

Your Mesmeric Forces

and

How to Develop Them

Giving full and comprehensive
Instructions How to Mesmerise

By

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CHAPTER I.

PROS AND CONS—WHAT IS MESMERIC FORCE?—
PERSONS SUITABLE TO BECOME OPERATORS
—THE FORMS OF MESMERIC FORCE.

THERE is an earnest desire existing with every student to obtain through literature, as one of the best means by which ideas can be imparted, such instruction in Mesmerism as will be at once concise, grippy, and interesting. The author of these following pages well remembers his early introduction to these matters, and what a longing came to him for just that *something* which he felt he had not yet gathered from the books then extant, however richly and wisely constructed. Some of these, which have since been a source of much satisfaction, were then too ponderous and heavy ; while others did not contain the desired satisfactory practicality. It is because of this that an attempt is here being made,

not to give the philosophy of Mesmerism—that may be a pleasure of the future—but to introduce a simple, yet practical, volume of instructions.

But the student of this little work shall not be bored with a lengthy introduction. It is intended that, if possible, nothing shall trespass upon his patience; he can then proceed with ease and therefore pleasure. Before entering, however, upon the practical study of this most interesting and important subject, it is really quite necessary that a slight glance be made at its *pros* and *cons*.

The first question arising is: Why should the term 'Mesmeric Force' be used? To this comes the reply: It is used because the general public is more intimately acquainted with the term 'Mesmerism' and therefore more readily understands what is implied. Like the name of many other sciences, it is derived from a particular individual of notoriety and fame, one Anton Mesmer, an occultist of the eighteenth century. He was born in 1750, and from his name we get the word *Mesmerism*.

The methods he used may or may not have been oddly primitive; suffice it is that he stirred the world of men to a recognition of a most potent department of natural forces stored in man.

Since Mesmer's time, of course, the practice, research, and application of occult sciences have brought to light so many of the obscure points and parts of mesmerism that at the present day the

term serves merely, though rightly, to introduce us to a vast science which, in its growth, now includes such departments known as Animal Magnetism, Hypnotism, the hidden psychic (or soul) powers, and various other powers of the mind of man. When any of these are exercised in the direction of influencing his fellow beings, man is wielding a great force.

Students and investigators of to-day are free to use their own terms and technicalities according to the nature of their own partialities, if not discoveries, in the science. There are necessarily a variety of terms used to name these half-awakened psychological truths—as many different terms, perhaps, as there are different exponents, but this fact need not perplex or irritate the aspirant. Terms in any case will not alter the rigid facts of the universe.

Needless to say, Mesmer's endeavours to establish this science did not in his own time meet with a ready welcome. In fact, in many instances he was ridiculed. He seems to have had too great a truth to impart for the then world to assimilate. Even in our own day, indeed, his theories and practice are only just being considered by a satisfactory majority.

Nevertheless, there are these great truths remaining unshaken, and which cannot be refuted by any intelligent mind,—viz., the existence of a force, element, influence, within man, which acts

magnetically, and which he is capable of imparting as an actual force to his fellow-men.

It is upon that ground that I purpose building the following instruction, and hand it to the readers who do me the honour of patronage. I furthermore encourage all my readers to cultivate a simply earnest attitude towards these ideas as they are being dealt with, as upon them, in a great measure, will depend their success as magnetic operators. On the other hand, I am reluctant to say, if there are any who find themselves unable to take this attitude, they must of necessity find their inability immediately detrimental to success.

Having undertaken the study of imparting influences to man, one cannot do other than enter upon it with serious contemplation, knowing that upon a person exercising an influence over another, such as is conveyed by mesmeric processes, a high moral responsibility devolves. There should therefore be those qualities in his character which will guide his procedure in the direction of as powerful a scrupulousness, and keep him stable and firm in discouraging anything that tends to degrade either himself, or those with whom he is brought into contact.

What is 'Mesmeric' Force? I would like to advise you not to expect that by obtaining instruction in this subject, there will be opened up before you a volume of mysterious and supernatural laws. But, rather, that you will remember that all things

are realisable, and that to the bold mind there is nothing in the whole realm of nature but can, by study and practice, be naturally and scientifically dealt with. Mesmerism is no exception. To those, of course, who will not investigate, many of Nature's hidden laws must remain a mystery.

Mesmerism is the application of the knowledge of the human forces of mind and vitality, the operations of which underlie and move our present material and physical surroundings, cause the many variously strange manifestations which we cannot but notice taking place in our social and domestic life, and, in fact, which operate in some more or less direct way upon everything existing. It is the application of universal forces through man's own powers, in the direction for which his mind is most suited to hold an ascendancy over his neighbour.

It is here easily perceivable that the human powers exist in certain grades of superiority and intensity. These grades manifest externally in what are known to us all as intuitive, intellectual, mental, moral and physical force. Each of these carries a weight of influence peculiar to itself, and each holds an influence in some degree of strength. It is according to these abilities that the mesmeric force will exist in an individual.

Mesmerism, then, is the direct application of your capabilities upon your fellow-men. The putting into practical use, to the fullest extent, of

the natural power or powers you possess. (I would have you to remember this.)

Though a perfect mentality is of itself a desirable qualification in a mesmerist, it is not, however, necessary that before a person becomes a practical operator, his mental powers should be perfect in every degree. When an individual has a well-balanced mental organisation, or even a particular trait of character active and strong, combined with ability, desire, and *will*, to exercise it, he has an immediate ascendancy over another who has a less capable and strong mentality. The superiority of a person—which is his mesmeric force—will be enhanced by his determination and earnestness, whether used with regard to the aggregate power of his mental faculties, or in the concentrated power of a single one. Mesmeric power, in fact, will manifest wherever there is superiority. There might be only one faculty of the mind sufficiently developed to hold the positive attitude, yet it will be through this that he will exercise his power.

The student will clearly understand that the power of mind may be *positive* or *negative* according to the strength they represent, and that while one trait of character, or one faculty of the mind, is strong and hence *positive*, there may be others very weak and hence *negative*; and though the former may be strong enough for wielding full mesmeric influence, those that may be inactive and

weak would be liable to produce a general passive and *negative* state. A person of positive temperament is liable to be made *negative* in the event of an operator of more *positive* temperament coming in contact with him. Further, mesmerism is of that force of mind or character which is projected by one person of a *positive* degree, who is generally called the *operator*, to another of a *negative* degree, who is generally called the *sensitive* or *subject*. But I would like it to be understood that any influence imparted from one person to another proceeds along lines more or less mesmeric.

Who are likely to become Operators? This is an exceptionally pressing item in the preliminary stages of mesmeric instruction ; for, in the majority of cases where a person is newly introduced to the subject, the question arises : " Who are likely to become practical mesmerists ? " and " May I become a mesmerist ? " or " I wonder if I could ever mesmerise anyone ? " In the public mind there is a lack of confidence, it seems, in *any* person becoming a mesmeric operator, due, no doubt, to the aspect of strange marvellousness which the peculiar results of the science present. There is a great tendency to regard it as being unattainable save to a few specially organised persons. But the answer to these questions is, that *all* are likely to and *may* become practical operators by applying themselves in the necessary and prescribed manner for so doing.

Remember, student, the very fact of your being in possession of a mind that has its due proportion of strength and activity will, in a corresponding degree, already make you a mesmerist over those of less power.

Many persons possess peculiar mental qualities that give them an immediate ascendancy over others. These may be termed natural mesmerists. They may or may not be aware of it. Many, too, but for their lack of knowledge of their own powers, would be able to exercise them to a surprising extent. Others there are who have not so marked a development of mental positiveness, yet even these, to the extent of their power, will make successful mesmeric operators.

If there be any student conscious of not possessing a satisfactory degree of mental power, he may rest assured that within him exist the conditions potentially; he should therefore take encouragement in learning that they may be brought to mesmeric perfection by a resolute and persistent effort to that end. Realise that these degrees of mental positiveness *do* exist—at different times, in different moods, and in different persons—and that development and efficiency are attainable if one *wills* it, and resolves to acquire it.

The forms of Mesmeric Positiveness.—The ascendant power which one may possess or develop, and by the exercise of which one may become a practical mesmerist, takes two forms, and it will need

but little investigation on the part of the student to discover and recognise them. It is known that in every phase of life, as well as in this particular science of human powers, there is always the *true* and the *false* to be met with. Humbug and fraud, which have seemed in the past to eclipse all hope of there being anything real about mesmerism, may still be discovered. There is obviously—and, one would almost say, naturally—the genuine and the counterfeit. But it is to the former that we shall give our sympathy, realising the latter to be transient in the realms of abiding powers. To these forms of positiveness I have given the terms *natural* and *artificial* respectively.

The *natural* form is where the ascendancy of mind proceeds from an innate excellence, intuition, and inner stability productive of positiveness; *artificial*, where the power is simply supported and maintained by assumption, pretension, arrogance, and deception. These two phases, I am sure, will be clearly and readily perceived by all. The former is productive of genuine mesmeric phenomena, free from humbug and deception, for it requires nothing *artificial* to support it. It seeks in all its processes to proceed by purely genuine mesmeric means. It is the permanent and progressive form of mental positiveness, and, needless to say, it is by far the most powerful when applied. The latter imposes phenomena the result of craft, conjuring, and in many cases fraud. It is really the counterfeit

of that science which through the pure-minded, earnest and scrupulous operator, manifests in genuineness. Fortunately it is only temporary in its ascendancy ; it holds its power but for a short time ; for, while it ever seeks to obtain the real by spurious means, it sinks to impotence, self-destroyed. I would venture to suggest that though it is the natural bent of man to incline to that which requires least exertion of energy to attain, but by which he gains but very little reward in the end, there will be none who prefer to obtain result by the application of *artificial* positiveness to that of *natural* positiveness.

The modern technicality, when alluding to higher occult phenomena, prefers to term this artificial form of procedure and its results *black-magic* ; and the natural form *white-magic*. These terms will constantly be met with in mystical, occult, and other literature. They are very appropriate terms ; for whilst the former conveys to the mind the intense darkness and ill that must necessarily follow its application, the latter well suggests to the mind the pure and reliable results that will issue from the pursuit of its nobler aspects.

Let every student realise, if he does not already, the advantage of choosing, in the application of his mesmeric faculty, that which is wholly true and genuine, and of overthrowing anything that may incline to falseness and deception. The practice of mesmerism will demand from everyone a cautious

procedure. Human beings as we are, whether mentally advanced or not, we are all aware of *right* and *wrong*, and in mesmerism, which is the transmitting of influences one to the other, there is something very practical wrapped in these two phases. One can mould and arrange either of them in his being by regulating his motive, and results will follow accordingly.

The greatest calamities and undesirable exposures of psychics, mediums, and operators of which we know, have been owing to their either seeking results indiscriminately, not understanding their own powers, or hankering after phenomena regardless as to whether they came from the exercise of this *natural* or *artificial* power.

CHAPTER II.

QUALIFICATIONS FOR AN OPERATOR—SPIRITUAL ; MENTAL ; MORAL ; PHYSICAL.

IT will certainly occur to the reader that before venturing to exercise an influence over others it is essential that a mesmeric operator should possess a thorough knowledge and control of his own organisation. Hence I am here persuaded to give the qualifications which will be to his advantage in spreading his influence to those around ; and at the same time to give him instruction as to the best methods of cultivating them.

In transmitting knowledge or power to our fellow-men the transmitter (operator) must *possess* that knowledge or power ; therefore, the conditions required to be established in a person who submits to mesmeric influence must first, of necessity, exist in the mesmerist himself. He should, by clear example, be a leader of man. Let him train himself to lead *someone*, if only one, and from that one to circle out his power to the many.

In your practice as a student your duty will lie in various directions : those of spiritual, mental, moral, and physical healing, and experimenting. To be successful, deem it imperative that you should occupy a foremost position in at least one of these phases of human nature, and far better, of course, if you are advanced in the whole of them.

The phases of man's organisation with which I shall deal, manifest in the above four different powers, commencing from that which has reference to his physical organisation, and ascending by gradual interblending stages to those of his higher qualities known as the mental, moral, and spiritual. It is according to the development of these that the intensity of the power which an operator is capable of wielding among those with whom he comes in contact will be gauged. But the order in which they will be dealt with here is, '*spiritual*,' then '*mental*,' '*moral*,' and '*physical*,' commencing at the highest of man's organisation and descending as it were, to his lowest and grossest—his *physical* functions and tendencies.

Spiritual Qualifications for a good Operator.—This, at first mentioning, especially to the uneducated, appears unnecessary in the qualifications for becoming a practical mesmeric operator ; but when a consideration is given to the marvellous phenomena induced and produced by the application of this power, its supreme influence, good and bad, (*natural* and *artificial*) over man and all creation,

the marvellous spiritual, mental, moral, and physical cures it has effected, and the importance of its errand to humanity, it will be acknowledged that this particular faculty, the very fount of one's being—whether, in one's personal opinion, it originates from a spiritual Omnipotence, or, as some have considered, arises as a mere unimportant instinct in the make-up of man—is of vital importance in serving to regulate and guide the lower tendencies of man in the right direction. Its influence sublimates the grosser sensual tendencies, and makes man thereby the superior and powerful being that he is.

To all my readers who *will* become powerful centres of the highest mesmeric force, I would urge the importance of cultivating an active *spirituality*. It will assist the essential quality of a confident faith in the power you exercise, especially in healing. It will give you a serene calmness in your demeanour, as well as the power of subduing vicious qualities in another.

Develop within, a reliance on a force and power beyond your own conscious existence. Cultivate a persistent hope and belief in the '*spiritual*' rather than indifferently settle to a vacant unaspiring neutrality, destiny, fate, or any attitude of mind that tends to bind the thoughts to the carnal and physical side of life. By so doing there will be established in your temperament the solid basis for magnetic energy, and a substantial power that

will have great penetrating force among those over whom it may be exercised.

Mental Qualifications for a good Operator.—A well-balanced mentality in a mesmerist renders motive power to his operations. The mind receives impressions and force from the higher *spiritual* sources, and if trained to act upon these impressions and force, which to the ready and responding mind occur involuntarily, it will develop the ability to transmit them to other minds with freedom and immense effect.

Power of mind is power indeed to the mesmerist. If he possesses a strong and active mentality, combined with power of concentration, he has a most desirable qualification for becoming an operator.

We all well know that, in undertakings from which one desires a good issue, there is greater facility if the mind has supreme control over its physical charge. This specially applies in this case. It may be gained by one's exercising a mastery of thoughts, desires, and passions. To the student I would say, cultivate your mental organisation to a height such as enables you to take precedence of your surroundings. This may be done by keeping your mind free from excesses, excitement, anger, bad temper, and all things that tend to disturb its serenity. Remember that before one attempts to direct an influence to the mind of another, the extremes of his own should be well under control. An excitable mind in a

mesmerist would be a factor of great alarm, for not only would he exhaust and probably injure himself by the excessive waste of vital energy caused thereby, but also over-stimulate those whom he may attempt to control, and be the means of reducing them to prostration and sickness. But whilst a mentally excited person may seldom hope to make a successful mesmeric operator, he may take courage to know that such a disposition of mind is easily overcome by exercising an effort to avert it as soon as it threatens to possess him. The being conscious of it, accompanied by a desire to surmount it, is a step to overcoming it.

To cultivate the mind to this suggested higher standard, it is necessary to educate oneself to healthy mental employment, by *concentrating* (see p. 52) the mind, say, upon good literature that may deal with some subject worthy of thought, and by attending similar lectures that demand the attention of the mind. I would advise the student to enter into frequent conversation such as requires an amount of deep thought and mental penetration; to strive for the mental side of life in preference to indulging the physical and sensuous tendencies; when speaking, to give to each expression a well-directed thought. By so doing, I give every assurance there will be life and vigour added to your mind's activity, which, obviously, will materially add to the power of being a clever and confident operator.

Moral Qualifications for a good Operator.—
“What a lengthy rigmarole of qualifications,” you may say. Well, it is all in the essential, and the better the qualifications the better the men.

We now have to deal with the moral nature of a mesmeric operator. His operations should undoubtedly ascend in the direction of purity, chastity, temperance, and self-control in all things. Let the rational self predominate, so that any inhuman and irrational tendencies to which man is prone shall be well under control. Let him be uninfluenced by those popular customs or perverse temptations which deprive man of his moral stability. The importance of this qualification in a mesmerist cannot be over-emphasised, especially when one considers the power he may exercise over those around him, either to raise them to a sublime degree of moral excellence, or, where it lacks strength, to reduce them to impotent and irresponsible automata.

The student will understand that wherever one faculty is permitted to run riot, it places one's whole nature in jeopardy.

By the moral characteristics the degree of superiority of the person possessing them is immediately detected, for it happens that those with whom he comes in contact—his *subjects* especially, who invariably become susceptible to human temperaments thereby—will detect the slightest discrepancy, or tendency to anything insincere or

unscrupulous. This, happily, is often a safeguard to many. On the other hand, where a high moral quality exists, there is an instant supremacy established by it over those who tend to moral indifference, and this supremacy is capable of exercising a very appreciable influence. It is, in itself, the medium of sympathy for the practical application of genuine mesmeric power. And, too, though a person possessing it may be weak in other seemingly more positive qualities, it will, as a rule, take precedence of the unprincipled, even though they may hold greater power in other directions.

It will be by the dictates of this quality that a mesmerist will be guided in his choice and dealings with those who submit themselves to his treatment. He will be able by it to repel any antagonism that comes from those who are unrestrained by virtue or principle.

The motive held in the mind of an operator will mould the influence he imparts to his subject. It should be projected only when prompted by a well-considered intention.

It is an assurance to the reader and student that, if he develops a healthy moral motive force, he cannot but have genuine and successful results in his practice, for it is the truest and most permanently powerful positiveness of which he can be the possessor.

Physical Qualifications for a good Operator.—As the strong and healthy physique is necessary for

success in any manual pursuit of life, so it is the healthy, robust, and vital constitution that will greatly assist the mesmerist in his operations. It is expected, therefore, that the physical body should be sound and vigorous, and the nervous system firm and energetic, so that the whole may be capable of supporting a considerable amount of exertion without fatigue.

In cultivating the physical powers for mesmeric purposes, there can be no better advice given than that every muscle and nerve should be regularly exercised without overtaxation; Keep the body in freshness by vigorous bathing, cold or warm, as most suitable to temperament; the former will stimulate whilst the latter soothes. In every case a bath should be followed by brisk towelling to effect a healthy circulation of the blood through the system. Morning exercise in walking when the clear, pure air of early day can be breathed, will energise the physical body and have a most advantageous and invigorating effect. Undertake steadily those things which the body can perform only weakly. Undertake nothing that tires if the body is already exhausted, but take rest until it is in a fit condition for proceeding with what you desire to perform. If the student be of a highly strung nervous temperament, it will be found that the evening will be the best time for his mesmeric experimenting, and the morning for training, physically or mentally. The evening will give to

his temperament a subduing influence, and afford him more suitable surroundings for the practical application of his mesmeric power.

I have said that a good sound physical constitution is very desirable in a mesmerist. This is so. But those who do not happen to possess this gift of Nature to the fullest extent, need not droop in despondency; for there are many persons, though seeming physically weak, who possess mental health and strength that may be calculated to more than counterbalance this apparent frailty. In many cases it is not preferable to give exclusive attention to physical cultivation, for it may be overdone, even so far as to deter the free functioning of the mental and higher faculties.

Attention to the preceding qualifications will generally direct and govern the physical requirements. The most important duty devolving upon one is that of regularity of the functions of the body, diet, etc.; the latter an item which shall be specially detailed in a subsequent chapter. Great care should be taken that the body is neither depressed by lack of attention, nor overtaxed by exertion or intemperance.

The student in the development of his physical powers can—after gathering all information from the many various sources at his disposal—*i.e.*, literature, personal instruction, observation, etc.—do little better than consult his own nature for advice, obeying the promptings of his own mind.

CHAPTER III.

MISCELLANEOUS QUALIFICATIONS AND ADVICE TO STUDENTS.

PHRENOLOGICAL ADVICE — MOST SUITABLE AGE
—SUITABLE DIET — QUALIFICATIONS FOR
MESMERIC SUBJECTS — MESMERIC FORCE
AND ATMOSPHERIC INFLUENCES.

PHRENOLOGICAL ADVICE.—Consider it now a duty you owe to yourself to consult a well-known and reliable phrenologist, from whom you should be able to obtain the most profitable instruction as to how you may proceed to perfect yourself. His profession provides the best advice as to the cultivation of those faculties which are lacking in power, as well as for the restraining of those whose activity is not to your immediate advantage. I can well advise all, mesmeric students or not, to take this step, regarding it myself as a most valuable movement towards *knowing oneself*.

As a guide, I may here mention that an operator should possess an equally balanced phreno-

logical organisation. 'Firmness,' 'Self-Esteem,' and 'Caution' should be proportionately developed: Firmness and self-esteem, to arm him against any intruders and trespassers hostile to his purpose. Caution, to give him wariness as to whom he has under treatment, so that deception on the part of his subjects or patients shall not embarrass him in his operations, nor ridicule from the sceptical excite him to mental distraction. 'Concentration,' also, should be well-developed, giving as it does the power to hold the mind to single-pointedness on an idea. The faculties of 'Veneration,' 'Spirituality,' 'Ideality,' and 'Conscientiousness,' whose influence directs to a loftier and higher aspiration, should balance well with the other organs, and so guide them in strict integrity.

Most suitable Age.—This item brings us to a consideration of the *unconscious* application of this force of nature—mesmerism. It will be right to say that the mesmerist is found in every stage of life. The power commences to manifest in earliest childhood, and is marked along the whole line of life up to declining old age. For instance, the child, who by its urgent pleadings and intense desire mutually concentrated towards its parents, and having as its motive a yielding to its demands, reduces them to sympathy, and not infrequently to tears, is acting the part of a mesmeric operator. It is marked more prominently in the schoolboy who sways his schoolmates by his influence, and often

leads them so irresistibly that they are compelled to follow him, and imitate his actions, be these either in honest sport or mischievous devilment. Also, in the young man and woman who, to gain their ends in affection, concentrate their thoughts and desires upon and toward each other, distance being no obstacle, and eventually succeed in obtaining that upon which the mind and emotions had been centred. In most cases, owing to their ignorance of mesmeric law, they merely know of the results experienced, seeming to heed little the particular attitude of mind which preceded them. It occurs to them as a matter of routine in life's experiences. But they are applying mesmeric power one to the other. In fact, we all know that the degree to which man or woman may influence each other is unlimited. It often manifests in their delivering themselves up to each other in such complete sympathy, that not the slightest regard of consequence occurs to them; and they may even become oblivious to their surroundings. None the less does this power show itself in the tactics of those more advanced in years—the sage, politician, ecclesiast, actor, and such people. These, by their concentrated mental activity and earnestness, and according to the nature of their respective callings, are known to reduce the minds of thousands to complete sympathetic subjection. Their power, viewed in the light of human influence, is exercised mesmerically, in most cases, with a semi-uncon-

sciousness of the scientific hidden laws underlying their methods. In all these cases it is the activity of a concentrated *positive* mind transferring itself to the more passive and *negative* one, and this is the power a practical mesmeric operator wields, where he has resolved to project his forces.

It is when the practical and conscious application of the power takes place that it becomes surely and scientifically mesmeric.

Now for a further consideration of the question. In this, it shall be regarded in connection with the most suitable age for wielding this power consciously, securing successful results, and with a consideration that the application of it shall not be detrimental to oneself. Certainly none should undertake the practice of it in more than an ordinary degree until the mental and physical organisation has matured, and there is a confident reliance in them. Youthful wonderings and fluctuations must have given place to firmness and stability of character; for with a frivolous and careless mind it will be vain for anyone to hope to be very successful in his undertakings. One may safely commence putting this power to practical account at the age of twenty-three years, though, of course, this should not bind as a rigid law. But at that age one is entitled to consider himself sufficiently strong to support the demands made upon him as a practical operator, for the physical body is then, if ever, tempered to labour and exertion, and the

mental faculties are also well suited in stability to a fitness for a position of authority and command over others. From this age to declining years, one will, by practice, generate the power, during which time success upon success will create confidence until the power of applying mesmerism becomes permanently established. At old age, it is obvious there would be too great a taxation upon the vital force to advisably admit of one applying it with strenuous vigour. Here, however, as a reward to the operator for having put his abilities to practical account in earlier days—when the vital energies were rich and powerful, and more capable of being distributed to others without fear of exhaustion—the power becomes, as it were, second nature, the old body grandly radiating it from itself involuntarily.

Suitable Diet.—The diet of an intending mesmerist is an item deserving special attention in the developing of his powers. It has a great influence upon the developing of both the quality and quantity of the vital force—mesmeric power—he holds and generates within himself. From the food taken in the stomach we absorb into the system the necessary elements to sustain life, and every description of food has its particular and peculiar influence upon the whole organisation of man.

The taking of food should be regarded with more seriousness than is generally given to it. The

student should know that it is not necessarily an immense physique that is required by a mesmerist. If it were, then it could easily be attained by a course of gluttony and intemperance. But it is a healthy, fresh, and vigorous constitution in all its parts and faculties that is desirable.

Take the food that most suits your temperament. Be careful, at the same time, that it is not habit or excessive indulgence that prompts you to the selection of it. Guard against taxing the digestive organs with gross and heavy diet, for it would rob the brain of its due proportion of vitality, dull the mind, and stagnate the vital nerve force. Allow the digestive organs their proper freedom. If, of course, these are kept ever employed—for which, remember, there is required an expenditure of vital energy—the mind and higher faculties must be proportionally impoverished.

Since, then, we have these simple though seriously true facts to deal with, it is far better to abstain from all food requiring too great a supply of vitality to assimilate. Avoid taking great quantities of meat. Light diet is the most suitable—vegetables, wholesome fruit, etc. Those who can subsist absolutely upon vegetarian diet will find it much to their advantage; but to the beginner this course requires great consideration, and if undertaken, should only be adopted by degrees, as by an indiscreet and too sudden change of food from that to which one has been accustomed, there is a prob-

ability of the body drooping and becoming feeble. Yet even in this vegetable diet, one should take sparingly of starchy foods, as they tend to superfluously develop the physical body. Should the student in his venture to diet himself by restraint in this way, find that he weakens in energy, he may for a time revert to his old food, for, say, two or three days, taking a smaller amount each time he returns to it, when he will discover that he can continue much longer on the new fare without feeling a return of weakness, and so on, until there is no longer any need for him to go back to the original prominent flesh diet.

Qualifications for Mesmeric Sensitive.—Since the power to project mesmeric force depends upon the degree of existing active positiveness, mesmeric susceptibility, or the qualification to respond to this force, will depend upon the passivity existing in a person's temperament, either natural or induced. You are well aware by this time that it is quite in order to say that *all* may become mesmerists, and it is now also no less a fact that *all* may be mesmerised. The fact may be summed up in the old adage, that "Where one good man is, there is always another who is better"; or, if we may be allowed to borrow and utilise the term, "The survival of the fittest." The great thing to discover is, what position you hold among your fellow-men, what *weight* you carry. Everyone will take a passive attitude to *someone*; and in

consequence, to this some one's influence will become susceptible, consequently *subject*. This susceptibility, to which is applied the idea of sensitiveness to mesmeric power, is the characteristic of the mesmeric *sensitive*.

Though, as noted above, all are *subject* in some degree to others, it is necessary, so that we may be quite clear upon the matter, to notice that there are many persons among us who would require the energy of an exceedingly powerful mind exercised upon them, before the slightest mesmeric impressions could be made. Hard, callous, unresponsive people, for instance. Others at the other end of the scale, who possess less or none of these qualities in their organisation, and are already of a passive and susceptible temperament, would make very suitable mesmeric subjects. There are those, also, whom we cannot pass, who possess positiveness in such a small and low degree, that they walk about the world susceptible to all and any influence that is existing. They are wafted here and there by any influence in which they are caught. These, of course, make exceedingly easy *subjects* for mesmerisation, although, curiously enough, they seldom attain to any height of what will be seen in a later chapter as psychic development.

Further than these general points, the qualifications for a mesmeric subject become particular. You may take it for granted that there is no hard

and fast rule in connection with this item, save that of the necessity for the presence of the above-mentioned passivity of mind. When this exists, then, there is nothing to prevent an operator from venturing an experiment.

Many highly intellectual persons, in whom susceptibility is least expected, will be found to readily yield to mesmeric power merely owing to their willingness to respond ; and it is hoped such persons will always find an operator who will benefit them by his influence. On the other hand, many of the unintellectual, who at first might be considered good mesmeric subjects, will often not reach one's expectations.

It will also be discovered that susceptibility and *negativeness* depend much upon the temperaments of the two or more persons meeting. Some whom a particular operator has failed to influence, will yield to the power of one no more competent as an operator : there merely being a suitability of temperament, which decides the matter. The author is acquainted with a case in which a very clever mesmerist imparted the knowledge of this science to one of his habitual experimental *sensitives*. The latter, by application, developed the *positive* mesmeric power, and succeeded in producing good results upon persons whom his teacher—who remained his operator—by incompatibility of temperament, could not influence in the slightest degree.

Needless to say that all persons of a dilatory temperament make receptive *subjects*, but not always good ones. This fact can be noticed in daily life, by the way in which indolence and dilatoriness demoralise and unman a man, and thereby shatter his stability and positiveness of character, as well as his susceptibility to such influences as would be much to his advantage.

The naturally passive temperament will of course make a good *sensitive*.

Those who have small *firmness, will, and mental penetration*, usually indicated by a dull, careless expression, with lips lax and protruding, will generally yield to mesmeric influences readily. They will make good sleep subjects, but beyond this there are seldom any instructive and edifying results occurring from their being influenced.

The nervous—not excitable—temperament is a good qualificative. Intended *sensitives* must be free from anxiety, eagerness, irritability, excitement, or mental perturbation of any kind. If any one of these dispositions exists, then the first duty of the operator is to remove it by means of passifying, which is dealt with in succeeding pages.

The very best sensitives are found in the persons of naturally sensitive temperament, whose minds, though susceptible, are highly developed and refined, and who possesses innate power to choose between right and wrong, yielding to the former and dispelling the latter.

Before concluding this item, let me advise that no attempt to operate upon a person should be feared unless your impressions of him prompt you to this caution. First impressions may be obeyed, proving, as they often do, to be quite reliable.

Finally, I would urge the student to consider *all* as having some degree of susceptibility to mesmeric power, and in proportion to this will be their fitness for becoming mesmeric sensitives. I can but invite you to test them, for without a trial there can be no success.

Mesmeric Force and Atmospheric Influences.—It is worth noticing here, that the magnetic temperament will generally be peculiarly sensitive to the different electric and vital atmospheres, as well as to the influences of man. Persons of this vital type, whether *positive* or *negative*, are much dependent upon the electrical state of the social surroundings and atmosphere for their power. In proportion as the state of these influences serves to decrease or augment the power stored in themselves, so it varies in intensity.

Whatever state of forces outside you tends to accumulate vital power in your body, will equally increase your power and faculty as a mesmeric operator.

CHAPTER IV.

MAGNETIC FORCE, AND THE CONDITIONS NECESSARY FOR MAKING IT ACTIVE WITHIN—HOW TO TRAIN THE EYES—PREPARING THE HANDS AND FINGERS—CONDITION OF THE FEET—RESPIRATORY POWERS—MENTAL CONCENTRATION.

THE nature of the mesmeric force within us is magnetic. Various views are, however, taken. Whilst many persons believe in the phenomena, and the processes by which they are produced, some remain doubtful, seeming to them to be so extraordinary. Others dismiss them entirely from their serious consideration. Others may deny their existence, or deem them of so little importance that they place them in the same category as conjuring and trickery. The time has, however, passed when it was considered by the profane that a mesmerist must use a sort of bottled ether (*sic*) or that there must be an opiate employed to induce the condition of coma. To the least informed mind on this subject,

such conclusions as these now appear the outcome of ignorance, and can be regarded as issuing only from those who have either never had the opportunity, or never ventured to investigate the matter for themselves. If there are any such persons still remaining, it can but be suggested, that were they to set about an inquiry into what appears thus mysterious to them, they would discover that this power, though it has been so misunderstood and even ridiculed in the past, is as purely and naturally the outcome of scientific law in relation to the bodily developments, as are the phenomena of the digestive, circulatory, or nervous systems. The reality of the magnetic force within man is now beyond dispute, unless, as just observed, it is by those who are ever obscuring the light of research from themselves, by their own inappropriate attitude of mind.

That this vital magnetic force pervades the whole universe in peculiarly subtle atmospheres, and (as with the ordinary atmosphere which we breathe into our lungs) is absorbed by every human being, and also capable of being transmitted by the human *will* from one person to another, is beyond the pale of doubt. It is a vital, rather than a physical power, the physical organisation being merely the instrument through which it manifests and is absorbed in various ways. Wherever there is life there, indeed, is this vital magnetic force displaying itself in a greater or lesser degree. But it is only

under proper and favourable physical conditions that it can be made to freely flow out to man ; and when these are established, it is then that it is capable of penetrating into the very life system of those and that, with whom and which, it comes into contact. Clairvoyant testimony, and evidence obtained from the careful study and experience of numbers of psychical investigators, as well as personal experience, go to establish the fact of its existence as an aura near and around persons, or emanating in a gaseous manner from them. In a powerfully magnetic person, its presence is frequently demonstrated by becoming visible in the form of a bluish phosphorescent-like light, or rays, generally seen issuing from the finger tips ; also it is seen as a halo round the head. Susceptible persons are, as I hope to show you in succeeding pages, able to feel it as an electric-like current, and mesmeric sensitives will invariably be conscious of its presence and describe it as a sort of mist enveloping a person near whom they happen to be.

When projected from a *positive* mesmerist to a *negative* subject, this magnetic force has the properties or power of attraction and repulsion, much the same as the ordinary magnets (see subsequent chapters on experimenting). The magnetic power, though acting suchwise upon the physical body, does not cease there, for it wields a great force of similar nature upon every plane of man's organisation—*i.e.*, spiritual, mental, and moral.

Many may again incline to question their ability to transfer a healthy power to another, but I also again say, let none be discouraged. Where there is the wish there may; by so *willing* it, be success. Desire first, then resolution and determination, will accomplish much, and this applies in every way to him who would become a mesmerist.

The following instruction is intended to direct the student in the best methods of preparing the organs and functions of his physical organisation, as well as to show him how to cultivate his system to the necessary requirements of a healthy being and a mesmerist. This is done by giving certain organs a specially prescribed exercise, by which the vital force has avenues opened up for it so as to facilitate a free radiation from the system. To these instructions I would call special attention, for by a little practice of them the student will soon find himself becoming adapted to mesmeric experimenting.

How to train the Eyes.—The eyes should be trained to a high perfection. They are the agents and instruments through which your inner self, desires, and instructions silently but nevertheless powerfully communicate with another's.

The power of these organs lies in their expression, and this, without exception, acts as the chief agent in conveying the first impression from one person to another, be they mesmerists or not. The eye's expression, too, is always indicative of the nature

behind it, whether good or bad, attractive or repellent, sympathetic or callous, fearful or courageous.

Though it is the penetrating and powerful expression of the eye that wields such a magnetic power, it must not be thought that the mere fierce and obtrusive eye will carry a like force. It may certainly startle, and create a feeling of disinclination to meet it again, but it will nevertheless be far from having the power of free entry into the very minds of its fellow-men, and there to leave a transmitted influence that will remain, as otherwise it would do, often for a lifetime, stirring and prompting to obedience the consciousness so impressed.

This necessary clear and penetrating expression of the eyes requires to be also a sympathetic one. It can be cultivated by practising some of the following methods, which many have found most advantageous. The first important item is to take care that the temper of violence and cruelty is kept subdued, for if it is allowed to surge up into an expression through the eye, it will be only with difficulty that it is prevented from so doing on subsequent occasions, each time becoming stronger and more expressed. Loss of self-control in such a manner as this will very rapidly change a calm, attractive expression to one of repulsion.

Make it a practice in conversation to speak all thoughts clearly and distinctly, to concentrate your

gaze calmly into the eyes of the person spoken to. This will not only train the eye to express the thoughts passing through your mind, but the conscious practice of it will afford an opportunity of discovering those who are *positive* or *negative* to you. In it there is the meeting of two mesmeric forces: the one gaze holding the mastery and positiveness by firm and steady penetration, while the other yields in submittance and becomes mesmerically negative. By constant practice of this sort, and by getting into touch thereby with people stronger in power than yourself, you may discover defects of your own powers, and regulate your temperament by cultivating or restraining such faculties as are brought to your consciousness as requiring it.

Gazing meaningly into the eyes of another person, or, when this is not convenient, at one's own eyes by the aid of a mirror, thus having as convenient a substitute as possible for the eyes of another person, is also a good practice. It will be found very beneficial in cultivating the strength of the eye, especially, too, if during the performance one imagines the reflection of his own eyes to be the eyes of another person over whom one intends actually establishing control. In this case, the thoughts must be consciously concentrated through them, felt through them, accompanied by a strong *willing* that the imaginary mesmeric subject shall submit to the visual suggestion. As a result of

this training the eyes may possibly begin to irritate, and a feeling arise that one must discontinue the gazing; it is then a good plan to terminate the exercise by making a magnetic '*throw*' (see Chapter V.) at the imaginary *subject*, as one would to a genuine mesmeric subject when intending to experiment with his eyes (see '*Experimenting*'). This act of '*throwing*' may possibly cause a flinching in the lids of your own eyes, but you must endeavour, by practice, to avoid this; for if you have not controlled it by the time you come to practical experimenting, it may be a drawback to you. The eyes may also become dazzled, as if self-hypnotisation were being brought about; in fact, many beginners at first trial, owing to this, cannot continue the gazing practice any longer than a few seconds, before they are compelled to desist. But this may soon be overcome by continued practice. Regular exercise night and morning will develop a control of the movements of the eyelids, and strengthen them against any balking or involuntary winking, and at the same time train them to a strength that will enable them to be steadily controlled for ten or even twenty minutes without tiring.

As a special exercise in strengthening the muscles of the eyes and eyelids, it is a capital method to fix one's eyes upon any chosen spot or object, and continue gazing as long as possible without wincing.

Another good practice, and one perhaps that is much more convenient and which can be more easily performed, is to gaze at the seconds hand of your watch, following it strictly, without wavering, as it moves from one degree to the next. This will not only serve to train the mind to give attention as well as fixity whilst engaged in exercising the eyes, but also affords you an opportunity of noting the length of time you succeed in unbroken continuance of steady gazing.

In all these practices avoid the tendency to awkward staring. An empty, intentless expression will never carry a positive influence, and, in experimenting, would be immediately detected as negativeness by a sensitive. Take precaution not to overtax or strain the eyes. As soon as they begin to be irritated or fatigued, give them rest.

In support of the fact that the eye emits peculiar magnetic rays I may mention I have had many cases come before my notice where it has been undeniably demonstrated. The following is an instance. I was on board ship, standing alone quietly and meditatively without any consciousness or intention of exercising mesmeric power, when a young man passed, apparently unconcernedly, in front of me. With a sort of easy inquisitiveness I turned my attention towards him, merely to notice who it was that passed. At this moment it happened that our eyes met; but, to me, there was no marked impression, perhaps owing to the simple fact that

I was not expecting or looking for anything unusual. Presently, somewhat to my surprise, he returned to me and said, in a respectful but pleading tone, "Please don't look at me like that again." I, of course, questioned him as to what he meant, and, in a short conversation, soon elicited the explanation from him that as soon as he caught my eyes there extended from them two rays of seeming light which proceeded in the direction of his, and made his whole system tremble with electric-like shock. I, of course, could then understand his expression. Now in this case, it must be understood, there was not the slightest conscious intention on my part to project to this person any influence, nor was the recipient of the force expecting it. Needless to say, eventually this young gentleman made a good mesmeric subject, and for whom I was fortunate in effecting the cure of a most painful malady.

Preparing the Hands and Fingers.—Next in importance to the powerful eye, is a healthy and free nerve-state of the hands and fingers. In mesmerising they perform a special duty; in fact, they are the instruments by which a mesmeric operator directs the magnetic energy to his subject or patient. By them he manipulates it as his thoughts and feelings direct, the mind, emotions, eyes, and hands working always in sympathy.

A touch of the hand from a mesmerist is in itself a power that carries with it great impression. It

is through these specially suitable members of the body that he transmits his power in a more material form to his fellow-man, and with his *will* and mind faculties, moulds it in nature and intensity according as his operations demand.

For the hands and fingers, therefore, there is also a course of training, suitable to the developing of mesmeric forces within you. The following hints will be found invaluable. The hands and fingers should be soft and supple, clean, fresh, and healthy ; the nail tips should of course be kept free from any accumulation. This may be facilitated by their being trimmed short, otherwise, no matter how careful one may be, they will catch dust and dirt by which disease and contagion are often communicated.

If the hands are naturally soft and smooth, and the pores of the skin healthily open, that they occasionally perspire, but not too freely—as profuse perspiration will denote a nerve weakness—it will be a point of advantage. This condition may be brought about by frequently bathing them in soft warm water, followed by brisk though light rubbing. If, however, they are really dry and hard, which would retard the passage of nerve force through them, it is well to soften them by free use of unctuous substances, accompanied by the active friction of rubbing them together, thereby opening the pores of the skin. Breathing upon them, and then rubbing them together, is a good plan.

When a sensitive touch has been developed in the finger tips, their magnetic condition is better preserved when the hands are kept clasped, or in contact with another part of the body, than when hanging loosely open by the side. This should be observed especially when experimenting, as it not only preserves the vital force from too free a '*flow*' from the hands, but also assists in keeping them in magnetic trim with the system.

If you have the opportunity of frequently placing your hand upon the body of another person, and when doing so to make yourself sensitive to the magnetic reciprocation that follows, do so; it will rapidly develop a mesmeric adaptability in your touch, which will be of much use to you in affecting persons by your touch.

Mesmeric subjects, and persons of a susceptible temperament, are constantly testifying to the reality of the magnetism that issues from the finger tips of an operator. A good and interesting experiment in this direction—which I have often made myself—is to darken a room and hold your hands steadily before the eyes of any persons present, or direct them to look at your hands, which should be only just visible. If any are susceptible, they will discern a phosphorescent-like emanation taking place in the vicinity of your hands and finger tips, or notice sparks and radiations of the same nature, flitting in all directions from your hands. The results you obtain from these experi-

ments will depend upon the sensitiveness of the persons so treated; and in experimenting, such persons as prove susceptible, may be calculated to make good mesmeric *sensitives*.

Condition of the Feet.—It is important that the student should be made aware of the fact that the nerves of the feet are always acting as channels through which the vital forces of the body proceed, and in this respect are to be regarded as agents in the distribution of vital magnetism.

I have often experimented with the magnetism from my feet. In one case I did so by extending my legs in the direction of a fellow, and inviting him to lay his hand firmly upon one of my feet, which he did without any hesitation. In a short time from his doing so, he gave signs of being irresistibly attracted to it (my foot) and eventually was unable to relax his hold until I permitted him by releasing the tension of my energies. This I did by relaxing the thought concentration that set up the mental energy in myself, which in its turn had set up the magneto-nerve attraction.

While the hands are being actively engaged in the performance of mesmeric manipulation, the feet throw off supplementary streams of vitality, and assist the transmission of the magnetic energies. And it happens that they generally need very little exercise to bring them to mesmeric requirements, for, being well protected, and in most cases exceedingly sensitive, they are already physi-

cally adapted to the passage of vital force from them.

As with the hands, the conditions for a free 'flow' of vitality from the feet are indicated by their readiness to emit heat to the extent of a healthy perspiration, when the nerves are magnetically stimulated, or under any conscious mesmeric excitement. But it must also be understood that profuse perspiration is a degree beyond this desirable state, and should be regarded as a weakness rather than a wholesome vital action.

The training which the feet stand greatly in need of, is that of freedom in the articles which clothe them. The fact of their being by custom so well protected in this way prepares them in soft suppleness, and in addition to this, the performance of walking gives them the friction necessary to generate local vital force. Being strained and distorted by too tightly fitting shoes, will deter their free action. These, as well as heavy boots, which also tend to tire the feet, should be especially avoided if a healthy condition of them is determined upon. They not only cause an awkward and clumsy step, but render difficult an easy and graceful movement which is so essential a feature in a mesmeric operator.

Respiratory Powers.—The breathing power of an operator is invaluable as a mesmeric agent. Especially is it so when his powers are directed therapeutically. It is well known that wholesome

breathing is indicative of a wholesome and healthy internal condition. In mesmeric operations and experimenting, a mesmerist will require this strong as well as healthy respiratory power, so that by it he will be capable of retaining a quantity of air in his lungs for a period of from two to three minutes, and when required, to steadily exhale it with as equal a control as he held it, for upon most of those with whom he comes into mesmeric contact, such as come to him for treatment, and those in whom he desires to bring about the mesmeric condition for experimenting, he will require to concentrate his breathing powers.

Now, the most practical method to adopt in developing the power of respiration, is to steadily inhale pure air until your lungs are completely inflated, then, avoiding any sudden collapse, breathe out regularly and at a uniform rate until the performance of expiration is complete, and so repeat the process as an exercise, say, for about ten minutes. In this practice you will do well to maintain each separate act of respiration—inhalation and exhalation—as long as possible, allowing yourself just sufficient time and energy at the commencement of the act of expiration to admit of your liberating the air from your lungs without its being prematurely exhaled.

Regular training of the lungs in this conscious breathing exercise will be found beneficial to every-

one, and may be recommended as conducive to good health and strength of body. Fresh and pure air taken into the lungs in the above manner is immensely invigorating; it enlivens the circulatory system, enriches the blood by providing it with a free amount of oxygen, and braces the nerves. By practice the student will soon become capable of retaining the breath in his lungs for several minutes. In fact, he will soon discover that he is able to control and regulate the performance of respiration to the extent of disciplining many of his bodily functions.

Mental Concentration.—Mental concentration is the power to hold an idea to a focal point. There is no qualification more desirable than this. It enables an operator to wield intensity of mind. It provides penetrating force to any idea he may wish to project into the mind of another. It sharpens and concentrates his desires, and the designs of his mind. Needless it is to say, that where concentration of mind is lacking in a person, even though he may be the possessor of other good mental qualities, he is liable to be driven about by the many social, moral, and mental influences of life with which he comes into contact, and is also deprived of the power of directing his energies. Everyone, save those who possess it abnormally, may well take a pleasure in cultivating this faculty. Those who do not possess it in sufficiently strong activity to correspond with the power of the other faculties, should

undertake the development of it with hopeful resolution. Even those who have mental concentration in a fairly suitable degree, need not disregard the instruction found under this heading ; for, provided other faculties are proportionately strong, cultivating it to its highest developments will be much to their advantage.

The following are some suitable methods of practice. They will be found simple and easy, yet still of much practical assistance to the mesmeric student practising mental concentration. In any undertaking, be it of the minutest significance or momentous importance, adopt the plan of excluding from your mind all thoughts but that one idea which has reference to the thing in hand. Fix your whole attention upon it. Concentrate every effort of mind towards it, until by action it is completed to your satisfaction. Take care to divert from one thing to another only when you sanction by a resolve, and fully understand why you do so ; or when a more important matter crops up before you, to which it is more desirable to give your attention. The smallest things of every-day life are the most suitable to be selected for this training, for in the thorough performance of these the foundation upon which you build up larger undertakings depends.

Suppose, for instance, an idea enters your mind ; immediately it does so, quietly compose yourself before attempting to carry out its purport. Con-

sider it. Contemplate it. Weave round it, as it were, your whole energies, and then proceed to act upon it.

Another method. Entertain a thought; *keep steady*, both mentally and physically, until the idea, together with the resolution, are thoroughly clear and fixed, then proceed to act upon them, as if the whole thing were in your hard mental grip, with the *concentration* of mind cutting a way for you to execute the designs of your mind.

A more meditative, fixed, and advanced method is to shut yourself in a room where you may be quiet and undisturbed for a time. Take up a position of repose, so that your mind shall not be distracted by discomfort or uneasiness. Centre your mind fixedly — concentratedly — upon the position you are occupying, then, with your eyes closed so that nothing will distract you, endeavour to construct a mental picture of yourself and the position you are in. Having done this, endeavour further to reproduce it in your mind as a scene in an adjoining room. Or, choose a landscape, interior of a building, an assemblage of persons, or any object that you may at the time prefer, and as before, repose yourself to the image you choose, then endeavour to produce it in detail. This method is a remarkably profitable one; it focusses the mind to a sharp penetration and trains it to conscious mental picture making. You may develop them, further, to a degree by which, in the practical appli-

cation of *mental concentration*, you may successfully project a similarly concentrated idea or thought into the minds of those who are susceptible to your powers, especially should the intended recipient be already your ready *sensitive*.

CHAPTER V.

METHODS OF DEVELOPING THE MAGNETIC POWER
—INDUCING THE '*FLOW*' OF MAGNETIC FORCE
—AUGMENTING MESMERIC FORCE—FIRST,
SECOND, AND THIRD METHODS FOR SO DOING.

IN the preceding chapters the student has received the necessary instruction in developing the qualifications required of an operator. He may now take the next steps, which will treat of the methods of developing the magnetic force, and the modes of augmenting it.

To this chapter I invite the student's special attention, as it embodies the chief points to be observed and practised in developing his mesmeric force, and the actual production of it from its dormant state as it exists in every being until roused to a state of activity, and the method to adopt in cultivating it in quantity or volume after he has so produced it.

It is well known by this time, that our bodies are already full of vital power, which, in previous

chapters, we have learned is called magnetism, nerve force, or mesmeric force.

Much of this force lies latent and dormant until by certain means it is consciously or unconsciously brought into activity. Some persons, as we have seen, emit it in a degree unconsciously; these, when trained, would possess the power to a greater extent than those whose organisations were not yet suited. Now in any case, what is needed to bring about a magnetic system, is the application of a little scientific method, that will assist these latent or dormant powers to become active, and in so doing enable the magnetic force to stream forth from the organs and limbs of the body, with which I have dealt at length in the preceding chapter. This method shall be explained under the following heading.

How to induce the 'Flow' of Magnetic Force.—In this practice the hands and fingers are the chief agents. Before considering these, however, let us for a moment direct our attention, in a slight way, to the brain and its functions. We understand the brain to be the principal seat of consciousness, thought, emotion, energy, and will power. From it to the whole of the body ramify large nerves, which distribute other smaller and more minute ones over the whole system. The larger cords of nerves extend down the arms, and split off into the smaller nerves in the hand, providing each finger with a branch that runs down either side,

and these in their turn throw off myriads of nerve fibres so numerous and intricate that a pin's point cannot discover a spot unoccupied by them. It is with these in particular that the student has to concern himself. Each of these small nerve fibres performs the duty of conducting and distributing outward, the vital force which is, in the first instance, accumulated by the mesmerist's mind power, and received by his brain, then transmitted down the large cords of nerves of his arms, and finally off at his finger ends.

These minute nerve fibres require to be perfectly responsive to your *willing*, and also in immediate readiness to receive impressions of force that you may create by any active desire you may be holding. Each of them must, too, be sensitised to a height of delicate susceptibility so as to enable them to readily respond to the thought activity of your mind. This may be done by the continued performance of what is called the '*throw off*' movement.

This '*throw off*' is performed in the following manner. The tips of the fingers, or as many of the finger tips as can be conveniently placed, are brought to focus upon the ball or first phalange (the latter in preference) of the thumb, which should just cover the nails of all the fingers. In this position, the thumb and fingers should be pressed together with a determined and hard pressure, so that by this tension every muscle is contracted,

and the power of the nerves of the arms and hands is directed towards the end of the fingers. Now extend the arms full length, either down by the side or horizontally in front of your body. In this position your utmost mental energy should be exerted, generating force in your brain, to be conveyed along the nerve courses, and off at the minute nerve fibres at the ends of your fingers. With this energetic and determined state of mind fully produced in yourself, the fingers must be released from the thumb with a smart and arrested jerk, and take up an extended position, retaining the same tension of the muscles and nerves. The fingers should remain for a few seconds in this extended position, during which time the contraction of the muscles and the mental concentration should both be kept up.

The energy of mind should be employed in impelling the vital force along the nerve cords, and thence through the channels opened up for it by the sudden jerk and consequent excitation of the myriads of small nerves at the finger tips.

As a result of the above exercise, which should be repeated as often as possible without giving inconvenience, there will soon be a distinct tingling sensation at the ends of the fingers and in the palms of the hands, similar in sensation to that commonly known by the term 'pins and needles,' and this nerve experience may extend up the arm, even as far as the biceps muscle and shoulder. In

any case this '*throw off*' practice should be repeated until the hands and fingers begin to moisten; and according to the extent to which they do so, the active 'flow' of mesmeric force may be calculated.

At first, this practice may be somewhat unpleasant and tiring to the student, the fingers becoming stiff and indisposed to repeat the performance; but this may be regarded as being merely due to the unusual muscular action involved in the practice. It should, however, not create any feeling of anxiety in your mind, for by continued practice the stiffness will give place to suppleness and elasticity.

When a decided *flow* has been induced, which you may discover by your experiencing the above-mentioned nerve sensation in your fingers, hands, and up your arms, the following quieter practice may be adopted, and the '*throw off*' method reserved for occasions which demand extremely vigorous mesmeric energy. It is a process performed by rubbing the hands briskly together—as you would do on a cold day to induce warmth—and breathing upon them occasionally. This, in magnetic persons, will bring about a similar though somewhat milder *flow* of vitality. This method also may be modified, by simply exciting the finger tips against the palms of the hands, accompanied by an act of the *will* determinedly *willing* that the hands shall, as before mentioned, become suitable to magnetic applications. A little breathing upon the hands in

this as in the previous methods, will be found of advantage: it always serves to warm and moisten the hands and open the pores of the skin.

When you have satisfied yourself that you have established a permanent *flow* of magnetic force, you will soon discover for yourself what are the most suitable means for your bringing it into immediate activity should occasion demand. You will do well to keep up a constant communication between your now sensitively magnetic finger tips and another person, by touching them; doing so with a conscious mental attitude of confidence; for by this you may retain a perfect sensitive unison between your mind and fingers, and the part of the person with which your fingers make contact. You may be assured that when you thus confidently touch a person there is a reciprocal magnetic activity set up, which, in mesmeric practice, signifies that the vital principle has been excited between yourself and the other, and that there is a current of mesmeric force in operation between you.

To augment the Flow.—The power and force of magnetic influence may be increased by many methods. The three principal are: (1) Augmenting in the operator himself; (2) by procuring the assistance of another mesmerist; (3) by the presence of congenial and sympathetic persons, who may or may not be of an active magnetic nature.

For an operator to augment the force of his own

powers, he should place his hands on his breast as if clenching some tangible substance, allow them to remain there until a sympathy of warmth exists between them, and then, with a conscious and determined mind, collect the force in his hands ; after which, the '*throw off*' movement should be performed and the exercise repeated as required. This will always be of advantage when an operator desires to increase his own power to meet any special demand upon him. It is here obvious that since one operator can alone augment the degree of this influence in himself and over a person, two or more mesmerists working in unison will have greater power ; and this occurs generally in the event of extreme cases which may demand a very great force or power. It is then that the second of our three principal methods comes into practice. Under these circumstances the original operator will secure the assistance of another practical mesmerist, who should, in all cases, be of similar or harmonious temperament, and, of course, in sympathy with him. The two require to join one left and one right hand, and thereby establish a connection between themselves, and in this manner they may together proceed to mesmerically operate, the original operator with his right hand, and the assistant with his left hand, the latter of whom will always look for his directions from the former. Or, to perform otherwise, the same two operators may, after joining hands and making

contact, separate and proceed independently, the former proceeding to mesmerise in front and the latter operating behind the patient or sensitive. The assistant remains as before, under the directions of the other.

The third method is that of procuring the company of sympathetic persons, who may or may not be practical mesmerists. The student will readily conceive the fact that the mere presence of congenial temperaments during a mesmeric séance, especially if they be conscious mesmerists, gives power and assistance to the operator; and if a magnetiser can manage to always have a mesmeric *subject* with him, who of necessity is already entirely in sympathy with him, he will find it a great help. It will give him an immediate dual power. If, with this mesmeric sympathy, the *subject* possesses the clairvoyant faculty, it will still further assist the operator, for he (the subject) is as it were a keen instrument of perception at the operator's disposal.

CHAPTER VI.

TRANSMISSION AND DISTRIBUTION OF MAGNETIC FORCE—PASSES : WHAT THEY ARE, AND HOW TO PRACTISE THEM—THE *FULL LENGTH* OR *LONG PASS*—*RELIEF PASS*—*SHORT* OR *LOCAL PASS*—*FOCUSSED MAGNETISM*—PASSES IN CONTACT AND WITHOUT CONTACT.

WE now come to methods of distributing the mesmeric force, vitality, or magnetism, as we now understand it. These methods are termed *passes*. The latter is intended to signify the movement of the hands in transmitting, distributing, circulating, and directing the magnetic force as it proceeds from the finger tips of an operator to persons who are being mesmerically treated. By employing these *passes* in different ways, a variety of mesmeric effects is produced ; and likewise, according to the particular mesmeric effect required to be produced in a person, so the methods of performing them are varied.

There are *passes* for producing mesmeric pheno-

mena ; for removing them when they have been produced ; for producing coma ; also for magnetising local parts of the body, or any minor part in particular. Each of these is performed differently as occasion requires. In all, the *passes* number four, viz, the *full length*, or *long pass* ; the *relief pass* ; the *short* or *local pass* ; and *focussed* magnetism. Some of them being always made in a downward direction, *i.e.* from head to feet, are naturally called *downward passes*. Others are made in the reverse direction, *i.e.* from the lower extremities to the upper, and are appropriately called *reverse passes*, because of their being performed in an upward, or reverse of *downward* direction. The former of these always has the effect of inducing the mesmeric conditions, whilst the latter dispels them, or, in other words, restores a person from the mesmeric to his normal condition. I would like to call special attention to these *downward* and *reverse* methods as I have given them here, as they will not be further dealt with under any separate heading.

The performance of *passes* will not only distribute and circulate the magnetism as it flows from the finger tips, but by an operator frequently performing them, he will keep up a healthy and free mesmeric state in himself.

Let us now deal with their practicability.

The Full Length or Long Pass.—The name given to this pass will, I hope, explain itself. It is a mani-

pulation that is commenced at the crown of the head of a person operated upon, and proceeded with *down* the whole length of the body, terminating at the toes, or *vice versâ*, beginning at the toes and proceeded with, *reversely*, up the whole length of the body and finishing at the top of the head. In performing it *downwards*, your hands must be extended horizontally, palms down, about one inch from, or as near as possible to, without making contact with, the top of the head of the person you intend operating upon, whom we may regard as either sitting or standing. If in this horizontal position of your hands there is an inclination for your fingers to deviate up or down, they should tend in an upward rather than a downward direction. Your fingers should be extended just sufficiently apart to admit of them having an individual and separate action, so that the nerve energy is able to freely operate between them without being obstructed by contact with their neighbours. If they are held as close together as possible without their touching, it will be found to be the most suitable position for them.

Your hands, maintaining the above distance, position, etc., must now descend with a slight tremulous motion over the face, down the whole length of the body, and off at the toes. Arriving at the toes the *full length* or *long* pass may be regarded as completed ; but a *throw off* should then be made which will serve a double purpose, *i.e.*

(1) that of *throwing* from your hands any foreign influences that you may have accumulated during the performance of the *pass*; and (2) that of generating a fresh *flow* of force in your hands ready for repeating the *pass*.

In performing a repetition of this pass, assuming it, in this case, to be made *downward*, it should be carried out immediately after the *throw off* of the previous one, by returning, with closed hands, in a semicircular outward and upward movement from your subject's or patient's body to the crown of his head. You would proceed *vice versâ* if it were a *reverse* pass you were performing. The outward movement of your closed hands will (1) prevent any escape of magnetism from your fingers; and (2) avert any averse de-magnetisation taking place, which would otherwise disturb or undo the control you had already established.

At each succeeding repetition of the *downward* pass, and on returning with closed hands from the lower extremities, the act of re-opening them for the purpose of commencing it should be combined with a second *throw off*, which should be directed upon the crown of your sensitive's head; this will give greater penetrating impetus to the pass you are about to perform, and also afford a renewed *flow* of force with which to continue it.

The *full length* or *long pass, reversed*, as I have said, is for dispersing or removing the influence infused by the performance of the *downward passes*,

and is performed by simply reversing the procedure. Your hands, which were before held palms down, should now be held palms up, and the course of *passing* proceeded with, from the feet to the crown of the head. With these few exceptions, all the other directions as applied to performing *passes downward* should be observed.

Relief Pass.—The nature of this pass will already be conveyed to the student's mind by the name it receives. It is applied as a *relief* when an operator has, by the application of a series of long passes, become fatigued, or when he considers the continuance of them superfluous and unnecessary. It is a movement of the hands that commences from the crown of the head of the person being mesmerised, as in the performance of the *long* or *full length* pass; but differs from it in this respect, that instead of being extended down the whole length of the body to the extremities, it is continued only part of the way down, as, for instance, from the top or crown of the head to the knees, hips, breast, shoulders, chin, or even to just below the eyes. In all other respects it is performed precisely the same as the *long* pass; the same particulars as to *throwing off* at commencement and finish, and the semicircular return of the hands after the pass, are observed. In reality it is simply a *long* pass broken for the purpose of relief. It is generally made alternately with the *long* pass, or performed in a series interspersed with an occasional *full*

length or *long* pass. The latter serves the purpose of drawing any excess of magnetism from any part of the body that may have become overcharged with vitality infused by continued *relief* passes. The blending of both these passes (the *long* and the *relief*) in the above manner, will be found most useful in distributing the magnetism over the body after there has been any local magnetisation.

Short or Local Pass.—We now come to the *short* or *local* pass. It is a pass for magnetising any local centre, region, or limb of the body, and differs from the two previously named passes, in so far as the commencement of it is not fixed at the crown of the head. By it, the leg, arm, chest, stomach, spinal cord, finger, or any other part of the body may be treated; and also, any portion of the body may be treated without the other parts of the body being influenced in the slightest degree. This, of course, is very useful when it happens a sensitive or patient objects to be entirely mesmerised.

Instancing the above, suppose the arm requires special mesmeric treatment—it and no other part of the body—then this method of *local* or *short* passing would be employed. The *short* or *local* pass would commence at the shoulder, and it would descend down the arm with the usual tremulous motion of the fingers, and terminate at the finger tips. Repetition would take place as before, by the hands returning with a semicircular twist outwards to the point where the pass was commenced

(in this case the shoulder). This pass would be employed similarly for any other local region of the body that required treatment. It is always well to commence just above the place where the magnetic force is to first take effect, and descend to just beyond the point where the mesmeric action is intended to cease.

Focussed Pass.—This pass is used for concentrating vitality to any particular centre. Unlike the three preceding methods of distributing mesmeric force, this *focussed* pass is applied by performing a tremulous motion of the fingers while they are focussed to a certain point. It is therefore not performed by a longitudinal process as in the other cases.

In using this focussed pass, the fingers, without being in contact with each other, are grouped to a focus upon the spot that requires treatment, and should be about an inch distant from it; then, with the above quivering motion of the hand as if shaking substance off the finger tips, the vital force should be projected along the nerves by determined mental propulsion, and discharged through the fingers upon the part being mesmerically treated; while, at the same time, a steady warm breathing down the fingers should be employed to assist the activity of the *flow*.

Focussed magnetism is applied in cases where a part of the body is weak—such as a wound, bruise, or aching—and requires to be saturated with

vitality; also in such cases as weakness of the eye, ear, or any centre that may be lacking strength and vitality. It will be found accelerating if applied in inducing mesmeric sleep, in which case it would be *focussed* toward the eye or nape of the neck of the sensitive.

This focussed position of the fingers may be used for extracting vitality from any diseased limb or wound; also, in practical mesmerism, for performing the experiment of Attraction. In explanation of this I may say that by changing the attitude of mind from that of projecting (which is to project influence to a person) to that of attracting (which includes the power of drawing or extracting influence from a person), accompanied by a slow and determined retreat of the hands from the affected part, as if drawing off from tangible substance, they (the fingers) may be used to extract such foreign vitality as may be the cause of an intensely acute local pain. In this *extracting* movement, the *throw off* should be made as soon as the hands have withdrawn to the distance of about a foot from the spot under mesmeric treatment, after which the process may be repeated by focusing the fingers as before—as often as the occasion demands.

Passes in Contact and without Contact.—There are two other ways of performing passes: viz. (1) with your hands in contact with your subject's body; (2) with your hands not in contact, but as close as

possible to your subject's body without touching him. The former is termed *in contact*, the latter *without contact*.

Passes *in contact* have the effect of infusing into your subject vital force, and invigorating him. You should use them (1) when a person requires stimulating ; (2) when you wish to bring about rigidity and contraction ; (3) in the treatment of diseases such as require an extracting process upon the vital force ; (4) in the production of catalepsy.

Passes *without contact* will also infuse into a person your vital force. They will become charged with your magnetism, and retain it until they become satiated and fall into a mesmeric sleep or coma. This method of *passing* is used for (1) inducing coma and giving serene rest to a person ; (2) for charging the body or a limb with vitalising force ; (3) for replacing vitality after the performance of passes *in contact*.

CHAPTER VII.

ELEMENTARY EXPERIMENTING IN TESTING SUSCEPTIBILITY—THE POINT OF MAGNETIC CONTACT—INDIVIDUALITY—PHYSICAL MAGNETIC CONTACT—MENTAL MAGNETIC CONTACT.

THE student having advanced thus far with me, and, I hope, by practice, succeeded in establishing the *magnetic flow*, it is only natural that he should further wish to practically test his power. For this purpose there are many elementary experiments which he may turn to account. Practice and success in these will give him confidence in operating, and also furnish him with the best methods of choosing persons who are susceptible to his influence, and those who are the most likely to become experimentally sensitive.

We thus proceed :—If you are good at obtaining impressions from persons with whom you come into contact, the first impression you receive should be a good guide to you in calculating as to who are likely to become susceptible. But as every student

may not possess confidence in the power of his first impressions to guarantee to them a right conclusion, the following practical preliminary test will aid in ascertaining the actual susceptibility of a person.

As this may be your first step in practically applying the power of mesmerism, your procedure should be cautious, and perhaps more subtle than bold, so that if there is not full confidence of success present, your intentions shall not be discovered, and the experiment brought to a close before you have had time for a satisfactory test of your abilities. Adopt the following method:— Wherever you have an opportunity, and where, of course, the liberty will not be resented, lay your hands upon a person's shoulder in a manner that will not arouse his suspicions. Speak to him quietly and earnestly upon an interesting and inviting topic, so that you both get into sympathy; at the same time concentrate your mind to the place where your hand is making contact. Now, *will* that a current of magnetic force be transmitted from yourself to him. In most cases, if the experiment be performed with care, the person tested will immediately experience an excessive warmth, and from that to a peculiar tingling, and often he (or she, of course) will be sensitive of an electric-like shock at the point where your hand is touching him. Perform this frequently.

Another experimental test is to take hold of a

person's hand in the ordinary way of salutation, remaining so until an equal temperature is established between both your hands; then, with a mental concentration, vigorously though coolly, project a flow of magnetism up his arm. This experiment is often very satisfactory, for a sensitive person will generally start in surprise to find that not only does he feel your exceptionally decided shake of the hand, but also a current of force running up his arm, extending as far as his biceps muscle, or passing rapidly over his system according to his sensitiveness. Many persons on being held with this conscious hand-grasp of a mesmerist, may find a difficulty in voluntarily relaxing their hold, even though the operator releases his.

In my earlier studies of psychology and kindred subjects, I frequently had good results in the above test experiments when travelling in any public vehicle where it was necessary that the passengers should be seated close together. My method was to allow my elbow to touch my neighbours', who at the moment of my concentrated thought became curiously attentive, fidgety, or engaged in variously evident ways to indicate the *rapport* that had been established between them and myself. Sometimes when the excitations had reached an unusually prominent height, the person has turned and looked wonderingly at me, with an expression of almost alarm, as if intimating that I must discontinue exercising such an unusual and strange power. I

can only suggest that this innocent and harmless experiment be tried by those of my readers who consider it worth while being so bold. After having had good results, they will, no doubt, like myself, cease to be specially interested in the test. To vary this procedure, the contact may be made by touching any limb, such as knee to knee, arm to arm, foot to foot, etc. ; and the effect will generally be similar to that which I have just described.

Any person who proves susceptible to either of the above tests may be regarded as good sensitives for mesmeric experiments.

Points of Magnetic Contact.—Besides the means of transmitting mesmeric force by the process of magnetic passes, there is a means of *magnetic contact* through which an operator is able to convey his influence, impelled by the attitude of his mind, and impress a sensitive with his desires and intentions. The seat of this *contact* is that brain area situated in the centre of the lower part of the forehead, at the root of the nose and between the eyes, called, phrenologically, the organ of '*Individuality*,' or, mesmerically, *the point of contact*.

It is well known that even in their normal conditions, to say nothing of when a mesmeric state of sensitiveness is produced, persons are variously capable of receiving suggestions from, and being mentally impressed by others ; and also, that those who possess the faculty of ready identification, and who can immediately receive the purport of a

suggestion, are more capable of acting upon it than those of less *individualising* power. This applies very practically in mesmeric procedure. Before a mesmeric subject can observe, identify, and understand any one suggestion, object, or event from a combination of these things which may be introduced to him by an operator, he (the sensitive) must possess this individualising faculty in an active degree, either naturally, or, as will be seen, induced mesmerically. Not only is this the centre of the *point of contact*, but it also governs a large centre of nerves that radiate over the brain. It should therefore be well understood by all intending mesmerists.

In every stage and phase of mesmerism this *contact* is necessary, and requires to be adopted by an operator as the means whereby his subject obtains a complete conception of the designs of his (the operator's) mind, as well as to eventually establishing an entire communication with the sensitive's consciousness. In every case, before any experiment can be effected, or before any curative treatment can be successfully undertaken, the operator's well defined motives pass through this channel (as it were) of receptivity, the *point of contact*.

It will be observed that in the physical mesmeric condition of a subject (see Chapters VIII. and X.) the most ready way to appeal to him is through the medium of his physical senses, but—and let the

student bear this in mind—as a sensitive becomes more susceptible to the influence of his operator, and therefore more easily advanced to the deeper stages of mesmeric control, so his physical senses become keener to his operator's communications, until there is set up between them a mental or psychic sympathy, by which a correspondingly sensitive individualising power of perception is established, and the subject receives impressions and suggestions without any appeal being first made to him through the ordinary channels of physical sense. It will therefore occur to the student that there must be more than one method of stimulating this *seat of contact*; or, in other words, of approaching this phrenological faculty of *Individuality*. This is so; there are two or more. For the present, two will suffice, viz., the *physical* and *mental* magnetic contacts. Of these, the former is the one that will most frequently occupy an operator's attention, unless he be one who makes it a point of disregarding physical methods for the mental. The latter is an advanced stage in the making of magnetic contact, and the successful practice of it will depend upon the degree of susceptibility of a sensitive, and the power of the mental concentration of the operator.

Physical Magnetic Contact.—As I before stated, it is with this physical magnetic contact that you will concern yourself most. It is made by placing the thumb of the right hand upon the

point of contact—the organ of *Individuality*—(described above) with the fingers laid gently upon the crown of your sensitive's head. Give a distinct and firm, but not boisterous, downward pressure with your thumb; simultaneously, anything you intend to say to your sensitive—orders, suggestions, advice, etc.—should be communicated. As soon as the communication is completed, the contact may be what is termed broken, that is to say, the thumb released from the centre of the sensitive's forehead, when he may be expected to execute what you intend to convey. This, then, is the procedure for performing the physical magnetic contact. By it, every and any suggestion from an operator is emphasised and more or less impinged on the mind of the person under mesmeric treatment.

Let me illustrate this by the following, which may bring it more clearly before your mind. Suppose I desire that my mesmeric subject shall close his eyes, and upon his doing so, that he shall be unable to open them without my aid. The first thing I do is to make this *contact*, and whilst performing it I direct him to close his eyes, and silently concentrate with all my power that he shall be unable to open them. I make a pass downward over his eyes. By my doing this, I am aware that my subject's mentality immediately rises into activity for the purpose of individualising the purport of my instructions, and every faculty of his mind is simultaneously focussed upon the

act I have directed him to perform. He singles it out from everything else that may be engaging his attention or influencing him in any way, and then, by whole mental concentration, perceives my intention, and is possessed with my desire in consequence, and finally obeys the command with complete resignation; whereupon I make *contact* again, and say, "Can you open them?" He tries, but being in entire sympathy with me, is compelled to submit. Every faculty of his mind has here been drawn to a focus towards *individuality*, and over this brain centre I have established control by making the *physical magnetic contact*.

The organ of Individuality, then, when considered from this mesmeric standpoint, is clearly the channel through which anything and everything communicated from operator to subject may be pronounced, and I may say again that it should be borne well in mind by the student; especially when he commences practical experimenting.

Mental Magnetic Contact.—The performance of this is quite a silent process. To be successful, there is required a steady and penetrating concentration of mental energy, which has to be projected by an operator towards, and into the inner, so to speak, of the point of contact of his subject. Practice of the instructions for cultivating mental concentration will, of course, help you on your way to attain the power of performing this *mental contact*. The gaze is also a great factor, as the

nerves of your eyes will transmit sensations from without to within, and so enable you to communicate your designs to your sensitive's mind. While your mind is penetrating that of the persons with whom *mental contact* is desired, your eye should be directed, fixedly and concentratedly, to the point of contact, taking into your point of gazing your subject's eyes.

Mental contact is applied most successfully in cases where mesmeric subjects are very susceptible to the mental influences of an operator. It is extremely difficult to influence a merely physically controlled sensitive in this way, but after the earlier stages of resistance have been overcome, and the first *controls* have been established, then you may expect to apply it with an amount of success, which will increase as you increase the susceptibility of your subject. Practice alone, as you will have already gathered, will enable you to perform it dexterously.

CHAPTER VIII.

THE DIFFERENT PHASES, STAGES, OR DEGREES OF
THE MESMERIC STATE, TERMED CONTROLS OR
CONDITIONS—PASSIVE CONTROL—PHYSICAL
CONTROL—MENTAL CONTROL—SPIRITUAL
CONDITION—ELEVATED CONDITION.

ANOTHER department of study most essential and desirable to a student, is a thorough knowledge of the stages and degrees of intensity or depth of the mesmeric state, that may be induced in a person, and the different phenomena that correspond with each stage and that are likely to present themselves during practical experimenting. Possessing this knowledge will give great command of the science he has set out to become acquainted with, and also furnish him with the fearless confidence so necessary in one who intends wielding influence over his fellow beings. This chapter, then, will treat of the different stages, degrees, or phases of the mesmeric condition, and by careful attention the student will easily grip their exactness and method.

In mesmeric operations, the resultant phenomena will differ according to (1) The intensity of the mesmeric force which an operator is capable of wielding over his subject; (2) the degree of susceptibility and receptivity of the sensitive to that force.

You may take it that every human temperament is the expression of a certain mental activity, and carries weight in proportion to its superiority in this respect. In mesmerism, variety and nature of temperaments become more pronounced than in the normal state, and it will be this variety of temperaments that will determine the mesmeric results. Each differently organised mentality will, when mesmerically utilised—either as operator or subject—produce, or manifest, effects peculiar to its own nature. Hence the variety of complex manifestations that take place in mesmeric séance.

When a person is under any influence, he is more or less in a mesmeric state. The depth of this commences with the very first impression made by one person—the operator—and intensifies at each successive impression that is capable of carrying a further influence; or, technically, he passes from an at first very slight stage or degree, through more pronounced intermediate deepening ones, and proceeds up to the highest possible degree of intensity.

The degrees through which a sensitive passes are

termed *controls* or *conditions*. They are brought about by the operator's gradually increasing power over his subject, and are developed uniformly from the earliest stages of passivity to the deepest phases of psychic and more marvellous phenomena. Their order commences with the stage of first impressions received, called *Passivity*, or the *Passive stage*; their impression upon the physical organisation, called *Physical*; thence to impressions made upon the mind, called *Mental*; and from the mental to the awakening of the psychic perceptions, called *Spiritual*; and finally to the perfect and most exalted state, called *Elevated*.

We have, then, five successive controls, conditions, or degrees of the mesmeric state, viz., Passive, Physical, Mental, Psychic or Spiritual, and the Elevated state, each of which manifest phenomena peculiar to themselves, and yet interblend one with the other. It must not, however, be understood that there are abrupt lines of demarcation between them. They merge one into the other. Though in some cases a subject may appear to have passed immediately to an advanced *condition* or *control*, without having manifested the earlier ones, this never really happens. A person under the mesmeric influence must of necessity pass through the preceding early stages before he can advance to a higher, yet the passage may be so rapid as to be in many cases almost imperceptible.

The course taken in development must be

through the above mentioned order, and in all cases the physical nerves must of necessity have become susceptible.

In dealing with these *controls*, it will be necessary to do so in the order of their occurrence, commencing with the *Passive*, and ascending by the other stages up to the *Elevated condition*; and as they are important items in practically applying your magnetic force, I can invite you to become acquainted with them. The knowledge of them will afford you the power of readily recognising the *condition* or *control* to which your sensitive has advanced, as well as to the nature of the phenomena that may be expected to occur at particular stages.

Passive Control or Condition.—This is the fundamental state. It commences at the very first impression that is made upon a person by an operator. His mere presence, perhaps, or the sound of his voice, and from that to a direct personal command, may induce a mesmerically passive state in a person. It is a condition in which a perfect non-resistance exists. Absence of voluntary attention to any surroundings, excitement, nervousness, irritability and such like states of mind, if they previously existed, are subdued.

It is a state that will precede every other mesmeric state, and always manifest itself previous to the production of any more advanced *control*. A subject in whom this *Passive condition* has been

produced, is, as it were, on the first rung of the ladder of being mesmerically influenced. Upon it all other developments depend.

The signs occurring in this state are, as above, perfect attention, sympathy, and non-resistance. The *subject*, to all intents and purposes, possesses entire control of himself, and also understands thoroughly what is going on about him. The operator has, by suitable methods, brought about an attitude of willing preparedness and unresisting attention ; in other words, a sympathy between himself and his patient or subject as the case may be ; and this is the first necessary state to be produced by an operator in a person about to be mesmerically treated.

Physical Control or Condition.—This is the next stage. The power of the operator over his *passified* subject is just one degree more pronounced. Passivity has been established, and the *subject* is now mentally perfectly calm. But, as well as this, there is a tendency to repose of the physical body. There is little desire to move the limbs, and as the stage deepens, by the performance of mesmeric passes and other suitable methods of mesmerisations the body sinks gradually under the mesmeric influence, eventually to still further yield to it ; and though the subject has a perfect control of his mental faculties, the power of controlling his limbs and body generally commences to leave him.

A little further developed, and his physical body obeys automatically the magnetic power of the operator. His (the subject's) mentality retains still its consciousness, but he is now nevertheless powerless to control the movements of his body. He is *physically controlled*. Here, by mesmeric passes, the limbs may be stiffened and relaxed, the movements of the eyes and mouth, and the movements of the whole voluntary system, submit to the will of the operator, and are in complete subjection.

The phenomena occurring in this *control* are wholly *physical*, and though having the external appearance of being more complicated than the controlling of a person's mind, are nevertheless the easiest to produce in a mesmeric subject. This is evidenced by the fact that many persons who prove susceptible to the extent of this degree, which we now know as *physical*, never go beyond, and who, in spite of an operator's fullest exertions, will never be mentally controlled.

Mental Control or Condition.—Here is a stage in which not only the physical organisation is under the influence of the operator's power, but the mental faculties also. The degree commences at the first yielding of a person's mind to the mental power of the projector, and increases until the whole mind by sympathy is subservient. The sensitive's consciousness is subjected to that of the operator's; and he (the sensitive) is capable of acting in accord with anything the operator thinks, provided it be

strengthened by a strong and powerful emotion, or, in other terms, desire. The subject's mind holds a complete identity with the will of his operator, and he is irresistibly compelled to respond to the influences of the mesmerist, as if the ideas which engage him originated in the dictates of his own mind.

As the *control* deepens, extraneous noises, connection, or touch, will have no influence upon the subject. The forces which give life to the senses of sight, hearing, taste, and smell, are, as it were, suspended, and the senses consequently lose their conscious action, and the entire surroundings, save the presence of the operator, appear void.

In this *mental control*, a person is so susceptible and responsive that he might be regarded as a complete automaton; his voluntary actions, both mental and physical, are subdued, and his imagination is capable of being stimulated to any extent, simply by the verbal or mental impressions received from the mesmerist.

At this stage, however, the conscious governing power of most operators over mesmeric sensitives ceases. Here the operator may produce and establish entire influence over his subject's normal power; but he can proceed no farther (unless the operator possesses exalted mesmeric power) by what might be understood the conscious dominance of will-power. Here his influence with his subjects is such as he can do as he wishes in producing physical and mental cures, or in experimenting,

experimental phenomena. It is this condition that corresponds with the state of mental control mostly used in combination with hypnotic processes at public performances, where the control of an operator over a subject is often demonstrated by the ludicrous antics and actions he is made to perform.

Spiritual or Psychic Control or Condition.— Deepening the mesmeric state from the mental control or condition, in which the operator's *will* produces the phenomena, we come to this *spiritual* or *psychic* control. It develops from the former in the form of a quiet and composed coma or trance. In the preceding controls, the operator has practically his own way in the production of results, and is at liberty to enforce any suggestion or any number of fantastic impressions upon his sensitive. But this stage of mesmeric control is developed, generally, by patient application and watchfulness alone, on the part of the magnetiser.

For a sensitive to develop this spiritual state, it is necessary that an operator must restrain his somewhat coercive attitude, and introduce an increasingly sympathetic attitude, leaving the development of the state to the subject's own abilities and psychic powers. It is more likely to come about by these methods ; and seldom, if ever, produced by force and compulsion. It may be regarded as a state that is induced, rather than produced.

The subject becomes the medium of powers and

perceptions independent of his operator, whose influence merely makes that provision necessary for keeping the subject in a deep state of passivity. Let all students understand that, when endeavouring to bring about this *psychic* state, if the procedure is cautious and discriminate, and the preceding stages have not been treated boisterously, there is no reason why there should not be success in establishing the advanced mental condition of security necessary for the manifestation of such phenomena as belong to this *spiritual* or *psychic* condition.

Here the mesmerically mediumistic psychic faculties of clairvoyance, clairaudience, prevision, psychometry, introvision, etc., awaken to activity. Possessing these powers, the subject is capable of taking—and often takes initiatively—an attitude of guiding and instructing the operator in his research; and will as often, by the aid of these clearer and more exalted perceptions, assist him to new discoveries, and when treating a patient, to better modes of applying his mesmeric healing forces. As this *spiritual* control still further intensifies, it becomes more lucid, its limits being incalculable.

Elevated Conditions.—This is the stage where the ultimate development of man's hidden powers and faculties are found to become active. It is a stage which includes all those advanced and mystical phenomena which only on exceedingly rare occasions manifest, and when they do, demand some-

thing more than conscious and voluntary human power to effect it. At this stage the mesmerist may be regarded as having done his fullest in bringing about the perfect stillness or trance state in his sensitive, whose physical and mental organisation are, together, a suitable instrument through which the fluid forces of nature and the universe operate. The sensitive is here in a mesmeric condition, the nature of which can be realised only in the term *superiorly elevated*. It is on this account that the name *elevated control* or *condition* has been given to it, and which no doubt appropriately serves to include all the most marvellous and profound phenomena that occur or have been known to occur under the influence of mesmerism. The *elevated control* subject may be said to be capable of reaching out, as it were, in consciousness, to spheres that are as yet unsurveyed by the several powers of normal beings. His inner soul faculties are awakened and illuminated.

It is necessary, I think, for the edification of students, that I should introduce this stage or state, as being extremely rare, and in any case more the condition of a naturally exalted and sensitive person than an ordinarily cultivated mesmeric subject. Nevertheless, and notwithstanding this, I will invite my students to aspire to the production of the very highest. Proceed cautiously, discreetly, and sympathetically, and there is every reason that some very satisfactory *elevated* will follow your procedure.

CHAPTER IX.

THE PRACTICAL APPLICATIONS OF YOUR MES-
MERIC FORCE—HOW TO PROCURE SUBJECTS
—USE OF MESMERIC SLEEP—METHODS OF
PRODUCING MESMERIC SLEEP OR COMA—
FIRST METHOD—SECOND METHOD—THIRD
METHOD—HOW TO REMOVE THE MESMERIC
STATE.

HAVING dealt with the foregoing important points of mesmeric preparation, etc., required of an operator, the proper study and application of which I am convinced *must* establish the desired fitness for the practical application of the science, I shall proceed to give my readers as much instruction as this treatise will allow, in the methods of applying the power. I feel confident, too, that the student having come thus far with me, is quite competent to receive, and I trust ready, if not eager, to give close attention to a further extension of practical instruction in the application of his mesmeric forces. Fully acquainted with the matter

contained in the preceding chapters, you need not fear proceeding to perform a few tests of your power upon your fellow-men for whose benefit you have given yourself up to the study of mesmeric forces. Nor need you be long perplexed at such things of life as personal influence and personal weight of character, which so perplex others.

The fundamental principle of mesmeric procedure, as I have said, is the bringing about by concentrated effort of mind and will of a magnetic sympathy and affinity between yourself and another person or persons, in which you, as the individual who concentrates and projects or wields power, hold a *positive* position and become thereby the *operator*; and the person (or persons) who receives your power and responds to your influence, holds a *negative* position and becomes the *subject* or *sensitive*. By this sympathy, both parties hold corresponding feelings, which are always under the guidance and direction of the positive temperament.

Purely mesmeric or magnetic applications will depend upon this magnetic sympathy, and in all cases of mesmeric treatment this is the foundation upon which all future procedure is based, being entirely free of any artificial methods such as are known to be used under hypnotic procedure. When this sympathetic rather than a coercive attitude is observed by an operator, the results of his treatment upon a sensitive will always be

salutary and beneficial ; in fact, I personally do not happen to be acquainted with any instance where pure mesmeric treatment has acted otherwise ; but where artificial methods have been introduced for the purpose of accelerating the mesmeric state, there are often resultant effects that are not altogether agreeable and pleasant to those subjected to them.

The next most desirable thing for the student is to be able to procure subjects, which is no insignificant item in practical mesmerism. I will therefore proceed to give this instruction under the following heading.

How to procure Subjects.—For the purpose of testing and practising your power, get, if possible, volunteers ; but if none are procurable, make up your mind to inviting ; persuade someone to offer himself to your power. I do not mean that you should implore and urge, but rather than this, I should advise you never to urge, for by so doing your position is soon reduced from the positive to the negative. Let your persuasion be of a decisively requesting nature. Proceed something in this manner. “Do you mind offering yourself as a mesmeric subject and feel sure you will find interest in a few magnetic experiments ?” At the same time, take the person’s hand and test for susceptibility (see Chap. VII.), putting further questions, such as : “Were you never magnetised ?” “Are you aware that magnetism can be made to pass from

one person to another?" and remarks of a similar character. These and other similar methods will invite his attention to you, from which stage he will gradually become *passively* controlled, and then sensitive to your magnetic activity.

In some cases a person so approached, though he may experience a sensation, is disinclined at the moment to openly acknowledge it; but you should be prepared for being put off your guard in this way, and should not allow it to prevent you from proceeding. In such cases it is well to put the plain and decisive question, "Do you feel anything?" or "What do you feel?" If he be conscientious the reply will at first probably be that he feels a tingling, warm sensation in the palm of his hand, and which travels up his arm. In more susceptible persons, the symptoms of being affected will be more pronounced. They will say that they experience an intense electric-like sensation passing from your hands and up their arms, probably all over their body, and in many cases will demonstrate this by contorting and twisting their limbs in a most active manner. Many persons may be tested and persuaded to become subjects by this method. Those who experience any sensation will make susceptible subjects in proportion to their responding. You may retain any of these as sensitive for future and further testing.

Of course it is right that a mesmerist should be ready and willing to operate upon a person, whether

he receives indications of susceptibility or not, but it is evidently to his advantage if he can assure himself of some—out of perhaps many volunteers—who already respond to his influence. It will save him much unnecessary expenditure of energy that would be necessitated by his endeavouring to control persons who may perhaps be of a *positive* temperament, and energy that might be more advantageously utilised in influencing those who are more likely to respond immediately and become good subjects.

The next stage would be to produce the mesmeric coma, sleep, or trance. Before dealing with this, however, I will just draw your attention to the use of the mesmeric sleep.

The use of the Mesmeric State.—The magnetic or mesmeric coma is generally applied therapeutically. It also affords an opportunity to the investigator of the hidden powers of man for producing interesting and instructive psychological phenomena, and phenomena of a magnetic character. Its restorative influence upon a feeble person is in many cases marvellous. In cases where the mental, nervous, or physical organisation is either *run down* or *strung up*, it works as a most powerful restorative, having the effect of perfect repose and rest, such as is seldom realised in the normal sleep. I have many times, on board ship, had sensitives come to me before retiring to bed, and beg of me to give them a mesmeric sleep during the night, which I

have readily done, and had the satisfaction of seeing in the morning a bright face and cheerful temperament which would otherwise have been wan and drawn. To the sick, then, it is the most natural way of giving relief. It is rest in its purest sense, the mind and the body being sublimely passified. The mesmeric coma may invariably be regarded as effecting salutary results.

It is also indispensable for the cultivation and development of the deeper stages and controls of mesmerism; and is conducive to the awakening of the inner and psychic faculties. It will be found to be the basis for all psychological, mental, and occult experimenting. In it, and the results that occur from the experiments it affords, is a key to much hidden mental science; and the mental and soul processes that may have hitherto appeared to the student of the occult as mysterious, and perhaps supernatural, are by its aid revealed as practical operations of the powers which man possesses. Many say, and rightly too, that the phenomena occurring in the mesmeric state are the key that unlocks many mysteries of nature and science.

We can now safely proceed to the methods of producing this coma. In all, there are three, which shall be dealt with in detail.

METHODS OF PRODUCING MESMERIC COMA.

First Method.—I take it for granted now that you have found a person who has, by the before-

mentioned tests, proved susceptible, and therefore promises to be a good subject. Choose now some suitable place for your séance, a place where you will be undisturbed. An important item is that of perfect quietness. The surroundings should be such as will not distract the attention of your intended subject, nor detract power from yourself. Request your sensitive to be seated, and to make himself entirely comfortable. You may either be seated also or remain standing, as you feel disposed. Place him in an easy position, and direct him to remain in perfect repose both in mind and body. He must be neither too eager to yield, nor anxious as to whether he will submit at all. He must not, of course, be frivolous, or there will be no good prospects of your influencing him, unless, mark you, you are the cause of the frivolity and have it in rein; it may then be an advantage to you. These, you are aware, are items for the purpose of establishing beyond suspicion the first state or stage of mesmeric control—*passivity*. Now lean his head slightly forward, and somewhat drooping. Place his hands on his knees, and his feet together, or, if you are seated yourself, place one of your knees between his. In this attitude you will readily find there is a great tendency to induce negativeness in your subject. It is the most suitable method that you can adopt, providing, as it does, every facility for encouraging the desired sleep or coma. Now take his hands

for a moment or two, stand or sit, as you prefer, before your subject. Make the *magnetic contact* (see Chapter VII.) with your right hand, placing your left hand, at the same time, upon his right shoulder. Look steadily and concentratedly into his eyes for about a minute, or until you feel you have established a serene sympathy between yourselves, then direct him to close his eyes, release the *contact* now, and proceed to perform *long passes*, which you should make from the crown of his head to his feet, and at the rate of about four or five per minute. Be particularly careful to make the *throw-off* at the completion of the pass at his toes, and again at the commencement. After performing vigorously about a dozen of these passes, or when they are becoming fatiguing to you, you should alternate them with the *relief pass*, which will enable you, without relinquishing the magnetising process, to recover strength. Occasional *local passes* may also be applied with advantage over your subject's eyes. This should be done when the eyes are observed to become lax and heavy, and show signs of dilation or sleepiness.

During this mesmeric sitting, the three kinds of *passes* may be freely used according to the effect required to be produced upon your subject.

After ten minutes' *passing*, you should be prepared to perceive in your sensitive a successive downward nodding of his head, with no inclination on his part to return to the original position. This,

with the usual signs of sleep, is evidence of the beginning of the magnetic coma, and any such signs should spur you on to work with increased vigour and hope. You should not be satisfied with the mesmeric control of your subject, until his head has drooped so as to be almost resting on his knees. You may expedite this evidence of mesmeric yielding, by performing vigorous *relief* passes from his head to his knees, interspersed occasionally with a *full length* pass to equally distribute the magnetism over his body. When the head of your subject is in the above position, to accelerate the coma, you should breathe upon the nape of the neck, and also *focus* your magnetism at the region of the cerebellum, making passes down the spinal column to the seat of the back.

A subject in this condition may be safely considered in a mesmeric coma or sleep. It may, however, be slight or deep. But, to assure an operator of the extent to which his subject has developed, he may be shaken from side to side as if to rouse him, to which treatment, if there is a fairly deep sleep, he will be perfectly resigned and undisturbed, and increasing in heedlessness of any such attempts to awaken him, according to the depth of coma produced. If the subject is not roused, he may now be regarded as being in a complete mesmeric state.

The time taken to produce coma will depend upon the subject's susceptibility. But, in most

cases, twenty minutes, if not less, should suffice. If, however, after the lapse of this time there do not happen to be any visible signs of coma, it is well to terminate the séance, and arrange for another sitting, say on the following day, or at the first opportunity.

In this first method, as well as in others, each successive sitting will bring about a deeper mesmeric state. Remember that having once produced sleep, there will be no difficulty in bringing it about on subsequent occasions; it is a matter of simply *willing* it, accompanied with a few *passes*, and the subject enters into that degree of mesmeric coma to which he had previously advanced.

Second Method.—The second method, which is none the less effective in producing the mesmeric state, is:—After you have tested for susceptibility, and procured a satisfactory subject, let him remain standing, and in that position resign himself to your procedure. The conditions of perfect quietness in the surroundings must still be observed. Now, bend his head and shoulders slightly forward, with his arms placed loosely by, but somewhat in front of his sides. This attitude will serve to immediately release all muscular rigidity, and render him physically non-resisting. Place your right hand at the centre of his back, between the shoulder blades, your left hand resting lightly on his forehead, just covering the point of contact. Your left foot should be placed in front of and in

contact with his feet, which must be close together, and your left knee touching his knees in a manner that every contact possible is made between yourself and your subject. Remain in this position for a few minutes; then, with your right hand, make *short passes* behind your subject, from the nape of his neck to the seat of his back, occasionally performing a pass with your left hand over his forehead and eyes, and down his cheeks. Breathe a warm breath upon the cerebellum and down the spinal column—for this purpose the contact with your knees is broken.

Continue the above process until a slight wavering occurs in your subject, accompanied, perhaps, with a partial closing and drooping of his eyelids; then, making the *magnetic contact* with your right hand, direct him to close his eyes, saying at the same time "Sleep!" Proceed again with your passes and continue them until the wavering increases to a loss of equilibrium, and your subject is showing signs of inability to remain standing. Be ready during the whole of this method to give support to your subject should he fall backwards. Now lay both your hands upon his back—this will steady him—and, *willingly* determinedly that he shall come backwards, with your hands make passes as if drawing him to the rear, when he will fall back into your arms in a deep mesmeric passivity, if not sleep. Let him now lay flat upon the floor or a couch, face upwards. Perform rapid *long passes*

over his body, occasionally saying "Sleep!" "Sleep well!" or some such order, making at the same time *contact* with *individuality*. In a few moments the coma should be well developed. By applying tests the subject's exact condition may be ascertained. If the coma is complete he will be found to be quite unconscious, in which condition he will remain at your will. You may easily remove the state with upward passes.

Many students ask how long a subject will remain in coma? To this I may say, if left to sleep, in which case he should not be disturbed by a third party, he will awake in about two to eight hours, or in the time that he usually takes for an ordinary night's rest.

Third Method.—You will find this method particularly effectual when you are about to operate upon more than one person; and also, as different persons yield to different processes, it is invaluable for an operator to have this and the preceding methods to revert to if occasion demands it. It must nevertheless be borne in mind that it is a much wiser plan to adopt one procedure and become thoroughly acquainted with it; and, when by practice a thorough confidence is acquired in it, you can then more confidently proceed to use other methods.

Having secured your volunteers, request them, as before, to be comfortably seated. Arrange them in a single row, allowing sufficient room at the

back and front of them to enable you to perform your passes freely and with ease. Each sensitive should be in contact at the knees with the other, so that their several magnetisms may be equilibrated into one whole. Lean their heads a little forward and drooping, and place their hands on their knees. When all this is settled and surroundings are quiet, direct their attention to a steady focus, which may be done by ordering each of them to fix his gaze upon the tip of his own nose. You must explain, at the same time, that should they feel inclined to close their eyes and sleep, they must not resist. Now pass along the front of them, and make two or three *relief passes* down to the knees of each of them in succession; then proceed to the rear, and make similar passes down their backs. Repeat this performance once or twice, during which an occasional magnetic contact with each should be made.

During the process of passes, you should watch closely each subject for signs of nodding. Upon detecting anything of this nature you should approach those who show such signs, and make *contact*, resting your disengaged fingers on the crown of the head. Give a gentle but firm downwardly inclined pressure with your thumb, and direct your sensitive to close his eyes, and, with another distinct *contact* pressure, say "Sleep!" at the same time raise your subject's head to rest upon the back of his chair. In doing this, your fingers,

which were engaged upon the crown of his head, should be slowly moved downward and utilised thus, in a *short pass* over his forehead, eyes, and face, during the performance of which the *contact* should be released.

All your volunteers having been treated in the above manner, you should set about selecting those who are most sensitive. Those who have yielded to the extent of their eyes closing, and have become sleepy, should be retained for further testing experiments; the remainder, if any, may either be removed from your group of subjects, or be passed by unnoticed, the former in preference, as then there is no fear of them disturbing the others. Proceed now to further the mesmeric sleep in those who have proved susceptible. Make passes rapidly and determinedly, until one by one they pass into a complete mesmeric state. You will be able to ascertain this by putting the tests as in methods one and two, or by your subject showing a general limpness of body, loss of equilibrium, or his being perfectly unconscious of surroundings.

How to remove the Mesmeric State.—This, of course, is no insignificant item in mesmeric procedure; in fact, most students are as eager to become acquainted with the methods of removing the mesmeric state as they are to produce it. Many are even fearful of attempting to produce the state in another, lest they should be unable to

bring them back to consciousness. All, without exception, having been successful in bringing about the mesmeric coma, no matter by what method, feel it very desirable to be as confident of success in removing it.

The act of removing sleep, coma, or trance, is very appropriately termed de-mesmerisation, and consists, as before mentioned, of *passes* being performed in a *reverse* manner to those which were used in producing it. Especially remember that *any* reversal of the *downward pass* will disturb or remove the influence that has been established in a subject.

The best and surest method to adopt in this de-mesmerisation is,—in all cases, while the subject is yet in the mesmeric state, first to ask him (making the magnetic contact) if he feels quite ready and inclined to wake. If the process of producing the coma has been free of any exciting influences, harsh treatment, and such like, he will generally reply in the affirmative. But if, owing to some adverse influence, he feels depressed, he would advise that it would be better for him to remain asleep for a short time, which, if convenient, you would readily allow. Such replies to your question, whatever they be, may invariably be relied upon. Having received this information, make *contact* again: tell him decisively to wake!—wake bright!—quite bright! accompanying these orders with a fresh cold breath

upon his forehead, and then a succession of *reverse* passes performed from his feet, pit of stomach, and eyes, and off at the crown of his head. This will generally suffice to disperse the mesmeric influence, and rid the brain and head of any heaviness that may be due to the magnetic charging, after which the subject will awaken quite freely, and with an expression of gratitude indicative of the benefit derived from having been put into the mesmeric coma.

I can specially advise that every *de-mesmerising* proceeding that tends to alarm, startle, and irritate the waking subject should be avoided, for they are injurious to him personally as well as detrimental to any subsequent treatment you may wish to carry out upon him. Such treatment brings about a heavy depression and lassitude, similar to but more bewildering than the feeling a person experiences who has been startled out of a sound normal sleep. You can well imagine what an anything-but-pleasant impression such returning to the normal state has upon a sensitive, and how it inclines him to object to any further repetition of coma.

Needless, however, to say, after a successful mesmerisation, and a calm and steady *de-mesmerisation*, a person will always feel immensely recouped, and generally possess a much greater regard and sympathy for the operator, as well as willing, if not eager to become subject to mesmeric influence again.

CHAPTER X.

EXPERIMENTING.

PART I.—NOTES ON EXPERIMENTING—SIGNS AND INDICATIONS OF CONTROLS: PHYSICAL, MENTAL, PSYCHIC, AND ELEVATED.

PART II.—EXPERIMENTING IN THE FIRST STAGES OF CONTROL—FIXED PHYSICAL EXPERIMENTING—PHYSICAL EXPERIMENTING—EXPERIMENTING IN THE MENTAL CONTROL—ILLUSION AND HALLUCINATION—PRODUCTION OF CATALEPSY—REMOVING CATALEPSY.

NOTES ON EXPERIMENTING.—To all earnest students of mental science, mesmeric experimenting is a most necessary department in their research. (1.) That they shall understand the different powers man may wield. (2.) To know to what extent these powers may be used. (3.) How to use them in confidence. (4.) To know the various effects of human power when exercised upon sensitive persons. To some, the experimenting methods which I intend giving in the following

pages may appear strangely opposite to the tone and strain of the previous chapters. This may or may not be so; we of course assume that the advice and instruction given has been fully carried out; and it is subject to these conditions being established in an experimenter, that I invite him to proceed to practically apply his mesmeric power, and derive from so doing a full knowledge of his own influences upon others; see to what extent his influence affects them; and thereby be enabled to bring himself into the adoption of wise procedure in his dealings with men. Not that there is so much good in the experiments themselves, as in the legitimate moral and mental power obtained through the knowledge they afford. With these points in view, I can again invite all students to proceed. All persons who pass into any of the degrees of the mesmeric coma explained in the preceding chapter, will be found to possess some special power of manifesting mesmeric or hidden mental or psychic phenomena.

The most frequently produced *controls* are the *passive, physical, and mental*. In the course of experimenting, it will be found that some sensitives pass rapidly into the deeper mesmeric conditions. These, however, are not common. Others develop any one of the lower states of control, and may not advance to a higher, no matter how an operator proceeds, seeming incapable of manifesting any deeper phases. Many, in fact, after yielding to the

extent of the *passive control*, sink into the *physical* state and never reach any deeper conditions.

Remember, however, that after a person has yielded to mesmeric influence as applied to the production of coma, it should always be your endeavour to induce some manifestation of the capabilities that lie dormant in him. This may be done while you are experimenting, proceeding step by step from the most elementary experiments to more profound ones. Each successful experiment will prepare the way for a more advanced state.

I would also impress upon you, that in the event of your being unsuccessful in an experiment at first, do not be discouraged. You need not give up experimenting because a person does not happen to manifest *control* immediately. Persevere, sitting after sitting, experiment after experiment, and success will sooner or later crown your efforts. It may be that the very last curative treatment (in the case of healing) or experiment (in your research into mental or soul science) upon which you decide, will be the one at which, and when you least expect it, a deep control occurs. I remember very well extending very patiently my experimental treatment to a person who seemed only to merely absorb my power, and who evinced no signs of control. On a certain night, after two weeks' regular evening sittings, I decided to end them, but before doing so, made some magnetic tests, which my sensitive, most surprisingly, responded to, and before the

night had passed I had obtained one of the best mesmeric subjects it has been my fortune to procure.

Before proceeding to deal with experimenting, I purpose taking the signs and indications that precede and occur in each *control*.

Signs and Indications of Controls.—In the gradual process of the development of the mesmeric state, every *degree* or *control* has its particular signs accompanying it. You will find them essential in experimenting, and should therefore make yourself thoroughly acquainted with them, so that when you are operating you are enabled at once to detect the degree to which your subject has developed, and employ correspondingly altered methods to further the state; and also assure yourself of the exact *control* to which he has advanced.

Passive Control.—The signs and indications of this control have been already briefly explained in the preceding chapter, and any further signs are such as precede the *physical control*; they will, therefore, take their place under that heading.

Signs, etc., Physical Control.—The mesmeric signs which precede, occur in, and follow this *control* are somewhat slight, and at first are those which generally accompany normal sleep. They, however, become more pronounced as the mesmeric state deepens, presenting themselves in the following order of development. The subject is *passive*. He may be so restful as to be apparently asleep, yet

he is perfectly conscious of his surroundings, and he understands all that is going on around him. His eyes may be either closed or open, but if closed are visibly restless under their lids. He is sensitive to the general noises, disturbances, touch, etc., that take place. He can hear and distinguish sounds, as in the normal state. On being roused to his normal condition he is able to relate all that has happened during the sitting, having experienced no loss of consciousness.

In a deeper degree of this control, the subject enters a light state of mesmeric coma, in which, if he is questioned either by yourself or any other person present, he, as in a light normal sleep, immediately rouses to consciousness before he replies ; and he may do this with or without opening his eyes. Or he may, owing to his being startled to temporary consciousness by the interrogation, arrange himself as if into a more comfortable position, and as if he were restless at being disturbed, and give his reply in a disinclined, half-lazy manner. This, of course, would be indicative of partly blurred consciousness, but not unconsciousness, therefore significant of an early degree of control. If a test is given to a subject and this is the result, then it may be taken as a sure sign of existing self-control, and to that extent would denote how far you had established control over him.

The surest sign of the existence of this *physical control* is in the presence of sleepiness in your

subject, and also in his body becoming supple, limp, and resistless.

Signs, etc., Mental Control.—In this control, which is a deepening of, but as it were, dovetailed into the former, the signs of self-control evidenced in the above state begin to vanish. Your subject gradually loses consciousness of his surroundings, of noises, disturbances, etc., and commences to be careless of interrogation from anyone but yourself. The restlessness of his eyeballs gives place to a perfect stillness, which, as the *control* deepens, is not even disturbed by touch. Where in the physical control your subject was capable of being startled, nothing now startles him; and though by continued and persistent interruption he may probably be roused to some unsettledness, he will nevertheless remain with the same degree of composure in his general demeanour. If his limbs are placed in some odd or careless position, they will remain so without any attempt on his part to rearrange them. When questioned, he hesitates with a semi-conscious indecision, as if considering what communication is being made to him, and then as if burdened by the weight of the influence possessing him, he gives an answer without any further rousing of the body, and sinks again into calm repose. This may be regarded as a stage where the mesmeric force has produced semi-torpor, and thereby steadied the mind, but is not yet sufficiently strong to produce a depth of lucidity.

In a deeper *mental control* your subject responds to no sounds except those made intentionally by yourself. If you put a question to him, he will remain quite motionless, and at first give you no reply. But at a repetition of the question he may just mumble a few unintelligible words, as if he were undecided as to what reply he should make, or as if he were in an insufficiently clear state of mind to formulate a satisfactory answer. This sign is always indicative of the capability of a sensitive reaching a more lucid state of mesmeric coma. Your subject next enters a state which, for the want of a better term, might be termed unconscious consciousness. He can quite intelligibly reply to any question, and without difficulty and with apparent consciousness, though he remembers nothing of it when he awakes.

The deepest degree of this control is indicated by an utter insensibility to pain, or to any abnormal stimulation of the other senses—taste, smell, or hearing. On being tested in some such way as by a gentle pricking, pinching, shouting, or other means sufficient to legitimately satisfy yourself of the suspension of the senses, he remains perfectly composed and undisturbed as if simply nothing were taking place. This should be conclusive evidence to you of your having succeeded in producing the *mental* state of coma.

Signs, etc., Spiritual or Psychic Control.—Advancing further, the signs and indications become

more intricate. The most pronounced features here are:

(1.) When the subject is passing from the mental to this control, his head, instead of gradually sinking upon his knees as in the earlier states, rises and falls as he performs each act of respiration; rising as he inhales, and dropping as his breath is exhaled. Then, owing to extreme loss of muscular control, it may suddenly fall upon his chest or knees. His breathing becomes calm where before it appeared laboured.

(2.) The physical body rapidly sinks to utter limpness, and as rapidly regains its firmness, as if having, by a sort of relaxing and contracting process, thrown off bonds of sensuous consciousness; and the mind adapts itself to an inner consciousness. The ball of the eye disappears, and leaves only the white visible. A perfect oblivion to all surroundings reigns.

(3.) If you move your hands steadily to and fro before your subject's closed eyes, his head will follow their movements. He has attained subtler means of perception and response than those facilitated by the usual physical senses. He has now psychic or soul sense. On being asked if he can see you, he will intelligibly reply in the affirmative. To any questions put to him he will exhibit no difficulty in giving an answer of a nature, for him, unusually intelligent.

Signs of Elevated State.—This, the last stage

of control, will always assert itself through your subjects, by unmistakably profound signs. Those which occur in the earlier stages of this control, take the form of an enhancement of the signs of the deepest stage of the preceding control. The *elevated* mesmeric subject converses upon any topic with much unusual clearness, and expresses ideas with great lucidity. Here he manifests such powers as Clairvoyance, Clairaudience, Introvision, Psychometry, and other superior states of the perceptions; and it may be said that, from a mesmeric subject in whom this *elevated state* has been developed, the most astounding and marvellous phenomena may be expected. Here an operator may hold converse with his entranced subject concerning things and events of the future and past, as well as the present, and receive from him information intelligent and reliable, such as he would be incapable of giving in his normal state.

Miscellaneous and General Signs of Control.—In addition to the particular signs that occur in the different stages of coma, there are some general tests and indications which, applied to a subject in a state of mesmeric torpor, serve an operator in ascertaining the *control* to which his sensitive has advanced. These are worth noticing, as it may happen at times that an operator will find it puzzling to discern those which are classified and allotted to each different degree of the mesmeric state.

For the purpose of pointing out these, we will assume that the mesmeric subject is perfectly passive, if not in a mesmeric sleep, but has nevertheless evinced none of the signs that usually occur. Proceed with the passes, and whilst performing them, allow the tips of your fingers to suddenly touch a sensitive part of your subject's face, such, for instance, as the tip of his nose, his eyebrows, lips, or chin. Now, if this sudden contact, which on ordinary occasions would cause a normal person to start, makes your subject more or less flinch or start in surprise, you may at once conclude that, since consciousness is thus indicated, the depth of coma or control is very slight. But if, on the other hand, your subject receives the touch without flinching, and he remains perfectly undisturbed, it signifies an unconsciousness of the stimulation you make, and you may therefore confidently decide that he has entered or is entering a deep control. From these tests, and in proportion to the disturbance of your subject caused by them, so will you be able to arrive at the degree of consciousness; and of course, according to the lack of consciousness of your subject, so will be the depth of control.

PART II.—EXPERIMENTING IN FIRST STAGES OF CONTROL.

'Fixed' Physical Experimenting Control.—It is not until this control has been produced that any

really demonstrative experiments can be performed. The person under experiment must have passed the passive condition, in which there is little or nothing that can be produced in the way of phenomena, unless it be in the attraction of a person's attention from what may be occupying him at the moment. By reason of the *passive control* having been produced, the stepping-stone to experimenting is secured.

The next to manifest are what are termed the physical phenomena. The physical organisation of your subject has to respond to mesmeric force. In proceeding to bring this about it is required that you direct your experimenting energies to a specially sensitive part of the physical organisation, which in this case is the eyes. These organs are always the most susceptible to mesmeric forces, and in experimenting are the most appropriate for the first test experiment.

The first step to take, then, in this *physical control* experimenting, is to apply to your subject's eyes a test, in such a manner as to make it impossible for him to open them after you have closed them by treating them magnetically. To do this, approach your intended mesmeric subject with the *contact* firmly and confidently, order him to close his eyes 'tightly,' then perform a few short passes over them, accompanying these with a slight downward pressure of your thumb upon the *point of contact*. Project into your passes

an energetic *willing* that he shall not open them. Now ask him if his eyes are fast closed, and whether he can open them. At this point it generally occurs that the eyes of a subject in whom the coma has been previously produced will be quite fixed, and he will be unable to open them, in spite of his endeavour so to do. Should he, however, find no difficulty in opening them, you may conclude that your passes must be more vigorously applied; the process, therefore, should be repeated again and again if necessary—three or four times, say—when each successive trial and test should be more impressive, and the experiment eventually successful. It should be so with almost every person who shows any initial signs of susceptibility to mesmeric force.

The eyes being perfectly closed as above, they require now to be restored to their normal condition. This may be done by blowing a sharp cool breath upon them—to disperse the magnetism from the muscles of the eyelids—accompanied by a reverse pass over the forehead. At the same time assure your subject that he can open them, at which his eyelids will separate, and he be again in his normal condition.

This eye experiment is the first of all physical test experiments; and I can well advise you to be insistent on this point, for when once the eyes have been controlled in this manner it is an invariable indication of further physical susceptibility. Pro-

vided you proceed judiciously, success in this will indicate to you your power to control any set of muscles or limb in a similar way. Success here, then, should inspire you with fresh confidence to proceed.

You may now proceed from the above experiment to more complicated ones with freedom and confidence, yet at the same time not relaxing your caution.

The next centre, or set of muscles, you choose to experiment upon, is the mouth and jaws, which will render very interesting results. Make the *contact*. Tell your subject to open his mouth 'wide,' so that the muscles will be perfectly contracted. Make a few passes over his jaws and down his cheeks. This should be effective in fixing the mouth of your subject quite firmly open, and he be unable to close it. If the experiment be successful the first time, as in most cases it is, the contact may be released and the subject left to endeavour to close his mouth, which, by the way, will become the more rigidly fixed the more he tries. But should it not be successful the first time, proceed again as before, try a third and a fourth time if necessary, when you will generally find success. The jaws in this condition of fixity are *physically controlled*. To release them, make a reverse pass, and, as before, blow a sharp cool breath upon them, when the jaws will close, and in many cases snap sharply—indicating the great

tension produced—and your subject be again normal.

These interesting though somewhat elementary experiments give abundant proof to all students of the extent to which man's mesmeric powers may be exercised over his fellow-men, and should, at each success, bring the student's mind to a more serious and reverent contemplation of the power and forces lying at his disposal in the realms of mental, psychic, and spiritual science.

You may now proceed to gradually intensify or work up the *control* you have produced, by applying similar experiments to other limbs, treating those which have less voluntary muscular power first, and then proceeding to include the whole body in your experimenting. For instance, the arms may be stiffened by the performance of a few *short passes*, so that it is impossible for the subject to bend them. They may be released again by performing reverse passes, and blowing a sharp cool breath up the arms. Similarly both legs may be stiffened and released. Also, by making long passes downward from head to feet and in contact with your subject, he will be unable to move a single muscle voluntarily, though he is at the same time perfectly conscious of his rigid condition; in fact, at this stage of control an operator is at liberty to perform any variety of these physical experiments he may decide upon. Remember, the subject is physically controllable:

yet, during all and any tests you may wish to perform, he retains possession of all his mental faculties.

To further your experiments, bid him be seated in a chair, make passes over his body and round the seat of the chair upon which he is sitting. You will do this fully intentioning or willing that your mesmeric force shall affect the subtle influences round about. The result will be that he will be powerless to rise or even move, until you sanction his release by performing reverse passes. In a deeper control you will have power to release by a mere effort of mind and will. Another experiment.—Clasp his hands tightly together, and with a few local passes over them, fix them as if locked; he may struggle in all manners and ways to free them, but without avail, until, as before, you release them by reverse passes. Clench his arms round a post or stanchion; make a few passes in contact from his shoulder down to his hands, and he will remain in this peculiar position with grasp of immovable strength, bound as it were by the invisible magnetic influences: release as before, by reverse passes, blowing, and sharp but not boisterous patting.

Experiments such as above, which you must understand are mere examples and may be varied as you feel disposed, are termed *fixed* physical experiments, owing to their occurring in a form fixed and rigid. Any of them can be performed

without fear of failure, provided indications of physical susceptibility have been given in the test of the eyes.

Experiments 'in Motion' (Physical Control).— Following upon the above *fixed* experiments, there are what are termed *experiments in motion*. These occur and may be produced in a sensitive when his *mind* is beginning to yield in susceptibility to mesmeric force. This stage of control, occurring as it does between the *physical* and *mental* controls, is termed the *super-physical*, or *sub-mental* stage; being the medium state between them. In experimenting, it serves as the stepping-stone (so to speak) from the physical to the mental control. There are, however, no abrupt gaps between the different mesmeric states; but each stage merges one into the other, from the simplest to the most profound.

In these physical experiments '*in motion*,' you will commence to play slightly upon the growing susceptibility of your sensitive's mental faculties. Instead of simply stiffening the limbs, you experiment in setting them in motion, as, for instance, twisting his hands round and round each other; swaying his limbs pendulum fashion; nodding his head; and like experiments, where a motion of the limbs takes place. These are performed by making the *magnetic contact* as before, and giving instructions according to the motions you wish your subject to perform. As an illustration I

will give the following experiment, which I may say I frequently performed when first investigating into the power of mesmeric force. Suppose you require your sensitive to rapidly twist his hands round each other and be unable to stop their motion. You will make *contact*; direct him to turn his hands round, you yourself performing the act so that he can imitate you. He will generally immediately obey you. Twist your own hands vigorously, determining that you produce in the motion of his, a movement such as he shall be unable to control. You may now ask him if he can stop moving his hands, at the same time determining that he shall not be able to, and ceasing the moving of your own hands. Your subject will now find his inability to check the motion you have produced. The more he endeavours to stop his hands, the more vigorous become the movements, seeming to signify that his mind has lost the power of directing his own voluntary efforts, and that they have now to go to support the power you are establishing over him. To increase the activity of any such movement *in motion*, or to intensify the experiment, a little projection of force and rapid waving of your hand over the limbs will suffice. To release, relax your own intention of supporting the activity you have produced; and make releasing passes according as the experiment demands. By this method a sensitive may also be made to run, hop, dance, or

obey any experiment of a similar nature that you may wish to perform as a test.

With each of such experiments *in motion* it is obvious to you that an increased susceptibility occurs. Each successive intensified experiment produces a corresponding yielding of the mental power of the sensitive, whose mind begins to cease controlling any voluntary mental action. Success here, as before, will be a stage deeper of the control, and will indicate to you your power to as readily and easily perform upon your sensitive a cure of acute physical disorders.

Experimenting in the Mental Control.—Here, as a development upon the above, the mind of your sensitive becomes susceptible to mental suggestions and eventually totally influenced. Assuming that your subject has advanced to the physical control *in motion*, you may now proceed to further your tests in mental control experimenting:—Make contact; instruct your subject to close his eyes; perform a few vigorous *relief* passes over them and down his body, saying to him at the same time something like this: “Sink to sleep deeper!” “deep!” “sleep!” “sleep!” “deep!” When he has developed a mental mesmeric condition, which you may discover by applying tests, and watching for signs, etc., you should allow him to remain in repose for a short time, so that his mind may become absorbed in you. After this, rouse him to a semi-conscious condition by telling

him to open his eyes. This, together with your speaking to and touching him, will give him the use of his senses, so that he is able to understand what is going on. Your sensitive now, though to all appearances quite normal, is in a semi-trance condition and ready for mental experiments.

The first stage of test experimenting occurs under the heading of what is termed *mental illusion*, and the next, *mental hallucination*. The latter of these is an advancement upon the former. *Illusion* occurs in the earlier stages, and *hallucination* in the final stages of mental control.

Illusion.—In producing this state, an image or mental picture has to be conveyed to your subject's mind. This may be done by a process of semi-suggestion, or by telepathy. But it is generally necessary that a sensitive should be, as it were, coached into a sufficiently susceptible state as to enable him to receive telepathic suggestions. *Mental illusion* is a state in which a sensitive's mind power is capable of being modified, and his physical senses deluded thereby.

To experiment, proceed something in this manner. Decide in your mind the image or picture of an object you intend to introduce into the mind of your subject. Concentrate your mind and will upon it ; and to facilitate your intention, produce before your subject an article, or something which only almost corresponds with what you have in your mind ; something which bears a

slight resemblance in size, colour, shape or weight ; such, for instance, as a narrow piece of wood to resemble a knife ; or a pocket-knife which in length resembles a cigar ; or a cigar to resemble a knife ; a large round coin to resemble a watch ; a walking-stick to resemble an umbrella or snake ; and anything such as this until really you may so impress your sensitive as to use a thimble to represent to his mind a haystack, or a flock of sheep. The reason for your not using the identical thing to represent the idea you wish to convey to his mind is, that it would not permit of your discovering how susceptible your subject's mind was to your power. To proceed : Hand your subject a pocket-knife (or any other article), saying, "Would you like a cigar?" Make the magnetic contact, and press your communication with the intention of conveying to his mind an image of a cigar. Here he will pause for a time as if considering whether it really is so, and half-conscious of the unreality of your communication. You must, however, concentrate all the more at this stage, and intensify the mental impression by saying, "Are you not going to smoke it?" to which, in most cases, your subject will reply, "Yes, certainly!" or to that effect, thanking you for so welcome a present. Immediately you receive a reply of this sort, the mental impression upon your subject may be regarded as being established, and he, therefore, mentally controlled. Now, remember, this is a

proof that you have a controlling power over the mind of your subject, and here commences your extreme responsibility of influencing him wholly, which demands that your power over him shall only be in the right direction. Here his mind is formed upon the one impression you have made upon it; he is absorbed in and by it. To remove the impression, a smart and decisive *contact* must be made, accompanied by an impression sufficiently strong to draw his attention to normality again. You may say something like this: "No, it is not a cigar!" or, with an intense mental concentration, "No!" or, "You are all right"; or even simply "Right!" Bear in mind that every successful experiment you perform intensifies the control, and that each experiment is more easily produced the second time than the first.

Though it is necessary to have such experiments as these for the edification of an operator, it is at the same time advisable, for the subject's sake, to have as few of them as possible, and then not to permit them to possess his mind for any great length of time together, as it may deprive him of his own mental stability. Perform them in all cases with the true motive of testing alone.

For further experimenting, the subject may be made to understand *any* article to be something quite opposite. Upon such impressions he will always act with great earnestness, carrying out its

purport to the minutest degree, whether ludicrous or otherwise.

Hallucination.—This experiment is one by which your subject not only proves susceptible to impressions accompanied by the introduction of a resembling article, but his senses of touch, taste, smell, sight, and hearing, are amenable to hallucinatory and suggested notions, whether by mental or oral processes. Here the inner faculties rise to activity, of which the production of *hallucination* is but experimental evidence, and assures an operator that by proceeding carefully to intensify the mesmeric sleep, he may hope for the manifestation of something of a deeper nature. It is introductory to the special development of the psychic perceptions, where a subject becomes susceptible to subtle external intelligences and forces—forces more rarefied than those which are sensed by man's normal faculties.

The phenomena of *hallucination* demonstrates the power man is capable of exercising over the mind of his fellow beings, and also to what an extreme degree the physical senses may be excited and even deceived. The subject's thought (voluntary ideas) and senses are subservient to the desire and will of the operator, and each of them may be affected to the extent of making him a complete automaton of the mesmerist. Every impression given either by thought, word, or act, is received and held by him as absolute. His sensitiveness

enables him to be made to believe things are present which really are not, and all this phenomena produced simply by the operator constructing in mind a thought picture, and projecting it into the mind of his subject. If denoting nothing else, it will show, on one hand, to what a dangerous extent susceptible minds may be influenced, and on the other what a high moral power may be exercised by those having the power to wield a trained mesmeric influence.

To experiment in *hallucination*: Close your subject's eyes as before; make *contact* and a few passes, and send him into a deep sleep. After a short lapse of time, sufficient to have allowed him to reach his deepest mesmeric control, rouse him to semi-consciousness (as before) by telling him to open his eyes. Now conjure a mental picture, say, of birds, flying or perching. Approach him and say, "Do you see these birds?" and holding out your hand as if to present him with one, say, "This one is for you!" projecting, meantime, the concentrated mental picture of it that is to reach his mind; whereupon he will grasp at the imaged bird, fully impressed that he possesses it in reality, and gaze with absorbed interest upon others that he imaginatively sees flying about in the air, remarking upon them as they alight or fly here and there in various ways. Other experiments of a similar nature can be carried out according to your inclination to vary them. That he is

possessed of any idea you intended, will be only too obvious by the earnestness and absorption shown in his actions.

You may now experiment for telepathic sensitiveness. Place your subject in a calm, deep sleep, and then rouse him as before. In this case, he may keep his eyes either closed or open, the former preferred. Procure, without his noticing, something having a bitter taste, such as a lemon or vinegar. Taste it; get the full flavour of it in your mouth, then ask him to diagnose what taste you have. If sensitive, he will presently move his lips as if arranging his palate to a rising taste, and exclaim, "It is lemon!" or, "It is something very bitter!" This experiment gives proof of the transference of taste. Similar experiments may be made with any of the senses. Pinch yourself, and concentrate your attention upon the discomfort you experience, and your subject will feel it too. He will hear what you intend him to hear, though you do not speak, smell what you smell, and think what you think.

To remove *hallucinatory* impressions, send your subject to sleep again, allowing him to rest for a few moments; then rouse him to his normal condition by the performance of reverse passes off at the crown of his head, accompanied by cool blowing upon his forehead, and saying, "You are all right." It is a good plan to awaken a sensitive with the words "Wake!" "Wake bright!" "Quite fresh!"

Producing Catalepsy.—Catalepsy is a state in which the limbs of the person under mesmeric influence are made perfectly rigid, and all voluntary motion suspended. It is in this deep mental control that the cataleptic experiment may be most successfully performed. It may, however, be produced in a slight form in the earlier stages of the mesmeric state, by vigorous application of passes and appropriate suggestions; but experience shows that the sensitive is not then in the suitable state of unconsciousness necessary to support the abnormal strain made upon him. He is not in a sufficiently deep state until he has reached a deep mental control.

The sensitive chosen for this experiment should answer the following tests. He should have attained the degree of control that manifests hallucination. He should, when controlled, though others may speak to him, hear no voice but the operator's. He should be insensible to touch. Though his body is pinched, or pricked with some sharp instrument, he should not wince. The ball of his eyes should be turned upward into his head, leaving the white of the eye only, or a little part of it, visible.

When your subject gives evidence of these signs of unconsciousness, then you may proceed to experiment in the production of catalepsy, adopting the following method:—Perform about half a dozen vigorous *full length* passes *in contact* from the nape

of the neck down the spinal column, and off at the feet. Make passes also down the arms, and thereby secure them rigidly by his side. Increase the rigidity of your subject's legs by making *short* passes over his knees, accompanied by a slight inward and backward pressure at the knee caps, to effect a perfect tightness of them. Now make a final energetic *full length* pass, holding your hands in close contact with your subject's body. This should produce an immediate rigid contraction of the muscles, and eventually the complete *cataleptic* condition. Here he should be as stiff as a board, and of course utterly insensible to surroundings. Sometimes it is necessary that you remove the cataleptic state before you address any communication in the shape of orders or questions to him.

Many interesting, if not seemingly wonderful experiments may be performed in this state. The first is:—You may suspend the now rigid body of your sensitive so that it rests head and feet on two pedestals. So complete ought the catalepsy to be, that these should be the only supports required. Lying horizontal in this way, his body ought to bear the weight of two, or even three, men, according to the strength of physique of your sensitive. Successful and convincing magnetic experiments may also be performed. For this purpose your subject should remain in the above suspended manner, so attended as to have no risk of collapse from the pedestals moving. Place your

hands over and parallel with your subject's body at a distance of about two inches. Now, firmly and concentratedly raise your hands slowly, fully intentioning that it shall rise with your hands. This has a most magnetic effect upon the nervous system (the organ of vital energy) of your subject, and the result will be that his body will slowly elevate in the centre, attracted by the force operating at your hands. Further, by reversing your concentrated intention of *attracting* to that of *repelling*, the cataleptic will be influenced accordingly, and retreat from your magnetism, sinking slowly downwards again, from which position you may again raise him by the attracting process as before.

In practising the repelling force, you must take care that your subject does not sink below the angle of support, or there is a likelihood of either his head or feet slipping from the pedestals, and him falling bodily to the ground.

Further experiments still may be performed in this state, *i.e.*: A limb, or limbs—which may be the arm or leg—may be released from catalepsy. This may be carried out by performing reverse passes, and gently patting the limb in an upward direction. If your subject is a good one, he can thus be made conscious of this release of his limbs, and yet remain unconscious of his rigidity. Needless to say that, in the true cataleptic state, any of the more or less severe tests to the senses may

be applied, and no response awakened in your subject thereby.

You may in some cases, as a final experiment, gradually rouse your subject to entire consciousness, without releasing the cataleptic rigidity of his limbs. To do this, perform a few calm, reverse passes over his forehead, accompanying them with a cool blowing upon his temples. Speak to him, having as your purpose the restoring him to consciousness, but the continuance of the rigidity of his limbs. This phenomenon, you can well understand, has always created great stir and interest among spectators when I have had success in performing it satisfactorily.

Removing Catalepsy.—To remove this state, your subject should be either placed flat upon the floor, or by a third person, supported on his feet in the normal upright position. Make reverse passes from the feet, up the body, and off at the crown of the head. Pat gently each limb during this process. Blow freely upon the nape of the neck, and over the back and shoulder blades. Finally, with a rapid and vigorous *full length* reserve pass, disperse the influence off at the crown of the head, ordering your subject to "Wake!" "Wake bright!" He will then gradually return to his normal condition, as if rousing from an ordinary sleep, and unconscious of anything that has occurred to him during his trance.

CHAPTER XI.

PART I.—THE *INNER* AND *HIGHER* MESMERIC POWERS—PHYSIOGNOMICAL SIGNS OF PSYCHIC POWER AND PSYCHIC SUSCEPTIBILITY.

PART II.—EXPERIMENTING IN THE DEEPER STATES OF CONTROL—DEVELOPING THE PSYCHIC OR SPIRITUAL FACULTIES AND THE ELEVATED STATE—REMOVING DEEP STATES OF CONTROL.

THE INNER AND HIGHER MESMERIC POWERS.—Highly sensitive constitutions, when placed under mesmeric influence, are capable of manifesting extraordinary degrees of human wonders. Of these are the inner *psychic* or *soul* powers ; but they must not be regarded as being limited to mesmeric subjects alone.

Though generally latent and dormant, these powers exist potentially in every human being. In a few peculiarly magnetic temperaments they manifest freely and naturally. No doubt that were it not for the envelope, so to speak, of carnal and

physical influences pressing so hard upon man's being, and thereby deterring the action of his inner and higher powers, power more marvellous than he already possesses by reason of his physical senses, he would more frequently give evidence of the possession of active psychic perceptions; and there would be little or no wonder at his being able to exercise them normally and freely. To persons who use these powers is given the name *natural psychics*; and to those in whom they have been awakened by mesmeric processes is given the name *mesmeric psychics*.

Since, then, it may be the excessive material and sensuous condition of man that obstructs his soul progress, a frequent calming and stilling of them should gradually enable him to be unaffected by them. We claim for higher mesmerism the power to do this, and therefore also proclaim it an agent by which man's inner powers are reached and their obstructions cleared away. It should bring man to his proper mental and soul level, since it calms the excited physical and sensuous tendencies.

A mesmerist operating in these higher stages of control *produces* the necessary conditions, and *induces* the phenomena. I mean by this that it is here beyond his power to *command* by *will energy* as in the earlier control.

Some mesmeric operators are very successful in inducing these deeper powers. Their tempera-

ment is of the necessary patient, enduring, and persevering character, which alone affords exceptional ability in this direction.

If you would be among the successful ones, you will deem it necessary to encourage a confidence in the phenomena you desire to induce. Guard against any tendency to doubt, suspicion, or fear. These erect barriers before your power and prevent success. I may say that, according to my experience, it is the most serene in mind who make the best higher mesmeric operators. Only in peculiarly exceptional cases have I seen a hard, sceptical operator succeed in obtaining psychic phenomena in his sensitive. It was then generally unexpectedly, and when he was least intending to obtain them. This, no doubt, explains why many earnest students, who in their earlier days of mesmeric experimenting are successful in these higher stages of control, lose or diminish their power as they advance in their psychological research.

Physiognomical Signs of Psychic Power and Psychic Susceptibility.—In the previous chapter I have given the *signs* and *indications* that occur in these advanced mesmeric states. I will now, however, supplement them by giving the signs of psychic power and psychic susceptibility.

In the normal condition the physiological signs that accompany the act of any deep mental state, such, for instance, as contemplation or intent

thought, are always well pronounced. The signs similar to these will also be found in persons of a psychic type. It follows, therefore, that if subjects for mesmeric psychic development are chosen according to such signs, there is a greater probability of securing those who are most likely to develop successfully.

An eye—of any colour—that is half obscured by the upper eyelid, having the appearance of dreaminess, is a reliable sign of psychic ability, especially those of Clairvoyance and Prevision. The large dark eye having the appearance of, as it were, floating into the head, is indicative of the intro-visional faculty. Persons of such a type, being, as they are, possessed of strong absorbing powers, will make good diagnosticians of disease. These latter are also generally extremely susceptible to the physical and mental conditions of others, and therefore succeed in developing the power of Psychometry.

If in one's normal conditions the eyelids are allowed to close and the eyes to turn upwards, there will seem to be an immediate facility for mental application, or what is sometimes termed a feeling of *far-awayness*. This peculiarity is habitual with most persons who have strong psychical tendencies; in fact, their eyes have a natural upward disposition. Persons, then, who show signs similar to these may be considered suitable for mesmeric psychic development. Deep blue eyes,

with dark hair, is a sign of strong psychic ability, which generally manifests naturally.

According to the testimony of clairvoyant *subjects*, when under mesmeric influence they *see* from a point or centre situated, in the first instance, in the middle of their forehead, and as their perceptions become keener and clearer, this centre of *sight* seems to develop to the crown of their head. If they are asked to point out this *psychic sight* centre, they invariably point to this place. It may be reliably concluded, then, that the psychic faculties of Clairvoyance, Prevision, Intro-vision, etc., etc., commence their development in the front part of the forehead, from thence to the superior parietal region or crown of the head, where the spiritual faculties are situated. In support of this, it may be noticed in all developing sensitives that their eyes invariably change their focus from inwards towards the root of the nose, to upward into the head. This occurs when the physical organs of sight are being superseded by the more subtle inner senses. Thus it may be concluded that the course of advance from the first entering upon psychic perception to the highest psychic development is first through the semi-reasoning faculties, then the intellectual, and finally by means of elevated spiritual inspiration.

With a mesmeric subject just entering the psychic stage, it will be found that the balls of his eyes only just commence to turn inwards. In a

slightly deeper control they incline upward into the head ; but upon his being disturbed, they will slowly return again to their normal position. As the condition still further develops, so the eyes become less inclined to return forward in this manner, and they turn entirely upward into the head.

PART II.—EXPERIMENTING IN THE DEEPER STATES OF CONTROL.

Manner of Interrogating a Psychic Sensitive.—A vital point to be observed is the manner in which questions are put to, or any other communication made with a subject. Many students—otherwise powerful operators—though thoroughly believing in the phenomena of the psychic states of mesmerism, never succeed in inducing them, simply owing to their manner of speaking to or otherwise communicating with their subjects when in the sensitive trance state. The mistakes generally made are that their interrogations take the form of positive suggestion, which must necessarily establish a forcible mental impression in their subject's mind, upon which he is, by mesmeric law, compelled to act ; and instead of the results being what are desired, *i.e.*, purely psychic, they are merely the reflection of the operator's suggestion. Frequently a sensitive has been discovered giving ridiculously misleading evidence when he is con-

sidered to be in a reliable psychic state. This occurs often even when previous experiments may have given results that proved correct in every detail. It is of course due to the incautious procedure of the operator, and not attributable, as some may think, to the unreliability of the science itself, or the intended imposition of the sensitive.

Remember that a person in whom these deeper stages of control are induced, is intensely sensitive, and impressed by any sort of advice or suggestion coming from you. Every passing thought, in proportion to the degree of force it has impelling it, is received by a higher mesmeric sensitive. But, for the purpose of averting these unwished-for results, all communications—whether mental, oral, or physical—intended to assist in the development of a subject, should be arranged so that there is not the slightest possibility of his misunderstanding them. Questions must be questions in every sense of the word, and should be put in an entirely interrogative manner. Your mental attitude during and after putting them, must be one that neither doubts the subject's ability, nor eagerly hastens his reply by frequent repetition of questions.

Your communications may be put in a way something like the following. "Do you feel all right?" "Are you able to instruct me in my procedure?"—*not* "Instruct me in my procedure!" (*The initial word 'instruct' commands your medium to obey an order, and he as surely does so, not guided*

by his own psychic perceptions, but under the influence of your command that he should do so.) "Are you in a fit condition to advise me?" etc., etc. When to any of these communications he replies satisfactorily affirmative, you can then give him definite instructions such as, "Now you *can* advise me!" Questions such as "What is this?" "Do you see clearly?" "What is the time?" are quite appropriate, and if answered suitably, may be followed by a direct command. As your subject becomes acquainted with your procedure, he will more readily understand your wishes, when a few words, a sign, or even a desire or thought will suffice to direct him.

Another important item in developing these states is: After communicating with your subject, be careful not to hold a concentrated expectancy for a reply from him, for it will take the form of a remarkably powerful mental projection. This, however, is often disregarded, although involuntarily and unconsciously, and of course an operator obtains results which are merely reflections of his own concentrated expectancy rather than genuine psychic manifestation. Keep your mind well controlled, that it is neither influenced by the desire for manifestation nor stimulated by an eagerness for the approbation of those who may be witnessing your experimenting.

Experimenting in the Psychic or Spiritual State.—
When you have produced the deep mental control,

and induced the deepest state of coma to which your sensitive has previously advanced, see that there are present the signs which indicate the psychic or spiritual control. Allow now your subject alone to be the agent of whatever phenomena you desire to occur. You, as the operator, will merely impart your necessary force to his mind, and *assist* development. Repeated mesmeric sittings are generally necessary. Patient observation, attention, and a confident faith in the power you possess, together with your allowing your subject to develop of himself, are points to be remembered. Create in your subject's mind a self-confidence, such as will give him reliance in the first impressions that come to him from the subtler and finer inner impulses, and external intelligences.

Having produced the deepest state to which you have hitherto arrived, make *contact*. Ask him if he feels well. Await a reply, and if he answers intelligibly "Yes!" then inquire of him if he is in a suitable condition for thought-reading, clairvoyance, or any other power you may wish to test. In most cases of first treatment he will reply that he needs a little more magnetising, and if you ask, he will direct you in the best methods to adopt. He will, after a few moments, inform you that he is quite ready for experiment. Now question him as to the best methods of developing his psychic powers. At this he may pause for a time, as if

peering into himself, and then give you a direct and intelligible reply. Upon his advice you may generally depend. In fact, it will be well if you always adopt the methods your different subjects suggest.

Being guided by the directions your subject has given, you should inform him that he is to interpret or receive the feelings or emotions you are holding, then your thoughts as they pass through your mind. Make the *magnetic contact*; but here it should be more mental than physical.

The next step for you is to create in his mind as simple a thought picture as possible, and to project it by concentration, and in a sufficiently forcible way, so that it penetrates by way of the *centre of contact* into his receptive mind. Upon this one mental picture, whatever it is, you require to fix your whole mind. Be careful that your thoughts do not divert into other directions, even for an instant, or it may break, so to speak, the thought-thread, and the experiment will have to be re-commenced. For this experiment I have found that the most appropriate idea or picture to project is that of a single numeral figure; and, in the first instance, so that the experiment may be rendered simpler, you may venture so far as to inform your subject that you intend choosing a numeral figure for the test. This will just assist him in his development. Having arranged this, concentrate your mind upon the figure you have

chosen; at the same time pass your hand steadily over your subject's temples, and toward the front of his head, *willing* that this shall assist you in conveying the thought to his mind. After a short concentration in this manner, question him thus: "Do you get my thought?" "Do you see anything?" or, "Have you received any number?" If his reply to any of these or similar questions be accurate, or even approach accuracy satisfactorily, then you may proceed to project a more complicated mental picture, such, for instance, as a group of figures. As success occurs you may take alphabetical letters, and may then go on from these to groups of letters, then words, and so on. In each case work steadily up from the simplest to the more complicated ideas and pictures. In the event of the first trial being unsuccessful, a repetition will generally bring about a good result.

Further, you may project an idea upon which your subject is to act; or your mind may be concentrated upon an article which he is to find, and, with the same mental fixity as above, you should succeed in influencing your subject to move in obedience to the thought impression you create in his mind. At each new test, a *pass* should be made over your subject's forehead and eyes so as to deepen the coma and increase his receptivity. Sometimes, in the case of having to find an article of which you are thinking, your subject may come to a sudden

standstill as if bewildered. This is indicative of his endeavouring to receive a clearer mental conception of what you are endeavouring to project. He may also come to an immediate stop, near to where the article is lying or hidden, and appear to be unable to follow any further impression. Here it is in all probability due to the sudden relaxation of your mental concentration, owing to your seeing your subject so near success. You ought at this specially important moment more firmly and pointedly fix your mind to the experiment you are performing, and relax only when it is entirely complete. Hesitancy will often possess a subject, but it will disappear by repetition of experiments, and as he gets to understand your intentions.

You may now undertake to develop the faculty of clairvoyance. It is, as you are by this time aware, akin to, but somewhat in advance of thought-reading; a faculty by which the higher senses of sight manifest. Similar methods to those above are adopted in cultivating it, save that you do not require to intentionally create or project a mental picture. Here you remain serene, being careful that all your thoughts are kept passive so that there shall be no likelihood of unconscious mind-reading.

Having procured a subject who shows signs of clairvoyance, bring about in him the deepest mental control. Inform him you are about to test for and cultivate the clairvoyant faculty.

Explain to him, if necessary, in simple terms what it means, being at the same time careful not to make any positive suggestions directly or indirectly, that may impress him. Make passes over his temples and forehead and down his eyes as before, and say, "Can you see me?" or something to that effect. If he replies that he cannot, you should continue making passes for a short time, then put the question again. When he answers in the affirmative, proceed with experiments, observing the following details.

All advances in the cultivation of clairvoyance should be made when your entranced sensitive answers the test of distinctly perceiving, with his eyes quite closed, every movement you perform. To discover whether he is able to do this, move your hands to and fro before his closed eyes, then at a fair distance from them, asking your subject, at each movement you make, whether he can see you, and what you are doing, quite clearly. When these experiments are successful it is a good plan to further test his powers by walking up and down the room, or perform variously distinct actions, which it would not be difficult for him to psychically recognise. Ask him to follow your movements. This requires to be done very slowly at first, increasing as the power of your subject develops. If he gives satisfactory evidence of perception, then you may extend your tests. Ask your subject as before to describe minutely what you

do, also to give a description of any persons who may be present. These experiments, you can quite see, are simple but good, establishing, as they do, a good foundation for developing the more profound psychic and elevated states.

Your subject can now be trained to describe the interior of a room; then the house in general; and next, what is going on in its several apartments; then the street, and so on until the faculty becomes steadily clear, and developing strong enough to extend to various distances away, being to all intents and purposes unimpeded either by distance or intermediary objects. When, at any time, a slightly deeper trance is required, you should perform frequent passes over your subject's eyes, and occasionally direct him to "Sleep!" "Deep!" "Deeper!" and so forth.

Experimenting in the Elevated State.—This phase of mesmeric phenomena generally occurs spontaneously in a subject and is cultivated from this point. It presents itself in the form of an intensely keen and sensitive insight into the thoughts, life, circumstances, and events of persons, and also the ability to diagnose the past, present, and future. In giving you instruction in experimenting in this state my best advice is that you proceed as in the preceding condition and encourage developments. With the mesmeric subject in whom this elevated state has been induced the psychic perceptions often become permanently established. Even

should you discontinue the application of your mesmeric influence, the power remains active, and the inner perceptions are able to be brought into play by a concentrated desire on the part of the psychic. Such sensitives generally become normal psychics, meaning, as you have already seen, those who see psychically in their normal condition.

Removing the Deep States of Control.—Too great attention cannot be paid to the rousing and awakening of a psychically controlled mesmeric subject. Much depends upon the manner in which he is brought to his normal condition, as to whether a willingness or repugnance exists towards his operator and subsequent experiments. Before attempting to remove the control, you should ask your subject if he is ready to wake, and on his replying "Yes!" you should rouse him to the physical degree of coma, which may be done by performing reverse passes and breathing coolly upon his forehead. Let him remain in a calm and light sleep for a short time, long enough to permit his eyes to return with ease to their normal position. You do this remembering that the eyes of a psychic subject are strained upward into his head, and that any sudden attempt to rouse him would be likely to affect him in a very disagreeable way. Some subjects when too suddenly roused find a difficulty in opening their eyes at all, and often suffer much uneasiness and anxiety, but a slight rest as above will suffice to remove any of

these unpleasantnesses. Now say, "Do you feel all right?" or, "Are you ready to wake?" and if he should reply in the negative, give him a little longer rest; if, however, he says "Yes!" make final *reverse* passes off at the crown of his head, and direct him to awake as before. Blow sharply your breath upon his temples. Your subject should now rouse fully conscious, fresh, and bright, and be as willing and prepared to undergo further experiments whenever you may wish to proceed with them.

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