes at it in the right spirit and has the necessary practice. "Where there is a will there is a way."

*505 Massachusetts Ave., Boston, Mass.*

AUTHOR.

*February 1, 1901.*

# CONTENTS.

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## CHAPTER I.

Absolute Mind, or God, the First Cause of All Effects . . . . . 6

## CHAPTER II.

Finite Mind Made in the Image of, and Continuing the Purposes of the Absolute Mind . . . . 11

## CHAPTER III.

Degrees of Susceptibility . . . . . 21

## CHAPTER IV.

Philosophy of Psychological Control . . . . . 25

## CHAPTER V.

Philosophy of Psychological Control (*continued*) . . . . . 28

## CHAPTER VI.

Art of Psychology . . . . . 31

## CHAPTER VII.

Art of Psychology (*continued*) . . . . . 35

## CHAPTER VIII.

The Art of Self Control . . . . . 39

## CHAPTER IX.

Psycho-Therapeutics . . . . . 44

## CHAPTER X.

Auto-Suggestion . . . . . 50

## CHAPTER XI.

Suggestion in Education . . . . . 56

## CHAPTER XII.

Telepathy and Clairvoyance . . . . . 58

## CHAPTER XIII.

Personal Magnetism . . . . . 64

## CHAPTER I.

### ABSOLUTE MIND, OR GOD, THE FIRST CAUSE OF ALL EFFECTS.

#### 1. *Originates all things.*

In the opening verses of Genesis we have the statement, that in the beginning the universal chaos of elements was subject to the action of an Intelligent Energy, working upon, in, and through it. "The Spirit of God moved [or was brooding] upon the face of the waters." The elements did not marshall themselves into masses for suns, planets, and stars, nor did they group themselves into chemical combinations. We can conceive of nothing in the elements themselves to accomplish this. A controlling Intelligence, exercising adequate power, alone could do it.

Force working with mathematical precision as gravitation, or chemical affinity, we can not conceive of doing its marvelous work as blind, impersonal energy. As the arrangement of matter comes from intelligence, so power is but the expression of a mind in action by will, carrying out its planning and purpose.

Vegetable life did not begin with a fortuitous combination of atoms under favorable circumstances. But mind endowed the germ to lay hold on appropriate elements, and build up a body to correspond to the idea in the germ, whether a fungus or an oak. Or instead of saying mind endowed, it may be better to say, Infinite Mind thus continuously works, building from germ to tree, through the course of Nature, from the lowest form of vegetable life to the most complex growth of the vegetable kingdom. What we call life in Nature is but the Absolute Mind, God, at work, whether fashioning a lichen, building a cedar of Lebanon, or unfolding an orchid or chrysanthemum.

Animal life we cannot find in the primary elements of matter, nor in the forces of Nature, whether cosmical or chemical. Nor is it found in vegetable growth: but conscious being could only come from the pre-existing Conscious Mind of the uncreated Being. And this August Weaver has been busy at His loom of Life through countless ages, weaving the marvelous fabric from the trilobite to the highest expression of animate, conscious being in man.

The Finite Mind, with its power of reason, to observe, to compare, to judge, to draw conclusions, and thus wield the scepter of power over lower forms of life, as well as matter ; and also thus holding the divining-rod to fathom the mysteries of nature,—this Finite Mind could not come out of earth or sky, but has its adequate origin in the Absolute Mind,—man is the Child of God. That the descendants of the cave-dweller can become the gowned university man, philanthropist, or bless his race with his discoveries and inventions, is due to the indwelling of the Spirit of the Absolute Mind, inspiring and guiding man in his march of progress. Nothing can come out of nothing. The ambitious flight of the finite mind could come only from Him who “brooded all things out of chaos,” and gave man’s mind both wing and daring for present and future heights attained in discovery and invention.

2. *All things upheld by mind.*

Suns do not continue to burn or stars shine, planets and earth in their revolution do not keep from bursting, and keep in their course ; tides do not ebb and flow, and rivers run ; oxygen and hydrogen do not hold together as water, by anything inherent. He who originated all things, is now “upholding all things by the word of His power.” The Supreme Intelligence that first formed is now holding in continuance the result of His creative activity. He has not stopped at any time. Creation is not finished, but the Absolute is continuously carrying forward His works to higher forms. The Living One dwells in His works to uphold nature in its present form, and carry it forward. If the present and active indwelling of the Divine Mind were withdrawn, all things would tend to chaos.

3. *Mind directs all things in their movements.*

The universe does not ramble along at its own sweet will. It is rigidly controlled by law. Law is not an entity in itself. The uniform method of procedure on the part of the Supreme Intelligence, guiding and controlling all things, is what we call Law. There is no blind Fate compelling the order of events. Neither has the Great Maker of the universal clockwork of creation wound up His mechanism and left it to run down, He having withdrawn His attention from it. As the soul of man animates his body and directs its movements, according to the pleasure of the mind, so the Mind of the Creator is present, animates, upholds, and continually directs the course of events. It is not the impulse of a hand and arm given to a ball sent spinning down a bowling alley, but the firm hand on

the lines of a racing horse where the guiding will is continually exerted and heeded. This does not paralyze the will of the finite mind, for the Infinite Mind makes provision for such freedom of action.

4. *Makes all things work to a common end.*

The presence and superintendence of the Supreme Mind is not only manifested in all nature working harmoniously together, like a team of horses, obeying the lines of a driver ; but it—all nature—works together to one high end, outside of the system of things, and this end is in the Mind of the Supreme Being. The watchmaker makes a watch, not for itself, but to keep time. The object is outside of the watch. The construction of the watch shows intelligence ; but a higher degree of intelligence is shown in the *object* of making the watch. As a timekeeper it fits into nature's time-keeping of sun, etc., and fits into man's large plans of intricate life. All nature is under control of Mind for one great end in view.

5. *The purpose of the Absolute Mind is the highest good of His creatures made in His image.*

Mind shows itself at its highest, not merely in knowing objective facts, or being self-conscious, that is, distinguishing self from other objects, but in the exercise of a free will according to a standard. This is the expression of character. The course of events in the universe of things makes for righteousness. Conduct is the exercise of intelligence by will according to a moral law. Mind is not only intelligent but moral, or, it has intelligence with reference to the quality of conduct. The purpose of the Supreme Mind is to secure on the part of the Finite Mind, by personal choice, obedience to the perfect Will of the Infinite. This righteousness of conduct is the highest good of the Finite Mind.

6. *Highest Good of creation, happiness in right doing.*

Some would say that happiness, not holiness, is the highest good. But where the Absolute Mind makes all work for righteousness, there can be happiness only as the result of right doing. Happiness, however, will be the final result of the ruling of the Supreme, Absolute Mind. We could not guess that this would be the result, if Mind were the product of matter and force.

7. *Motive of the Absolute Mind.*

The motive, or the moving cause originally in the purpose of the Uncreated Being, was Beneficence or Love. There was the desire to display self as good for the good of being

made to be able to appreciate, and respond to, the social feeling. "God is love." Love is social, imparting self, seeking the highest good of the object loved, and seeking an answering love.

8. *Thus the phenomenal Universe has its origin and end in Mind.*

The great drama of human history has been designed to manifest the Absolute Mind in its most glorious phase of benevolence. The universe exists for Love,—the love of God going out to bless, by imparting Himself, that His creatures, made in His image, may share His felicity. Love is not a secretion of a physical organ, but is the inspiring power of the Supreme Intelligence, and moves the world. What we aim to enforce is, that Mind in its highest manifestations cannot be conceived as being a product of something lower than itself, but is itself the creating, organizing, and directing force in the universe. Nothing can originate nothing. There must be a sufficient cause for what exists. This we find only in an Intelligence that is adequate in knowledge, power, and goodness, as revealed in a supreme love. This love overhangs mankind now, like clouds whose rainfall makes the earth fruitful.

The best we see in man now is the fruitage in human life of the Divine character. The circle of origin and end is complete in the Supreme Being. He is the Absolute Mind, independent of all other existences for His being, and He is Intelligence, Will, and Love.

For reference, see Cousin's "History of Philosophy," Ueberweg's "History of Philosophy," Bishop Hurst's "History of Rationalism."



## CHAPTER II.

FINITE MIND MADE IN THE IMAGE OF, AND CONTINUING THE PURPOSES OF THE ABSOLUTE MIND.

### 1. *Environment not determining mind.*

Much has been made of environment, as though the Finite Mind's surroundings accounted for all its development and character. Environment does something, in calling out the activity of mind in certain directions rather than others. But mind being called into activity makes and shapes its surroundings, in the progress of civilization. This truth makes progress for man possible, and distinguishes him from the animal. The Finite Mind is made in the image of the Absolute Mind, in its power to plan, make, shape, direct, control, aim for a supreme end in view, and have all animated with benevolence and love,—the desire to do good for beings beyond self. When we consider earth and man,—man as a part of nature, we see that physical conditions had some influence on him as an animal. Climatic conditions no doubt had something to do with his physical make-up. But mental progress, as shown in the march of civilization, does not seem to have consulted very much either thermometer or barometer. It is not claimed in this statement that mind ignored necessary conditions, and thrived equally well at whatever altitude or latitude. But it is claimed that *mind* determined the great civilizations of the world's history, and not physical surroundings. The Nile and the Euphrates had its triumphs of early civilization. The bleakness of the Baltic, and the stern New England coast of Massachusetts Bay, have been the scenes of progress. African suns did not wilt the genius of Augustine of Hippo; Russia did not freeze out the burning heart of Tolstoi; and our rigorous New England winters made only a favorable if hardy condition to evoke the best from the Puritans and Pilgrims, and made them the pioneers of the newest and best civilization of this day. Obstacles seemed to be only fulcrums on which the lever of the mind acted, rather than hindrances to its achievements. If man were merely the sport of material conditions, we would see him as a department of the animal kingdom, with slight modifications, impressed by varying latitude and longitude. But with the supremacy and activity of his mind he has been following in the wake of the Infinite Mind, and wherever he has been at his best he has left the earth covered with the monuments of his achievements. The banks of the great rivers are lined with witnesses to the reality of mind over matter.

Let us follow more in detail how the finite mind is patterned after the Infinite Mind.

2. *Finite Mind, not creating but reshaping.*

The Infinite Mind did not finish His intended work, but left much to be done through the instrumentality of the finite mind of man. We may truly say that God did not finish His creation, but gave the raw material in many ways to man to continue the work. Hereby the mind of man was to be developed. Cultivation improves the variety and beauty of the flowers. Wild grasses are transformed into cereals for bread of man. Leaves pinned together with thorns were the first attempts to turn raw material into clothing. It was the creative impulse, not creating new matter, but taking the old and putting it into new form for use, and this continuation of the creative power has gone on till we see the intricate looms of to-day with their wonderful productions. Animals, limited in their building by instinct, so that there has been no progress, build no better to-day than ten thousand years ago. Man began, perhaps, with a rude stone hut, and has continued his constructive work to the dome of St. Peter's in Rome, or St. Paul's in London. The lower creature depends upon his own anatomy for locomotion. The mind of man took the existing material of nature, and first, perchance, shaped a yoke and then a cart, and made the tamed and subdued quadruped drag him along. From this he has pushed his inventions onward, till now the express train carries its hundreds at a possible speed of one hundred miles per hour. We find footprints of beasts and birds made in the soft mud before it hardened into rock, many thousand years ago. But nowhere do we find that beast or bird made a record to be transmitted to other beast or bird at a distance of space or time. Finite mind with rude tools carved records on rocks, or pressed them on clay tablets, or stained them on bark of trees, or with primitive pen wrote them on the skins of animals; and this with the intelligent purpose of making the recorded thought known to kindred minds distant in time or space. This intelligence, following the imparted genius of its maker or creator, has created in its way by a series of inventions, or putting the old into new form, until now we have the typewriter, the linotype machine for casting and setting type combined, and the perfecting press, making duplicate copies ready for the readers' hands by the hundred thousand for a morning edition. The scream of the eagle or the roar of the lion is heard as far as lung or tongue can shake the air into vibration that ear can hear. But mind with creative skill sends voice a thousand miles, and hurls thought around the globe with the telegraph.

The creative power is shown in art. Landscape gardening combines the best effects in nature for higher forms of beauty. The sculptor takes the most perfect in human form and combines it with an ideal of more beautiful form to express a thought or feeling. The poet takes the cruder thoughts of his fellows, or his own fancies, and by the magic touch of his imagination shapes new thoughts of beauty, set in the gems of his beautiful language.

We can only give a few illustrations to show how the finite mind has been pursuing the path of the Infinite in His creative power. To exhaust the subject of man's achievements in creating out of the raw material of nature, would be to reproduce largely all of human history from its infancy to the present state of civilization.

We are impressed with the early achievements of the human mind in the celebrated wonders of the world, some of which remain wonders still. The pyramid of Gizeh with a height of 461 feet and a base of 746 feet square,—the wonder is still how the massive stones were put in place. The colossal statue of Rhodes, striding the entrance to the harbor, stands with a measurement of 105 feet in height. Notwithstanding the marvels of the searchlight of to-day, we still wonder at the Pharos of Alexandria, 550 feet high, casting its light out upon the Mediterranean Sea nearly twenty-two hundred years ago. We still wonder at the Temple of Jupiter Belus with its altitude of 650 feet, and base of one-fourth of a mile. The Coliseum of Rome, though nearly two millenniums have passed since its 100,000 spectators crowded its seats, still casts its spell of awe over us.

But we are most reminded of the creative power of the finite mind in its efforts to carry out its destiny of carrying on the divine purpose, when we take the long stretches of time, of history, and see what has been accomplished, not only for wonder, but for use. Man early strove to increase his harvest of seeds by digging the earth with a sharpened stick, and with his hand plucked the ripened grain. Now he has the steam plow that turns a score of furrows at once, and his perfecting reaper that cuts, threshes, and sacks at once. With a stone hammer he must hammer down the rock. Now his dynamite rivals the lightning and the thunder. Man began like the otter. He had to swim to ferry a stream. But soon he floated on a log, then hollowed it for a boat, and the *Wilhelm der Grosse* has now become a commonplace, though it carries a townful of passengers, affording all the luxuries of a floating palace, and makes its journey of three thousand miles in six days, or thereabout, less rather than more. Man defended himself against his foe, beast or man, with the club

or sling. Soon he made the ballista to hurl the rock against his enemy. Now he carries his magazine gun, or fires his cannon that throws a ton missile a dozen of miles, from his armored warship that cost millions and years to build. This complexity of weapons, defensive and offensive, was ore in the earth, or growing timber, until mind put it in new shapes and to new purposes. The dominating genius of mind in bending material things to its uses is seen in the tunnelling of mountains, where a level highway for miles takes now the place of inaccessible heights. Chasms are spanned with a cobweb network of iron and steel, hundreds of feet in length, that carries hundreds, yea thousands, of tons of rolling stock, passengers, and freight traffic. The Niagara suspension bridge, and like structures, show that mind is master over matter. Difficulties are but opportunities for the invisible and imponderable something we call mind, to show its existence and its ruling and shaping power.

The cities and their structures, with their varied industries, and governments, with the civilizations they represent, are but aggregations of the creative or originating skill of man.

Instruments of precision display the keen edge or penetration of mind. Especially may be mentioned the invention of glass, with its shaping into lenses. By the invention of convex and concave spherical surfaces, and the discovery of the law of refraction, the bounds of knowledge have been immeasurably extended. The microscope has opened the universe of the small to the eye, so that this field of vision seems but little less wonderful than the stellar field overhead. The telescope has revealed the untold millions of worlds of light, until the mind is dazed with the attempt at computation, or apprehension of the vastness of creation. What seemed to the naked eye but a few thousand specks of light at the most have become to the searching mind of man worlds of light with a magnitude, in many cases, thousands of times larger than the globe, the home of the observing and prying mind. The lens of the camera, together with the sensitive plate, in connection with the microscope and telescope, made a record of these marvels of vision for study at leisure.

### 3. *Finite Mind discovering laws.*

The dignity of mind is displayed in the power given it to think after the Supreme Mind. We think God's thought when we discover the laws of nature, or contemplate them when discovered. Here we continually walk by faith and not by sight. We believe what the eye cannot see, but what the mind has conquered as knowledge. It may be an induction by the thinking power, from long and painstaking work of the eye. The great induc-

tions which glorify man as a thinking being attest his independence of matter for thought. Matter did not beget the thought. The finite mind discovered in matter what the Infinite Mind had written there. Chemical affinity, and the laws determining the combinations of the various formulæ or the proportions of the simple elements entering into the compounds, make a world of thought in themselves. The very knowledge of the chemical elements themselves, to say nothing of their combinations, is a worthy prize of the restless, discovering mind. The discovery by Newton of the law of gravitation, whereby we follow worlds in their vast careers around racecourses hundreds of millions of miles in diameter, would be astounding but for the fact that it has been our possession from childhood. It took mind many thousands of years to contradict the eye and place the sun in the centre of our solar system; but the Copernican system of our sun and planetary family is one of the many great triumphs of mind.

4. *Mind combining discovery and invention.*

Finite mind makes its discoveries and inventions useful by bringing them into relation with each other. Often they form one embodiment. The discovery of the laws of electricity, and the dynamo and motor invented, we see serving man, and transforming modern industry. This is illustrated in the electric light, the telegraph, the telephone, the X-ray machine, as well as the still more recent wonders of the wireless telegraphy.

The discovery of the expansive power of steam, and the invention of the steam-engine, applying this power and making the giant the servant of man, a pigmy in a physical comparison,—this in the railroads of the country has transformed the Great American Desert into a populous region, and into a granary of the nation, yes, many nations. The Indian pitched his wigwam where he chose, and his squaw pounded his corn. But the water-wheel for mill and factory necessarily clustered population in the factory towns and cities, where the water power was. But man's discovery of the laws of electricity, and the invention of dynamo and motor, tends to scatter population. Niagara Falls has not a great horde of people clustered about an immense water-wheel; but the dynamos that transform the mighty cataract into electric current send the energy far and wide to cities and towns and hamlets. A man can have his small factory in the most hygienic conditions in the country. Electricity will be his power for machinery, and the trolley-car his horse and vehicle. Thus the exhaustless forces of nature become the slave of the triumphant mind.

5. *Finite Mind, like the Infinite Mind, making its conquests work to a common end.*

The great organizing power of the mind shows still more fully how man is patterned after the Divine Original. Each soldier is "fearfully and wonderfully made." But the grouping into companies, regiments, brigades, and on into armies, and these moved as figures on a chess-board, move us to wonder at the strategist's genius, whether a Napoleon or a Grant. In commerce we see the grouping of many factories in one body as a trust. The representative of the toil of millions of men, and their products, is organized into the banking system. The distribution of the productions of field and manufactory, for the good of the population, is accomplished by the system of transportation, where many railroad and steamboat lines work intelligently with reference to each other. The complex network of governmental machinery, with its departments for legislation, courts of interpretation of law, and the executive armed with authority,—this complexity is not shaped by matter and force. Much of the mental activity in this direction may be evoked by material conditions, but not created by such conditions. When we consider the Commonwealth, we have the aggregate of human industry, discovery, and invention organized for the common weal. The one end is the public welfare, as one great organism. In government man does not merely act upon matter and force, but mind directs and controls mind. Either the force of the individual genius dominates over the mass, as a Lawgiver like Lycurgus, or as a Czar of Russia, or as the aggregate wisdom of Parliament or Congress.

Among the chemical elements one atom of carbon is as good as another. One tiger may be nearly as good as another tiger in pitched battle. But in the realm of mind, one by the force of its genius may lead a million, or many millions. This is not necessarily by compulsion, but by a superiority which is readily recognized in a Cæsar, a Luther, or Shakespeare. In this way mind, without "wading through slaughter," comes to its throne, and civilization accomplishes its greatest achievements in progress and intelligence.

6. *Finite Mind, its best work, altruistic.*

The Finite Mind follows most truly in the wake of its maker, not in invention or discovery, but in the expression of character. Intelligence moved with a righteous purpose, energized by the altruistic spirit, is most like its Divine Original. Intelligent purpose sweetened with love has a power to transform and uplift that goes beyond chemical affinity and gravitation. It is like the gentle sunbeams that hurt not the sensitive eye, and yet have

a power larger than thunderbolt or hurricane. It turns night into day, and winter into fruitful, fragrant summer. Mind, with its triumvirate of Faith, Hope, and Love, strikes the chains from millions of slaves, in the person of Lincoln. In Howard, it opens loathsome prison doors to sun and air. It carries food to starving Irish and the famishing throngs of India. It takes the knowledge of the best life of time and eternity to the centre of the Dark Continent. The loving, purposeful mind toils with the rude and uncouth, only rude and uncouth for lack of knowledge and training, and teaches and woos along the royal road of upward progress until the lowest are fitted to sit on the throne of reason and goodness.

A grand illustration of the power of mind, moved with a beneficent purpose, was that of the people of this country, through government, going to the help of the oppressed and starved Cubans. The foremost government of the day in reference to intelligence, wealth, power, and mechanical appliances, used its great organism to help a much outraged people. Self-interest did not entice this government, but the rushing tide of a great pity carried them forward. Here all that was compacted together into the highest type of civilization, not merely material, but intellectual and moral, was the channel through which pity and kindness poured themselves. The material things of cannon, warship, and hosts of men in action made a magnificent spectacle. But the more glorious matter for contemplation was the spirit of the nation expressing itself in this way. It was mind going to conquest. In this the object was to relieve from brutal tyranny and actual starvation. It was negative rather than positive.

Mind and its power not only over material things, but over social conditions, will be seen where Love with its great army of workers has gone forth to bring the lowest to its own place of honor and happiness. This is illustrated on a large scale, embracing many lands and many grades of civilization, or the lack of it, down to savagery. In the result of mission work among the most degraded tribes, we can see how a superior mind inspired by benevolence can quicken another mind that may seem to be but little above the brute; and the lower, working under this spell, rapidly progresses toward the attainment of the higher intelligence. We must not overlook the co-operating activity of the Infinite Mind wherever there is an upward effort, or an effort to uplift.

As a result there is the creation of a new type of character that could not have been predicted. It does not come out of the soil of environment, but is kindled like a flame

springing up from the concentrated rays of the sun. Africaner, the South African savage and outlaw, was thus influenced by the Divine Mind working through the Finite of the missionary, Doctor Moffat. As the result "during an illness of Doctor Moffat the once dreaded outlaw nursed him with all the tenderness of a woman." Again, the higher mind displays its power in creating among the degraded a new public opinion. With them public opinion is as stereotyped as with the civilized peoples. But the stronger modifies the less mature or less trained until public opinion reflects the light of civilized life. Education is a sphere where mind is recognized as educating the mental powers. This, however, is most markedly apparent in the lands of mission work. The philanthropic spirit that impels the benevolent mind to give the best of itself for the betterment of the most unpromising of the human race, imparts that same spirit of desire to impart. The torch that is lighted is ready to light another torch. The heart, though once that of a savage, when once fired by the passion of the Christ to impart self, becomes saintly in its loving service.

The elevated effects of Intelligence, animated by love, upon the rude minds of so-called heathen nations, is shown in a masterly way and at length by Doctor Dennis in his work, "Christian Missions and Social Progress." Khama, the converted South African chief, prohibited the drink traffic within his domain. This is one example out of many in many lands in temperance progress. The only hope for the millions of victims of the opium habit is in the influence of benevolent mind upon degraded and enslaved nature. In heathen society there is a passion for gambling. Converts do not gamble. There is being established a higher standard of personal purity. Deluded minds are freed from self-inflicted tortures. Suicide is a popular remedy for evils in heathen lands, but this disappears among the native Christians. Frugality and industry are cultivated. The personal virtues of truthfulness and honesty blossom where there has been no reliance upon character.

There are most beneficent results in family life. Woman is elevated from a slave to a wife. Polygamy and concubinage are overcome, as well as adultery and divorce. The unnatural child marriage and the miseries of widowhood are alleviated. Woman is brought out of her prison of enforced seclusion to the freedom of civilized life. The savage hut is transformed into a beautiful home, where there is family training. Children have a home as a nursery, instead of being sold as slaves. Infanticide is checked, and a babe has a right to life.



There are vast humanitarian results from mind giving the helping hand to mind, or mind becoming the channel of the Infinite Mind. The missionary Doctor Livingston was a pioneer in hastening the suppression of the slave traffic. Cannibalism and inhuman sports are abolished. Human sacrifices are arrested. The poison ordeal is banished. The torture and consequent helplessness of foot-binding among the Chinese is fought with success. Prison reforms are promoted, and brutal punishments are mitigated. The poor and dependent are humanely cared for. The scourge of vast famines is met with organized help. Modern medical science is introduced. Dispensaries, infirmaries, and hospitals are conducted. Leper asylums and colonies are founded. Orphan asylums are established. Shelter and protection are given to bereft children. There is awakened a desire for sanitary reform, and cleanliness accompanies godliness. Thus there are plague-proof Christians. The brutalities of war are mitigated by the still, small voice of Christian compassion. Abandoning the sick and wounded of their own, and mutilating the enemy was the common practice, but the "Army Comfort Society" in Japan displays a changed procedure. Instead of war, atrocity, cruelty, and bloodshed, a peaceable and law-abiding spirit is instilled. Warriors and marauders are won to peaceful pursuits. The delights of peaceable intercourse take the place of mutual destruction. Indian warriors are tamed, and there is an Indian paradise. Blood-feuds pass away in native Christian communities.

Perhaps no more remarkable narrative can be read of the transforming power of a loving mind at work for elevating other minds, than the stirring story of Dr. John G. Paton's work in the South Pacific on Tanna and Aniwa, islands of the New Hebrides. When he landed in 1858 he found naked cannibalism. Polygamy, infanticide, and the killing of aged parents prevailed. Widows were put to death to accompany their husbands. Every unmentionable vice was unblushingly practised. A leading native complained, when many were killed: "When so many children are being killed, why do they not send me one for food for me and my family. They are as tender and good as the young fowls." A chief was asked how some human bones came to be in a place where they were exhumed: "We don't eat the bones." The saintly missionary Paton has seen all this changed. He has lifted them to his height of character. These islands would put to blush some sections of our own country. They are more Christian than some parts of the United States. Says Doctor Paton, "Every person on Aniwa, without exception, became an avowed worshipper of Jehovah."

This is the power of mind over mind, put to its highest uses,—mental suggestion to help others to better things.

For further reading see Draper's "Intellectual Development of Europe," Guizot's "History of Civilization of Europe," Bowne's "Theory of Thought and Knowledge," Paulsen's "System of Ethics," Ladd's "Philosophy of Mind."

### CHAPTER III.

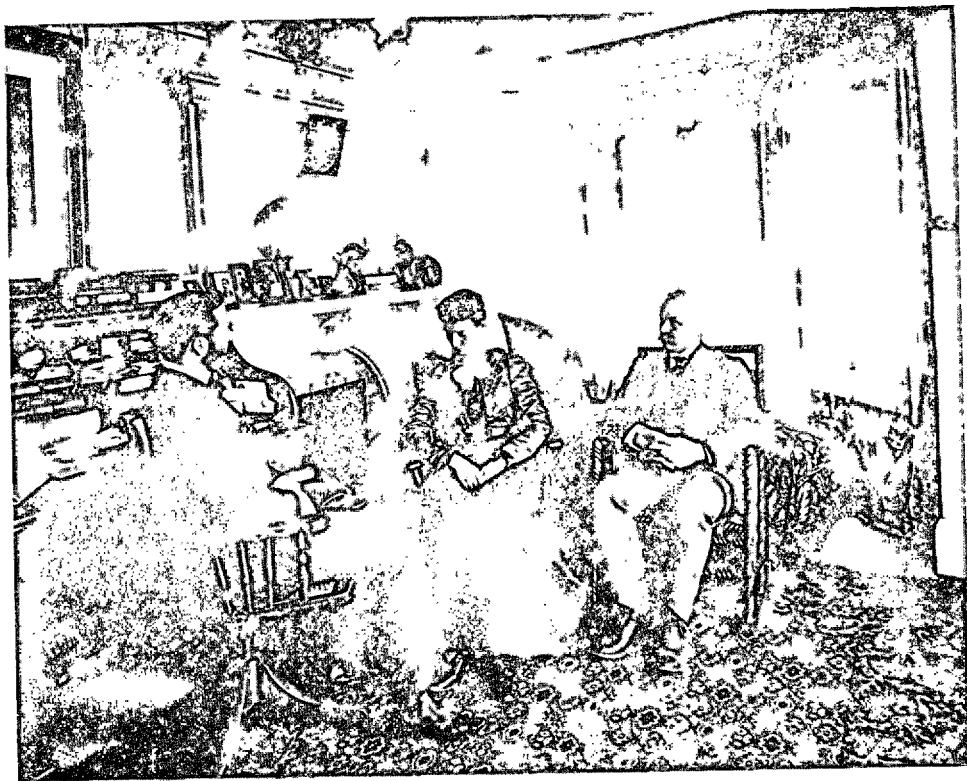
In the two preceding chapters we learned that the law underlying the control of mind has existed from the very foundation of the earth, holds good in this day and time, and will forever and forever continue to be the same powerful governing principle in man. We learned also, that this law was part and parcel of nature itself, established by God,—hence sacred, subtle, universal; one to which every human being is subject, consequently, one we should earnestly strive to clearly understand, that we may intelligently advance ourselves and others as a wise Creator evidently designed we should.

Had it not been the divine intention that men should understand this immutable law, He surely would not have given us minds with which to comprehend it. Since He has so endowed us, it is plainly our duty to avail ourselves of every good opportunity by which we may become thoroughly familiar with the nature of the human mind, and to conscientiously acquire the art of influencing, directing and developing it skilfully and scientifically for the highest good.

The principle underlying the control of mind is the same the wide world over, but the degree of susceptibility varies materially in individuals, classes and races, determined largely by the responsive, emotional nature, environment, and climatic conditions, lessening in proportion to the distance from the equator.

Plant and animal life native to extremely warm countries is, in the very nature of things, highly sensitive and responsive, while life indigenous to cold regions is of necessity cramped and slow of expression.

That the black race is so readily impressed by outside influences is doubtless due to the fact that they are children of the tropics, a highly emotional nature being their birth-right. An unusual sight in the heavens, as an eclipse, meteoric shower, a single shooting star, mirage, etc., strikes abject terror to their souls, and no amount of reasoning can dispel it. Superstitious to a marked degree, religious legends and exhortations frequently excite them into frenzied expressions of exalted delight, in which they wildly revel until, from sheer physical exhaustion they pass into a trance, or even cataleptic state. Charms,—rabbit's foot, snake rattles, and the like are most potent suggestions to their childlike, credulous



Sleep induced by suggestion without physical contact.

Sleep was induced in the lady subject in a few moments by simple suggestive remarks, without physical contact, or the use of revolving mirror, or other objects. It was impossible for her to keep awake.

minds, and are treasured tenderly in the fond belief that through possession of these supposedly mystic trinkets, some much desired object will be attained. To them the mysterious is always the most convincing argument possible. The same may be affirmed of a large percentage of the white population occupying the same geographical position, only to a somewhat less pronounced extent. Whites belonging to colder climates are not so responsive to various exciting influences, as history corroborates.

Mysticism appeals powerfully to the impressionable and superstitious of all races, and the pointed presentation of plain facts is bound to appreciably influence the well balanced, intelligent thinking people everywhere; consequently, we naturally conclude that mysticism and facts in themselves are the principle controlling factors of mankind. Incidental influences also are to be seriously considered. Environment, education, political and religious belief are the most telling and important of these. When two persons, entire strangers to each other, meet and find that their lives have been passed in similar environment, there immediately springs up a warmth of feeling and a strong mutual friendship. On the other hand, let two persons come together whose environments have been entirely different, this natural tie will be wanting. The same is true of those who have had like educational training, or hold the same religious and political beliefs, particularly so, if they are set in their views. To change the mind of such a person one must be most careful not to rudely run counter to long established convictions,—not to rub him the wrong way, so to speak; rather begin by presenting facts which he believes, going gradually and kindly from the well known to the unknown. It is always a wanton waste of time and energy to make use of arguments which do not appeal to one's common sense, and are entirely foreign to experience. You deservedly have your labor for your pains, for he is generally "of the same opinion still" at the end of your unwise method of procedure.

Individuals are not only susceptible to mysticism, facts, environment, etc., as before mentioned, but respond also to the personality of others,—general appearance, tone of voice, manner, and touch. The degree in which one responds depends upon the law of harmony, upon the susceptibility of the individual, and the harmonious vibrations he or she requires. No two natures are attuned to exactly the same pitch,—each instrument must be played upon according to its own peculiar mechanism. This truth is forcibly felt by many, and I sincerely regret to say, is wholly overlooked or ignored by the majority. Know

yourself and others, then conduct yourself accordingly, that justice may be done. Trouble often arises from a misunderstanding of others and deplorable inability on our part to impress upon them the true motive which prompts our actions.

We are the children of God, made in His image, and so inherit by divine right the highest, purest motive, coming directly from Him, the giver of every good and perfect gift. One should ever keep in mind that this God-given motive tendency is inherent in every living creature, and is entitled to the profoundest respect in all, and demands that we heed it in ourselves continually. The assiduous cultivation of this spirit will make us more like Christ, for He is the perfect embodiment of this great psychological principle.

Susceptibility in all races depends very much upon temperament, too. According to the old school division, the bilious temperament is the least susceptible, the sanguine more, and the nervous the most sensitive to various influences. The young are more susceptible than the old, as are dreamers of vivid dreams, also.

Persons possessing large, angular foreheads are, as a rule, very responsive, and so can be influenced to almost any extent by one versed in such lore,—the art of psychology.

When pressure is made upon any large nerve, as the radial or ulnar nerve, and the subject feels a thrill or slight sensation extending from the point of pressure to the brain, it is a very good indication that the party is readily susceptible to influence.

Those wishing to demonstrate the psychological principle to their own satisfaction, should select such persons first in beginning to experiment.

Never attempt to influence any one whom you believe to be a hard subject until you have had considerable experience with those more readily controlled. Never trifle with one whom you wish to impress, nor attempt to lodge an impression upon his mind that you would not care to have fixed upon your own mind.

To become expert in directing and controlling others for the highest good, essential qualities demanded are pureness of mind, sound intelligence, prompted by the highest motive, and sustained by the God-given spirit.

These qualities alone will help make the weak strong, the sick well, and change the bad to the good. Should you lack any one of these needful qualities, resolve to persistently cultivate them. Think of the pure and good, never of the evil. Have confidence in self and others, never doubting the wisdom and power of your Creator.

#### CHAPTER IV.

Man is made in the image of God, consequently, possesses all the attributes of his Maker. He has a body, soul, and mind, ever pervaded by the universal spirit of the all-wise Being, subject to established laws.

The body is a physical organization whose centre is the brain, the outside of which is the circumference of the physical body.

The soul is a psychic entity, the centre of which is the mind.

The mind is that part of the soul which receives and reproduces impressions. Here is the seat of feeling, willing, and desiring.

The universal spirit sustains body, soul, and mind in the same proportion that man complies with the governing laws of his being.

We are given a mind with which to choose ; consequently, our present and future happiness depends largely upon the intelligence of our choice, and upon the direction of our own individual wills. We are assuredly free moral agents, with well-nigh unlimited power to "choose the good and eschew the evil."

Choice presupposes knowledge ; knowledge, mind or soul ; mind or soul, body. These point to the universal spirit which sustains and pervades all things in accordance with the law that causes the finer to permeate the coarser.

It is of paramount importance to thoroughly understand the relation of mind and soul to the body and the universe, that we may not err in choice. A working knowledge of practical psychology will enable us to make fewer mistakes, and better fit us for a successful and useful life.

Bone, muscle, and nerves are the principal constituents of the physical body.

The immaterial, or psychic elements, the complement of the physical, compose the soul, or spiritual body.

The brain is the centre of the physical organization to which and from which the nervous system conveys all vibrations.

The mind is the centre of the psychic organization, the register and reproducer of all vibrations either of a material or psychic nature, the seat of thought.

While the nerve force controls the physical activities, the thought force controls the mental activities. The nerve force is to the physical body what the thought force is to the soul or spiritual body.

The soul, or spiritual body, would, in its nature, be as imperfect, inert and motionless, void of its thought or spirit force, as the body would be, void of its nerve force.

The constructive blending of these two forces into one is the vital force in man which mystically unites soul and body in one organization.

The thought force, or spirit of the soul, is the positive controlling force, and the nerve force, or spirit of the body, is the negative force.

The thought force differs from all other forces in that it is so subtle in its nature that the presence of an object produces a change in its form without perceptible contact.

As there is an inflexible law of gravitation in the realm of matter, so there is one which operates in the realm of the soul with the same unerring certainty.

Whatever produces, for the time being, the greatest change in the thought or spirit force, controls and directs the feelings and actions of human beings.

Man may approximate the perfection of the Creator, in that he may acquire will power of sufficient strength to enable him to produce, subjectively, changes in his own thought or spirit force, at pleasure, of as marked a character as those often produced upon him by circumstances in daily life. The thought or spirit force manifests a much greater variety of activities in the inner life of man than the nerve force does in the outer or physical life.

Just as a physical organization is necessary to outward or bodily manifestations, so is a psychological organization necessary to soul or spiritual manifestations. The one is organized from the material constituents of the world, the other from the immaterial or psychic elements.

Microscopical research has found that a single grain of sand placed upon the body will cover one hundred and fifty "scales" or epithelial cells; these being as plainly visible as are the scales of a fish to the naked eye. Each scale or cell covers a multitude of little mouths; these expand and contract, and thereby inspire and absorb the electricity of the atmosphere, which is converted into nerve force to supply the nerve waste.

It has been demonstrated that we absorb through the respiratory system a much larger amount of oxygen during the waking hours, and especially when mind and body are actively



engaged, than we do when they are in a state of rest or sleep ; so the inspiration or absorption as well as the consumption or dissipation of electricity are much greater during the active or waking hours. Accumulation of this electricity takes place most rapidly during resting hours, and particularly so while asleep. Drowsiness or a desire for sleep is a natural hunger for nerve supply. Nerve force is certainly a refined disposition of electricity, as bone and muscle are refined dispositions of the food we eat.

As the body would, in the nature of things, be imperfect, inert, and motionless without the nerve force, it is plain that it is a part of the body, and, in fact, its very vital force. This force set in motion by physical contact, or by will power, or by the inherent power of the mind itself, is the messenger to the soul that can bring from it intelligent response.

The Universe is full of motion, activity, and life, and as motion implies force there must be something in the Universe so subtle that its very nature is motion. Electricity, which is the most subtle element that we know of in the realm of matter, requires extraneous force to put it in motion. It stands poised, as it were, between things material and things immaterial, requiring but a touch when collected in quantity to start it ; but as this touch is necessary it points to a still more subtle force having the power of self-motion.

Thought changes its form and is set in motion simply by the presence of an object, without perceptible contact. It has the power of self-motion inherent in itself. The existence of this thought or spirit force in man indicates the existence of a source of sustaining nourishment for this force. Thus we have in that subtle force of life, God's omnipresent spirit, which, when the necessary conditions are complied with, is incorporated into the system of the soul, as electricity is incorporated into the nervous system.

This all-pervading spirit force permeates the universe and underlies and sustains all life, visible and invisible. It is the crowning perfection of all forces, the primordial source of all existence. All other forces are referable to and dependent upon it. Thus "God is all in all."

Barnes' "Psychology, Hypnotism, Personal Magnetism and Clairvoyance."

## CHAPTER V.

The thought or spirit force and the nerve force are the two active and vital forces in man. The thought force stimulates the faculties of the mind and soul, just as the nerve force does the various organs of the body. The one, the spirit and life of the soul, is the subjective cause, as its source, of all mental and moral manifestations; the other, or nerve force, is the spirit and life of the body, and the subjective cause, as its source, of all physical manifestations. The mystic blending of these two forces unites soul and body, and thus makes a complete man.

The psychic is the universal, omnipresent spirit, blending with the electrical, apparently as one being, more rarified and purer than all things else; in accordance with the law that causes the finer to permeate the coarser, it necessarily blends with and in some form pervades everything. This psychic spirit, blending as it does with electricity, becomes a constituent in some form of the food we eat, the water we drink, the air we breathe.

Through the process of digestion and assimilation like goes to like, and all of the elements taken in find their way to the proper place in the system. So, likewise, is the psychic spirit absorbed by, and builds up, the psychic system.

Animals in common with man eat, drink, breathe, and sleep; nature administers to them according to their being. In them the manifestation of the spirit force is called instinct; in man, reason.

In both it is derived from the same source,—the universal psychic spirit,—but as the soul of man has a larger number of faculties it necessarily absorbs more psychological life. The mind of man has faculties which enable him to abstract personal ideas, to consciously feel and comprehend his individual responsibility. He has hope, sublimity, veneration, and spirituality. These faculties, when in a state of positive activity, condition him for the influx of the psychic spirit in a higher sense than that which is received through the medium of the physical alone.

Animals, being deficient in these higher faculties of the soul, are not adapted to an equal influx of psychic spirit with man, and there are no special conditions imposed on them for its reception, for they could not comprehend them. There are conditions under which man becomes the recipient of this force, and they must be observed.

If the animal in man be kept in subjection, the higher activities of the soul will be quickened into positive activity, and will be the better fitted for the inspirational influx of the psychic spirit.

As water quenches the thirst and refreshes the body by passing into it, even so does the psychic spirit, by the act of doing good, enter the soul and impart to it the highest aspirations of manhood.

Doing evil just as certainly produces discordant relationship between the soul and its highest source of sustenance; and this condition subjugates the spiritual nature of man in proportion as it exists, and shuts him out from the highest source of soul nutriment.

It is possible for a man to so degrade himself by constant indulgence in evil that he may live almost entirely upon the animal plane of existence.

Just as a deteriorated condition of one or all of the solids of the body directly vitiates physical life, so does a deteriorated condition of the electrical and psychic spirit weaken the moral stamina, and it is followed in proportion as it exists by animal manifestations, or unhealthy manifestations of soul life.

In order that men may have healthy souls in healthy bodies they must understand their relations to things spiritual as clearly as they do to things material, and learn to obey all laws that govern their being.

Man has now all the faculties with which he was originally endowed, but they are more or less in a latent state, and, notwithstanding all the educational advantages of the present age, the most learned live and die with faculties undeveloped, and never have that practical use of them which the Creator intended.

All the indications are that man is not now in as harmonious relation to the two worlds of which he is a product as he was in the beginning, when his soul knew loftier aspirations, and his body was not subject to disease.

In order that he may again utilize the forces of his being and return to his original perfect condition, he must obey all the laws that govern those forces. This is eminently practical, and in full harmony with the teaching of Him who "spake as never man spake."

Every living entity involuntarily evolves characteristic emanations. Every human being evolves a physical emanation from the body and a spiritual or psychic emanation from the soul.

These may not be so plainly perceptible as that evolved by the rose, yet sufficiently so for the wild fowls and animals to take cognizance of even at a great distance. Every human being's emanations are characteristic of him, and are healthy and pure in proportion as the souls and bodies of the men are healthy and pure.

Abnormal and diseased conditions of the body cause it to give off emanations which are not only repulsive, but the direct cause of disease in others. A sinful condition of the soul causes it to evolve characteristic emanations which send out influence for evil. These emanations, though invisible, are proven by their effects, which are self-evident and veritable realities. As such they leave no doubt in the mind as to the personality of the organized being who unconsciously evolves them.

The psychic spirit fills all space as literally as the atmosphere fills the limited space of a room. This psychic spirit blends with the electrical, even as the electrical blends with the atmosphere. The psychic is the emanating cause of man's existence and the direct source of spiritual sustenance.

The force in man by which he moves his body about from place to place, and which is influenced and directed without physical contact, is evidence of the existence and presence of this psychic spirit.

The exalted feelings consequent upon the performance of deeds of charity and kindness through love are referable to the influx of this emanating spirit into the soul, and prove its existence.

This omnipresent psychic spirit is incorporated into the soul in the form of thought, whose changes are the source of all the pleasure or pain that man can possibly enjoy or endure, though the life and power of the soul are a cause and not an effect, in the sense claimed by some scientists.

Thought is the cause of man's mental activities, and only an effect as a manifestation of the universal spirit force which permeates all things. The thought force is so subtle that it cannot be confounded with anything that could have been imparted by physical nature, and is not subject to physical laws.

For further reading see Barnes' "Psychology, Hypnotism, Personal Magnetism, and Clairvoyance," Gordy's "New Psychology." ]

## CHAPTER VI.

### THE ART OF PSYCHOLOGY.

Now that we have an idea of the relation of mind to body, soul, and psychic spirit, we will proceed to the art of psychological control,—the complete control of one while in his wide-awake state, perfectly normal, in full possession of all his faculties.

If there are persons to be influenced, or controlled, there must of course be those who can control. Those who can control are those who can make positive, favorable impressions upon others. Those capable of making the most favorable impressions upon others are naturally the best practical psychologists.

These impressions are made mainly by voice, manner, and touch, though they may be made in any way that will appeal to either or any of the five physical senses of the subject. The voice should be confident and positive; the manner decided and straightforward; a touch may be given to any part of the physical system of the subject. An air of confidence, as fully conscious of the ability to do what you undertake, has an impressive effect, while a hesitating manner and doubtful tone of voice lessen the impression. Confidence will be the result of success, and cannot be feigned or assumed successfully.

Physical strength and size give no special advantage unless they add to the general impressiveness of the operator. The exercise of the will has little to do with conveying or lodging an impression in the mind of the subject unless it is in perfect concert with voice and manner as before mentioned.

The voice need not be loud or harsh in tone, nor the manner in the least degree rough, but cool, collected, and easy, and all should combine to give the impression of the master conscious of his power.

Most so-called psychologists have supposed (or at least have taught) that the power to control others is a gift, vouchsafed to very few persons; others have thought that subjects controlled by them had weak minds, or less will power than themselves; others, again, have classed their subjects as negative and themselves as positive.

These suppositions are all erroneous, and have no foundation either in fact or experience. It is not necessary that the operator should have more nerve force or will power than the subject, but only that he be intelligent enough to understand the true theory, and

forceful enough to impress the subject clearly and connectedly with the idea he wishes him to carry out. His influence upon the subject is impressional, and is simply a reproduction of the impressions made upon the thought force by circumstances in everyday life. If these did not control persons against their wills, it would be impossible for any operator to control subjects against their wills. After a person has acquired positive self-control, no one can influence or control his thought force against his will, because he possesses a greater power to control it himself.

All mental actions are referable to the thought force. One's actions will, therefore, correspond to the greatest influence exercised over his thoughts. This, then, is the law governing control of one mind by another.

A plus amount of thought force, directed circumstantially to mirthfulness, makes a man laugh, just as a plus amount of nerve force directed to the liver or stomach causes them to pour out their secretions more abundantly. Whenever a plus amount of thought force is directed to any one faculty of the mind the other faculties are more or less in a state of negative action. To illustrate: when a man is angry he does not laugh or reason; when he is deeply interested in some special subject he forgets that he is hungry.

The operator, taking advantage of this law, can by directing thought to any one faculty of the mind, produce action of the subject corresponding to the nature of that faculty, just as circumstantial influences do in every-day life.

Whatever one thinks he sees, feels, hears, smells, or tastes has the same effect upon the mind as had similar real experiences, and are simply a reproduction of previous impressions.

The reception of a telegram, though it be good news, knowledge of a horrible accident, the very sight of blood, or even an odor, the thought of swallowing a worm on a berry, or a "spider in the cup," or any unusual disturbance of the elements of nature, recalls similar realities and produces the original feeling.

For those wishing to test their own ability to impress an idea upon the mind of others, the following simple experiments are suggested:

Say to an individual or body of people that you believe that they have more or less concentration, and that those who are able to allow their mind to be wholly occupied with any one idea for the time being will not be able to do anything else at the same time. Now ask them to try this: grasp the left hand with the right, and make a sincere effort to

squeeze it tightly, concentrating their whole mind upon the effort; ask them to close their eyes firmly, but to be sure to keep undivided thought upon making pressure. Assure them that as long as their whole attention is concentrated upon making pressure, they will find their eyes fast; now tell them to release the pressure, and then they will be able to open them.

This experiment may be tried successfully upon one person, or upon any number—a large number—if one chooses.

In testing personal influence upon an audience, say of one thousand persons, one speaker might not be successful in influencing more than five or ten, while another may successfully influence from one hundred to five hundred. The percentage depends entirely upon the skill and art of the speaker. The same principle is involved in controlling an audience as in influencing an individual.

The best test possible of personal influence is one's success in controlling others. If you do not have the results that you think you should have, test yourself, learn your weak points, and correct them. Do not rely upon your own opinion of yourself. Personal influence may be tested, weighed, or estimated almost as accurately as physical strength may be ascertained. Physical strength is tested by means of physical bodies,—lifting weights, machines, etc. In like manner mental or psychic influence must be tested with psychic beings possessed of sound mind and intelligence. Wrestlers often compare their muscular strength with each other in contests. I have frequently seen two pupils studying psychology compare their mental strength or personal influence with each other.

There was a time when brute force ruled, now mental force controls.

Another equally good experiment is to quietly and quickly approach a person who is sitting, and impress him with the idea that you believe him to be fast in the chair, unable to get up against your influence to hold him there. Should he find himself unable to rise it is a good indication that you have lodged an impression sufficiently strong to keep him in his seat. If in a few moments he seems to counteract your influence by a little effort and succeed in getting up, it demonstrates that the impression lodged upon his mind was not sufficient to fully control him. Let the operator try again and again until he does succeed. Be sure each time that the mind is in a more receptive condition than at the previous effort, and that you make a more positive, favorable impression upon it.

Should you succeed in making the subject fast, or, in fact, influence him in any other way, when you wish to release him you must lodge a stronger impression of the opposite idea, that he will now be able to open his eyes, or get out of his chair. If your subject should become frightened, or entertain fear that you will injure him, or that you will not be able to release him, assure him that you understand your business, and will release him in a very few minutes. Keep perfectly cool yourself, and this will quiet him and arrest all fear. When the subject is over his excitement then tell him that you will now release him. Assure him that he will feel all the better for having been influenced, that he will sleep more soundly in consequence, and wake up in the morning more refreshed and better prepared for the usual day's work.

Fear, be it founded in reality or imagination, has a depressing effect upon both body and mind, and should be dispelled by the operator immediately on its manifestation.

An expert in the art of psychology can generally handle the most sensitive, apprehensive, imaginative persons in such a way as to preclude the possibility of the smallest fear on their part.

Talk sleep to any one comfortably ensconced in a seductively lazy easy-chair, or otherwise perfectly relaxed,—let your attitude and everything you do positively qualify this one idea, and it may surprise you how soon the party will fall quietly asleep. When you wish to wake them tell them that you will now arouse them, and that they will feel brighter and better for this period of absolute rest.

Any number of demonstrations of physical control, such as contracting and relaxing various muscles, or systems of muscles, may be tried with beneficial results to both subject and operator.

One should always be careful to keep the mind of the subject perfectly clear,—never in a muddled condition, and do not forget to positively remove the first impression entirely before attempting to lodge the second.

Know what idea you wish to convey to the subject, then convey it clearly, concisely, connectedly, and forcibly.

See Dod's "Electrical Psychology."



## CHAPTER VII.

### ART OF PSYCHOLOGY (*Continued*).

The previous chapter treated of muscular, or physical, control. This chapter will be devoted to sense control,—illusions, hallucinations, etc., a higher class of phenomena, requiring more practical experience on the part of the student to obtain successful results either in inducing or removing.

We learned that thought controlled the physical body; likewise, it has more or less influence over the senses, desires, emotions, and even over the soul. Sir William Hamilton says, "Mind is that which thinks, feels, wills, and desires." If this be true, and if the mind is that part of the soul which receives and reproduces impressions, it must be a most important factor in the development of the soul.

I know of no subject of more paramount importance, nor one that should be approached with more delicacy, perfect knowledge, and forethought, than the human mind. To trifle with it is little short of sacrilege, and the power to influence it should never be used for any purpose save the highest, for the good of the individual and the world at large.

Even the ordinary public stage exhibition has a deleterious effect upon the masses because it emphasizes the complete exhibitional power of one person over another, and, as a rule, fails utterly to bring out or even suggest its high, practical value as a moral, educational, and therapeutic agent. While it is necessary to experiment to some degree to get at the underlying principle, and to develop one in the art, yet this fact should be made perfectly plain to both subject and onlookers.

Let the reader bear in mind that all phenomena reproduced by a psychologist are constantly occurring in the lives of many in accordance with nature. Persons afflicted with disordered minds, illusions, hallucinations, etc., have always been with us, and will ever continue to be among the inhabitants of the earth. There is not the smallest doubt that the proportion so affected could be immeasurably reduced if the world at large had a working knowledge of practical psychology. This is one class of mental sufferers that can be greatly benefited and many permanently cured.

The following demonstrations are suggested to the student who wishes to try to induce this higher class of phenomena. These may be tried upon one who has been influenced previously, or upon any sensitive person who to his knowledge has never been psychologized by any one.

Engage the subject in pleasant conversation without any knowledge on his part that you are going to make an experiment. Learn his favorite perfume, then draw him out in such a way that he will talk of and dwell upon this pleasing odor. Watch the party closely, and when the mind is most fully occupied with the delightful fragrance of this favorite odor, present to him quickly a labeled bottle filled with odorless water, at the same time telling him that it has the most exquisite fragrance, and you would like to know if he has ever smelled anything more perfectly delightful.

This experiment, like all others, will depend very much upon the tact and skill of the operator. Should you not succeed the first time, try it again and again with others until you do succeed. A little child learns to walk by repeated attempts, so one young in the art of psychology must expect to improve through repeated trials.

We are so prone to attribute failure to the subject itself, complaining that the subject is very, very difficult, far from easy. If we sincerely desire to make rapid, satisfactory progress we cannot afford to do this. On the other hand, look to yourself for the fault. If you are so unfortunate as to make unfavorable impressions upon others, there is something wrong with yourself. If you cannot see it for yourself, ask some good friend to help you find out what it is so amiss with yourself. We do not see ourselves as others see us; if we could "it would from many a folly free us, and idle notion."

Have the subject close his eyes; ask him if he has ever seen a rabbit; talk to him briefly upon this subject, then tell him that you will show him a rabbit, the prettiest rabbit he has ever seen. Present a handkerchief to him, at the same time exclaiming, "Here is a rabbit; you may hold and pet it." It is not necessary, nor advisable, to leave him under this impression except for a few moments at a time. Tell him that it has now gone, at the same instant tap him lightly upon the shoulder or make a quick upward pass with your hands.

Another good demonstration to try upon one person or a number: Say that you are going to direct and control their thoughts against their wills. Give them to understand that

you are going to cause them to think of something funny, very funny, that you are perfectly sure that they will try their best not to, but the harder they try not to think of something funny, the more their minds will become concentrated and fixed upon the most thoroughly laughable incident they have ever experienced. Continue in this vein for two or three minutes, and it may surprise you when you see the number who succumb to your influence, and have a good, hearty laugh.

In the same way thought may be concentrated or directed upon any idea, causing corresponding action on the part of the subject. Hope, benevolence, spirituality, ideality, self-reliance, agreeableness, etc., may be appealed to and developed.

See Chapters II. and III. of "Psychology, Hypnotism, Personal Magnetism, and Clairvoyance," by Wm. A. Barnes, and Sidis' "Psychology of Suggestion."



Somnambulism induced in subject by soothing manipulations of pupil.

In this instance pupil stroked subject's brow while suggesting sleep. In this stage subject may receive post-hypnotic suggestions, obstinate cases treated successfully, and catalepsy induced by slight suggestions.

## CHAPTER VIII.

### SELF CONTROL.

*"He that overcometh self is greater than he who taketh armed cities."*

The art of controlling others is more readily mastered than the art of self-control. The mastery of self is the highest attainment that can possibly engage the attention of any human being.

One cannot have too thorough a knowledge of the laws of nature, the human body, mind, and soul.

One should ever remember that while exercise is the law of growth, yet an equal amount of rest is necessary for the highest development. These two should go hand in hand.

To acquire mastery of self note the following :

When pressure is made on any part of the body it produces consecutive atomic disturbances of the nerve fluid from the point of pressure to the brain. These disturbances reach the soul, and from it reactively manifest the source of feeling at the point pressed. Those who feel upon the pressure of their bodies by themselves or others nothing but the pressure are in a negative reactive condition, and cannot in that state positively utilize the higher virtues of the will.

Those who not only feel the pressure, but also the consecutive atomic disturbances of the nerve fluid, the feeling resembling an electric sensation in the passage to the brain, are in reactive harmony with the electric system of nature, and can by special culture of the will exercise positive self-control over the forces of their being. This was doubtless the normal condition of the nervous system in former primitive ages, which was a protection against disease and the cause of longevity in those times. This theory is sustained by the fact that there are persons now living whose nervous systems approximate this healthy reactive condition.

All who are in a state of harmony, who are vivified by the electric spirit of the universe, are never sick, nor even suffer from pain or disease.

There are, therefore, two vital reactive conditions of the nervous system, the positive and the negative, which may be known to the individual by the different effects produced when making pressure upon any part of the body. This positive reactive condition always

produces the electric sensation, the negative only the feeling of the pressure. There is always present with the positive condition a soft, flexible feeling of the skin, which is more or less absent with the negative. The positive condition is necessary to the exercise of the higher executive functions of the will.

When it is found that the nervous system is in a positive state, or approximating its full amount of nerve fluid or force, persons thus conditioned can increase their will power, so as to be able at will to produce positive changes in the thought force, resulting in either pleasure or pain, which changes will be as susceptible to consciousness as those produced by external objects or circumstances against the will.

In order to acquire this self-control observe carefully the following specific directions :

First : subjugate the power of the will by physical pressure, thus : Clasp the left hand with the right and place the right thumb in the palm of the left hand, press the palm with the thumb hard and continuously. Close your eyes, and possibly some of you will find that you cannot open them while the pressure is continued, but when you remove the pressure the eyes will open. The will has not yet the power to positively change and control the forces of the body by mental effort alone.

Now put your foot in motion, and make pressure in the palm of your hand as before, some will find that as long as the pressure is continuously made the foot will keep in motion despite your efforts to stop it. When you discontinue the pressure your foot will be again under the control of your will as it was before the experiment.

As your actions at the time correspond to the objective impressional influence made by the pressure, the experiment shows that the pressure changed and directed a greater amount of thought force than the will did.

In order to transfer this influence to the will, so that the will can subjugate it, and prevent it from positively directing the force of the soul, the sense of feeling must be brought into practical requisition.

To add the positive influence of the pressure to that of the will, place the finger upon the knee, make pressure hard enough to feel it, and will earnestly that the pressure made by the finger shall produce pain in the knee. Much as it will surprise you, the pain will be felt as naturally and really as pain produced from any cause, because the same abnormal changes are produced in the forces of the soul and body by the co-operation of the impressional

influence of the pressure objectively, and that of the will subjectively. In the first experiment where the pressure positively directed and changed say fifteen per cent of the thought force, and the will only about five per cent, it naturally followed, because of the gravitating laws of the soul which carry thought in the direction of the greater impressional influence, that the will could not at that time open the eyes or arrest the motion of the foot.

In the last experiment, where the will succeeded in producing pain, you may close your eyes and make pressure on the hand as before, but the pressure will not keep your eyes shut, because the will has gained control of the amount of influence produced by the pressure. Whereas before the will could only change and direct five per cent of the thought force, it can now positively change and direct twenty per cent. This twenty per cent will enable the person who acquires it to produce at will pleasant or unpleasant changes in his thought force, as perceptible as those produced by outside influence against his will.

Unless a man who has obtained this sovereignty over himself is subjected to an influence which will put into positive action more than twenty per cent of his vital force, he cannot be controlled in any sense by it, because of the counter-change he is able to produce by the power of his will. In order to perfect this acquired self-control so that it may become constitutional, or a part of the man's nature, it is necessary to practise it until he can at will produce pleasant or painful feelings in any part of the body. To will the sense of feeling away from the hand and restore it again, to induce nausea and cure it, in fact, almost any physical exercise of the body that may suggest itself, will be useful practice for making perfect and permanent the sovereignty of the will.

The practical exercise of this will power is a most perfect protection against physical pain. As said before, it is possible for a person whose body is in a positive reactive state. Such persons are comparatively few in number, but the condition may be acquired by those whose nervous systems are not naturally conditioned for immediate development.

The crude electricity of the atmosphere being the general source of nerve supply, in order to increase the nerve force or fluid, it is necessary to increase the nervo-vital inspiration of this electricity. This can be done in a special reactive sense by controlling thought. Place the thumb of the right hand upon the pulse at the wrist of the left, or upon any other part of the body preferred. Make pressure just hard enough to feel it, and make an honest and sincere effort to think of nothing but the feeling of pressure so produced. When you

endeavor to do this you will discern that excitement, or the inability to control thought, will consciously and constantly present to the mind things you have done or intend to do until your will, assisted by the pressure you are making, can force the mind from these exciting influences and confine thought without wavering to the desired channel.

Just in proportion as you get control over thought will the nerve fluid increase in amount and reactive stamina. This is because excitement of the mind attracts to the brain the subjective nerve-vital force, which would otherwise promote the inspiration of the crude electricity of the atmosphere by the surface, and thus increase the nerve force. An effort of fifteen minutes' duration once or twice each day will produce a very striking result.

Anyone who will make the effort to gain self-control with the same earnestness usually manifested in the effort to acquire wealth cannot fail sooner or later to place his nervous system in the reactive condition necessary to positively control his thought force.

The number of sittings necessary to accomplish this result will depend upon the condition of the nervous system and mind at the beginning. The sittings should be alone or with one friend, in an atmosphere free from dampness and comfortably warm. If but small effects are produced by many sittings do not be discouraged, as the object in view is of far more value than many objects that men toil for years to gain.

You can easily ascertain the progress you are making immediately after each effort or sitting in this way: press the back of the left hand with the thumb of the right, and if you feel nothing but the pressure, although you may have gained nerve fluid or force, you are not yet in condition to proceed to the direct culture of the will.

Some have persisted in these preliminary efforts many months before the sense of feeling could recognize the atomic disturbances of the nerve fluid further than the elbow, and although they could not yet exercise positive self-control, their health and strength have been greatly improved thereby.

After you have succeeded, however, in producing the positive electrical condition as evidenced by the atomic disturbances of the nerve fluid or force upon pressure, then follow the instructions given to those who are in the condition naturally, in order to make self-control permanent and constitutional.

After it has been acquired in this way it is necessary to continue the sitting daily until positive self-control is thoroughly established. After having once gained this power you



can easily tell whether the amount gained is departing, or has departed, by ascertaining the extent to which the atomic disturbance of the nerve fluid is perceptible to the sense of feeling on pressure.

It is always well to follow the teachings of nature, and as many persons in this condition naturally have never known any pain or sickness, this state of the nervous system if possible to acquire should be eagerly sought after by suffering humanity.

Having thus obtained the power to direct and control thought force at pleasure, all that is necessary to counteract any influence produced upon an individual is simply to will it to depart.

This God-like supremacy of the will is just as potent in the promotion of the intellectual and moral progress of the race as it is in preventing disease in the body.

It is indeed the most extraordinary dispositional gift of God to man. It is sympathetic of the restoration of the electrical and psychological systems of man. By the exercise of this will power he can direct his thought to the cultivation of his mind, and so obtain a rapid acquaintance with any department of science or art, acquiring as much knowledge in three months as he could without it in twelve.

Man must attain to this physical and psychological condition through his own faithful work. No one else can confer it upon him, but each must war with himself to obtain the power of self-control.

Every good deed performed in a spirit of love implies the activity of man's highest nature, and all such activity is rewarded by an influx of the spirit of God into the soul, just as every effort at self-control is rewarded by an influx of the spirit of matter into the body.

When the Christian minister and missionary shall be able practically to manifest the spirit of self-control, and add to it the other Christian graces, the greatest difficulty in the way of the conversion of others to the religion of Christ will have been overcome.

This power will contra-distinguish him from those to whom he may be sent, so that the most ignorant cannot fail to see in him a living example of the religion he teaches.

NOTE.—It may be well to remark in passing that the oft-recurring words "will" and "will power" are employed simply to express concentrated thought.

See "The King on His Throne," by Rev. Frank C. Haddock.

## CHAPTER IX.

### PSYCHO-THERAPEUTICS.

Theory of psycho-therapeutics. The brain is the organ of mind. Though the brain is to be considered as a unit, in the sense that it cognizes sensations as a whole, yet parts of the brain seem to be capable of independent action under certain conditions. Some psychologists divide the brain into two hemispheres corresponding to the two lobes of the greater brain, and claim that each part may act independently of the other. Others claim that we are unconscious of the deeper phases of mental activity,—that most of our thinking is carried on by a process of “unconscious cerebration.”

Spencer asserts that two kinds of nervous action go on in the brain, the one rational, volitional; the other automatic, reflex. And quite in accord with this is the later theory which divides the nerve centres of the brain into superior and inferior, and claims that each set of nerve centres evolves a consciousness possessing distinctive characteristics. Accepting this, we concede that man is possessed of a double consciousness,—one proceeding from the superior centres, which is rational and volitional; the other from the inferior centres, which is automatic and reflex. This secondary or reflex consciousness, in the acceptance of which there seems to be a practical consensus of opinion in the scientific world, has been denominated “subconscious” activity, or it may be called a form of “unconscious cerebration.”

Now, there is a mutual interaction of the nerve-cells of the brain constantly taking place, the effect of which is to modify the stimuli which the brain is constantly receiving. The crossing and recrossing in every direction of these stimuli greatly modify the primary impression or sensation. It may thus be increased or decreased in intensity or entirely changed in character.

But, if by accident or design a certain number of these brain cells are rendered temporarily inactive, this interaction cannot take place; hence the stimuli which are received by the remaining cells are much more vivid in their effects; and there results a class of psychic phenomena varying widely from that produced when there is no inhibition of any part and the brain acts as a whole.

Psycho-therapeutics falls naturally into two divisions: the action of one mind upon another by thought-transference or suggestion; and the action of the mind upon itself in auto-suggestion or self-healing.

Take the first. The action of one mind upon another is effected by suggested thought — the thought in the mind of the operator is transferred to the mind, or implanted in the mind, of the subject. This is done through the medium of the senses by means of suggestion. The aim of suggestion is to reach the deeper subconscious mental activity, hence the first purpose of the operator is to inhibit the action of a certain number of nerve centres (the superior centres, to be exact), and thus, through the breaking up of mutual interaction, produce a vivid and distinct impression upon the remaining centres (reflex or inferior). To do this, it is often necessary to secure the induced sleep, otherwise known as hypnosis.

The value of hypnosis, or treatment by suggestion, as a therapeutic agent is now almost universally acknowledged by scientific men. In all functional disorders it is the only absolute cure. Such may be alleviated by medical treatment, but suggestion alone eradicates the cause. Functional disorders become finally, through the repetition of the sensation, automatic, reflex, subconscious. They are cases of "dis-sociation or dis-aggregation of consciousness," according to Professor Sidis. Fear, imagination, "expectant attention" cause this dis-sociation to take place at the first symptom of the oft-recurring trouble. Or, to put it another way, the mutual interaction of the brain-cells is interfered with by painful stimuli. Suggestion, by making a vivid impression upon the reflex centres, overcomes and prevents this dis-sociation, and establishes a contrary tendency.

There is no longer any question in the minds of students of the subject that many remarkable cures have been effected by the suggestion treatment. A certain school of scientific investigators, it is true, has made the claim that the results of treatment by this method possess so little value as hardly to merit serious attention. But in view of the many cures which have been accomplished during the past decade, and the importance attached to hypnosis recently by scientific men of all schools, the unbiased student must conclude that in this, the third revival of the curative psychic principle, when all quackery and fraud have been eliminated, the kernel of truth is destined to survive, and, rightly used, to exert an untold influence for good.

Illustrations of cures by suggestion might be multiplied almost *ad libitum*. Perhaps, however, those furnished by James Braid, the Manchester surgeon, who half a century ago first discovered the true nature of this new, yet old, force may be best adduced as evidence.

Physicians in general have freely admitted the influence of the mind in all functional disorders, hence we read with interest of cases of impaired vision, hearing, rheumatism, paralysis, etc., permanently cured by Dr. Braid.

For instance, he gives the case of a lady forty-four years of age, who had been troubled with weak sight for twenty-two years. As a result of hypnotic treatment she soon became able to sew and to make up accounts without glasses. Her daughter, and also a gentleman similarly affected, were likewise cured. A more astonishing case was that of an aged lady whom he treated for deafness. Not only was the hearing helped, but the sight improved so much that the patient was able to discard glasses. Also is mentioned a case of strabismus, with sight dull. After a few treatments the patient was able to read ordinary type.

A pathetic case was that of a lady suffering from the result of rheumatic fever, which injured the left eye. There was an opacity over one-half of the cornea, all objects being seen through a dense haze. Being treated for rheumatism in the arm, she was relieved of all pain, and also found her sight greatly improved. Repeated experiments reduced the opacity and the sight was almost completely restored. Then are detailed some remarkable cures of deafness. For example, a young man of twenty-four, who was never considered to have the power of hearing, after being operated upon several times was able to hear a band of music in the adjoining street. The improvement was permanent.

John Wright, a congenital deaf mute, unable to hear a music-box or the tick of a watch unless pressed against his ear, after a treatment of eight minutes could hear the box when held a short distance away.

An illustration of restoration of the sense of smell is also given. This sense had been lost nine years, but in two treatments was completely restored.

Similarly loss of voice. A Miss Atkinson was suddenly bereft of the power of speech. Remedies of all kinds were resorted to without avail and she gradually grew weaker. Hypnotic treatment fully restored the voice.

Again, we are given a case of paralysis of the lower limbs, accompanied by imperfect speech and loss of memory, entirely overcome by suggestion. This man, forty-five years of age, had suffered greatly with pains in the head, and had for some time been quite unable to dress himself.

The case of a Miss Mellen, a sufferer from spinal complaint, is next given. This young lady suffered with pain in the ankles and a contraction of the knees which had rendered her unable to walk for nine months. After trying many remedies, liniments, leeches, etc., she determined to try the psychic cure. Three hypnotic treatments made it possible for her to walk without crutches to the next street; and after being treated for three weeks, she was able to discard her crutches and walk three miles unaided.

Doctor Braid records many cases of headaches, acute and chronic, which yielded readily to psychic treatment. One case, that of a lady who had suffered from childhood, never being entirely free from it, is notable. She was incapacitated for any exertion, and the sight of her right eye was impaired. One treatment greatly relieved her, so that she never suffered afterward except in slight degree.

Rheumatism readily yields to suggestion. In the case of Mrs. B., forty-eight years of age, the patient had been confined to bed for two months, could not turn over in bed nor bear the slightest touch. The legs, arms, neck, and head were exceedingly painful. In line with this is a case of seven years' standing, the patient a man of fifty-three years. He could sleep only by use of narcotics. On one occasion 400 grains of laudanum were given without relief. Fifteen minutes of hypnotic sleep greatly relieved him.

Epileptic patients are of course suggestible. For instance, a girl who had been liable to six or eight fits in twenty-four hours, after one treatment had none for five days, and was shortly quite well.

In line with rheumatic affections come muscular contractions. A girl of sixteen years was afflicted for six months with rigid contraction of muscles of left side of neck, so that it would have been impossible to insert a card between head and shoulder. As she was rapidly becoming malformed, her mother made every effort to overcome the trouble, but without success. Hearing of Doctor Braid and his treatment, she put the girl into his hands. Under hypnotic treatment the head was placed erect, which had seemed impos-

sible before, and after treatment the head remained in this position. The patient regained control over the muscles, and found to her delight that a nervous motion of the head to which she had been subject had disappeared.

Palpitation of the heart and valvular difficulty, curvature of the spine, difficulty in breathing, and many other afflictions were proven by Doctor Braid to be amenable to suggestion. His followers are rapidly increasing, and remarkable cures are daily added to the long list. As an evidence of the value of suggestion in surgery, the press of Chicago, Dec. 15, 1900, gives an instance :

A Mrs. F. M. Stewart lay for forty-two minutes in a hypnotic state on the operating table in a Chicago hospital. She was insensible to pain, but sensible to cold and heat, as she complained that the water was too hot, which proved to be true. After the operation she described her sensations. As she saw the knife cut into the flesh, she said there was a peculiar sensation, not unlike a tickling feeling. In sewing up the wound, she saw and felt the peculiar shaped needle pierce the flesh but felt no pain. The operation was abdominal, and entirely successful, no anæsthetic being used.

Two cases recently reported by a Boston paper (Dec. 18, 1900) also show to what purpose suggestion may be used as an anæsthetic :

John Kneeland of Medford, a sufferer from chronic lumbago, while in the hypnotic sleep suffered no pain while the nerves directly over the backbone were seared with a white-hot iron. The patient said, when restored to a normal condition, that he felt as if the doctor had passed his finger over his back.

The second case cited was the amputation of a finger, which was also accomplished painlessly, the patient remarking that "he didn't mind a little thing like that."

My own personal experience with similar cases has long since demonstrated to my mind the inestimable practical value of psycho-therapeutics.

Mind and body are so intimately and intricately related that they act and react upon each other. Let any portion of this wonderful organism get out of balance, and instantly there is a scramble on the part of the elements for readjustment to normal condition. Nature cures, and is not satisfied until the most perfect working order is re-established. Man has the power to make conditions favorable to health or otherwise, depending much upon his own judgment. The conditions upon which nature cures are many and varied.

Some cases require the aid of the surgeon's knife, others need the assistance of drugs ; then again, there are innumerable cases that demand the adjustment of the mind to both environment and bodily conditions. Those coming under the latter head are purely mental and require psychic treatment only. In such instances there is not the smallest need of the surgeon's knife or powerful drugs. When the health, and perhaps the life, of an individual is involved, it behooves us to use sound judgment and good, hard common sense, and not be an extremist nor fanatic.

Suggestion is the all-important factor in psycho-therapeutics. To be able to give effective suggestions to a diseased mind is assuredly a fine art. Some few seem to have this happy knack and are successful to a marked degree in effecting the permanent cure of nervous and mental troubles, as well as greatly benefitting patients suffering from various organic diseases. Every disease has its nervous element, consequently may be materially helped through the power of suggestion.

Many physicians and practitioners of the various methods of psycho-therapeutics are good suggestioners, as the large number of cases benefitted and cured by them loudly attest. Some are successful with a certain class of patients only, who pin their faith to a particular doctrine and repudiate all others. Some are successful with various classes who hold diametrically opposed opinions. Those who treat most successfully the greatest number from all classes, and adherents of different faiths, must necessarily be broad in their views, and see the good in all known methods of treatment. From the fact that good results are theirs, it follows that they are more thoroughly skilled in the art of suggestion.

A successful suggestioner will take pride in handling the most notionate, obstinate, delicate patients.

A few most essential qualities, then, for a successful suggestioner are broad-mindedness, a wide knowledge of psycho-therapeutics, a thorough understanding of human nature, sustained by a highly spiritual nature, and a sincere, unselfish desire to benefit and uplift every suffering human being. Resolve to cultivate these admirable qualities to the most perfect degree, and live up to the highest and noblest standard, so far as you lies.

For numerous examples see Tuckey's "Psycho-Therapeutics", Bernheim's "Suggestive Therapeutics," and "*Revue de L'Hypnotisme*."

## CHAPTER X.

### AUTO-SUGGESTION.

As a matter of fact, all influence which dominates and controls mankind must necessarily originate from without or within, consequently whatever is not psychological suggestion is auto-suggestion. Life itself is one long series of suggestions.

Auto-suggestion, or suggestion made to one's own consciousness, is in reality the reaction of the mind upon itself. The action of one mind upon another possesses a greater potency in its immediate effects, but in the reaction of the mind upon itself in the oft-repeated self-initiated suggestion, there is the potency of a wonderful self-mastery.

Auto-suggestion is the most powerful psycho-therapeutic agent the world has ever known. It is the cause, pure and simple, of more imaginary and real disease than any other one factor; hence the crying need of a thorough understanding and mastery of the subject, that it may serve as a protection against the many insidious forms of mental torture, preserve health, and overcome disease.

There is no need whatever of any special, great effort of the will to give strength to the auto-suggestion, nor does it make the suggestion more effectual to dwell continually upon the resolution. On the contrary, a too prolonged constant thinking on any one subject has a decided tendency to tire, weaken, and unbalance the mind. It is therefore advisable that the thought which you wish to impress upon yourself should occupy the attention at timely intervals. It is not wise nor best to become too anxious, nor to entertain any doubt whatsoever that the cherished hope will eventually become part of you, make you more powerful to master self and strong to resist baneful influences.

The question at once arises, "How is the mind affected in this reactionary way?" The explanation is simple.

Through what is known as the primary or upper consciousness, the brain receives the multitude of stimuli reported to it by the sensory nerves. But so numerous are these stimuli and so fast do they come that they do not penetrate to the subconscious self unless of a striking or unusual character.

To illustrate: You are walking through a crowded street, your attention attracted by a thousand things, but your mind giving only cursory heed to each. Suddenly a gong strikes,



followed by a cry of fire. Instantly all other impressions are crowded out of the brain, and you are absorbed in the spectacle of the fire department hurrying to the rescue. A week later, if an attempt be made to recall the incidents of the walk, probably the fire alarm and attendant incidents alone would be remembered.

And why? Simply because the deeper subconscious mental life has been touched; and whatsoever impresses itself upon this consciousness records itself indelibly. And further, it is the subconscious thinking which results from such impressions which determines conduct and character. "As a man thinketh in his heart," that is, subconsciously, "so is he."

It is evident, then, that our subconscious thinking must be carefully trained and directed. The impressions which this deeper self receives must be only such as make for spiritual uplifting and physical betterment,—and herein lies the power of auto-suggestion.

Everyone is constantly the subject of auto-suggestion. But the suggestions which he makes to himself are usually unconscious. They concern the weather, clothing, the quality and taste of food, etc.—all things, in fact, which go to make up the physical environment. But though these suggestions are given unconsciously they have a powerful influence upon thought. Thus the anarchist, the pessimist, and the hypochondriac are victims of *morbid* auto-suggestion.

Take an illustration of unconscious suggestion. Suppose that you find yourself in the early morning awake in bed, conscious that you should arise and set about the day's duties. Therefore you say mentally, "I must get up." But the warmth and comfort prove so seductive that you do not rise, but continue some agreeable train of thought. But again conscience pricks, and again you say, "I must arise," yet fail to do so. Now, you may make this suggestion several times without rising, but suddenly you will find yourself upon your feet, engaged in dressing. You have arisen without conscious effort on your part, and have commenced to dress automatically or mechanically, your mind being occupied with other thoughts. Such examples may be paralleled almost indefinitely in daily experience, and constitute the motive power for many apparently involuntary acts.

If such be the power of unconscious suggestion, what of voluntary or conscious suggestion impelled by the will?

We have seen that in order to impress strongly the subconscious mental life, or "background of consciousness," the stimulus must be a striking one,—one so unusual or impressive that it dominates temporarily all cellular activity. But this is not always possible to achieve; hence we search for another way by which the same result may be attained.

The constantly repeated self-initiated suggestion will in time effect this result. The constant repetition of an impression, sensation, or thought gradually ingratiates itself into the hidden recesses of the brain,—is eventually organized into the very texture of the brain. It has then become a fixed belief, tendency, or habit.

Thus in order to accept a certain idea, or cultivate a liking for an obnoxious person or a disagreeable article of food, the *modus operandi* is simply to suggest repeatedly to the deeper self the desired result, and that result is sure to follow. Entertain a disagreeable idea long enough and it ceases to be disagreeable. Continue to eat that which was at first obnoxious and a liking is at length developed, and so on.

Every one, for example, is familiar with the story of the retired sea-captain who told a tale of marvelous adventure so many times that he finally came to believe it to be literally true.

Now apply this principle to therapeutics. If you are ill, continue to suggest that you will overcome this condition. If you have a lagging functional activity, suggest a quickening over and over. If you have headachè or neuralgia or dyspepsia, you may, through continued suggestion and effort of the will, gain control over such functional disorders.

Many examples of the power of voluntary auto-suggestion might be adduced, but a few must suffice.

Dr. Brown-Sequard claims to have had a pupil in one of his classes who could retard or accelerate the action of his heart, while Doctor Cheyne gives the case of a Colonel Townsend, who could stop the heart's action entirely, appearing for half an hour as one dead.

Dr. Coste de Lagrave, surgeon-general in the French army, has related several experiments which he has made on himself in the last few years. By practise he is able to sleep at will and wake at a definite time. To do this, he lies down, fixes his attention on sleep and on the idea that he will awake at a given time. He can thus get five or six distinct naps. He has also succeeded in producing dreams of the character he wished, and in evoking sensory illusions and hallucinations.

Applying auto-suggestion in a curative way, he relieved himself of colic, gastrodymia, and the like. Closing the eyes, he concentrated his thought on the organ affected. Relief came in from fifteen to thirty minutes.

On one occasion when riding with troops, he suffered greatly from cold feet, and determined to try auto-suggestion. He closed his eyes, induced a drowsy state, directed attention to his feet, and in less than thirty minutes his feet were glowing with warmth. Subsequent experiments produced the result in less time. He also relates a curious case of auto-suggestion in nervous prostration.

He had been invalided home from Tonquin for dysentery, and for a year was so weak he was unable to walk a mile in a day. One night he suggested to himself increased nervous and muscular force with ability to walk without fatigue, and the following day he walked over six miles without difficulty.

"The yogis and fakirs of India claim that they can obtain remarkable control over their bodily organs and functions by contemplation, introspection, and other mental exercises,—doubtless auto-hypnotism and auto-suggestion."

Doctor Liebault of Nancy claimed that he could cure himself of facial neuralgia and other slight maladies by precisely the methods used by Doctor Lagrave, which in reality were auto-hypnotism plus auto-suggestion.

The effects of auto-suggestion are too well known to those who are the prey of the consuming fear that they are afflicted or will be afflicted perforce with some dread disease from which an ancestor is supposed to have died. A large per cent of all mental and physical ailments originate in fear,—auto-suggestion. If this be true, why not reverse the order, prevent and cure disease through healthful auto-suggestion, cast out all fear, and so let the mind feed upon that which will result in positive good instead of harm?

Auto-suggestion may generally be strengthened by suggestion. This should be the role of the psycho-therapeutist, to add his suggestion to the wish or auto-suggestion of the patient, learn what suggestion he most desires, and the method by which he believes the best results may be most speedily accomplished.

The trained nurse and skilful physician aid the patient materially by well-put psychological suggestion, and the patient can retard or hasten their efforts to a happy issue through the undoubted power of his own auto-suggestion.



Pupil becomes the subject.

This demonstrates that one may be both a successful operator and responsive subject. The gentleman who has kindly permitted his picture to appear is Mr. George L. Clark, of Waltham, Mass. In giving treatment for nervous and mental trouble, his success has been most gratifying.

By means of it, soothing, refreshing sleep may be induced, pain lessened, disease overcome, happiness secured, and business interests advanced. If we would be the outward expression of that which we ardently desire, we must hold that unremitting auto-suggestion. If we would be happy, think happy thoughts; if we would be healthful, think healthful thoughts; would we be prosperous, hold thoughts of success and live them.

See Tuckey, Hudson, and others above quoted.

## CHAPTER XI.

### SUGGESTION IN EDUCATION.

*"Nature has made the healthful exercise of our faculties, both of mind and body, pleasurable."*—HERBERT SPENCER.

Education is simply the result of suggestion ; whether it be good, bad, or indifferent depends upon the nature of the suggestions.

Psychology is the stable foundation upon which all correct educational systems are constructed. Let the system lack any of the necessary psychological elements, or the teacher be deficient in the practical application of a thorough working knowledge of such a system, and the pupils must suffer in the same proportion.

Systems, methods, and teachers are suggestions in themselves, consequently pupils coming in close touch with the best of these must in the very nature of things become the best scholars.

The most successful teachers, to my mind, are those who give clear-cut, forcible suggestions in a natural, easy way, with the least amount of exertion and consequent expenditure of nerve force. Exercise is the law of growth in educational as well as in all other fields. For this reason pupils, and not the teachers, should do the work which educates. It is the teacher's province to stimulate and direct faithfully. Sir William Hamilton puts it thus : "The determination of the pupil to self-activity, the doing of nothing for him that he is able to do for himself."

Were teachers called suggesters it would be a constant reminder, suggestion, to them to educate themselves in this fine art. Indeed, the time is close at hand when public school teachers will be required to have a working knowledge of psychology, and to be able to practically demonstrate the same. A large number of progressive teachers are fast familiarizing themselves along this line, and are putting it to good use, fitting themselves for higher positions and advancing their pupils more rapidly and satisfactorily.

I would suggest to every teacher who sees this Course of Reading that he or she follow out minutely the instructions in the foregoing chapters, and try a few of the simple demonstrations mentioned. Should you be successful, it will open your eyes to the power within yourself, make stronger faith and confidence in your own possibilities, and be an invaluable aid in every and all departments of life.

Qualify yourself to give the best, most helpful suggestions possible to those intrusted to your guidance, and be as careful never to allow yourself to accept or entertain suggestions other than those which will redound to your credit and be fruitful of beneficial results.

A teacher possessing such a practical working knowledge of psychology and suggestion will be in a position to do better work with less loss of vitality, and can save himself or herself much annoyance and pain, the effects of baneful suggestions which come to all teachers, no matter how good or conscientious they may be in the discharge of their duties.

Education is not an indiscriminate cramming of the mind with isolated bits of information that may or may not be of practical use in daily life, but a careful, patient, conscientious leading out, fostering, cherishing, and stimulating of the native faculties of the child *according to the laws of his being*. Such a course of action must, as a rule, result in a well-rounded development of head, heart, and hand. "The business of education is not to perfect a learner in any or all of the sciences, but to give his mind that freedom, that disposition, and those habits that may enable him to obtain any part of knowledge he may apply himself to, or stand in need of, in the future course of his life," says John Locke.

The teacher who is most powerfully equipped for this delicate task, then, is he who has a clear, well-defined knowledge of how; what, and when to impart instruction, so that he may expect the best results of his efforts.

Psychological knowledge acquired from actual practical experience is wholly indispensable, and therefore absolutely necessary, to success.

See Parker's "Talks on Pedagogics," Professor James' "Talks to Teachers," Gordy's "New Psychology."

## CHAPTER XII.

### TELEPATHY AND CLAIRVOYANCE.

Wireless telegraphy is an accepted fact. Why, then, if atmospheric waves proceeding from one instrument can transmit thought to another instrument (prepared to receive it) miles away, may not thought flash with the same lightning-like rapidity from one brain to another through the subtle psychic ether? In reply we may say that hundreds of such cases are attested.

The theory of thought transference, in brief, is that the brain floats in an all-pervading fluid which for want of a better name physicists have agreed to call "the ether." Motions of the molecules of the brain set up waves in the ether, and by these waves the thought in the brain of the agent is communicated to the brain of the percipient.

A little reflection will show the tenability of this theory. There is a proverb, "Great minds run in the same channels," that is, mind communicates with mind. Closely allied discoveries are made almost simultaneously in different parts of the civilized world. The personality of an individual, which impresses itself upon those with whom he comes in contact, is the sum total of his thoughts, ideas, opinions, diffusing themselves through the psychic atmosphere.

In ordinary conversation how often the remark is heard: "I was just thinking of that," or "I was just about to make a similar remark."

Grief, despair, passion, cheerfulness, hope, faith impress themselves upon other minds though no word be spoken. The *dominant* thought or emotion of one thrusts itself into the consciousness of another, whether he will or no.

Thought-transference falls under two heads: First, where there is physical contact or proximity of the agent and percipient according to a pre-arranged program; and, second, telepathy, or mental telegraphy, where both agent and percipient are separated by perhaps hundreds of miles.

As to the first head: Many tests of the theory have been made by members of the London and American Society for Psychical Research and by private investigators, in which



there has been a large percentage of successes, with of course some failures. It has been shown repeatedly that numbers, letters, and the names of cards upon which the mind of one or more persons are concentrated can be repeatedly named by the percipient. Similarly, pictures or simple drawings which are in the mind of the operator have been reproduced by the percipient.

Dr. Osgood Mason gives a list of experiments performed by a clergyman upon his five daughters, ranging in age from five to seventeen years. The tests were made by competent and qualified observers, members of the S. P. R.—the clergyman acting as agent.

The child selected was sent from the room and kept under observation. Recalled, she was told while standing with downcast eyes or with her back to the company, to name what was in the mind of the agent. The following results were obtained: A white-handled penknife was named and color given on first trial. A box of almonds was named correctly. A three-penny piece failed. A box of chocolate was called a button box. A penknife, hidden, was named, but failed to state location. Of fifteen trials with cards, ten were right; and of ten trials with fictitious names, seven were right and two partly right.

Again: A young lady was asked, "What town have we thought of?" Answer, "Buxton," which was right. Again, "What town have we thought of?" Answer, "Derby." "What part did you think of first?" "Railway station." ("So did I.") "What next?" "The market-place." ("So did I.") And so on.

Many hundreds of such tests might be adduced, but these will suffice to show the ability of one mind to penetrate the mind of another, and conversely the ability of the one mind to project thought into the consciousness of another.

Turning now to telepathy, or mental telegraphy, from one mind to another, where agent and percipient are widely separated, we find that though questioned by many psychologists and scientific men, there is, on the other hand, a large and constantly increasing number of investigators who affirm the existence of telepathic phenomena.

The telepathic force appears to act spasmodically in most cases, apparently without volition on the part of the agent or percipient, and does not seem at present to be reducible to any scientific law. If possible to deduce any conclusion from the multitude of examples given of its action, it might be said that it seems to be a faculty of the soul, exhibiting itself only in some moment of soul-stress. At the moment of danger, disaster, or death it

leaps all boundaries and annihilates distance. With two souls keyed to the same harmony though separated by half the globe, spirit may communicate with spirit, as the vibrant string of one instrument answers another.

It has been said that during the British military operations in Afghanistan some years ago, the plans formulated by the generals in councils were invariably known the succeeding day by the native tribes on the southern slopes of the Himalayas, so that they were enabled to frustrate the enemy.

It was long a mystery to the commanding general, who finally learned that it was effected by telepathy, an old and much practised art among the aborigines. It was the work of a native spy, who jealously guarded his secret power.

Mr. Frederic Guernsey, correspondent of the Boston *Herald* from Mexico, not long since gave examples of the practice of mental telegraphy among aboriginal tribes of Mexico. In one case, a child having been born in the city of Mexico, to one high in favor with his tribe, his birth was celebrated and gifts were despatched from distant mountain fastnesses, penetrated by neither railroad nor telegraph, in less than twenty-four hours.

Numerous instances of the working of this force have been recorded by observers. One or two, well authenticated, must suffice. A case reported by the London S. P. R. is as follows :

A lady lying critically ill was visited by her sister, who left at home her husband and niece. During the night the gentleman was awakened by a voice distinctly calling him by name. He arose, went to the door of his niece's room and asked if she had called him. She replied that she had not, but had herself been awakened by being called by her name of "Rosie, Rosie !". Both learned the following day that the sick woman had died at about that hour, but before death she had expressed the strongest desire to see the gentleman and his niece, Rosie.

Another case is similar, and numerous parallel cases might be cited. A lady was seated in her home in an English town, engaged in needlework. Just as the clock struck five she sprang to her feet with a cry, calling by name a favorite nephew, and exclaiming that he was drowning, and had called to her for help. The following day she learned that her nephew, while rowing on a lake a number of miles distant, had upset the boat and drowned precisely at five o'clock the previous day.

Clairvoyance, or clear-seeing, appears to be, like telepathy, a purely subconscious force or power. Though recognized at a very early stage of human history, it has been attributed until recent date to supernatural agency. The Delphic oracles and Hebrew prophecies which in their time were believed to be inspired by some supernatural power are now recognized as examples of clairvoyance.

That this power is a kind of visual perception which is an attribute of the subconscious or secondary personality has been practically established by competent observers. Usually the phenomena are exhibited only in the hypnotic trance when the secondary consciousness is supreme. Again it appears in the involuntary trance, and thirdly, it is sometimes active in the normal state. But however it may appear, the accuracy of this subconscious sight is unerring. It pierces mysteries at close hand and yet sees with the same lucidity scenes hundreds of miles distant.

There are not wanting celebrated personages who have exemplified this power. Apollonius, the Pythagorean philosopher, was credited with remarkable clairvoyant faculty. It is related that on one occasion, in the midst of a discourse, he ceased suddenly and cried, "Strike, strike the tyrant!" Noting the surprise of his auditors, he explained that Domitian, the tyrant, had at that very moment been assassinated. Subsequently this was proven true.

Emanuel Swedenborg also possessed clairvoyant power. On a Saturday afternoon in September, 1756, so the story runs, Swedenborg arrived in Gottenborg, which is three hundred miles distant from his home, Stockholm. He, with fifteen others, men of local celebrity, was a guest at dinner of a Mr. William Pastel. About six o'clock Swedenborg became restless and preoccupied. He went into the street, but shortly returned, anxious and disturbed. Finally he said that at that moment a great fire was raging in Stockholm; that the house of a friend was destroyed and his own in danger. At eight o'clock he announced that the fire was arrested only three doors from his own house.

On Sunday morning, the following day, the governor sent for Swedenborg, who gave him a detailed account of the conflagration and the course it had pursued.

On Monday, the third day, a courier arrived from Stockholm, bringing papers which confirmed Swedenborg's description in every detail.

Nearly a century later, Madame Hauffé, called the seeress of Proverst, attracted wide

attention by reason of her clairvoyant powers; and Alexis, the noted French clairvoyant somnambulist, about the middle of the last century performed, while blindfolded, many remarkable feats.

Within the last quarter of the nineteenth century thousands of instances of the working of the clairvoyant power have come to the notice of members of the S. P. R. and independent investigators, which have been substantiated by witnesses and recorded in numerous works bearing upon this and kindred topics.

My own personal experience and observation tend invariably to strengthen my firm convictions in regard to clairvoyant and telepathic phenomena. I have frequently listened to subjects describe clairvoyantly, accurately and in detail, the home life and incident surroundings which they had never objectively seen. Not only do they see what is transpiring but actually hear what is being said. They seem really present and keenly alive to passing occurrences.

Most persons see clairvoyantly with their eyes closed. One notable exception is the young son of Dr. Frank W. Brett, South Braintree, Mass. While looking at and critically examining the internal mechanism of the human body, Leo's eyes are wide open, his appearance perfectly normal, save perhaps an expression of intense concentration. This remarkable degree of clear seeing enables him to make an unfailing diagnosis of diseased conditions superior even to results usually obtained by the use of the X-Ray.

I myself have a certain faculty of almost immediately ascertaining what motives actuate persons whom I meet. With me this takes the form of vivid impressions, which, as a rule, are to be fully trusted as to their import.

Times without number I have known, almost word for word, what a person is going to say to me before he has uttered a word. On one occasion a gentleman came to see me in regard to taking a course of instruction. He told me how long he had intended to call and see me, how intensely he was interested, and how keenly desirous of learning to use this science in the relief of suffering humanity. For at least twenty minutes he talked in this strain. When he had finished I remarked, "Yes, I remember you told me the same thing once before." "Why," he said in astonishment, "I beg your pardon, I never saw you before to-day." "You certainly did," I rejoined. "You sat right in that identical chair and told me the same thing, word for word."

He further insisted that our meeting dated from that hour, and to this day declares I was mistaken, that he had often thought seriously and intently of coming to see me, but had not done so until that day. Yet the impression, or rather I will say the conviction, that I had seen him and listened to the very words of his conversation with me, is perfectly plain and clear. Many of us have had 'just such experiences, or know of some well authenticated instance.

Assuredly we have every right to believe that the human mind is only a part of the Divine Mind, and capable of higher development under favorable conditions.

Could we collect an account of the psychic experiences vouchsafed to mortals during even the brief space of twenty-five years, life would be all too short to review them.

I believe that all men possess this power in common, though varying in degree, and that in all cases it is capable of cultivation and development.

See for helpful reading, "The Unknown," Camille Flammarion; "Telepathy and the Subliminal Self," Osgood Mason; "Studies in Psychical Research," Podmore; "The Night-Side of Nature," Catherine Crowe; "Proceedings of the Society for Psychical Research"; Hudson's "Law of Psychic Phenomena"; Hudson's "Scientific Demonstration of a Future Life."

## CHAPTER XIII.

### PERSONAL MAGNETISM AN AID TO SUCCESS IN EVERY SPHERE OF LIFE.

As near as can be confined in a definition, Personal Magnetism is that potent, subtle, well nigh indefinable force which every intelligent human being has at some time both felt and exercised, either consciously or unconsciously.

Enlightened and intelligent leaders in all walks of life have always employed it to advance their own personal interest or to further the cause which they champion. It is this unusual power to attract others and bind them to him and his code that characterizes leaders of men. Its far-reaching influence has ever been forcibly felt in all nations everywhere, from the highest to the lowest, and will continue to sway the human race until time shall be no more.

A widespread interest in the subject of personal magnetism, what it is, whence does it come, seems ever on the increase. And what more natural? It is only right and eminently proper that we should not only desire to be attractive and pleasing to those about us, but that we should strive by every available means to make ourselves so. Certainly those who impress us pleasantly are given the preference over those who repel us.

Personal magnetism is found in the law of expression. It flashes upon our inner consciousness through one or more of the delicate senses. It finds expression often in a pleasing, engaging manner, a hearty grasp of the hand, a fascinating glance of the eye, gentle, firm tones of the voice, a winning smile, in an impressive silence, or perhaps in the happy combination of any or all these and more.

The physical, moral, intellectual, and psychical are but mediums through which and upon which this subtle, potent force acts and reacts; it has its origin and end in the one universal divine energy, source of all power and life. Its highest expression shows forth with greatest power in the most perfect development of these mediums. Especially is this true in regard to purity of soul, for the greatest possible magnetism must be that which has its being in soul influence.

Every intelligent human being possesses a foundation, or an organization, which is capable of higher development and greater usefulness. To this end personal magnetism will be found an invaluable aid in every sphere of life. It rests with each and every one,

in a large measure, to determine if he shall be a leader or a follower in "the world's broad field of battle." To know theory is one thing, but to be able to put theory to practical use is quite another. Theory is the shell, practical application the kernel,—together the perfect fruit.

Resolve to practically understand the laws of your being, physically, mentally, morally, and spiritually; then develop the whole man, scientifically, symmetrically.

Learn what nature has best fitted you for; select the life-work most congenial to you; keep this definite object in view and bring everything to bear upon this line. Remember that there is wonderful power in the concentration of forces, and very little in scattered forces. Make "all roads lead to Rome." Cultivate the staying quality, backbone, and profit by your failures. Failures have been aptly called stepping-stones to success. If you fail once, twice, or many more times, continue to *persist*. Men who have achieved the greatest success in life have had a most discouraging number of failures, too. These men had that enviable possession, a truly philosophical mind.

The most potent magnetism is that which emanates from one who has a lofty, definite purpose in view, high aim, backed by a confident, resolute determination to accomplish it sooner or later.

Personal magnetism is no uncanny, weird, supernatural "something" floating about in the air, waiting for the smartest and cutest to imprison it, no "hoodoo charm," but one of the most natural things in the world. Like all other qualities it may be cultivated and developed by right thinking and doing. "*Within thyself are the help and the impediment.*"