

PSYCHIC LIFE AND LAWS

OR

**The Operations and Phenomena of the
Spiritual Element in Man**

BY

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TO THE MEMORY OF
MY KIND FRIEND AND TEACHER,
JOHN HARDENBERGH VAN WAGENEN,
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CONTENTS.

INTRODUCTION.

Simplicity and unity of life.—Aim and significance of present psychical research.—Theories tentative.—Aim and method of present work.—Underlying questions.—Pivotal point.—The hypothesis..... ix

CHAPTER I.

THE PHYSICAL MAN.

Man the supremest expression of creative thought.—The physical being a miniature universe.—The bony man.—Adaptation to use.—Combined utility and beauty.—Illustrations.—The muscular man.—The digestive man.—The circulatory man.—The nerve man.—The covering.—Significance of the phenomenon of death..... I

CHAPTER II.

TWO GREAT PRINCIPLES UNDERLYING CREATION.

Creation a process of evolution.—Its mystery.—Two principles underlying.—Law of vibration.—Variation of force with rate of vibration.—Illustrations.—Invisible manifestations of force of higher order than visible.—Illustrations.—Electricity the building material of the universe.—Law of vibration in relation to man's physical organism.—Relation of thought to vibration in magnetic force.—Analogy between the divine and human thought in creation.—Principle of duality in unity.—Duality of the unit of the physical organism.—Duality of man as a unit.—Duality of the social unit..... 14

CHAPTER III.

THE NATURE OF THE DUAL MIND.

A case of abnormal psychic development.—Question involved in explanation.—Two phases of consciousness.—Nature of the soul.—Method of communication between the soul and the external universe.—Illustration.—Relation of the brain to the soul.—Three divisions of the brain faculties.—Objective consciousness and reason.—Limitations.—Intuition.—Genius.—Relation between reason and intuition.—Cause of unsymmetrical character.—Inheritance from ancestors.—Differentiation of mind and soul.—The condition of the faculties in the psychic state.—In the hypnotic.—Susceptibility to suggestion.—Explanation of case mentioned above.—Summary..... 31

CHAPTER IV.

THE RELATION OF ELECTRIC FORCE TO THE MAINTENANCE AND OPERATION OF THE DUAL MAN.

Positive and negative elements necessary to all existence.—Source of man's supply.—The lungs the great laboratory.—Vitalizing of the physical units.—Storing away the magnetic force.—Its great importance.—Luminous quality.—Relation to the voluntary and involuntary functions of the body.—Relation to expression of thought.—Illustration.—Relation to inspiration.—Steps in civilization marked by development of thought force.—The telepathic age.—Magnetic force in creation..... 53

CHAPTER V.

THE NERVOUS SYSTEM AS THE CHANNEL OF OPERATION BETWEEN THE MORIAL AND THE IMMORTAL.

Main office of system.—Brain faculties.—Microscopical structure of nervous system.—How the soul makes use of the system.—Complexity of mental action.—Condition of nerve cells in sleep.—In

Contents.

vii

| | |
|---|----|
| hysteria.—In insanity.—In catalepsy.—Automatic mental action.—State of faculties in psychic condition.—Suggestion in psychic state..... | 68 |
|---|----|

CHAPTER VI.

THE DEVELOPMENT OF THE MODERN MOVEMENT IN PSYCHOTHERAPEUTICS.

| | |
|--|----|
| The three leaders.—Mesmer's theory.—Discovery that magnetism is subject to the direction of the will.—Thought projection.—Unconscious application of the law of suggestion.—His error.—Liebault's emphasis of suggestion.—Contribution of Dr. Braid.—Charcot's theory and practice.—The trinity of principles.—Variations from original application of the principles..... | 82 |
|--|----|

CHAPTER VII.

SUGGESTION AND SUGGESTIBILITY.

| | |
|---|----|
| Suggestion defined.—Suggestion in normal state.—Reason the safeguard of the soul.—Direct suggestion.—Indirect suggestion.—Advantage of the psychic state.—Susceptibility to the psychic state.—The neurotic.—Qualifications of the subject.—Passivity.—Concentration.—Faith in operator.—Qualifications of operator.—Phases of psychic state.—Practical illustration of psychic treatment.—Adverse suggestion.—Auto-suggestion.—Limitation of power of suggestion | 91 |
|---|----|

CHAPTER VIII.

CURRENT APPLICATIONS OF THE LAW OF SUGGESTION.

| | |
|---|-----|
| Christian science.—Main tenet.—The partial truth.—Real good accomplished.—The secret of its success.—Method of procedure.—Limitations.—Principle involved in mental healing, divine healing and faith cure..... | 110 |
|---|-----|

CHAPTER IX.

PRACTICAL DEMONSTRATIONS OF PSYCHIC PHENOMENA.

Résumé of conclusions.—The subject.—Relation between operator and subject.—Experiments illustrating control of soul over muscular action.—Explanation.—Experiments illustrating relation of physical senses to the soul.—Explanation.—Experiments illustrating complete hypnosis.—Explanation.—Clairvoyance and clairaudience..... 117

CHAPTER X.

CAUSES OF DISEASE.

Disturbance of magnetic force.—Mental causes.—Illustrations.—Predominant mental cause.—The fallacy of over-work.—Fear a perversion of natural instinct.—Process of elimination from mental atmosphere.—Mental disturbances explained by principle of wave motion.—Physical causes of disease.—Power of physical conditions relative.—Influence of faith..... 137

CHAPTER XI.

PSYCHO-THERAPEUTICS.

The antiquity of psycho-therapeutics.—The best text-book.—Christ's miracles not contrary to, but in conformity with law.—His methods.—Cause of blindness to truth of his teaching.—Relation between the spiritual man and the physical body.—Christ a master of the law of suggestion.—Evolution of the terms.—Psycho-therapy and material remedies.—Christ's use of material means.—Methods of administering suggestion.—Conditions for success.—Diseases amenable to suggestion.—Transition stage of medical profession.—Various testimony 154

Contents.

ix

CHAPTER XII.

THE KEY OF FAITH.

Faith distinguished from belief.—The true relation.—Faith versus credulity.—Law God's way of working.—Goal of science and religion one.—No conflict between reason and faith.—Effect of objective experience on faith.—Relation of faith to creative power.—Faith the law of laws.—St. Paul's definition.—Thought the real force.—Relation to psycho-therapeutics.—Faith in material remedies.—In the physician.—Faith aroused by mysticism.—The "royal touch."—Shrines.—Sacred relics.—Supreme faith in divine power..... 167

CHAPTER XIII.

THE SPIRITUAL MAN.

General summary of previous conclusions.—Relation of death to the soul.—Emerson on proof of immortality.—Immortality a possession.—Victor Hugo's testimony.—Browning's definition of purpose of mortal life.—Analogy between prenatal life of a child and mortal life of man.—John Fiske's testimony.—Relation of faith in immortality to courageous living.—Testimony of the Bible.—The demand for scientific proof.—Sir Edwin Arnold's expression of the hope of the race..... 183

APPENDIX 197
CLINICAL NOTES..... 201

INTRODUCTION.

MAJESTIC simplicity underlies the apparent complexity of all the divine creation. Complicated, indeed, seems the universe when we glance only at the surface, but as we probe nearer to the heart of things, the mind is less overwhelmed by the bewildering variety of life than by the marvellous grandeur of the unity of life. Scientists are, doubtless, nearer the truth than ever before in the hypothesis that ultimately resolves all matter into an all-embracing ether, all intelligence into the omnipresent God, all manifestation of force into the law of vibration.

Man, though the climax of creation, is no exception to this principle of simplicity in complexity. When science lays hold of the right end of the thread, the tangle of facts, relative to

the mysteries of his nature, will unravel into law explaining the usual phenomena of life as well as the unusual. The present movement in psychical research is the effort of science to find some satisfactory explanation for a large and increasing collection of facts illustrating unusual phenomena of the mind. The movement is doubly significant for the reason just mentioned; it involves an explanation of normal mental processes as well as abnormal, the one being no less mysterious than the other and only less striking because more familiar.

The great variety of facts leads to conservatism in the announcement of any hypothesis aiming at their explanation. In the early stages of any science no hypothesis can be regarded as final, and thus represent the dignity of law, no matter how fully it may appear to satisfy the facts; the certainty of new developments prophesies modification and change. The most that can be hoped for a theory is that it may approximate the truth sufficiently to furnish a working basis for actual life and thus, through test, lead to new discoveries. The hypothesis underlying

the succeeding discussions lays no claim to higher distinction.

As the aim in offering the present work is to contribute to the sum of human happiness on the practical side of health and power rather than to establish a theory, neither the material nor the method employed in the development of the hypothesis represents that attention to detail and technical reasoning that properly characterizes a scientific or philosophical work. The scientist seeks by the process of reason and experiment to establish facts in relation to law; the philosopher to discover their relation to cause and effect, while the present purpose is mainly to present the facts in relation to practice, and thus the methods of science or philosophy are required only so far, as to give the average reader an intelligent comprehension. If the manner of presentation, therefore, is sometimes more positive and direct than the modesty of science or philosophy would justify, the explanation will be found in no spirit of dogmatism but in the desire to relieve the treatment from the burden of detail, which is of little concern to

those interested primarily in the practical side of things.

What is the soul? What is the mind? What are their relations to the physical body? are questions on which popular thought is exceedingly vague. The truth current on the subject is so largely wrapped up in the language of religious symbolism, or the language of philosophical abstraction, that it is seldom clear enough to the average intelligence to possess the full force of knowledge. The modern movement in psychology in general, and in psycho-therapeutics in particular, has done much toward lifting these questions from the realm of mysticism and has revealed their tremendous significance in the every-day affairs of life. As experience very often precedes theory, so here much practical work is being accomplished which yet awaits a satisfactory theoretical basis. As both practice and theory, however, already prophesy marvellous possibilities for the happiness and power of humanity, it is important that popular knowledge should keep abreast of scientific developments.

The pivotal point of the theoretical side of the question at present, is the nature of the dual mind. The existence of something of the character of a double intelligence in man has been so conclusively demonstrated by hypnotic phenomena, and is so universally accepted as a truth, that only the explanation of the fact is of special interest. As the dual intelligence is represented by the soul and the mind, the explanation of its nature involves the answer to the first two questions, What is the soul and what is the mind? So strikingly separate do these two intelligences sometimes appear to be, that they are not uncommonly regarded in the light of two personalities.

A more reasonable hypothesis, and one which we believe will more satisfactorily explain the facts, resolves the common idea of the trinity of man's being, body, mind and soul, into a duality of body and soul; the term mind being understood to apply merely to the soul in the manifestations of objective consciousness. Subjective and objective consciousness, accordingly, represent only different phases of one intelli-

gence. With this key we shall hope to unlock some of the mysteries of life connected with health and power.

CHARLES OLIVER SAHLER.

Kingston-on-Hudson, March 2, 1903.

PSYCHIC LIFE AND LAWS.

CHAPTER I.

THE PHYSICAL MAN.

THE critical study of any phase of the material universe never fails to excite admiration and wonder. From the limitless sweep of the astronomer to the infinitesimal range of the microscopist, we face the infinite power and wisdom of the Creator. Even the more external features of the nature world are designed to fascinate the senses, and thus chain the mind, until it learns to grasp the invisible through the visible, the Creator through the creation. The constantly changing panorama of the sky, the infinite variety in mountain and valley, the majesty of the sea, the myriad forms of life

2 Psychic Life and Laws.

transfix the mind with their mingled power and beauty, while the soul spells out the inner meaning of the symbol and discovers God in his handiwork. Poets have always sung the marvels of nature, artists have pictured its beauty, the heart of man has thrilled at its power; yet not here is the climax of creative thought. Towering above all other creation in intricacy and grandeur stands man, the supremest expression of the divine power and wisdom, the climax of the divine workmanship; all other things are subordinate to his enjoyment and the unfolding of his power.

Man prides himself upon the originality of his mechanical inventions, his schemes of social economy, and his conceptions of art. Let him study his own body and he will discover that he is only "thinking God's thought after Him." His modern improvements for domestic comfort have their more perfect prototypes in the heating, ventilating, water supply, and waste systems of his house of flesh. His network of telegraphy and cable lines is but an imperfect copy of his own nervous system. The great electric dynamos

that have revolutionized our social and commercial life are rough hewn imitations of those powerful electric batteries at the base of the brain, which regulate themselves and cease their action only with death. The world is astonished at Marconi's discovery that we can talk across the sea without visible connection; but at the dawn of creation man was provided with a Marconi system, regulated by a force more subtle than electricity, the laws of which he is but vaguely beginning to grasp. The great economic principle of division of labor is nowhere so intricate, and nowhere worked out with such harmony as in the physical economy of man. The basic principles of architecture, from the simplest joint in the peasant's cottage to the dome of St. Peter's, were anticipated in the human anatomy; the great types of beauty in sculpture are but reproductions of the human figure, and the sublimest creations in painting have found their inspiration in the human face.

Unfortunately, however, through all ages man has been more concerned to discover the secrets of the natural world, which was created for his

4 Psychic Life and Laws.

use and happiness, than to discover the laws which underlie his own being; he has been more occupied with the study and subjugation of the forces, which are but his servants, than with the study and subjugation of himself, the master, this being made in the image of God. So familiar are we with the external features of the human body and the visible phenomena that characterize our daily physical existence, that the average interest ceases with the symmetry of the form, the delicacy of the skin, and the few simple laws that experience has taught must be understood and obeyed in order to maintain health, and does not seek to penetrate the great wonders of the physical structure, or to understand the laws that control the higher phases of life.

Man's physical body is a marvel of intricacy. He is not the simple, single being that he seems to the superficial thought; he is made up of a number of men, as it were, each a separate person, and yet so intertwined with his companions as to appear inseparable; indeed, for all purposes of existence, they are inseparable. Each is designed for a special and important service

in the physical economy, and each is imperfect and useless without the others. The adaptation of any one of these separate parts to its work gives evidence of infinite wisdom, but, when we find each different from the others, and yet equally complex and perfect, and all blended into perfect harmony of action, the wonder increases seven-fold.

The most simple of the great main divisions of the physical structure is the skeleton, which is designed as the framework of the building. The long bones of the legs serve as the base upon which a superstructure of three stories is built; the first, within and above the pelvis to the diaphragm, contains, the organs of digestion, assimilation, elimination and generation; the second contains the breathing organs and the great force-pump, the heart. Towering above these is the signal tower, the cranium, with its delicate brain machinery.

This framework constitutes the bony man, the foundation upon which all the others move and rest. Glance a moment at its adaptation to use. Ample dimensions for leverage to move each

6 Psychic Life and Laws.

separate part are combined with lightness in weight to insure ease in the motion of the whole; infinite variety in shape and size of material meets an infinite variety of needs, yet, when joined, utility harmonizes with beauty.

The long bone of the thigh may be taken as a simple illustration of the first adaptation. This bone, with its companions below the knee-joint, forms the long lever from the trunk downward, which affords propelling power and acts as the burden-bearer for the whole body. These long bones, with the assistance of the muscles, make backward and forward movements possible. If we examine the thigh bone, we find the ends expanded and the middle smaller and more cylindrical, the ends being made of a spongy tissue, extremely porous, and the middle, or shaft, of dense, compact tissue. The light, expanded extremities are for better articulation, a broad, articular surface making motion easier and lessening the danger of dislocation, while the dense middle part affords firm anchorage for the powerful muscles surrounding, and gives strength to support the heavy weight of the

trunk. If this bone were made all of porous tissue, or all of dense tissue, and all the bony man in like manner, we should either be reduced to the helplessness of infants or the framework would be so cumbersome and heavy that locomotion would be laborious or impossible. But Infinite Wisdom has constructed the bone so as to be light where great surface is required without strength, and dense where strength alone is needed.

Closer examination reveals wonderful provision for the development of the bone through its covering, the periosteum, which provides for increase in circumference, and, in the infant, where the expanded extremities merge into the shaft, we discover a line of separation where nourishing supplies are carried to increase the length. Then there are the general provisions for nourishment within the bone, the various kinds of joints, each with its special use, and the method by which they are lubricated, besides other interesting features that we cannot even mention.

Wonderful, however, as is the structure of

8 Psychic Life and Laws.

the bones, the arrangement or combined utility and beauty is equally marvellous. At the upper part of the trunk we find something resembling a barrel, the framework of which we call the ribs. This framework, because of the peculiar organs which it encloses, must be flexible, strong and light, so we find the cavity surrounded by thin, narrow, hoop-shaped bones, each, with its companion on the opposite side, forming nearly a circle. These bones are separated by space sufficient to make the trunk movable and expansive.

Just above this cavity we find another bony receptacle, in this instance, a solid sphere, made up of the densest and toughest bony matter of the framework. This receptacle is composed of a number of flat arched bones, so interlaced as to be nearly spherical, and enclosing the most delicate and intricate system within man. In both instances exquisite grace and beauty of outline are blended with the greatest utility.

The most perfect example of this union of utility and beauty, however, is found in the spinal column. In structure it resembles somewhat a

pyramid, composed of a number of blocks piled one upon another. Each of these blocks is joined to its companion by strong ligaments and in such a manner as to afford a great variety of movements. It is not altogether perpendicular; a straight line from the lowest block to the topmost is perpendicular, but the intermediate blocks are so arranged as to form a double curve, something like the letter S. This double curve is the great line of beauty in the human figure, and it is not only beautiful in itself, but it gives that elasticity and spring to the step which is the charm of movement. Here again beauty serves utility, and the elasticity and spring protect the delicate brain substance in the skull from the shock and concussions which must occur at every step, were the spinal column perpendicular.

Around the framework, running in all manner of directions and representing infinite variety in shape and size, are arranged the muscles, which furnish power for action and give beauty of outline to the figure. The structure of a muscle is no less wonderful than that of a bone; its tendonous end, made up of dense, flexible

tissue, designed for strength and expanded for attachment to bone surfaces; its soft, elastic center, composed of bundles of cords, all lashed together, and possessing the power of contraction and relaxation; its smooth elastic covering that enables one muscle to slip easily over another—all speak of the infinite wisdom of the divine thought.

Yet more complex and more delicate than that either of the skeleton or the muscular system is the structure of the digestive system—the digestive man, who furnishes and prepares the food supply for all the others. He, in turn, is assisted by the circulatory man, who, through the great system of the arteries, veins and capillaries, delivers the supplies to their proper stations, and carries away the waste material.

The great head, or ruler, of this human colony is the nerve-man, who directs the work of all. From his great central office, the brain, runs the cable of the spinal cord, which, passing down through the spinal column, sends forth its lesser cables, and finally small branches to every part

of the body, until not the remotest corner escapes his control.

Covering the whole like a robe of exquisite texture and beauty, is the skin. A simple fabric it seems to the naked eye, yet it is the seat of a system of blood vessels so intricate that the finest cambric needle, if passed to a certain depth, produces hemorrhage; and the seat of a system of nerve filaments so sensitive that they often serve as eyes for the blind.

We need not mention other systems of our complex being, or tell of the wonders of the secret recesses which the microscope reveals. This brief outline will furnish a hint, at least, of the infinite power and wisdom displayed, not only in the construction of these various parts of our physical structure, each complete in itself, but in the equally marvellous blending of all, into the symmetry and power of a perfect whole.

Yet we have spoken only of the physical man, whom we see with the eye, that grosser being which serves only as a dwelling-place for the real self. So peculiarly blended, in this instance, is the dwelling-place with its owner that it is

not unnatural to mistake the one for the other.

The phenomenon of death, however, points to a wonderful difference. The vigor and animation that have been the special charm of a friend are suddenly missing, and he lies cold and unresponsive. As far as the eye can see or the hand feel, he is the same; nothing visible has disappeared. The size and form are identical, the organs and tissues are all there; not even the dissector's knife can reveal a difference. Yet there has been a great change; the eye is sightless, the ear deaf, the lips dumb, the limbs powerless to move; all intelligence, all life is wanting. The real man has gone; only his former dwelling-place is left.

As the wealth of the owner may be inferred from the character of his dwelling-place, so the dignity of the real self may be inferred from the wonderful structure of the physical body which was designed for a few years' use, and is then laid aside to perish. The nature of the real self, therefore, and the relation to the physical body from which death separates it, is a point of vast interest and importance.

A clear understanding of this point leads to a brief discussion of certain general principles underlying creation, of which man is the supremest expression.

CHAPTER II.

TWO GREAT PRINCIPLES UNDERLYING CREATION.

CREATION is a great process of evolution. The old-time theory that it was an event or a series of events that took place in a period of six days has given place to this more reasonable and more majestic hypothesis. Science has penetrated the symbolism of Genesis. The truth underlying the familiar story of creation is none the less wonderful and sublime, however, because the mind of man has removed a thread of fringe from the curtain of its great mystery.

Creation in the last analysis must always remain a mystery. The scientist dissects the visible universe only to find that it is but the manifestation of invisible forces, and he traces the invisible only to face ultimately the universal mystery of life and God ; a mystery which reason

Principles Underlying Creation. 15

has never penetrated and which is, doubtless, beyond its scope. Man's wisdom lies not in the effort to thus define life in its essence, but rather in the discovery of the laws controlling life, which are the direct expression of the Divine Will, and in the observance of those laws, by which he places himself in harmony with creative power.

He can define electricity only by hypothetical language, yet by the discovery and observance of the laws controlling this great force, he becomes himself indirectly, a creator. He cannot grasp by reason, the nature of that mysterious impulse of his soul which he terms thought, yet even a rudimentary knowledge of the laws of thought-force enables him to accomplish miracles.

Two great principles seem to underlie creation; the law of vibration and the principle of duality in unity. The first may be regarded as the unit of all law. It is most familiar in the phraseology of physics which defines all force, as a mode of motion. Assuming the existence of mind and matter as an axiomatic hypothesis,

16 Psychic Life and Laws.

force may be more specifically defined as mind acting on matter, producing vibration.

As all matter reduces back to the all-embracing ether, and all mind to the omnipresent God, the difference between one force and another lies not in its essence, but in the mode of manifestation or in the rate of vibration; the higher the rate of vibration, the higher the order of force, and vice versa. Thus in the physical world, rock represents one order, water another, the air and gases a still higher, and electricity the highest of all; the difference between the first and the last being in rate of vibration and not in essence.

Another phase of the same principle is illustrated by sound. The lowest tones are produced by vibrations that range from sixteen to several thousand per second. These make the low bass notes of the musical scale. When the number reaches the tens of thousands a second, we have the exquisite tones of the tenor or high soprano. Color is another illustration of the same law; the color waves of low vibration represent the dull, less attractive tints, while

Principles Underlying Creation. 17

those of high rate produce the brilliant purple and violet.

The physical organs through which these expressions of the law are brought to our consciousness are limited in their power to receive impressions. Take the ear, for instance; when sound vibrations exceed forty thousand per second, the average ear hears nothing at all, and the exquisite music beyond that range is to us as though it were not. The same is true of light, and all the other innumerable manifestations of force. Only the lower orders of vibration can manifest themselves to our physical senses; the higher the force, the less are we conscious of its existence. A piece of wool or steel appeals to every one of the five senses, yet these stand much lower in the scale of power than steam, which is invisible.

Electricity is the most powerful force of the natural world known to man, yet in the natural state it makes no appeal whatever to the physical senses. We have discovered some of the laws that control its operation, and thus take advantage of its power, but we cannot detect it by

18 Psychic Life and Laws.

sight, smell, taste, hearing or feeling, except when out of equilibrium, when we recognize it through its unusual phenomena, as in the thunder and lightning. Its rate of vibration is so high that it girdles the earth in the eighth of a second. Next to electricity, among the forces of nature, stand the gases and air, all invisible in their natural state; the next in the scale are the liquids, visible in most states, and last the solids, visible in all forms.

Thus we see that when we are dealing with the visible, objective world, we are dealing only with the crudest of natural forces. The descent from the invisible to the visible is a descent from the higher to the lower.

It is a well-known fact, that under certain conditions a gas may be reduced to a liquid, and the liquid in turn to a solid, or vice versa, showing that the rate of vibration may be raised or lowered; and thus the form of matter be changed from one grade to another, as when ice is changed to water, and water in turn, is dissolved into its constituent gases, oxygen and hydrogen. This suggests the conclusion, that

Principles Underlying Creation. 19

with sufficient increase of vibration, the gases might be resolved back into the next higher order of existence, or electricity, which would then represent the all-embracing force out of which all lower orders of existence, both visible and invisible, are evolved and sustained. In other words, it is the building material of the universe.

This hypothesis is in harmony with the scientific theory which regards electricity as a mode of manifestation of the ether, into which all matter is supposed to be ultimately resolvable. Certain it is that this force is all-pervading, and sustains the most intimate relation to all life and existence. In the plant it is known as vegetable magnetism, and in man as animal magnetism; but both are gathered from the atmosphere directly, or are generated by chemical processes going on in the organism, and are identical in essence, with the electricity gathered by similar methods for scientific and commercial purposes.

Our knowledge of the nature and laws controlling the force is as yet rudimentary, notwithstanding the marvellous results already accom-

20 Psychic Life and Laws.

plished. It is highly probable that in the future it will be made to sustain a more direct relation to the physical life of man.

With this brief analysis of the law of vibration, we shall be able to render intelligible, subsequent discussions relative to the operations of the organism of man.

Man himself is a miniature universe; in his physical being he represents all phases of creation beneath him, and in the highest phase of his being he is related to Deity itself. Like the rocks and minerals of the physical world, the bony framework of the body represents the lowest order of vibration. As changes are accordingly effected very slowly, it is relatively stable and serves as a foundation upon which the higher forces operate. Next to the bones comes the long list of less dense substances, represented by the muscles and tissues; these varying in rate of vibration, and thus in susceptibility to vibratory influence, from the tough, tendinous fibers to the delicate, gray matter of the brain. Next in order is the blood and other liquids, and last the magnetic or nerve force.

Principles Underlying Creation. 21

Through vibrations in the magnetic or nerve force changes are effected in all the lower orders of matter, slowly or quickly, according to the rate of vibration of the particular substance. Thus an impulse to anger, registered in the vibrations of the magnetic force, instantaneously works a chemical change in the blood. The impulse is then felt in the muscles in unusual rigidity or laxity. In the more dense tissues and the bones, the response is imperceptible; the vibrations being so low, a great length of time and continued force is necessary to effect a marked change. In general a lowering of the normal rate of vibration of any part, involves loss of power, while acceleration means a corresponding increase of power.

The cure of disease by psychic methods is controlled largely by these principles. Vibration in the magnetic force is the agency by which all work is accomplished, and the speed of recovery to normal conditions depends largely upon what part is affected, and upon the character of the difficulty, organic diseases being far more slowly remedied than functional disturbances.

22 [Psychic Life and Laws.

Back of the vibrations in the magnetic force of the physical body lies that mysterious impulse of the soul, called thought; as back of the vibrations in the ether lies the force of Divine Thought, the "First Cause" so familiar in scientific phraseology.

In thought-force we are introduced to a realm not yet universally recognized, and the laws of which are as yet only feebly grasped. That it is a force more potent than electricity is beyond question. On the divine side it doubtless holds the same relation to all force that the ether does to all matter. The scientific theory that pictures the atoms as whirlpools, or clots of ether, may reasonably be translated into the statement that the atoms, the hypothetical units of matter, are the first manifestation of the Divine Thought in matter. The universe visible and invisible, is but the expression of that thought, stamped first in the vibrations of the ether and then evolving into the various subordinate states.

Man, though a product of Divine Thought, is yet a sharer in Deity itself; and there is a striking analogy between the relation of Divine

Principles Underlying Creation. 23

Thought to the original creation of the universe and the relation of man's thought to its re-creation into conventional form. As all things existed in the mind of God before they found expression in the form of the material universe, so in the subordinate realm of man's creation, the first step lies on that mysterious impulse of his spirit, called thought.

If the impulse of the soul is strong enough, the thought will represent a force sufficient to work out a visible form; if the impulse is weak, the force will probably be dissipated and lost, so far as visible expression is concerned. The thought, in any instance, is the force behind the visible symbol. It may be regarded as the invisible substance of the visible image. The inventor works out his designs in thought, before he gives us the locomotive or electric motor; the sculptor directs the chisel by the invisible outlines of the image in his mind; the potter models the vase of clay to the shape of the one he has seen in his soul; the musician strikes the keys of his instrument in search for the chord he has heard with the spiritual ear. Whatever

it be, the first perfect reality is the thought; the ultimate visible reality is only the imperfect expression of the thought, imperfect because human power of expression is under laws of limitation.

With the relation between the thought and the visible expression, the analogy between man's creative power and God's ceases. The nature of the creation represents the impassable gulf between the human and the divine. In the divine creation there is no limitation; the created thing is not only perfect as a copy of the divine thought, but in it is implanted that great principle of life, which under the control of involuntary law, enables it to reproduce its kind without the repetition of the original creative process. The oak produces the acorn, ~~which~~ in turn brings forth the new tree. In every organism, in the very nature of its being, lies buried the perfect copy of the original thought, only waiting for proper conditions to develop into a visible reality. But man for each new copy of the original pattern must repeat the whole process of creation.

Principles Underlying Creation. 25

There is probably a more direct relation, also, between thought and its visible expression than is at present understood. Thoughts are something of the nature of magnets and tend to draw to themselves the conditions for visible expression. They create what is termed the aura or atmosphere of a person, which holds in solution, as it were, the coming visible expression of the vibrations the thoughts represent. To this atmosphere is due the peculiar influence which is felt by others, and which either attracts or repels according as the vibrations are in harmony. One's thoughts are the Fates creating constantly his destiny.

The discovery and formulation of the laws governing this highest of all forces is the coming and most important task of science. Even the slight knowledge already possessed, in the hands of the few who can make practical application of it, is accomplishing marvellous things.

Another principle which seems to inhere as universally in the very nature of things, as the law of vibration, is the principle of duality in

unity. The positive and negative elements of electricity offer one of the best illustrations. Science explains this principle, in relation to the material universe, by the existence of positive and negative atoms, the multiplied union of which, under the law of vibration, makes the visible and invisible world.

The law of vibration controls choice in the matter of union. Not all positive atoms are attracted to all negative atoms, but all negative atoms of one order of vibration will respond to all positive atoms of the same order, when brought into range of contact and there are no counteracting influences. The mystery lies in the power that attracts them at all. We call it love—and love is God.

There is a very general application of the principle in the relation of one force to another, the higher or controlling force representing the positive element and the lower the negative. The molecule, the smallest unit in man, visible to the microscope, is a striking illustration of this relation. It looks something like a capsule in the form of a sphere, made of gelatine, thin and

Principles Underlying Creation. 27

transparent and filled with a liquid or oily substance, also transparent. At first glance it seems to be a solid sphere, but when moved about a tiny bubble of air can be seen floating inside, demonstrating the presence of the semi-liquid substance.

The outer is called protoplasm; the inner substance bioplasm. The bioplasm, being less dense than the protoplasm, represents a higher order of vibration and is, therefore, nearer to life and God, and positive with reference to the protoplasm. It is, doubtless, the seat of the immortal, or spirit, in the physical being; this being the medium through which the impulses of the spirit, through the magnetic force, effect vibrations in the physical organism.

But not only are these units of man's physical being, the atoms and molecules, dual in nature, but man as a unit represents the same principle. That invisible something, which hides in the bioplasm of the molecule and uses it as the medium for the expression of its power, represents the positive element of his being; we call it the spiritual man. That visible substance, with

28 Psychic Life and Laws.

which it unites to make the visible manifestations of life, represents the negative element, and we call it the mortal man.

Still further analysis shows both the mortal and the spiritual to be dual in themselves; there is the mortal body and the spiritual body, and there is the mortal mind and the spiritual mind. In the phenomenon of death, the spiritual separates from the mortal, and the negative or earth-man, which is made up chemically from the elements of the earth, gradually disintegrates into the original state, while the positive or spiritual man passes on into another existence.

In both the mortal and the spiritual we face the great mystery of mind and matter, the mystery of what God is. The mortal man seems less mysterious than the spiritual, only because we are more familiar with its manifestations. In the last analysis, the question, What is matter? can be no more satisfactorily answered than the question, What is mind? Both ultimately usher us into the presence of the living God. The most that is allowed to finite man is to discover the laws that control both realms, and by obedi-

Principles Underlying Creation. 29

ence to these laws work out the mystery of his evolution.

Recent investigation has revealed much regarding the nature of the dual mind that promises to revolutionize every phase of our social existence, as well as our methods of dealing with inharmony in the physical body.

The great principle of duality of forces holds not only for man's mortal being and for his spiritual being, when considered separately, and for himself as a complete unit of life, when these two are in union, but it is the principle for general division into male and female for the purpose of reproduction. As man could not exist were he not positive and negative in himself, so without these two distinct forces there could be no reproduction of kind.

The child in its inception is a union of the positive force of the male with the negative force represented by the egg of the female. This union generates a new force or essence, which will evolve a new mortal and spiritual being, resembling in characteristics the special male and female producing it.

30 Psychic Life and Laws.

In the relation of the prenatal life of the child to its mortal existence, we find a striking analogy in the relation of the mortal existence to the future spiritual existence, which will be elaborated later.

CHAPTER III.

THE NATURE OF THE DUAL MIND.

SEVERAL years ago there fell into my hands for treatment a most remarkable case of abnormal psychic development. The patient was a young man about twenty-five years of age, who lived in the most literal sense, a double life. Without the slightest warning he would fall off into a self-induced hypnotic state, in which normal consciousness was as completely suspended as though he were asleep, although to all appearances he was perfectly normal, carrying on intelligent conversations and going about the town as freely and safely as though he were in full possession of his objective senses. Indeed, he could perform feats in this state that were impossible to him under other circumstances. On awaking, however, he was never conscious of

32 Psychic Life and Laws.

what he had been doing or of what had been taking place about him.

On one occasion he accompanied me to the theatre. When the performance was about a third over, he dropped off, and, so far as the objective senses were concerned, he became utterly oblivious of all that was going on. As he continued to make remarks on the details of the performance, however, as well as to report occurrences in other parts of the opera house, which the rest of the party could not see at all, it was evident that in truth he was even more sensitive than usual to what was taking place.

When the play was over, he took my arm and walked home, discussing the events of the evening as freely as though he were perfectly normal. On reaching the house, I gave him a vigorous shake and told him to wake up. He opened his eyes with the convulsive effort and bewildered stare usual to one awakened from a sound sleep, and exclaimed: "Why, how did I get here?" He remembered nothing that had occurred from the moment he had dropped into the hypnotic state at the beginning of the performance.

The Nature of the Dual Mind. 33

The question is, How could he, when the objective senses were suspended, know what was going on, and, when awake, apparently have forgotten all about it? The answer involves an explanation of the nature of the dual mind, which we shall seek to show, however, is dual in manifestation, rather than dual in nature.

That there are two phases to consciousness is proven by scores of phenomena similar to the one just described; one phase is associated inseparably with the waking state, while the other exists entirely apart from it. The first is termed objective consciousness; the second, subjective consciousness. The relation between the two becomes clear when we understand the nature of the soul and the method by which it works out its evolution through the physical body.

We shall understand the term soul to mean the ego, or self. In its inception it is a spark out of the Infinite Intelligence implanted in a physical body to evolve into an individuality. Man is literally "a god though in the germ." Intelligence manifests itself in what is termed consciousness. In the language of psychology, the

34 Psychic Life and Laws.

soul is defined as the "stream of consciousness." It is very evident, however, as suggested above, that in thus defining the soul, the term consciousness must be understood to have a much broader significance than when associated with the waking state, for consciousness in this realm is interrupted a third of the time and thus would very inappropriately be called a "stream of consciousness."

The Divine Mind is individualized in the human soul through the operation of the law of vibration; the method by which mind universally manifests itself in matter. In this case we have the supremest expression of the law. It is evident that vibrations representing thought cannot be manifested directly except in the most delicate substance. In man this substance is the magnetic force, which, as already stated, is identical in essence with electricity.

Vibrations registered in the magnetic force from the surrounding ether do not become a part of man's consciousness and, therefore, a part of his soul or intelligence, until they are in turn registered at the physical seat of his in-

The Nature of the Dual Mind. 35

telligence, or the brain. The gray matter of the brain is so delicate that it can respond to the magnetic vibrations and translate them into consciousness.

The situation of the soul in its evolution through the human body is somewhat that of a man imprisoned in a castle, and allowed to communicate with the outside world by means of innumerable telegraph wires. Over these wires he receives and sends his messages. His only language is the silent language of vibrations of electric currents. While separated from the world, he may yet be in perfect touch with all that is going on, if the wires of communication have connection with the receiving instruments at the castle. Here is the vital point. Unless he has the instruments to receive the messages at the end of the lines, all the wires are worthless to him.

Thus it is with the soul. A spark out of the Divine, it is imprisoned in a physical body to grow up into God, by adding to itself further elements of intelligence in the forms of truth. The soul literally feeds on truth as the physical

body feeds on the elements of the earth and air.

We are surrounded, or immersed, as it were, in the vibrations of the Divine Mind, only requiring the proper conditions to be spelled out into human consciousness. The magnetic forces of the body are affected by these vibrations and serve as the wires to bring the messages to the seat of the soul. The various faculties of the brain are the receiving instruments. The growth and power of the soul is absolutely limited by the character of these instruments. Exhaustless is the supply of knowledge, wisdom and power upon which we may draw, but no more of that knowledge, wisdom and power can evolve into consciousness, than the channel of the brain will admit. Like the prisoner in the castle, if the telegraph instruments are defective or wanting, we are, by so much, shut off from the surrounding universe of truth.

The faculties of the brain are simply groups of nerve-cells capable of responding to a certain order of thought or action. There are various methods of classification. Our present

The Nature of the Dual Mind. 37

purpose is best served by a classification into three main divisions, corresponding to the three phases of man's nature; the physical, intellectual and spiritual.

The first group controls the five senses, which brings us in touch with the objective world; these pertain to what is termed the lower or animal side of the nature. The second group, the intellectual faculties, controls such operations as observing, remembering, reasoning, and judging, or general thought processes, and is the seat of the waking or objective consciousness. The third group, the spiritual faculties, controls those higher expressions of the soul such as will, aspiration, faith, hope, joy, love and the emotions generally, and is the seat of subjective consciousness. They constitute also, what may be called the spiritual senses, by which the soul can transcend absolutely the objective channels of sight, hearing, taste, smell and feeling. Hypnotic experiments prove beyond question, that the soul can see without the physical organs of sight, and hear without the physical ear. These functions of the spiritual faculties are

38 Psychic Life and Laws.

seldom sufficiently developed to affect objective consciousness, however, and are consequently unfamiliar.

During the waking hours the soul sits in the court of the intellectual faculties, the seat of objective consciousness, and our ordinary, self-conscious life goes on. Here, through the physical senses, are constantly pouring in reports from the objective world. These reports furnish the material for thought and reason.

When occupied with this phase of life, the soul employs the inductive method of reason, which works from without in, as it were, from the phenomena to the law, from the symbol to the significance. This is the method of science. Thus sifting out what it regards as truth, the soul relates itself accordingly to the objective world. Reason is the safeguard of the soul on this material plane of existence. Information coming from without should bear its stamp of approval before being appropriated as a part of the life.

Knowledge coming from this source, however, is widely open to error, as the senses are often

The Nature of the Dual Mind. 39

unreliable reporters and the conclusions of reason are always more or less subject to dispute, owing to the limitations of facts and the uncertainty of correct deductions therefrom.

But in the spiritual faculties the soul has still another source of knowledge, which is intended to supplement the first. Impressions reported to the intellect by the physical senses have their origin in vibrations due to the material world about us, and truth gained from this source is gained thus indirectly, since the reports must be investigated by reason ere we can know the meaning of the facts.

The spiritual faculties are capable of responding to vibrations of a much more subtle nature. Through this channel the soul comes in touch with God and truth directly. Vibrations received through the spiritual faculties and registered in the intellect or objective consciousness, translate into knowledge which is termed intuitional. Intuitional knowledge comes thus, by direct perception. The soul sees the law and then by the objective faculties relates it to its

phenomena—a process called deductive reasoning.

Genius in any direction always implies large intuitional power in that special line. The musician knows by intuition the laws of music and makes application of them without conscious thought, while one who is not largely developed in this faculty will discover those laws only by the objective method of analysis and reason. The poet knows the laws of meter not as a result of study, but as the result of direct perception, and thus poetry becomes the natural method of expression for his thought.

While the spiritual faculties are thus higher and serve as a more direct door to the divine storehouse than the objective faculties, on this plane of existence the two channels are intended to pour their information into the objective consciousness, there to supplement each other and render our knowledge complete. Reason should be illuminated by intuition and intuition be verified by reason, and the resultant truth be incorporated into the life.

There is a great loss of power if the two are

The Nature of the Dual Mind. 41

divorced. A person of high spiritual development and feeble objective sensibilities, or of high intuition and little reason, is not likely to make the truth he discovers of practical benefit to the world, while to depend entirely on reason is to limit most essentially one's powers to discover truth. In general, vision belongs to the spiritual faculties; verification and execution to the objective.

A perfectly symmetrical life involves a very subtle balance of these forces. There are three general phases of unsymmetrical character, due to the unbalanced development of the three sets of faculties. A person who has large development in the direction of the physical senses, without corresponding intellectual and spiritual power, will, in all probability, live for the gratification of the material or animal side of his nature; a side which can minister only indirectly to the evolution of the soul.

If there is strong intellectuality without spirituality, the intellectual power will either be employed to further the gratification of the senses, or will dissipate its force in the pure pleasure

of intellectual activity in thought and reason, without reference to the relation the thought may have to the good of man. The intellectual life, unrelated to any end save its own gratification, is only a more refined form of selfishness than the life which bends all things to the gratification of the senses.

The results of great spirituality without relatively large intellectuality and objective sensibility are seen in insanity and various forms of fanaticism.

A person with well and symmetrically developed faculties will combine the spiritual fruits of love, faith, wisdom, and keen intuitional perception of truth, with clear-headed perception of the proper relation to the objective side of life; using his intellectual powers merely as a court where reports from both realms are received, and where the problem of harmonizing the spiritual and material phases of his nature, or of converting his spiritual visions into material form, shall be worked out. Such a balanced relation of the brain faculties is as rare as it is desirable.

The Nature of the Dual Mind. 43

As the soul can use only the instrument it possesses, it will be seen at once, how almost of the nature of a fate is its possession in way of brain faculties. A person with little spiritual development has no cord in his harp of life, by which he can sound the notes of love and faith and generosity. If his intellectual faculties are dull, he may possess love and faith and generosity, but reason will not assist him to a wise expression of those virtues. If he has only the large sense-channels without the balancing intellectual and spiritual forces, he will be driven almost irresistibly in the direction of the lower and mortal side of his being.

Our original possession in way of brain faculties is an inheritance from ancestors, who are responsible for the quality of the instrument and the scope of its power. Fortunate is it that the virtues as well as the sins of the fathers can be visited upon the children. The child in the mother-world is constantly played upon by the vibrations that make up the thought of that world, and comes into this existence with its mental instrument tuned to that pitch. Subse-

44 Psychic Life and Laws.

quent changes, either for better or for worse, are partially, at least, under its own control. Training will do much toward developing deficiencies and establishing balance, although the process is slow.

The tendency naturally is to live in the line of least resistance, and thus for the soul to express itself in the line of greatest development. With a better understanding of the power of the soul to mould the physical body at will, and the consequent increase of faith in that power, the remodelling of the brain structure will doubtless be possible to an extent unrealized at present. The application of psychic law to mental and moral culture is a realm that science is just entering.

Our discussion thus far has related only to the normal action of the brain faculties, the action that goes on during waking hours when the soul is employing the intellectual faculties, and thus occupies the seat of objective consciousness. This covers what is usually spoken of as the action of the mind, which in common thought, is inseparably associated with objective

The Nature of the Dual Mind. 45

consciousness. Thus we say, when objective consciousness is suspended in sleep, that the mind is at rest.

This differentiation of the mind and soul in popular thought, the one being regarded as mortal and the other immortal, doubtless grows out of the vague appreciation of the fact that the soul is more than mere objective consciousness and that this objective phase of intelligence relates essentially to a material existence, the physical sense and reason having no significance on a purely spiritual plane. To thus differentiate the mind and soul is, however, only to distinguish between the intelligence or ego, and a phase of its manifestation.

In a more scientific sense the term "mind" is used, not to designate an operation of the soul, but to designate the channel for that operation, and is, therefore, practically synonymous with the term brain. The common expression, "errors of the mortal mind," translated into simple facts, refers only to the limitation of the brain faculties, on account of which the soul receives false reports through the senses, or is led to

46 Psychic Life and Laws.

wrong conclusion by imperfect reasoning powers.

To associate it more closely with common experience, we shall use the term "mind," in the subsequent discussion, in the first sense, that is, as the manifestation of the soul in objective consciousness.

When the mind is at rest, as in sleep, to all appearances there is a suspension of the real life. Certain abnormal states, known as psychic, reveal the fact, however, that the soul is still conscious and active, and that sleep merely interrupts the flow of one tributary to the main stream of consciousness.

Under certain influences, the soul can be induced to ensheath the nerve termini controlling one or more of the senses or intellectual faculties, and thus to that degree, suspend objective consciousness, or put the mind to sleep. The person is then said to be in a psychic state with reference to those faculties. When there is complete suspension of objective consciousness, the state is termed hypnotic. It is an erroneous conception that makes the terms "psychic" and

The Nature of the Dual Mind. 47

"hypnotic" synonymous. The first term is generic; the latter specific.

So far as the condition of the faculties is concerned, the psychic state is identical with that of normal sleep. The difference lies in the attitude of the soul. In normal sleep the suspension of activity is natural and the soul shuts off vibration without special attention as to what is to follow. In the psychic state the disconnection from the objective nerve-centers is unusual and the soul remains in a state of expectancy, and is, therefore, supersensitive to vibrations from other sources.

The interesting question here arises, What are those other sources? The answer has already been partially suggested, but for further explanation we shall return to the case of K., the abnormal psychic, referred to at the beginning of the chapter.

As previously explained, the mind is fed through two channels, the objective sense faculties and the spiritual faculties. K. was so abnormally developed in the direction of the spiritual faculties that the soul could carry on the

48 Psychic Life and Laws.

usual objective life without recourse to the physical senses, and thus very frequently vacated objective consciousness.

When he entered the theatre he was drawing from the objective side. Suddenly ensheathing the nerve termini of this channel, the soul ceased to operate through the senses and objective consciousness. But this did not shut off all communication. He merely transferred the seat of operation to the spiritual faculties, and the stream of consciousness flowed on even more perfectly than before, for in the objective phase, the organs of the physical senses must be in proper range in order to be affected by vibrations from material objects.

The spiritual senses are subject to no such limitations, but are open to vibrations from all directions and from any distance. Thus, without changing his position, K. reported occurrences in parts of the opera house that were beyond the range of the physical eye. As the soul has perfect control of the motor faculties apart from the intellectual, there was no suspension of ac-

The Nature of the Dual Mind. 49

tion; therefore, to all appearances he was perfectly normal.

Had there been proper contact between the spiritual faculties and the intellectual centers, when I awakened him from the hypnotic state, the experiences of that state could have been registered in objective consciousness. Under the stimulus of suggestion, the soul will make this connection, but seldom otherwise. Had I suggested to K. while in the hypnotic state, that on awaking he would be able to remember what had occurred, my influence would have reinforced the faith of the soul sufficiently to have effected the double manifestation. For certain reasons, this was an unsafe procedure, and I never gave him such suggestion. The phenomenon is too common, however, to need proof.

As stated before, when in the psychic state, the soul is supersensitive to suggestion, and reason being laid aside, there is no tendency to question the suggestion. The vibrations representing the suggestion, arising from the oral word or merely the mental impulse, reach the appropriate centers and the soul acts immediately without

question as to the truth of the statement. For example, to a subject, R., in the psychic state, I once suggested that it was very warm. He immediately tore off superfluous clothing, threw up a window and began to fan himself, although the temperature was not above normal.

It is this unusual susceptibility of the soul which renders the psychic state desirable as a preparation for suggestive therapeutics.

Abnormal psychic power, as in the case of K., is exceedingly undesirable, for unless the spiritual faculties register their reports in objective consciousness, knowledge from this source cannot be utilized on this plane. It is important not only that the nerve-cells controlling the various faculties should be well developed, but that there should be perfect connection between the groups. The purpose of my treatment of K. was to develop this connection between the spiritual faculties and objective consciousness, or in popular language, between the soul and the mind. In the course of two years this was accomplished, and he ceased to fall into the hypnotic state.

The Nature of the Dual Mind. 51

With the evolution of the spiritual faculties a larger degree of consciousness, now confined to the subjective life, can be turned into the objective channel and thus infinitely enrich the life, for these faculties are gateways to infinite resources of power.

We may briefly summarize the foregoing discussion as follows: The soul of man is that mysterious stream of intelligence called consciousness, which is fed by two tributary streams, the physical senses and spiritual senses. The first flows into the main stream through the channel of objective consciousness; the second may flow through this channel or may meet the main stream directly. When acting through the spiritual faculties, apart from the objective channel, the soul is called the subjective mind, or consciousness; when acting through the intellectual faculties it is called the objective mind, or consciousness.

In the normal state both tributaries flow into the objective channel. In the psychic state the objective channel is to a greater or less degree

52 **Psychic Life and Laws.**

closed. The physical senses and reason being thus suspended and the soul laid open to direct influence, this state is a desirable factor in the practice of suggestive therapeutics.

CHAPTER IV.

THE RELATION OF ELECTRIC FORCE TO THE MAINTENANCE AND OPERATION OF THE DUAL MAN.

IN our previous discussions we have briefly outlined the fact of the dual nature of man, from the positive and negative atoms, which compose the molecule, the unit of his physical life, and his spiritual and moral natures, which make up the unit of the individual, to the great divisions into male and female, which constitute the unit of the social world. We shall next investigate the method by which he is supplied with the elements for the maintenance of this dual nature.

All life in its material form must draw its negative supply of food by chemical action from the earth. For example, the tree is grounded

54 Psychic Life and Laws.

in the soil, which contains such elements as lye, potash, phosphate, etc., necessary for vegetable life. These elements are taken up through the rootlets in the form of sap, and represent the negative life force. The positive force is absorbed from the atmosphere through the leaves, which correspond to lungs in animal life. The union of these two forces makes the visible tree, which grows, blossoms and bears fruit.

Now, man cannot be rooted in the soil, and from this invisible laboratory of nature draw directly his negative food supply, but he has a laboratory of his own through which he gathers indirectly this force from the earth. Plant, grain and fruit are received into his digestive system, and from these, by chemical processes, he extracts the necessary elements for his physical being. The positive supply, as in the case of the plant or tree, comes from the electrical force in the atmosphere, which, as we have already shown, represents the highest of all material forces and is, therefore, positive with reference to the food products.

The special organs devoted to the reception

of this supreme life-food are the lungs. The great laboratory where the positive and negative forces are blended is the system of capillary blood-vessels in the lungs. Around the air cells that constitute these organs, the capillaries are woven in such numbers that the cells seem to be wrapped in sheets of blood. Laden with the negative food products from the digestive system, the blood comes to the lungs for its supply of positive force. In this negative condition the color is dark purple, and we speak of it as impure, the term being really a misnomer, as it is only devitalized, the life-sustaining element having been absorbed by the tissues in its circuit through the body.

The oxygen of the air is a magnetic gas. In response to the universal law that unlike poles attract and like poles repel, the positive force, represented by the oxygen, rushes through the cell-walls of the lungs and unites with the negative force, represented by the food products. Being thus vitalized and made positive, the color having changed from purple to red, the food material in the blood is in turn repelled and as

56 Psychic Life and Laws.

return in the direction from which it came is prohibited by valves in the veins, it is pushed on, while another supply of negative venous blood takes its place, to be in turn, made positive, and in turn repelled. The nitrogen, which is mixed with the oxygen in the air, has no magnetic properties, and, therefore, having no affinity for the elements in the blood, remains in the lungs on separation with the oxygen and is cast off in the exhalation of the breath. Its mission seems to be to hold the oxygen in equilibrium until it can be delivered over to the blood corpuscles. In all probability it is quite as much this alternate attraction and repulsion of the blood in the lungs, and the action of breathing, that controls the beating of the heart as the muscular contraction and expansion, which was formerly supposed to account entirely for it.

The action just explained, refers only to the vitalizing of the elements which go to sustain the physical man, as represented by the molecules of the body. This maintains the duality of the physical unit. Now, to maintain the duality of man, as a unit, that is, to hold the mortal and

spiritual beings in union and make it possible for the soul to use its physical instrument, a special supply of the life-force is stored away in the following manner: The electrical force from the oxygen rushes into the blood in greater quantity than is needed for the mere sustenance of the molecular man. To catch this surplus the blood contains a certain percentage of iron corpuscles. These attract and hold the surplus electricity until it can be transferred to a peculiar system of nerves which follow the arteries, which by their superior attractive power, abstract the electrical force from the iron corpuscles and carry it to the dynamos at the base of the brain, or cerebellum, where it is converted into a new form and known as animal magnetism.

This is the same in essence as electrical force, but in operation the latter represents repulsion, while the former represents attraction.

So important is this force in all the operations of life, so inseparably connected with every thought of the soul and every action of the body, that it is scarcely a figure of speech to call it life itself. As it represents the force next to divine

58 Psychic Life and Laws.

thought, it is scarcely less a figure of speech to call it the very breath of God.

Operating through the involuntary nervous system, it holds the spiritual and the physical in union, and controls the involuntary functions of the body; through the voluntary system it becomes the agent of the will, and through the sensory system it connects us with the outer world. It is the subtle medium through which the soul sends the impulses we call thought; it is the force that registers that impulse at the proper station; it is the flash of the eye, the flush of the cheek, the penetrating charm of the human voice, the invisible messenger that drives home the spoken word, the thrill in the handclasp of our friend; it is the connecting link between the mortal and the immortal, between heaven and earth, between God and man.

From the central storehouse at the base of the brain, the force is radiated to every molecule of the physical structure, transferring its vibrations to the delicate bioplasm of the molecule and thus causing the whole body to respond to the impulses of the soul. It is not improbable, as the

magnetism has a luminous quality, that, if our senses were keener, many expressions now regarded as figures of speech, such as "the flash of the eye," "fire from the lips," "the lightning of movement," would lose their significance as metaphors, and be seen as literal statements of truth. Indeed, science has already taken the first steps toward the demonstration of the fact that the human body emits rays of light in the photographs made by the rays from the human hand in the dark.

In its operation in the physical body, the magnetism is variously referred to as vitality, nerve-force, life-fluid, and personal or animal magnetism. In whatever capacity manifested, however, it is the medium through which the personality or ego is making itself felt.

Like other forces, the power is in direct ratio to quantity. The person, therefore, who has a large dynamo, running to full capacity, that is, one whose cerebellum, or magnetic storehouse is large, and whose lungs and circulatory system are in perfect condition to gather the elec-

60 Psychic Life and Laws.

trical force from space, will be a person of health, power and happiness.

While it is doubtless true that a certain quantity of the life-giving element is generated by chemical action in the body, the amount is unimportant as compared with the supply that comes from the air in breathing. We see again, therefore, how truly literal are some of our apparent metaphors, when we speak of a breath of air as "the breath of God," or "the breath of life." Man may do without food for weeks, without water for days, but without air he can live but for a moment. If the supply of magnetic force is cut off the dissolution of the spiritual and physical at once occurs.

The involuntary functions of the body make the first demand upon it and are the last to release their hold. These functions are under the direction of the motor faculties, acting under the suggestion of the Creator, who stamped his will in the very structure of certain nerve-cells, and thus removed the control of these functions from the domain of the will.

In the voluntary functions we may follow the

ebb and flow of the magnetic energy very consciously. If the tissues are unimpaired and the supply of magnetism is large, thought or action is vigorous and gives pleasure; the vibration in brain-cells or muscles is almost conscious and we say we feel the flow of energy. As use destroys the tissues and the magnetic force must be employed in their repair, weariness will soon follow unless the supply of magnetism is very large and repair goes on as rapidly as waste.

Some are possessed of such rare wealth in this regard, that their activity is limited only by time. Persons of great personal power are usually persons of great endurance. Napoleon, who swayed half Europe by the spell of his magnetic force, had recuperative power so great that he often endured the exertions of military leadership for days by sleeping a few moments at a time in the saddle. Brain workers suffer from exhaustion much more quickly than others for the reason that thought vibration in the brain-cells is the most rapid that goes on in the physical body; therefore, the tissues are destroyed much more quickly than in muscle or bone,

62 Psychic Life and Laws.

where vibration is comparatively slow. Manual labor can be carried on twice as long as brain work on the same amount of energy.

In the expression of thought the magnetic force is quite as important as in its generation. An impulse arising in the soul, is carried by this swift-winged messenger to every part of the body. While its most visible and forceful expression is usually an act, it actually registers itself to some extent on every molecule of the physical being, so that in a literal physical sense a man is the image of his thought.

In the case of the orator, for example, the most intelligible manifestation may be the vocalization of thought, but the soul is yet speaking in a thousand other ways, in the flash of the eye, the flush of the cheek, the curl of the lips, the poise of the head, the wave of the hand, the posture of the body; indeed, if he is a true orator, every atom of his being is vibrating with the original impulse of the soul, which is thus translating itself to the senses of his hearers. Helpless, indeed, would he be were words his only channel of expression. And not only is the

orator himself literally an animated thought-vibration, but up to the measure of his magnetic power, he creates the same condition in every one before him. The magnetic force that caught the original impulse from the soul does not cease with his own physical organism but sends the vibrations on through the all-pervading ether beyond, to register themselves on every mind sensitive enough to receive them.

These magnetic vibrations constitute the great universal language of the soul, the language that is felt not heard, the language that never hides its meaning or deceives, the language that ultimately makes every man's life an open book, the language that defies space and time, reaching down the centuries and across the seas, the language in which God communicates his thoughts to men, the great language of immortality.

The spoken word is only the human interpreter whose mission is to translate the language to our consciousness, but alas! he is often unreliable and always inadequate. The presence of one man, who utters never a word, but is eloquent in the language of the soul, will hush a

64 Psychic Life and Laws.

mob into order and silence, while a dozen others may shout all day to unattentive ears, or a battalion of soldiers fire ineffective bullets.

The inspiration of thought, as well as its expression, finds its expansion in this same principle of magnetic vibration. We are literally immersed in thought-vibration, originating either directly in impulses from the Infinite Mind, or indirectly through the subordinate channel of human minds. These thought-impulses find their way to the brain, through vibrations in our own magnetic force, and if delicate enough to respond to them, we become conscious of their meaning. Everyone has had the experience of the sudden crashing of an idea into the mind, coming from he knew not where, but from some source without, and with a force sufficient to startle him. Passing through the channel of our consciousness, the thought receives the impression of our own personality, which constitutes its only originality, and in turn is sent on in new vibrations into the universe of space.

The more delicate and perfectly developed the brain faculties, the larger will be the scope of

inspiration. A mind of highly developed faculties and of fine texture is an æolian harp so delicately constructed and so perfectly pitched that it responds in richest music to vibrations that would play in vain over strings of coarser mould. Genius consists largely in susceptibility to vibratory influence, and its mission is to spell out the thoughts of God, written in the vibrations of the ether, and translate them to the consciousness of men in science, poetry, art, music and principles of life. Even a feeble comprehension of the law serves to dissipate the shadow of mystery that still hovers over the general conception of communion with God, the source of inspiration, and the scope of influence.

As the quality of thought determines the character of the individual, so the grade of thought measures the civilization of the world. Every step in civilization is the result of increased thought-force. We can plainly trace one phase of this advance through the visible manifestation of thought in mechanical inventions, tending toward methods of more rapid communication. San Francisco is nearer to New York to-day than

66 Psychic Life and Laws.

was Washington in 1800, when the stage coach was the only means of communication. In the last century we have passed through all the successive stages from the steamboat to the Marconi system of telegraphy, in which mechanical appliances for communication have been reduced to a minimum.

The next step is direct communication between mind and mind, and with the present century we are entering the telepathic age. Science has established the fact of telepathy, and not a few are more or less intelligently applying its laws. The great intellectual event of the future will be the definite announcement of those laws from the authorized sources, when a transformation must begin, which, contrasted with the present, will find only a shadowy parallel in the change which has taken place since the days of the lumbering stage coach.

The direct tendency along this line has been away from visible means of communication toward the invisible. The more perfectly we have laid hold of the invisible forces, the more perfectly have time and space been annihilated.

Future discoveries regarding the laws of telepathy must have to do with the relation of the will to the direction of the magnetic force of the body, which connects the soul with the universal ether.

Director of every movement of the human machinery, executor of the will of the soul, agent of our power over others, the coming herald of our thought to the world, the messenger of God to man, this mysterious force seems scarcely less than divine. Shall we call it less than the breath of God, when at the command of love, the highest impulse of the soul, it calls into being new life? Before this stupendous miracle of creation, the human mind stops breathless and bows in silence.

CHAPTER V.

THE NERVOUS SYSTEM AS THE CHANNEL OF OPERATION BETWEEN THE MORTAL AND IMMORTAL

THE nervous system is the channel through which the spiritual being manifests itself in the phenomena of physical life. It is the most delicate system of the physical man and is designed to receive the direct impulses of the soul through the magnetic force. A brief analysis of its structure and arrangement will elucidate not only the method by which the normal operations of the dual mind are carried on, but also the method by which partial or complete disconnection with objective consciousness is accomplished as the basis for suggestion.

The great main office of the system is the brain. Sub-stations, in the form of nerve-

ganglia, are located throughout the whole body, but all are directly or indirectly controlled by the head office. Here out of sight, in the dark recesses of the cranium, the spiritual being first manifests itself in the mortal. Here is the seat of objective consciousness; here sensation, emotion, action and power are generated, stored and directed; here are the termini of all the highways of the senses.

There are two main divisions; the upper, called the cerebrum, or brain of intellect, and the lower, or cerebellum, the brain of life. The first is the seat of consciousness and the intellectual and spiritual faculties; the second the seat of action and the senses. Both, however, are mere channels for the operation of the soul; neither has any power in and of itself. The soul holds the key to every faculty and through these, under the law of vibration, it communicates with the outer world and registers its emotions, desires and will in mortal consciousness.

These faculties and senses are fields of nerve-cells of an order producing a certain line of thought or action. They may be definitely

70 Psychic Life and Laws.

located and their functions discovered, just as the separate organs of the body may be located and their functions defined. They vary widely in matter of development, not only the same faculty in different individuals, but the different faculties in the same individual. The quality of the brain matter and the perfect or imperfect development of the faculties determines the degree of intelligence. A person whose brain substance is of a delicate and sensitive order and whose faculties are well and symmetrically developed represents large possibilities in the way of power, not because the spiritual resources of his soul are greater than those of others, but because of the perfection of the channel through which the great universal soul may pour itself into his consciousness, and thus clothe the individuality. A knowledge of his capital stock in way of brain development is of great value to an individual, as he can then make an intelligent investment of the power already in his possession, as well as build up, by special attention, avenues that are undeveloped.

Before we proceed further with the relation-

ship between the soul and the mind, we will glance a moment at the microscopical structure of the nervous system. Here, as in every other part of the physical being, the system is built up by the multiplication of a characteristic unit. In this instance the unit is the neuron, or nerve-cell, consisting of a cell-body and its attachments. Of the three million nerve-cells distributed throughout the body, half are located in the brain. Passing out of the brain, down through the spinal column, runs the great cable of the spinal cord, made up of many separate and insulated nerve-fibres. From this wonderful nerve-trunk branches are sent forth in twenty-four pairs, which, in turn, are indefinitely sub-divided until connection is made with every part of the physical being. Throughout this spinal system the other half of the nerve-cells are distributed. The cells themselves differ in shape and variety, according to the purpose for which they are designed. We can give a general idea of the plan of all by a description of two of the simplest forms found in the brain.

A cell with its appendages is called a neuron,

and consists of three parts, the cell-body, the axon or neuraxon, with its end-tuft, and the dendrite with its dendrons. In Plate 1, c. b. represents the cell-body. From this extends upward, d., the dendrite, which, with the dendrons, resembles the trunk of a tree and its branches. From the dendrons extend leaf-like projections, called gemmules. Downward, from the cell-body runs the neuraxon, from which are thrown off col., collaterals or branches, terminating in e. t., end-tuft, the same as found at the end of the neuraxon. Plate 2 shows a cell of another form, although arranged on the same general plan. In this case the dendrites are short and the neuraxon is so extensively sub-divided that it becomes a network of fibres.

We are now in a position to understand how the spiritual intelligence makes use of the nervous system in its manifestations through the physical body. An impulse from the soul, conveyed by vibrations in the magnetic force, sets in motion the delicate gemmules at the end of the dendrites. The dendrites transmit the vibrations to the appropriate nerve-cell in the cerebrum, where

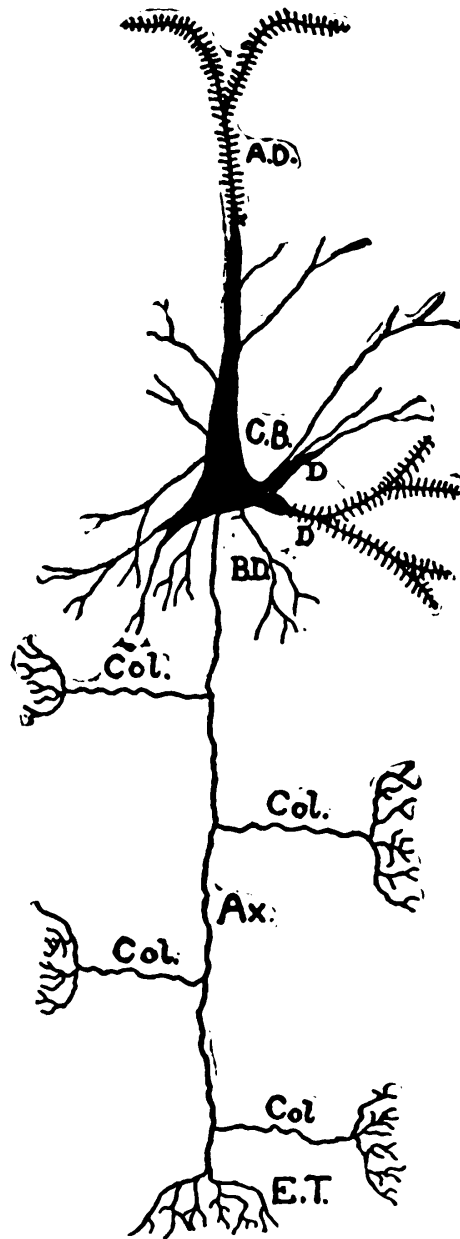


PLATE I.—Large pyramidal cell of cortex (diagrammatic). Golgi's first type. C. B., cell body; D., dendrites; A. D., apical dendrite; B. D., basal dendrites; Ax., axon; Col., collaterals; E. T., end tuft.

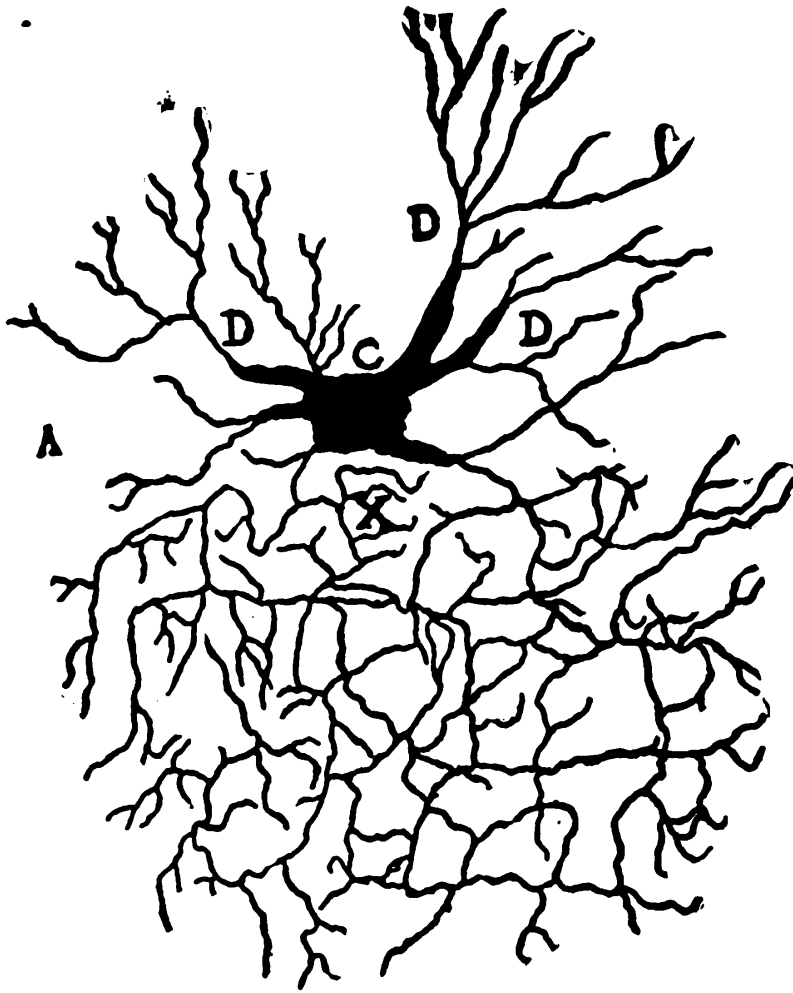


PLATE 2.—A., Golgi's second type; C., cell body; D., dendrites; X., axon, greatly subdivided.

the impulse translates itself into consciousness, and we become aware of a thought or an emotion. It may possibly relate to a movement of the foot. This cell then liberates the energy that conveys the vibration on to the cell in the cerebellum, which controls that part. This connects with the end-tuft of a neuraxon that leads to a cell in the spinal column, from which runs a neuraxon to the foot. If the end-tuft of this neuraxon is directed to the skin, it is for the sense of feeling; if to a muscle, it is for the contraction and relaxation of the muscle.

Thus the invisible soul controls the visible body. The readiness with which the different substances of the body respond to the influence of the thought impulse, transmitted by the magnetic force through the nervous system, as suggested before, varies with the order of vibration each represents, those of higher order responding most quickly. Energy discharged from the brain-cells affect most quickly the blood, then the softest tissues, next in order the muscles, and last the bones. Even in the bones there is a difference, the spongy tissue being more susceptible

74 Psychic Life and Laws.

than the dense part. But, delicate or dense, every impulse from the soul registers itself, in some measure, on each molecule in the physical being, until the rate of vibration of every substance is either raised or lowered according to the quality of the thought impulse.

If we reverse the order by which an impulse from the soul translates itself into an act, we have the method by which impressions from without are conveyed to the soul through the physical senses, although a different set of nerves are employed for this purpose. There are three great divisions of the nervous system, the involuntary, the voluntary and the sensory. The first controls all those functions of the body which are vital to life and are not under the direct command of the will ; the second is subject directly to the will and executes such volitions of the soul as described in the illustration above ; the third division comprises the sensory nerves, which carry messages in to the soul instead of out from the soul, as in the case of the second division. From the brain outward run these sensory nerve-fibres to the different organs of sense, each of which is pro-

vided with a special form of transmitter designed to respond to the vibrations from the external world and to send on the impulse to the brain, which, in turn, informs the soul, or ego, by means of that same universal language of vibration.

The process just explained, both in the action of the soul on the body and of the senses on the soul, is imaginary in its simplicity, involving only one impulse and its execution. In actual life we cannot thus separate one impulse or thought from another. They are so myriad and so interwoven that their complexity is beyond conception. When we remember that within the brain are a million and a half of nerve-cells, and that each one has its multitudinous dendrites, with their still more numerous gemmules, and that the contact of these gemmules one with another in its own group or faculty, and with those of other faculties, work the phenomena of thought and action, we gain a shadowy idea of the complexity of our brain operations. Whenever two gemmules come in touch, the mind vibrates in harmony with the thought-wave of the soul and conscious life goes on. Growth in intellectual or motor power is

76 Psychic Life and Laws.

marked by increase in the number of these gemmule combinations, and the rapidity with which they are made.

In a delicate and highly organized nervous system the combinations are so numerous, and made so instantaneously, that the whole body will respond to the slightest stimulus of the soul, and thus literally become its visible image. One impulse also reinforces another. A thrill of pleasure, born of a beautiful bit of landscape, is instantly reinforced by reflex joy coming from kindred association with art, music and poetry. Thus we cannot think one thought alone, or separate one act entirely from others, and the scope of life and power largely depends on the degree to which one mental operation associates to itself the reflex force from all that have preceded.

When the mind is at rest, as in the case of sleep, the vibration in the nerve-cells ceases and the gemmules or leaflets are drawn within the sheath of the dendrons, so that contact is impossible until the spirit again arouses the objective consciousness. If the gemmules lose their vitality, so that their contact is imperfect, communica-

tion of the soul with the body is accordingly obstructed, and the result is greater or less confusion, showing itself in various mental derangements. The result of temporary irregularity and uncertainty of contact is exhibited in hysteria, when, for the time being, the person seems void of reason. If the irregularity becomes permanent, the derangement takes the form of insanity. Sudden shocks, either mental or physical, often cause the neurons to contract and ensheath the gemmules, so that unconsciousness follows. In catalepsy we reach the other extreme, where the gemmules, controlling muscular force, lock into each other in such numbers that superhuman strength is manifested.

One of the marvellous provisions of the Creator for the better manipulation of the human machinery by the soul, is that by which the motor-brain learns to act automatically without the direction of consciousness. With the repetition of a thought or action, the particular cells employed call to themselves increased supplies of nourishment, and build themselves up in number and strength, in anticipation, as it were, of large fu-

78 Psychic Life and Laws.

ture demand. If the repetition is frequent enough, the thought or action will soon have the force of habit, that is, the cells will discharge their force under the appropriate stimulus without the conscious direction of the soul through the intellectual faculties. Much time and force is thus saved by eliminating the details of thought and action from the consciousness.

The soul, the great head of the house, as it were, through the intellectual faculties, first carefully trains his agent, the motor-mind, in the details of the business, and when the agent becomes sufficiently expert, throws off the responsibility of minor affairs and turns his attention to other matters. Thought or action never becomes perfectly a part of the character until it is thus eliminated from consciousness. True culture consists in so perfecting these automatic centers that we come to act unconsciously in harmony with physical, mental and spiritual law; in its perfection, it represents the state where the physical is personified grace and beauty, the mental personified power, the spiritual personified love.

In this automatic action consists the power of

what is called, the mortal mind ; and so great is this power that it sometimes dominates the soul with the force of a superior intelligence. In the ideal personality, the automatic nerve-centers exist either as the direct and intelligent creation of the soul, or, if the result of heredity, they exist with the intelligent consent of the soul. As a matter of fact, however, ninety per cent. of our habits of thought and action have no relation to our highest intelligence either directly by creation, or indirectly by consent, but are the result of inheritance from pre-natal influence or from custom. If this inheritance represents desirable habits of thought and action, it is a rich legacy indeed ; but if the reverse, a superhuman force of will may be necessary to destroy the generating nerve-centers, and thus counteract the tendency. For this reason, it is almost impossible for many to alter their mode of life or change their forms of belief. The value of suggestion from an external source in the treatment of abnormal conditions of mind or body consists in reinforcing the patient's will in the effort to destroy these nerve-

centers by building up, through thought, those having a counteracting influence.

Suggestions from without may, of course, be administered through the ordinary channels when the person is in the normal condition, but it becomes more effective in the psychic state. In this state, part of the brain faculties, which might act as counteracting influences to the suggestion, are shut off from use. Take the state of complete hypnosis, for example. Through some external influence, as fixation of attention or the passes of the hand of a very magnetic person, a stimulus acting like the normal one producing sleep, the neurons are induced to ensheath the gemmules and thus shut off all contact. All vibration in the intellectual brain-cells thus ceases, and unconsciousness follows. This state, so far as consciousness is concerned, is the same as that of normal sleep; but as regards the state of the soul, there is a vast difference. In ordinary sleep the soul is in a state of inattention, while in the hypnotic state it is in a state of expectancy, and, therefore, supersensitive to suggestion.

Suggestion given under these circumstances

will meet with no hindrance to its execution from objective reason. An oral suggestion is given and received directly by the soul through the spiritual faculties, without interfering with objective consciousness. Under this stimulus, the appropriate impulse is sent on to the motor brain centers, and action results.

If the subject is in perfect harmony with the operator, and has previously responded to his influence, the psychic state may be induced without recourse to visible or audible means, but simply by a silent thought-impulse. The thought-vibration from the mind of the operator to the effect that the sight-channel is closed, for example, instantaneously registers on the appropriate nerve-centers of the other's brain, and at once the gemmules are withdrawn and the channel shut off.

It is a common error to suppose that complete hypnosis, or unconsciousness, is necessary for effective treatment. It would be quite as reasonable to assume that all doors of a house must be locked in order to shut off one room.

CHAPTER VI.

THE DEVELOPMENT OF THE MODERN MOVEMENT
IN PSYCHO-THERAPEUTICS.

WHILE there have been many experimenters and teachers, the present movement in psychotherapeutics has its foundation in the work and teachings of the three great leaders, Mesmer, Charcot and Liebault. To Mesmer is due the theory of the transmission of the life-force from one to another by the direction of the will. He regards this force as of the nature of a fluid, and called it magnetism. As experience often runs far ahead of scientific knowledge, Mesmer was making practical use of his great magnetic power long before he understood its exact nature or its specific laws. The fluid theory of the life-force, while not literally correct, is figuratively so, as is also the transmission from one to an-

other. The vibrations created in the magnetic force of the body by the impulse of the will, have the flowing effect of all waves, and while the magnetism itself is not transmitted to another, its motion or force may be, and thus the inner meaning of Mesmer's symbolism corresponds to fact.

As explained in a previous discussion, magnetism is the literal life-force of the being and is, therefore, possessed by all to greater or less degree. In the supply and its use depends manifested power. If the force is directed intelligently, definite results may be accomplished at will and without waste of energy. Powerful public speakers illustrate the splendid use of this force, although few understand the real source of their power, and the laws which control its direction. They are alive with enthusiasm, we say, and every word they utter seems to have the force of a mental blow. This simply means that they are possessed of an abundance of magnetism, that every thought results in such strong magnetic vibrations, that the force is transmitted to all the surrounding ether, and under

84 Psychic Life and Laws.

this harmonizing influence the audience becomes electrified or spellbound. The thought itself may be no more beautiful or true than that which is uttered by another of less magnetic power ; it simply has a stronger transmitting vehicle.

Mesmer discovered that he possessed this power in large measure, but he did not at first understand its relation to the will. He originally used a bar-magnet in making the passes over his subjects, supposing that the magnet was the medium through which the force could be transmitted. At one time, however, not having the magnet with him, he made the passes with the hand and obtained the same results, and thereby discovered that the force was subject directly to his will and required no visible transmitting medium. He found that the loss of energy in these operations was sometimes conscious. The experience is similar to that of Christ when the woman in the crowd touched his garment and was healed, and he knew that "virtue had gone out of him." Mesmer also found that a healthy person was by far the best subject. The theory of thought-projection grew naturally out of Mes-

mer's earlier discoveries, and he demonstrated conclusively that he could project a thought-vibration for thousands of miles, and have it reach its destination. In much that he announced, he was only the voice of genius anticipating the science of to-day. Valuable as were his discoveries, however, he brought both himself and them into disrepute by lack of humility and wisdom in the application of his principles.

Much that Mesmer attributed to the power of magnetism in the cure of disease, was really the result of suggestion, an influence he did not intelligently recognize, but the laws of which he unconsciously applied. By vibrations of his superior magnetic force he could bring subjects into harmony with himself, that is, for the time being, throw them into the same order of vibration. They were then open to the influence of any thought-vibration of his mind, whether conscious or unconscious.

The principle is the same as that employed by Marconi in the construction of the instruments for his system of wireless telegraphy. They are made in pairs, keyed to one pitch, and a message

86 Psychic Life and Laws.

sent from one can be received only by the other. Only to the degree that there is harmony between two minds in any state, normal or abnormal, can an idea from one find lodgment in another, whether the idea be expressed orally or silently. Mesmer's use of magnetism was then the most speedy method of putting a subject in a condition of suggestibility. A much modified application of the principle is seen in every-day life in the dominating power of strong personalities, the born leaders of society. They are either demagogues, who sway others blindly by mere force of superior magnetic power, or they are the natural elevators of society, who employ their superior force as a vehicle for reason. The one subverts the judgment of his followers and is a menace to society; the other stimulates the judgment of others and is the savior of society.

It is evident that Mesmer's error lay in the exclusive emphasis he placed on the value of magnetic influence, in accomplishing the work of restoring normal states of body and mind; the magnetism being merely the vehicle for producing a state of harmony between operator and

patient, and for transmitting the thought-vibration from the one to the other; the latter influence really accomplishing the work. In truth, however, the vehicle cannot be separated from the thought, so that his failure was more literally a lack of completeness in the announcement of his theory, than in the application of the principle.

It was left for Liebault, another French scientist, to tip the balance to the other extreme, and place the emphasis entirely upon suggestion. Before Liebault, however, an intermediate step was supplied by Dr. Braid, of Manchester, England, who succeeded in producing by fixation of attention, a state similar to that brought on by the passes of Mesmer. The condition, at first called the state of mesmerism from Mesmer's experiments, he re-christened hypnotism, a term coming from a Greek root meaning sleep. Braid's idea was more fully developed by Charcot, who represents the Paris School of hypnotism.

Charcot conceived the idea that the hypnotic sleep was brought on by fatigue, and obtained the desired results by fixing the attention of the

88 Psychic Life and Laws.

patient upon a bright light or object, and at the same time, giving the thought of drowsiness or weariness. He was practically working toward the same end as Mesmer, and with the same principle; although with different means and with greater limitation. While Mesmer forced the thought of unconsciousness on the subject directly by his superior magnetic power, Charcot produced the same result by causing the patient to co-operate by fixing his mind on one thing, to the exclusion of all others; and thus laying it open to the orally expressed thought of drowsiness or weariness, when the hypnotic sleep followed.

Charcot found that the sick or ailing responded more perfectly than the well, to this form of treatment, contrary to Mesmer's experience with the passes. The reason for the difference in Charcot's case is, doubtless, that the well mind would have a tendency to resist the abnormal fixation, while the sick, having the expectation that something was to be accomplished for their good, and at the same time not having the normal amount of physical and mental re-

sistance, would more likely yield and thus come under his influence. Charcot did not aim to produce complete hypnosis, but merely an intensified normal state of receptivity for suggestion. Some prominent workers are pursuing the Charcot line to-day with good results.

When we add to Mesmer's idea of the power of the magnetic force and Charcot's fixation of attention, Liebault's emphasis of the power of suggestion, we have a trinity of principles, the union of which forms the basis for the most satisfactory results. Each of these men, in his time, stood for his special idea to the exclusion of the others, Charcot rejecting the magnetic theory of Mesmer, and Liebault both Mesmer's passes and Charcot's fixation of attention. In truth, however, each was unconsciously applying the principles of the others. Their results were more or less unsatisfactory as there was not an intelligent blending of the three. The projection of the magnetic force from the operator to the subject is a direct harmonizing influence, which is reinforced by fixation of attention on the part of the patient, who thus voluntarily lays his mind

open to the magnetic influence. Then the operator can shut off disturbing influences at will, and administer the suggestion either orally or silently.

Experience has developed many variations from the original methods of applying these principles. The passes of Mesmer were only the visible signs of the action of the will in directing the magnetic force to another. Certain conditions make the clasp of the hand or a silent thought impulse just as effective. Fixation of attention on the operator may be accomplished as a result of the patient's feeling the magnetic vibration directed to him, and suggestion is many times quite as powerful, when given through the silent impulse of the soul, as when that impulse is reinforced by the audible word. In fact, when treating those who speak another language, this is the only method for the operator to pursue. The *suggestion* in all instances is the great goal of the work; the other steps are merely preparations for its reception.

CHAPTER VII.

SUGGESTION AND SUGGESTIBILITY.

By suggestion we mean, something in the nature of a hint offered to the soul, as a stimulus for action. Whether or not the hint is accepted and acted upon, when the mind is in the normal state, will depend upon its success in passing by or through the court of reason. In the normal state, and especially when its relation to other minds is concerned, the soul sits constantly in the court of objective consciousness, usually on the throne of reason, and an idea is accepted or rejected according as it harmonizes, or fails to harmonize, with its pre-established ideas of right and good. If it trusts absolutely the source of the suggestion, the idea will proba-

92 Psychic Life and Laws.

bly pass by the reason, and the soul will act without question, but just to the degree that there is doubt, will the thought be subjected to examination.

The great purpose of Infinite Wisdom is here manifest. Reason is the safeguard of the soul on this material plane of existence; without it we become but the puppets of other wills. Before this throne, all impressions of suggestions from objective sources are intended to pass for inspection, before they are incorporated into the personality; for in its power to thus choose, lies the free will of the soul, and consequently its moral responsibility. Even the temporary laying aside of the reasoning faculty, as when in the psychic state, should be the result of reasoning that such a surrender is best; and only under such conditions can the most satisfactory results be obtained in way of inducing the state, or in giving suggestion while in the state.

As the soul is thus so constantly on the alert, through reason, against error from external sources, a person who has some purpose in having his suggestions accepted and acted upon by

Suggestion and Suggestibility. 93

another, must either evade the reason or satisfy it. In the normal state evasion is rarely possible. If there is harmony between the two, the soul is less likely to question, and the suggestion may meet with no obstruction if it is offered directly. But even in this case, the reason has scarcely been evaded. More properly speaking, the reason has already decided that the source is safe, before the suggestion is offered, and thus makes no attack.

Direct suggestion in the normal state is usually too precarious for important purposes, and the way has to be prepared, and the mind led gradually up to the point of suggestibility by an indirect approach. In every phase of life we are constantly besieged by these indirect attacks. A large degree of the success of business men, and political and social leaders, is due to their skill in controlling others by indirect suggestion. From the patent medicine-vender, who unloads his nostrums on the public from the platform of his wagon, to the orator, who appeals to the highest in his hearers, all are more or less successfully evading or satisfying the reason, in

94 Psychic Life and Laws.

order to obtain the point of suggestibility, where to suggest to the soul, is to have it act.

The work of relieving abnormal conditions of mind and body would be very tedious and uncertain, were the indirect method of approach to the soul the only possible one. The great advantage of the psychic state, in applying the law of suggestion, is that the point of highest suggestibility is attained at once; that is, the objective reason is voluntarily laid aside, and the soul assumes an attitude of expectant receptivity. In this condition the suggestion is given directly without explanation or argument. Indeed, to approach the soul by the inductive method, when in the psychic state would immediately restore the normal state. The soul in its own realm does not employ inductive reasoning; it is only when in search for truth from the objective world, that it is reduced to this process. Therefore, when the objective channel is closed, as in the psychic state, this method is out of harmony with natural conditions, and immediately acts as an indirect suggestion to the soul to assume the objective attitude.

Suggestion and Suggestibility. 95

There is much difference in people with regard to susceptibility to the psychic state. The best subjects are of a class called neurotic; persons whose nervous system is especially perfect, that is, those who have very sensitively organized nerves controlled by a well and symmetrically developed brain. Such are very susceptible to all manner of influences, but are protected from undesirable sway by their superior intelligence and will power. While all persons of normal intellectuality will respond to the influence of an operator to a greater or less degree, the neurotic assures the greatest success. This fact is contrary to the not uncommon idea, which presupposes a weak will and limited intelligence for the most successful psychic operations. In truth, the weaker the will and the lower the grade of intelligence, the slower and more uncertain the results. The difference lies in the extent to which the subject can co-operate with the operator.

In general, the primary qualifications of a subject for the psychic state may be summed up

96 Psychic Life and Laws.

in intelligence, passivity, ability to fix the attention, and faith in the operator.

The state of passivity, while apparently the simplest of conditions, is in reality a state of mind exceedingly difficult to attain and to maintain. Especially when an important issue is at stake, as in the case of health, the very eagerness of the patient to respond to the influence of the physician defeats the end he is seeking. A frequent expression among the inexperienced is, "Well, Doctor, I shall try as hard as I can to put myself under your influence!" In point of fact, the trying is just what works against the result desired. Passivity involves the complete laying aside of effort; it is the attitude which means perfect receptivity, not that of grasping, which implies effort to take.

It might seem to follow that idiots and the feeble-minded, with whom passivity is a permanent mental state, would meet the requirement most satisfactorily. There is passivity in this latter instance, it is true, but it is a negative passivity, not a positive; that is, it is the quietness of a soul in mental darkness; the other is the quiet-

Suggestion and Suggestibility. 97

ness of a soul waiting in expectancy for an idea. The one is the passivity of imbecility, the other that of power; the one implies lack of force, the other the perfection of self-control.

Fixation of attention is another condition attained most readily by those of high intelligence and strong will. It involves concentration of thought, which is one of the fine arts of the mind, and, in its perfection, is an expression of the union of highest intelligence with greatest will power.

Given perfect passivity and perfect concentration of attention on the part of a patient, the physician can induce the psychic state almost instantaneously. As will be readily seen, concentration is the positive state with reference to passivity and must naturally follow, as the active mind will not consent to prolonged vacuity. In the first step, the soul voluntarily lays aside mental activity and the mind becomes a sort of conscious blank; the second step fills it with one idea, usually connected in some way with the operator, who can then introduce one thought after another at will.

98 Psychic Life and Laws.

Faith in the operator is a condition which naturally underlies all others. No one can be influenced against his will and no one will throw his mind open to a person whom he distrusts. The soul is an impregnable fortress, and those who gain admission come only by invitation direct or indirect; there is never a moment when doubt is powerless to expel an intruder and close the gate. Confidence in the operator grows with knowledge and experience, and perfectly harmonious relations between the patient and the physician is usually a matter of growth, but harmony is absolutely an indispensable basis of operation, and results vary with its degree of perfection.

Persons sometimes present themselves for treatment with the remark, "Really, I have no faith in this, you know, but my friends wanted me to try it." They are simply deceiving themselves; had they no faith at all, they would never have made even the trial. The average person finds it easier to fasten his faith to the representative of a theory than to the theory itself; the one is tangible to his objective senses while the

Suggestion and Suggestibility. 99

other may elude his grasp. The same principle holds in psychic treatment that holds in all phases of medical practice; and as we have already stated faith in the physician conditions the success of his method. The same drug will accomplish totally different results when taken with perfect confidence in the physician or without it.

The qualifications of an ideal operator are as rarely found in perfect combination as are those of the ideal subject. The neurotic temperament is pre-supposed in the physician as in the case of the patient. Granted this primary characteristic, he should possess perfect health; otherwise he will be likely to expose his patient to the in-harmonies of his own state. Great magnetic power is necessary to insure speedy relations of harmony between the two minds, in order to induce the psychic state and to give carrying force to the suggestions. Perfect self-control lies back of the direction of the magnetic force; without a will that can be depended upon the magnetic force will come far short of definite results. Absolute certainty of action is developed only through experience.

United to these characteristics, which are essential especially to the psychic physician, should be those that condition the success of any physician, viz., kindness, patience and perseverance. At this stage in the history of psychic treatment, the power of which is not even generally guessed, (and when known not often understood and therefore feared,) a large percentage of those presenting themselves for treatment, consists of persons who have been given up by other physicians or pronounced incurable by ordinary methods. The psychic physician, therefore, whose kindness and sympathy do not enable him to overlook the fact that he is regarded as a last resort, and whose patience and perseverance will not carry him over obstacles that have baffled the medical profession in general, will look failure in the face even before he begins his work.

With these qualifications on the part of the subject and the operator, the state of highest suggestibility, (the hypnotic or psychic,) may be easily induced by the methods outlined previously. There are various subordinate phases of the state that are frequently self-induced or

Suggestion and Suggestibility. 101

result from certain nervous disorders. The ordinary drowsiness that often creeps over one in close rooms, or from prolonged sitting in one position or continually looking in one direction, illustrate an elementary phase.

Catalepsy is more nearly akin to perfect hypnosis. In this state the objective senses are asleep and there seems to be a complete suspension of even the vital functions. It so nearly resembles death that premature burial has often resulted. The only visible difference between catalepsy and death is that in the former decomposition does not take place. Notwithstanding the suspension of objective sense, however, the soul is all the time aware of what is said and done about the body and is in a state of perfect suggestibility.

Somnambulism or the ordinary sleep-walking state is another variation of the same condition. In this instance there is perfect control of muscular activity, although objective consciousness is submerged.

There is little difference between any of the conditions mentioned and the true psychic, ex-

102 Psychic Life and Laws.

cept in the relation of the soul to the operator. The first being practically self-induced, the soul holds an attitude of comparative indifference to outside influence while nevertheless amenable to suggestion; but when the psychic state is induced at the conscious will of the subject, and by the influence of another, the soul is in an attitude of intense expectancy, therefore is super-sensitive to suggestion.

It may serve to simplify the practical application of these principles, if the reader is allowed to follow in his imagination the actual treatment of a case. The patient stands before the physician in a more or less passive attitude, the standing position being preferable to any other; as for some unknown reason, the magnetic influence is thus stronger. The first end to be gained is vibratory harmony, and magnetism here works the most speedy result. The tips of the fingers, being extremely sensitive, will give off this force better than any other part of the body. The palm of the hand is also largely supplied with nerves of sensation. If then the tips of the fingers are pressed closely against the palm of the

Suggestion and Suggestibility. 103

patient's hand the magnetic vibrations will be most strongly felt.

The patient, being in the passive or receptive attitude, represents the negative element to which the attitude of the operator is positive; thus a perfect electric current is established. This current becomes the language by which the physician makes his will known to the patient; no words are necessary. When the subject cannot understand the language of the operator, the response to the magnetic flow is just as ready. If the current is felt, it serves the purpose of fixing the attention in the operator as perfectly as a bright light or object. He feels the very life-force radiating through him and becomes unconsciously responsive. Ordinarily it is better to shut out distracting influences by having the patient close his eyes. The operator can now begin his work of silently or orally sending the thought of rest and relaxation. The magnetic vibrations write this silent or oral thought with irresistible force, on every molecule of the patient's body; and the result is that he will sway or fall toward the operator, or perhaps sink to

the floor. Such a response is evidence that harmony is being established between the two, and that the physical man has been brought into subjection. The way is then open to reach the mental side and thus go straight to the fountain-head of the spirit.

A somewhat severer test of the operator's harmonizing power is the ability to draw the patient backward by the magnetic vibrations. The person stands with his eyes closed and with his back to the operator, so that he can neither see what is going on, nor guess what is expected of him. The operator stands back of him, at a distance of three or four feet, and intently directs the thought that he is to come. Great will power is required here; not the will power that is expressed in clenched fists, shut teeth and drawn lips, but the power that means concentration and such perfect self-control that every influence except the one thought is expelled from the mind. When an operator of natural magnetic power can perfectly shut out environment, and thus close his mind at will to every thought except the one of the instant, astonishingly quick re-

Suggestion and Suggestibility. 105

sults follow. Under the thought vibrations of "Coming—coming backward" a good subject will frequently sway backward to the point of losing the balance, a distance of two feet, when the suspension of the thought will restore the original position.

These physical tests have no significance or value in themselves, except to indicate to the operator the extent to which harmony has been established with the subject. When the subject reaches this point of response to the operator, the suggestion of rest, relaxation or sleep, will induce the psychic condition almost instantaneously, and the soul is at once prepared for the particular suggestion needed. Such suggestions are best given when the patient is lying in a comfortable position on a couch, usually on the back.

As explained in a previous chapter, this method of inducing the state of suggestibility is only one of several; but inasmuch as it combines the three most important principles in one effort, the results are more certain and satisfactory. It is to be remembered that ordinarily

106 Psychic Life and Laws.

this phase of the psychic state does not involve unconsciousness. All the sense channels except sight are open, but the soul is concentrating its attention on the suggestion; therefore they cease to be sources of disturbance. The only suspension of power is in motor activity and objective reasoning, and over these the soul can assume control at will. The degree to which it is desirable to shut off the objective senses, and thus produce complete hypnosis, is determined by the nature of the case in hand.

The good accomplished through suggestion in the psychic state is not infrequently overthrown by adverse suggestions coming from the skepticism of others, or from auto-suggestion. By auto-suggestion is meant suggestion which the soul gives to itself through its objective consciousness, or in other words, which the mind gives to the soul. Auto-suggestion may either reinforce or counteract the suggestion given in the psychic state, and is thus practically supreme in its influence.

If the principles of auto-suggestion were more generally understood and practiced, there would

Suggestion and Suggestibility. 107

be far less work for the physician. A thought persistently held in the mind is a suggestion to the soul to mould the nerve-centers in harmony with the thought impulse, and thus remodel the physical life according to the will. Nothing less than persistent effort will accomplish definite results. Every thought that enters the mind writes itself to some degree, upon the organic structure, but the indelibility of the impress varies with the force and persistence of the will behind the impulse.

Few consciously direct their thoughts and protect the mind, and its delicate pages are left open to be soiled by the dust of any passing breeze of thought. The results are disastrous, for the life must reflect whatever finds a home in the mind. Literally "as a man thinketh, so is he."

Any mood of mind or state of body is amenable to the will as expressed in thought. In the effort to control either, it is often of great assistance, to approach the psychic state as nearly as possible by lying on the back with the whole body perfectly relaxed. Auto-suggestion then

108 Psychic Life and Laws.

has double force, as the attention of the soul can be more perfectly concentrated on the thought. In this condition, bodily exhaustion will often speedily give way under the persistent thought of the infinite source of energy at the command of the soul; or anxiety can be dissipated by the thought recognition of the Infinite Love that protects and guides the life. The specific thought will vary with the disturbing influence, always representing the counter force.

A good deal of unnecessary alarm is current among persons not understanding the nature of psychic treatment, and its limitations, growing out of the belief that a subject's own will and intelligence can be overthrown by an operator; and thus the very throne of the being usurped and the life accordingly thrown open to harmful influences. Even if the assent of the subject, either directly or indirectly, were not absolutely necessary, (and thus the original responsibility of the state could be thrown on the operator), the power of an operator is limited always by the nature of the instrument with which he has to work, and that is the brain of the subject.

Suggestion and Suggestibility. 109

If there is little or no development in the direction of a certain tendency, an operator cannot produce phenomena in that direction, any more than he can produce the note of a cornet by blowing a tin horn. A person whose nerve-centers controlling tune are undeveloped cannot be made to sing in the psychic or hypnotic state; a person who detests deceit and dishonesty cannot be made to lie or steal. In short, what would be impossible in the normal state is equally impossible in the abnormal.

A good illustration of this truth occurred in my own practice under very ordinary circumstances. In one instance I gave a patient who was in the psychic state, a suggestion that was directly opposed to his religious convictions. It acted with the force of an electric shock. He was instantaneously aroused from the psychic state, bounded from the couch and across the room, and turned to face me with all the wrath necessary to a pitched battle.

This illustrates the fact, that the soul is its own master, and in the last analysis, must be held responsible for its every action.

CHAPTER VIII.

CURRENT APPLICATIONS OF THE LAW OF SUGGESTION.

Not a little effective work is at present being done, by those who are ignorant of the law of suggestion, but who are nevertheless making use of its power. Most prominent among these are the Christian Scientists. They are pure idealists, but like most who assert the extreme either in matter or mind, they deny the theory in their practice. In the last analysis there is no ground for dispute between the materialist and the idealist. They are looking at opposite sides of one great truth. Matter is inseparable from mind and mind from matter, and it is only the point of view from which the soul surveys the universe that determines the faith. If it sees only the

Current Applications of the Law. III

material side, the philosophy is materialism; if merely the side of intelligence, it becomes idealism. But when we conceive of matter and mind as a duality which represents an indivisible unity, all differences in the case vanish, and we have a working hypothesis which furnishes the most satisfactory explanation for the phenomena of the universe.

The preparatory text for all Christian Science work consists in a denial of all material existence, and the assertion that what we call the material is merely a delusion of the mind; that everything is spirit and divine, and since it is impossible for the divine to be imperfect, there is no such thing as sickness; what is called so is merely a delusion due to fear implanted in the thought.

As already suggested, this theory has its basis in truth, but it represents only a partial truth. When the Christian Scientist, after such an announcement, proceeds to inquire as to the specific ailment of his patient and then to treat that ailment, there is palpable inconsistency, due to the failure to recognize the fact that mat-

112 Psychic Life and Laws.

ter is the visible expression or manifestation of mind, and that the body acts as a reflecting surface to show the condition of the mind.

It is true that what is perceived by the senses is not the real, that it is but the outer shell or mould which covers the divine, invisible life within but to deny the existence of this visible expression of that invisible life is manifestly erroneous, unless the very possession of the physical senses, the channels through which we certainly gain impressions from somewhere and something, is an offense. It is true that our real self and all that we know is summed up in that mysterious stream we call consciousness, therefore we cannot prove an external world; but experience, which in the truest sense is the only road to truth, makes this existence practically axiomatic.

At any rate, though philosophers may prove that pure reason leads to the conclusion that what we call the material universe is mere abstraction, the world will go on acting, as though it were real just the same; therefore, if for no more logical reason, it is the part of wisdom

Current Applications of the Law. 113

for one who is trying to translate truth to men, to employ the language they understand. The masses of mankind are by no means ready to surrender the authority of the senses, false though their reports often prove to be.

That there is truth in Christian Science is demonstrated by the real good accomplished in the way of healing, and the large following their principles have attracted. There is much in the teaching to stimulate thought and appeal to the intellect, and their numbers are not only growing but represent a large degree of intellectual culture. It is a great mistake to suppose that the Christian Scientists are duping the people. They are the organized expression of a great but as yet, faintly understood truth. That they are ignorant of the laws governing much of their practice is unfortunate; but it is not a proof of their error. There is truth in the teaching or there could be no results in the practice, but they are only blindly applying the laws that underlie. They do not understand *how* they gain the healing power over another. In reality, they are making partial application of the laws already

114 Psychic Life and Laws.

outlined, which control the work of psychic healing.

They begin with a suggestion which, if persistently held in the thought, will cure every disease in the long catalogue of human ailments. That all is divine, and that in spirit we are one with God, and cannot in the real, innermost self be sick, is one of the mightiest truths, and if the patient can fasten his faith to this, he has already made a long stride toward recovery. When he is told in addition, that as all is God, there is no such thing as matter, he will naturally hesitate to accept without question, that which his objective experience seems to contradict. But as he is eagerly looking for health, he will hardly stop to dispute at this point, and so passes lightly over what he does not understand.

This introduction arouses two strong sentiments of faith in the patient; the first reaches out to God in the belief that he is all powerful and that through him the sick can be made well; the second attaches itself to the Christian Scientist who acts as the agent in the case. Then all is ready for specific treatment. The next step con-

Current Applications of the Law. 115

sists in the instruction to sit down quietly, relieve the mind and become as passive as possible. The result is that the patient, unconsciously to the operator or himself, drops into a partial state of self-induced hypnosis, when he is super-sensitive to suggestion. The healer then takes the patient up in thought, denying the existence of his ailment. He is in reality, administering suggestion by telegraphic means. Thus he is unconsciously employing all three principles involved in regular psychic treatment, although with great limitation, as the application is so blindly made. There is a partial psychic state with the subject, in which the attention is unconsciously fixed upon the operator, who is silently giving suggestion.

It is evident that large and immediate results from this method cannot be depended upon since the forces employed are at a minimum of power, as compared with the regular psychic means. The results must vary with the strength of the personality of the operator, and the natural susceptibility of the patient. But in any case, nothing but good can result from the process. How-

116 Psychic Life and Laws.

ever, in cases of severe illness, to rely absolutely on anything so uncertain, because unintelligent, is little short of madness.

Christian Science is a movement unconsciously in harmony with the recognized scientific world along these lines, and when it combines a little more knowledge with its zeal, greater and more certain results will follow.

• In mental healing, divine healing and faith-cure, there is practically the same underlying principle. In mental healing, suggestion is administered directly by another, either orally or telepathically. In what is termed divine healing and faith-cure the force lies in auto-suggestion. In all cases, however, the power on the throne is faith, which links the soul to divine power. The aim of the suggestion is to arouse faith.

CHAPTER IX.

PRACTICAL DEMONSTRATIONS OF PSYCHIC PHENOMENA.

It is the purpose of the present chapter to outline some of the experiments that have led to the conclusions already presented. These conclusions may be summarized briefly as follows: The soul or ego, constitutes the sum total or stream of consciousness, which has two phases, the objective and the subjective. The objective consciousness is the function of the intellectual faculties, through which the soul works out its relation to the material world and constitutes what is popularly termed the mind. The subjective consciousness is the function of the spiritual faculties, which may act in connection with objective consciousness or entirely apart from it.

118 Psychic Life and Laws.

The objective consciousness may be suspended by suggestion; either auto-suggestion, as in normal sleep, or by suggestion from another person, as in the psychic state. In this state the soul acts only through the spiritual faculties, which are never dormant. Being free from the questionings of reason, the soul is, in this state, especially susceptible to suggestion. Acting in whatever capacity, or through whatever channel, all experiments indicate that *the soul is all* and that the body is but the instrument for its use.

The experiments following are similar in character to those presented with greater elaboration in the numerous scientific works on the subject. Therefore, while we cannot hope to add anything new in the matter of detail, we shall seek to relate the phenomena to a more satisfactory explanation.

The subject of these experiments is a boy, R., sixteen years of age and one of the most perfect specimens of normal, healthy, young Americanism to be found anywhere. He is of the nervous temperament and an ideal subject for psychic experiment.

The real seriousness of the relation between the boy and the operator on such occasions, is seldom realized by those who are absorbed in watching the unusual phenomena. It is an instance when two souls become one in will. The soul of the boy is perfectly open, and awaits in intense expectancy for a command to act. However there is no subversion of his own will. That the attitude is perfectly voluntary is proven by the fact, that a shadow of doubt or distrust instantly nullifies the effect of the suggestion. In every instance it is the soul of the boy that controls the execution of the suggestion.

In fact it adds much significance to the phenomena, to observe the effect of the shadow of doubt that sometimes creeps in, and temporarily defeats the execution. It is also indicative of the true relation that one soul should hold to another. Harmony can never be so fully established that there is no possibility of inharmony, else the harmony would lose its significance and the individuality of the two could not be preserved.

The first experiment illustrates the control of

the soul over muscular action. While R. is in a perfectly normal state, I lift his arm to a horizontal position and mentally send the command, "rigidity of muscles." Instantly the arms become as rigid and immovable as bars of iron and can be used very much as though they were such. While in the normal condition, the arms in such a position will bear only a slight burden, they now sustain my full weight with ease.

The same effect may be produced over the entire body. While the subject lies flat on his back, I send the same mental command, when the whole body becomes rigid. If the head is now placed on one chair and the feet on another, the unsupported abdomen will sustain the same weight as a plank of wood.

Meanwhile the subject is perfectly normal in every faculty, except that in muscular action, the soul is acting under the stimulus of suggestion. In consequence, the gemmules controlling the muscles lock into each other in such numbers, that superhuman strength is evinced. It is not necessary to suspend objective consciousness in this instance, as the harmony between the oper-

ator and the subject is perfect enough to assure no questionings from objective reason.

Faith in the operator causes voluntary suspension of this function of the intellectual faculties. The thought-vibration, suggesting rigidity of muscles, therefore reaches the soul and is executed by the motor faculties, without being waylaid or questioned by the intellect, and the action of the soul is accordingly instantaneous and perfect. If it were not for the paralyzing force of objective experience, the subject would accomplish by auto-suggestion, that which is now accomplished when his faith is reinforced by that of another. Our objective experience has led us to believe that the muscles are very limited in strength, and the soul acts accordingly.

A result directly opposite to the above is produced by the suggestion of paralysis. If the suggestion relates to the arm, that member becomes limp and helpless, and is without feeling. In an ordinary case of paralysis, there is an extravasation of blood in the brain which produces pressure upon certain nerve-centers, so that com-

122 Psychic Life and Laws.

munication with the motor-nerves is shut off, and the person is helpless until the clot is absorbed. Demonstrations similar to the above, however, prove that thought will produce the same effect.

The next experiments have to do with the relation of the physical senses to the soul. With this subject, (R.), I seldom find it necessary to enforce the suggestion by oral command, a simple thought-vibration accomplishing the desired result equally as well. At a mental suggestion, therefore, the soul ensheathes the gemmules that convey to it the sense impression of taste, and the faculty is in the same condition as in sleep. In every other faculty, R. is perfectly normal, but, for information regarding taste, the soul now depends upon the suggestions of the operator. I administer a large dose of red pepper, mentally suggesting that it is pleasant, and he swallows the pepper with relish.

Similarly water poured from the same glass, he declares at one moment to be tainted with kerosene, the next moment it is lemonade, and then again plain water; the taste in each in-

stance varying with the suggestion. A few grains of sugar cause nausea or pain, both of which are instantaneously relieved by a counter-acting suggestion. In the same way the sense of smell is shut off, and a handkerchief saturated with ammonia so strong that it repels the normal sense at a distance of three feet, R. holds close to his nose and declares it pleasant, while cologne is intensely disagreeable. When the channel of hearing is closed, the loudest blast from a horn, held close to the ear, produces no impression, while on the contrary suggestion, the ticking of a watch becomes the booming of cannon.

We often demonstrate by suggesting anaesthesia of the whole body with the exception of the space marked on the hand or arm with a lead pencil. Anywhere outside the limit of the mark a hat pin can be thrust to any depth in the flesh without causing sensation. It may be thrust through the cheek or tongue, or any other of the most sensitive parts of the body without producing the slightest pain. I usually make use of a hat pin that has been lying about and

has been used time and again, with perfect indifference to its antiseptic properties, but with the appropriate suggestion that there will be no pain or inflammation resulting; and there is never any subsequent evidence of the experiment.

Before withdrawing the pin, I also suggest that there will be no hemorrhage. On several occasions, omitting this latter precaution, the blood gushed forth as freely as in a case of severe nose bleeding, but a suggestion suspended the flow.

Experiments with the sense of sight are sometimes amusing, as well as very convincing. On one occasion five young women were seated on a couch together, watching a demonstration. While perfectly normal, I asked R. to give me the names of the five. This he did. I then suspended sight with reference to the young lady in the center. Although she still sat in the same place, he declared that the place was vacant and that she must have left the room. I then sent the mental suggestion that a fierce dog had taken her place. The terror on his face and his

efforts to escape, as well as his assertions that the dog was there, testified to the power of the thought.

The explanation of these phenomena has already been partly suggested. The thought-vibration stimulates the soul, to ensheath in the dendrites, the gemmules that are accustomed to convey to it vibrations representing certain sense impressions. While normal in every respect, that channel is as effectually closed, as though the subject were in the profoundest sleep; the only difference between the psychic state of the faculty and the condition of normal sleep, being that in the former, the soul is in an attitude of expectancy for suggestion, while in the latter, being its own normal action, it simply closes up the door and thinks no more about it.

When, as in the psychic state, the soul is thus shut off from the ordinary channel of objective knowledge, it is open to suggestion from without. If there is perfect confidence in the operator, the soul will accept the suggestion, and act upon it. In the case of the sense of taste, for example, the sight and feeling being normal, when the pepper

126 Psychic Life and Laws.

was administered, R. recognized that something had been placed on his tongue that should produce an impression in way of taste. But the channel being closed, the sense transmitter carried no report to the soul; therefore, the soul depended on the suggestion of the operator to explain what the effect should be. When the report came to the effect that something pleasant was in the mouth, R. accepted the report as true and acted accordingly.

These experiments prove three important facts: First, that the soul or intelligence, is the seat of sensation, and that the physical sense-organs are merely transmitters of vibration, more or less reliable in their operation. Secondly, that the body is merely a registering surface for the soul's sensations. Thirdly, that these sensations are subject to the control of thought or suggestion.

It should be noted, that in all the above experiments, the subject was in the psychic state only with reference to the particular faculty, with which I chanced to be dealing, at the moment. In the case of the last experiment, I

even subdivided the visual faculty and suspended sight, only so far as one individual was concerned. In every other respect he was perfectly normal, and used his faculties freely.

The following experiment, however, involves complete hypnosis of the objective sense consciousness. While perfectly normal, I engaged R. in a brief conversation regarding the sport of hunting. Suddenly by a mental suggestion I closed all sense-channels, though to all appearances, he was as normal as ever. The conversation went on as before, except that from this point, my suggestion took the place of information previously coming through the avenue of the senses. At a mental suggestion R. saw himself surrounded with dense woods, and at the further suggestion of game, declared he saw a bear. The audience was made fully aware of his condition of mind, by the sudden aspect of fright which his whole being assumed. With the exclamation that the bear was coming toward him, he seized the chair on which he had been sitting, rushed to one corner of the room, and prepared to defend himself. I assured him,

however, that there was a brook between him and the bear which the animal could not cross. Immediately the terror gradually changed to confidence, and he was persuaded to take the gun and prepare to shoot. After suggesting that he take careful aim, I left him for several minutes in a position that would have been impossible to maintain save for a moment, in the normal state. But not a muscle moved. He was the living embodiment of the last thought, until a command released him and restored objective consciousness, which took up the thread exactly where it left off, at the moment of hypnosis. All which had intervened was apparently a blank.

On being questioned, R. could tell nothing that had occurred. I then threw him into the hypnotic state, and this time suggested that on coming to consciousness, he would be able to tell all that had happened. This he did with full detail.

The explanation is this: The experience of the hypnotic state had become a part of the soul, or subjective consciousness, without passing through the channel of objective consciousness.

Therefore, in order to become a part of objective consciousness, the report had to be telegraphed back, as it were, at the suggestion of the operator. The soul, under the stimulus of suggestion, sent the vibrations to the mind, or objective consciousness, as an original thought-impulse; whereas, in the normal state, the report would have passed through the mind, on its way to the soul.

As the soul never sleeps, that is, never loses consciousness, its experiences cannot be limited to the life of objective consciousness, or the mind, which is usually dormant a third of our time. When the soul learns to deliver up to the mind the story of its separate experiences, life on our present plane can be made infinitely richer, as it can then transcend space and time.

The experiments with the objective senses would seem to indicate that in case of their inhibition, the soul is helpless to gain truth for itself, and is thus at the mercy of any suggestion that may be thrust upon it. This would be the case were it not for the spiritual senses. The soul can see without the physical eye and hear

130 **Psychic Life and Laws.**

without the physical ear. Spiritual senses never deceive. So very rarely are they developed, however, that their possession is not even guessed by the vast majority. Natural clair-audience and clairvoyance are regarded as bordering on the supernatural by most people.

The following will illustrate how truly the soul is independent of the objective senses. R. was securely blindfolded, objective sight having been previously suspended, and he was then told to count the persons in the room. In a moment he reported the right number. He was then thrown into complete hypnosis, and while he was unconscious, I related some experiences of the previous week. On regaining consciousness, he could relate nothing that had been said or done. In a second hypnosis, I told him that on awaking, he could recall all details. After this post-hypnotic suggestion, I summoned him to the normal state and he made an accurate report; thus proving that the soul had really heard all, although nothing had passed through the physical channel of hearing into objective consciousness.

On another occasion, for the benefit of a physician who was somewhat skeptical of the soul's independence of the mind, I made the following test. I induced the hypnotic state and left R. on a couch in my office, in charge of that physician. On going out of the room, I attended to several duties and finally went to the other end of the premises, to discuss with some workmen, details as to a cement side-walk. In the course of from fifteen to twenty minutes I returned to the office. Before arousing R. from the hypnotic sleep, I suggested that he would be able to give a full description of my movements. On regaining consciousness, he mentioned the places to which I had been, and gave a full account of all I had said and done.

A more striking illustration of the use of the spiritual faculties apart from objective consciousness, is the case of a young woman who lived at the Sanitarium several years ago. I give an account of a demonstration with this subject as reported by a member of the audience.

"On the evening in question, when Dr. Sahler returned from professional calls, some forty

ladies and gentlemen had assembled in the parlors of the Sanitarium, numbering among them physicians, lawyers, ministers, and a principal of a State Normal School. The Doctor stopped for a few minutes' conversation with his guests before beginning his experiments. He then inquired if Miss B. was in the house. Being answered in the affirmative, he invited the guests to select a committee to take charge of the young lady during the evening. She was then taken to a room on the opposite side of the house, and the doors closed.

Miss B. did not know a half dozen of the guests, and many of them she had never seen. By request, the committee blindfolded her and remained in the room until she was summoned mentally. When the guests in the parlor were satisfied that sufficient time had elapsed, they gave signal that she should be called. The Doctor then sat with closed eyes and gave the mental summons. Immediately the young lady in the opposite room with the committee, dropped her head as if asleep. She soon arose, walked out of the room into the hall, then to the door of the

parlor; opened it and walked in toward Dr. Sahler. All her movements were as those of one seeing with the eyes. The Doctor placed her in a chair near the door with her back to the audience.

His first questions were as follows: "Answer quickly how many persons are in the room at this moment?" The last word had scarcely been uttered before she replied, "Thirty-nine." "How many ladies and how many gentlemen?" The correct number of each was given in reply, the committee testifying to the accuracy.

She was then told to begin at her right hand and name each individual in order, or if not acquainted with their names, to describe each one accurately. In regular order, she accordingly named the person or described the dress, appearance, or some particular distinguishing mark, and the position in which each was sitting.

The Doctor then asked if Dr. O. was in the room. She said: "Yes, in the back parlor near the window." On being asked if she had seen him enter, she replied, "Yes, he came in about ten minutes ago with another gentleman whom I

134 Psychic Life and Laws.

do not know, and have never seen before." Dr. O. then asked her to describe the gentleman. She answered, "He looks like a man about fifty years of age, he is of medium height, rather stout, has a bald head and a moustache, and he is sitting in a large easy-chair." All details were correct. On being asked if Mrs. O. was with her husband, Miss B. replied, "No, she did not come. She is at home, and a young lady in a red dress is sitting beside her, reading a book."

It so happened that Dr. O. had a telephone in his house, and on "calling up" his wife, he found the description of the situation there, to have been correct in every detail.

Dr. Sahler then requested Miss B. to leave the room, close the door, and remain outside until he called her. After she had left the room, he asked a clergyman present to take a small nail and a hammer, which were lying on the table, and drive the nail in anywhere he chose within reach. Miss B. was then recalled by mental suggestion and was told that Dr. V. had tacked a nail somewhere about the room, but still held the hammer. She was directed to go to him,

take the hammer, find the nail and drive it in with the first blow. Dr. V. during these proceedings had his mind, as well as his eye, centered on the location of the nail. Miss B. walked over to him, took the hammer, passed among the guests as easily as though she were not blindfolded, and with the first blow, struck the nail on the head, driving it in. She then returned the hammer to the Doctor.

Dr. Sahler then requested one of the guests to collect some article from each member of the audience, place all on the table and then hand separately to Miss B., who would deliver each to its proper owner. While the articles were being collected, the guests were requested to change their seats, so that consciousness of former position might have no influence upon her. However, each article as it was presented to her, was immediately returned to its rightful owner.

Dr. Sahler then said, "There is a young lady in the room who has a red flower pinned on her dress, which I would like for a buttonhole bouquet. Do you think you can get it for me without the young lady's notice?" She immediately

left the Doctor, passed around the sides of the room behind the guests, to the back of the young lady with the flower, and reached over her shoulder to get it; but as the young lady turned her head toward the hand, it was immediately withdrawn. This act of reaching over the shoulder and withdrawing the hand, as the owner of the flower cast her eyes in that direction, was repeated more than a half dozen times, until the Doctor requested the young lady to look in the opposite direction. Miss B. carefully reached over, unpinned the flower, slipped it up her sleeve, and passing to the Doctor, placed it in his button-hole."

A part of the phenomena just described can be readily accounted for by telepathy, but other portions are clear instances of clairvoyance. In these occasional illustrations of developed spiritual senses, we gain a hint of future possibilities for all.

CHAPTER X.

CAUSES OF DISEASE.

ALTHOUGH the name of disease is legion, *all* may be truthfully traced to *one* cause. At the base of the brain is the great dynamo that generates the magnetic force, which, radiating through the whole system, runs the human machinery. If this magnetic force is thrown out of equilibrium by some disturbing element, we have a situation in the organism very similar to a disturbance of the electric forces of the atmosphere, due to uneven rarification, which results in a thunder storm. The effort of these forces to again adjust themselves, is accompanied with a good deal of noise, which is called thunder, and a great many flashes, which we call lightning.

138 Psychic Life and Laws.

A disturbance of the magnetic forces of the body results in a similar storm, as it were, often producing illness or disease. Thrown out of equilibrium, and naturally seeking the line of least resistance, the vital force rushes in undue measure to the weakest point in the system. That point may possibly be the lungs. The result is a large increase of blood in those organs, which swells the capillaries far beyond their normal capacity, and if the organism is not strong enough to restore the equilibrium quickly, the disease called pneumonia is likely to develop.

In like manner, the greater amount of magnetic force may attack the heart, stomach or any other part of the body. The unusual condition of the organ generally results in pain, which is but the thunder of the storm—the sign that Nature is trying to restore equilibrium. It is therefore, the call of *life*, not of *death*. As there is no ordinary disease that cannot be traced to this origin, we shall not be far from the truth, if we assign as the great universal cause of illness, the disturbance of the magnetic or vital forces of the body. The cause of that disturb-

ance may on the one hand be either internal or mental, or on the other external or physical.

All vital functions of the body are controlled through the involuntary nervous system. When the body is normal, the soul never makes use of its objective, or intellectual faculties in order to keep the machinery moving. While in all other lines of its activity it may express its own will, in the performance of these involuntary functions, it is acting under the irresistible force of the suggestion of the Creator, expressed in the very structure of the involuntary nervous system. Self-preservation, both of soul and body, demands that we respond to that suggestion absolutely without question, in way of disturbing auto-suggestion, and that we protect that involuntary action by the observance of certain physical laws.

When there is no interference, either from mental or physical causes, the objective consciousness, or mind, is happily oblivious to the very existence of heart and lungs and stomach. If troubles arises, however, the soul makes use of the mind to discover the source of disturb-

140 Psychic Life and Laws.

ance, and to supply the remedy. We usually seek to find that source in some external influence, as a draught of air, dampness, unfavorable climate, or a thousand other supposedly adverse conditions, when very often the soul is acting under erroneous suggestions, coming from objective experience.

As the involuntary nerve-centers of the motor-brain are indirectly associated with the intellectual centers of the upper brain, the soul can easily interfere with its motor action through its thought processes, which are very largely influenced by objective experience. For example, a thought of intense fear, justified or unjustified, will immediately cause a more rapid beating of the heart, or sometimes suspend its action for a moment. The impulse, coming from the thought, occasions an over-discharge of the magnetic force in the motor-brain centers controlling the heart, and the result is intensified action, or in case of suspension, the impulse of the thought causes their momentary paralysis, and there is no discharge of magnetic force.

Every careful observer has noted these dis-

turbances of the functions of the body, due to mental influences. Anger flushes the face and retards digestion; sorrow brings tears to the eyes and wastes the tissues of the body; the sight of food creates a free flow of saliva; a young man witnessing a surgical operation suddenly turns pale and faints. And every physician understands how easily thoughts of a morose and selfish character will cause derangement of the liver; how irritableness and worry produce dyspepsia; how fear excites the action of the kidneys and intestines; how violent passions will cause convulsions, and how intense excitement of the passionate nature will interrupt the work of the whole vital system.

If such influences are prolonged, they work permanent chemical and anatomical changes in the body, and the result is fixed functional or nervous diseases, which often terminate in organic diseases or death. A man of wealth, for example, suddenly finds his possessions swept away. The shock produces overwhelming depression; his mind dwells continually on the disaster; he anticipates humiliation, poverty, loss

of business and social prestige. The brain is consequently kept at dangerously high tension, due to overcharge of vital force and congestion of blood. The vibration in the delicate nerve-cells is so intense that sleep becomes impossible. The magnetic disturbance may be so general that fever results; or if the brain is the victim of the main onslaught, mental derangement or insanity may follow. The magnetic storm may subside and the person return to normal mental action, or the brain-cells may become so disorganized as to cause permanent dementia or death.

Again, a man reads or hears something about heart disease, and his attention is directed to his left side; he feels the heart beat more distinctly than ever before; he tells a friend about it; heart disease is again mentioned; the man fixes his mind still more intently upon his heart; there is unnecessary centering of magnetic force at that point, the organ is accordingly stimulated to undue action, and in a short time a case of real heart disease is evident.

A woman may accidentally strike her breast. The shock is accompanied by a thrill of fear, un-

conscious perhaps, as it so quickly passes away, but lasting long enough to register its message on the involuntary nerve-centers, which send day by day excess of magnetic force to the spot, with an undue amount of blood, and in the course of a month or a year a foreign body begins to appear, and the trouble is pronounced a tumor.

It is needless to multiply illustrations. Every physician of experience can offer numerous examples of disorders brought **on** in this way, the cause being mental ; but the **result** being derangement of the physical organism. Such mental influences are seldom strong enough to inhibit completely the motor action, although there have been instances where persons have been frightened to death, or have been killed by the shock of sudden and intense joy. A striking illustration of death caused solely by mental influence, is the case of a French prisoner who was sentenced to be executed. He was blindfolded and a slight scratch was made on the skin of his arm with a blunt instrument. A stream of water was made to flow over the arm, as though an artery had been severed. The impression made led him

to understand that he was bleeding to death, and he actually died.

Through the objective mind, or consciousness, the soul is guided in the struggle with its material environment, and it is bound to act on suggestions coming from that source. When the mind of the prisoner reported the sensation of bleeding to death, the soul immediately responded through the sympathetic nervous system, with such a depression of the vital functions that death followed. That the report was false, made no difference with the result. The *force* was in the thought.

In general, thoughts of fear, sorrow, selfishness, false pride, jealousy, anger and hatred have a depressing or counteracting effect on the vital forces, and are, therefore, destructive to the body; while joy, unselfishness, good-will and love are reinforcing. In the tonic effect of these latter states of mind, we catch a hint of the true attitude of man.

Probably the most all-embracing disturbing mental influence is fear, which represents all degrees of intensity from the fear that it will rain

to the fear of death. Its most common variations are worry and anxiety; but in whatever form it appears, from the faintest depression to the fiercest terror, the impulse registers itself on the motor-brain, and thus lays a paralyzing hand on the vital functions. If it is merely a temporary influence, the magnetic force will regain equilibrium without disturbing the objective consciousness, but if long continued, pain is likely to announce very emphatically the condition of affairs. The pain and discomfort of illness and disease is a signal to the mind to co-operate in the restoration of normal conditions.

A great many of the evil effects of worry and anxiety are frequently attributed to over-work. A mightier truth than is usually suspected is summed up in the adage, "It is not work, but worry, that kills." Work, in its true sense, should be to the man what play is to the child—the natural and happy expression of the soul; **and** the capacity for work should be limited only by the number of hours in the day. Indeed, as the normal, healthy child often drops his play with reluctance when darkness announces his

bed-time, so a sense of regret in the mind of the man is more normal than one of relief when he must lay aside his work for a season.

The man who said, "Why, I am the happiest being alive; I am paid by others for doing what I would be willing to pay others to let me do," will never be troubled with nervous prostration from over-work. Work, which thus becomes a channel for the natural expression of the soul, is a tonic to the whole being and means increase of power—physical, mental and spiritual. It never produces illness or disease, but the friction arising from failure to find the proper sphere of activity, or from fear as to results of one's efforts, is the most prolific source of disease and failure.

The person who allows himself to become anxious over results in any line is, just to the degree that he does so, diminishing his chances of success; for anxiety is a cataract, shutting off the clear vision of future ends, as well as a stroke of paralysis to the powers of execution. The ability to act, and to act with decision in the right direction, assures success; and cool-headed wisdom and perfect executive power underlie those

qualifications. But both of these characteristics may be destroyed by anxiety and fear. Nervous exhaustion and nervous prostration are but modern and more complimentary labels for an anxious state of mind.

Fear grows out of the natural instinct of the soul for self-preservation, but this instinct, which was thus designed by the Creator to be a defence, has been perverted into the supreme destructive agency of the race. In order to restore the balance, we might better regard the only legitimate fear of the human soul, as the *fear of a fear*. Fear, with all its variations of worry and anxiety, indicates the lack of that spiritual development and culture which deports itself with quietness and confidence in the Infinite Wisdom that created and controls the universe, and which has discerned with Browning, that "All's love, yet all's law!"

But the recognition of fear and anxiety as evils and the banishment of that influence from the mental atmosphere are two widely separate processes; the one is merely a perception of truth; the other involves that exercise of will which in-

corporates that truth into the organic structure of the physical body. The intellectual highways over which these influences travel to and from the soul have been so well paved by constant use throughout the history of the race, that only strong and persistent effort will counteract the inherited tendency. One of the most uplifting influences of the teachings of Christianity has been the freeing of the soul from fear, notwithstanding the fact that some radical perversions of these teachings have been a most prolific source of fear. As any thought of fear is negative, the influence may be counteracted as often as felt, by the substitution of the corresponding positive thought. A faith such as Whittier expressed in that sublime poem, "Eternal Goodness," is an antidote to half the ills humanity is mistakenly considered heir to.

*"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."*

It is not improbable that the action of the mind in depressing or accelerating the involuntary functions, is to be explained by the general principles of wave-motion that characterizes the transmission of all force. The body is a sea of magnetism fed by the great generator, at the base of the brain. This sea is in a constant state of wave-motion caused by the impulses of the soul, either through the motor-brain to keep up the action of the involuntary organs, or through the brain of intelligence in the form of emotions, desires or will. All impulses from the upper brain must be sent to the motor-brain in order to find objective expression. As all motor-centers, both voluntary and involuntary, are intimately connected, such impulses will have a reflex influence on the involuntary functions, either to retard or to accelerate. If the voluntary impulse involves fear, it has the effect on the involuntary impulse of one wave meeting another from an opposite direction. If they are of equal force, a dead calm results. Thus if the fear impulse is as strong as the outgoing heart impulse, for example, the latter is nullified and temporary suspension of

heart action occurs. Just in proportion to the intensity of the negative influence will the involuntary impulse be retarded. Joy and happiness, on the other hand, seem to act as superimposed waves to the involuntary action, when crest is added to crest, and thus the original force intensified.

But all ailments cannot be explained by mental disturbances. Very frequently physical influences acting from without, tend to destroy the magnetic equilibrium, and thus occasion illness or disease. Long use, under certain conditions, develops the involuntary nerve-centers to respond harmoniously within the certain limits represented by those conditions. If these limitations are disregarded, either consciously or unconsciously, and the magnetic reserve force is not great, the sudden demand for adjustment often throws the vital forces out of equilibrium, and illness results. For example, suppose a person, after becoming much overheated, should go out on a cold winter's night and lie down in the snow. Not being accustomed to meet such an unusual demand for adjustment to new conditions, the

balance of the vital forces is temporarily destroyed and a magnetic storm ensues. Some specially exposed or weak organ will suffer from undue strain, and illness follows; the accompanying pain being an indirect invitation to the mind to assist in restoring normal conditions, either by changing the external influences, or by counteracting and equalizing thought impulses, or both.

The degree to which these external conditions may successfully interfere varies with different persons and with the same person at different times. Conditions that may be injurious to one need not necessarily be so to another. Thoreau, the Concord philosopher, thoroughly enjoyed the experiment of a winter night's rest with only an empty barrel for a bed and only a snow drift for a coverlet, but such an experience would mean pneumonia to the average man or woman.

The limitations of any individual are merely relative; with practice a person can develop the involuntary nerve-centers for adjustment to any environment, and, if suddenly thrown into adverse conditions, he can render them negative by the counteracting force of positive thought. For

example, a person susceptible to draughts of air can protect himself against taking cold in a draught by holding the positive thought of perfect safety. The soul will act on the prevailing auto-suggestion either of danger or safety.

In this power of the mind to counteract adverse external influences, as well as to cause disturbance of the vital functions, lies the only justification for the statement sometimes made, that either directly or indirectly, the mind may be held responsible for all illness and disease. This statement, when viewed from a practical standpoint, requires qualification.

Had the soul sufficient faith in its power, there is probably no external influence, from a draught of air to the most poisonous disease germ, that it could not successfully combat. The experience of the three Old Testament heroes in the fiery furnace was no miracle, in the sense of being beyond the realm of law. With sufficient faith, the soul can render the body as inviolable by fire as by a drop of water, but it is the part of common sense, to recognize the fact that the lack of that faith would render such an experiment

sheer madness. Until a person can depend upon the counteracting power of his thought force, it is but tempting God, by violation of His law, to subject himself voluntarily to conditions which his past experience has proven adverse.

It is one thing *to recognize the possibilities* of faith; it is quite another thing *to express those possibilities* in actual life. The first is the result of a moment of illumination; the latter is the result of slow and steady growth.

CHAPTER XI.**PSYCHO-THERAPEUTICS.**

PSYCHO-THERAPEUTICS, as a phase of the healing art, is probably as old as disease. Traces of it are found in the most ancient mythology, and we know it was understood by the Egyptians and practiced by the Hebrews. Whether expressed in the wild incantations of the savage tribes of Africa, who believe pain to be evidence of possession by evil spirits, which can thus be exorcised, or in the modern application of the healing art on a strictly scientific basis, the principle is the same; the substitution of thoughts of hope and health for those of discouragement and disease. The very mysticism that surrounded the primitive application of the law, in a large measure contributed to success, for the undeveloped mind can more easily fasten its faith to a

symbol than to abstract truth. The art is regarded as new to-day, only because it has been recently lifted from the realm of mysticism into that of science, just as modern astronomy evolved from ancient astrology.

The best text-book on the subject extant is the Bible. Especially on the pages of the New Testament, all underlying principles are definitely and emphatically announced with convincing illustrations of power. The world has very largely failed to benefit from the announcement, however, as it has regarded the work of Christ as strictly supernatural and beyond the realm of law, notwithstanding his plain declaration, "He that believeth on me, the works that I do shall he do also; and greater works than these."

The New Testament is full of assurances that the peculiar power of Christ was not exclusively his, but belongs to all who have the grasp of faith. When the disciples marvelled that the fig tree withered at the command of the Master, he replied, "Verily I say unto you, if ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this

mountain, be thou removed and be thou cast into the sea, it shall be done." Just before he took his final leave of the physical body, he gave to the disciples the command, "Go ye into all the world and preach the gospel," with the assurance, "these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." In the light of modern psychological discoveries, this message is seen not as a prophecy of wonders that should accompany the work of a dozen men, but is an objective announcement of this great universal truth, viz.—that the soul, with the key of faith, is absolute master of physical conditions.

Christ's miracles were, indeed, exhibitions of supernatural power, in the sense that they were far beyond the experience of the day, but they were never out of harmony with divine law. His apparent violations of known law were merely applications of higher law. Men up to his time, and during all the centuries since, have dealt with

life very largely from the objective side. They have studied the physical universe as something apart from the spiritual, and have sought to adjust themselves to its laws. Christ saw life from the subjective side; he understood the visible or physical universe, as merely the expression of the invisible or spiritual, and announced the laws by which the physical universe should be made to adjust itself to the soul. Man generally recognizes in the physical universe a master; Christ recognized in the human soul the Master of all material conditions and things.

As he was dealing with every-day life and not with limited schools of thought, he did not announce truth with argument after the manner of the philosophers of that age. He was a teacher of the deepest spiritual truths to pupils in their spiritual infancy, whose "hearts had waxed gross," therefore, he said, "speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand." The "signs and wonders" which he worked in their midst served to arouse their faith, and thus open their souls to the vital grains of spiritual

158 Psychic Life and Laws.

truth wrapped up in his parables. The most direct announcement of truth, Christ made to his disciples, in those hours when he talked to them alone. They were more open to his suggestions than the multitudes, yet even their capacity for light was exceedingly limited. Could they have received his suggestion fully, much greater revelations would doubtless have been made through them. "I have yet many things to say unto you, but ye cannot bear them now."

A great deal of prevailing blindness to the truth he did reveal, is due to our failure to understand the true relation between the soul and the body—or the spiritual and the physical in man. The soul has been regarded, very much in the light of a person, shut up in some secret room of a great palace, where he lives a life entirely apart from every-day affairs, controlled by an entirely different set of laws; and not until death destroys the prison can he be set free. But in truth, the soul is the great Master of the palace, without whose knowledge and direction, not the slightest operation goes on or the most insignificant event takes place. Whose prerogative it

is to dictate the conditions that shall exist in his domain, and who is not to be ruled by outside power.

When the material is seen merely as the visible expression of an invisible force, the relation between the spiritual and the physical is at once clear, viz.: that the physical is but the visible manifestation of the spiritual. As a force of lower order must always surrender to a force of higher order, so one physical condition must give way to a higher condition, in proportion to the spiritual force which is brought to bear. As the highest forces in the universe are spiritual, they not only compel surrender from all lower forces, but demand as well, the highest expression in the way of physical correspondences. The mental attitude that expressed itself in palsy, in the case of the man who was let down through the housetop into the presence of Christ, gave way to the spiritual attitude of perfect faith, at the command to arise and take up his couch, and he went away healed. His faith in the power of Christ placed his soul in a state of perfect suggestibility; thus, when the suggestion came, he

responded immediately. When we remember that nearly seventy-five per cent. of the physical body is fluid, and that out of a hundred and fifty pounds of flesh and bone and blood, only about thirty-five pounds are solid substance, the instantaneous adjustment of the body to a great spiritual impulse is not a matter for astonishment. The mass takes the form of the mould, and that mould is represented by the magnetic forces controlled through the thought-impulses of the soul.

The marvellous beauty and power of Christianity can be truly realized, only when Christ's teachings are regarded as literal statements of truth to be lived now; and not as prophecies relating to some far-off spiritual existence, when the soul shall be free from the body. "The kingdom of heaven is within you," is the truth he sought to impress upon men. We are designed to live the spiritual life now, and to reap its harvest of power and happiness.

That Christ was a perfect master of the law of suggestion will be evident to any one, who in the light of modern psycho-therapeutics, makes a study of his miracles of healing. The fact that

the same law is being successfully applied to-day, makes his power none the less marvellous and none the less divine. All law is an expression of the divine will; and to the extent that man comes into perfect harmony with God's laws, does he become one with the Father. The modern term, Suggestive-Therapeutics, by which the science is most widely known to-day, is the result of an evolution. By the ancients the same thing was called Magnetism. When Mesmer gave the profession some of the underlying laws it took the name Mesmerism. Still later it was renamed Hypnotism by Braid, of England. Liebault, of France, came nearer to a comprehensive title, when he called it Suggestive Therapeutics. A still broader and yet more exact phraseology is Psycho-Therapeutics, which thus relates such treatment to Psychology, the universal science of the soul, of which it is most truly an important phase.

It is a common mistake to suppose that the practice of psycho-therapy implies the complete abandonment of drugs, and material remedies of various kinds. For generations people have

learned to look upon drugs as the most effective means of curing disease, and in themselves therefore, they are indirect suggestions, tending toward the desired end. In certain conditions also, they have a positive curative effect in themselves aside from extraneous suggestions.

The physician must take his patient where he finds him, and use every possible means of recovery; taking care to reinforce his medicine with suggestion, or his suggestion with medicine, if the case requires it. Suggestion is made use of unconsciously by every physician, and every successful physician will attribute a large measure of his success, to the impression which he makes on the mind of his patient, in connection with any material means he may use. He may not understand the *scientific* use of the power of suggestion, but experience has taught him its *practical* use. He knows that bread pills administered with cheerfulness and encouragement, will accomplish more than the strongest drug when flavored with hopelessness and despair. A clear understanding of the great law, however, will render results less haphazard. It will never hin-

der the use of appropriate remedies, but will intensify their effects.

Even Christ made intelligent use of material means, as in the case of the blind man whose eyes he anointed with clay. So far as he alone was concerned, he could just as well have restored the sight by a direct command, but the faith of the patient was weak; the mind was not in a state to receive a direct suggestion, and Christ used the material means as a bridge to span the gulf of doubt. Elisha understood the condition just as thoroughly, when he bade Naaman "Go and wash in Jordan seven times," as a cure for leprosy.

As no two patients represent exactly the same conditions, either physical or mental, no two can be treated successfully, by precisely the same methods. Some persons will respond as quickly to suggestion given in the normal state, as others when subjected to complete hypnosis. It is only to insure the patient against the counter influence of his own objective mind, that the psychic state is necessary at all. Suggestions for the relief and cure of disease may be given under different con-

ditions and in many ways. Even a look or a gesture of the physician, may become a suggestion to a patient, either to encourage or discourage him. Verbal suggestions may be made in the normal waking state, or they may be made with striking results while the patient is in a sound normal sleep. If these conditions do not prove successful, he should be placed in the psychic state, where the probabilities of success are greater.

Failure in any state is often due to lack of force in the suggestion. Suggestion must never be a mere mechanical operation. It must be an expression of the intensely positive thought of the operator. A person who is ill, is naturally in a receptive state. The very fact that he has summoned a physician, testifies that he has confidence that something is to be done to alleviate his suffering, and he then voluntarily places his mind in a receptive state with reference to the physician. The firm, positive suggestion that beneficial effects will result from the treatment, whatever be the method, cannot then fail of producing favorable results. Repetition, with the mind di-

rectly concentrated on the patient, will increase the probability of success. In cases where the disorder is trifling, cures can be effected in a day or two; in other instances, where the disease is of long standing and the organic lesions are well fixed, more time is required; and great care should be exercised to keep the patient out of reach of all adverse or counter influences.

The question is frequently asked: What diseases are amenable to treatment by suggestion? With all ordinary nervous disorders it is pre-eminently successful; and the fact that there is no acute or chronic disease in the whole catalogue of ailments, without its nervous element, brings practically all diseases within its province. It is a well established fact that many diseases, even after organic changes have taken place, have been speedily and radically cured by suggestion alone. In general all diseases of the nervous system, all organic diseases complicated by nervous elements and bad habits of every kind may be regarded as belonging especially to the realm of psycho-therapeutics.

The medical profession is at present, passing

166 Psychic Life and Laws.

through one of the important transition stages of its history. The feeling is rapidly becoming universal that, so far as drugs are concerned, the Science of Medicine is not properly a science at all, as such remedies can never be absolutely relied upon. The growing dissatisfaction with old methods is finding expression from all sides.*

As a member of a profession dealing so intimately with the great issue of human happiness, no physician can be acquitted in the court of his own conscience, who, from prejudice or personal interest, voluntarily shuts his eyes to the certain tendency of events in the profession, and refuses to investigate any means that promises to increase his power to alleviate human suffering. When physicians, and people in general, come to understand that the cures wrought by psychotherapeutics are readily accounted for by scientific principles, and that they can be demonstrated as the result of natural laws, and are not the vain imaginings of vagary and fanaticism, a long stride will have been taken toward the physical regeneration of humanity.†

* Appendix.

† Clinical Notes,

CHAPTER XII.

THE KEY OF FAITH.

THE term faith has occurred so frequently in these pages, and the attitude of soul which it signifies is so important, not only as an element in psycho-therapeutics, but in its relation to power in all phases of life, that it demands more definite treatment.

Faith is to be distinguished from belief, with which it is often confounded. Belief is an attitude of the objective mind; faith is an attitude of the subjective mind or soul; the one implies intellectual vision, the other spiritual vision; in the one reason predominates, in the other intuition. Their relation is that of the opposite forces of the magnet, and at the extremities, or poles, the real difference is very manifest.

Belief is the negative element; based on intel-

lectual assent, it implies only the recognition of truth without reference to the actual relationship the soul shall sustain to it. Faith is the positive element; based on spiritual assent, it implies the expression of the truth perceived, or its embodiment into actual life, since in its own realm, for the soul to see is to act. Thus the significance of the statement, "Faith without works is dead." Belief recognizes the possibility of achievement; faith achieves; belief says it is possible to span the East River; faith builds the Brooklyn Bridge. Belief acknowledges all the forces of nature to be subject to man; faith subjects them.

To Christ the sea furnished as safe a footpath as the land. When Peter saw him walking on the water, he believed that at the command of the Master he could do likewise, but the test proved his faith unequal to the act. The possibility of the perfect achievement, however, was implied in his partial success, and the rebuke of Christ. When Peter began to sink, Christ stretched forth his hand and caught him, saying, "O thou of little faith, wherefore didst thou doubt?"

In the realm of the personal relations, the difference between belief and faith is equally marked. Belief in another implies acknowledgment of his good qualities; faith implies some *relationship* to these qualities; the one may arouse admiration; the other reaps the inspiration and joy of friendship. Belief in God implies some recognition of Infinite Power, Infinite Wisdom, Infinite Love, but is not a perfect antidote to anxiety and unrest; faith in God implies **such** a *relationship* to these Infinite Sources as leaves **no** room for anxiety or unrest, and peace and **joy** become the fruits of the life.

As it is the perfect union of the positive and negative forces that gives the magnet its power, so it is the perfect blending of belief and faith that gives truest force to human life. It is **only** another illustration of that duality in unity **which** is the great divine principle of power throughout the universe. It is not uncommon, however, to find the two on the verge of divorce. Many a man who has so much faith in his political party that he unquestioningly votes the same ticket on every election day, could not satisfy an intelli-

170 Psychic Life and Laws.

gent schoolboy as to the grounds of his confidence. Not half the adherents to the various forms of religion the world over could give the "reason for the hope that is in them," yet the motive force of that faith may be the strongest in their life.

On the other hand, thousands give assent to truth, who yet decline that positive, personal relationship to it that makes it living truth. They see but fail to act; thus while they may be intellectual giants, they are but spiritual paralytics. The adage "Knowledge is power" is the statement of only half a truth. Knowledge is not power until it becomes organic; until it is written in the soul as well as on the pages of the mind, until the thought has translated itself into action. Intellectual culture is not a synonym for power; it implies only great possibility of power. United to faith that incorporates the knowledge of the intellect into the life of the soul, so that *seeing* becomes also *being*, its scope becomes relatively limitless.

There are few boys in American High Schools

to-day who have not wider general knowledge than had Abraham Lincoln in mature manhood, yet his individual power has made him one of the world's great heroes. Out of the five books, which furnished practically all his intellectual food, his mind gathered certain great life-principles which became not intellectual possessions alone, but the very laws of his being. He illustrates that perfect balance, where the mind gives intelligent assent to the truth which faith seeks to express, and where conviction of truth always results in the effort to incorporate it into the life. Only such a union of belief and faith makes possible the greatest harvest of truth; intuition is then verified by reason, and reason illuminated by intuition, while both increase in power by objective expression.

It may be objected that faith which thus relates itself to knowledge is faith that walks by sight, and thus is not true faith at all. Such a view is not uncommon, and grows out of the notion that the life of faith is a sort of game of blindman's buff, where all rules are violated if the eyes are not securely blindfolded. Such faith is little more

than blind credulity; it trusts to providential interferences in its behalf and is an imbecile in comparison to the faith that seeks diligently the will of God as expressed in law, and then places itself in harmony with that will. The first trusts to *supposed interference with law*; the second trusts to *co-operation with law*.

Even blind faith is a mighty power, but it is, compared with the faith that works by knowledge, as tottering age to vigorous manhood. If the blind confidence which trusts that in some mysterious way

*"Its bark is wafted to the strand
By breath divine,"*

can be reinforced by the definite knowledge of the methods by which that guidance is accomplished, the faith, and thus the power of the life, will be doubled. It is true that faith must very often outrun the intellect, since intuition is swifter-footed than reason; but the goal is the same, and they should ultimately join hands. The faith that acts and never questions, or seeks to discover the

law behind the *love*, *only* delays the union of law and love in human consciousness.

Law is simply God's way of working, and there is no experience of the human soul that is beyond its control. The prayer that consists in quietly asking, knowing that it will receive, was answered at the dawn of creation when the law of faith was established. "Before they call I will answer!" The search for God through the study of divine law is but spelling out the direct expression of divine will, and when understood as such, tends to bring the soul into more intelligent and conscious fellowship.

Science and religion are striving for the same goal, although starting from opposite points of the compass. They respectively emphasize different phases of the same truth; one talks of love; but love and law are but terms of generalization for God. "All's love yet all's law." They are the organized expression of belief and faith, and are, therefore, intended to reinforce each other; not to mutually destroy. Science tends to remove the mystery that hangs over faith, and any removal of mystery sometimes has the imma-

diate effect of destroying reverence for truth, but the ultimate effect is to deepen it.

Faith that does not rest on intelligent, intellectual assent is in danger of repeating the experience of the house built on the sand. When the floods of intellectual questioning come, (and they are sure to come to the active mind,) it may be swept away. The tragedies of religious faith are largely due to this cause. The soul blindly fastens its confidence to the traditions of its fathers, without satisfying the reason; and later, when reason demands payment of the debt, faith becomes bankrupt.

Ultimately there can be no conflict between reason and faith any more than a principle can conflict with its expression. They are the two halves of a perfect whole. Faith that will not ultimately bear the full blaze of the intellect does not rest on truth. There is no movement more pregnant with great good to religion than the modern scientific movement. It is the effort of belated reason to catch up with faith. So conspicuous has science become, however, that some, having lost sight of religion, have declared it

dead; while in truth, with every stride of science, its hope grows brighter. When science overtakes religion, the power of each will be doubled by reinforcement of the other. It is not less scientific knowledge that is needed, but more. It is only lack of scientific light that causes the shadows on religion, and the great religious revival of the future will be inspired by scientific knowledge.

Theoretically belief and faith are truly supplementary and should reinforce each other. Practically, belief, in the present stage of evolution, is so largely based on the testimony of the objective senses, and reason is so unilluminated by intuition, that objective experience often paralyzes faith instead of reinforcing it.

Probably the best synonym for faith is confidence. On the subjective side, confidence, in the main relates to the power of the soul over the material universe, and therefore increases with experience in that direction. We are born, however, into a world where everything invites us to depend upon our objective senses for a knowledge of the truth, and

every report of those senses is likely to suggest external forces to which we must submit. The soul acts only on suggestion ; and when there are two suggestions, it must respond to the stronger. Objective experience often acts as the stronger counter-suggestion to the auto-suggestion of the soul, and thus paralyzes faith. Peter's confidence in his power to walk on the sea, at the invitation of Christ, was finally defeated by the stronger counter-suggestion of danger, which his objective experience dictated when he saw the boisterousness of the waves.

Faith conditions the mastery of the soul over external forces, and therefore the degree of faith measures the creative power of the soul. Faith is the force that precipitates the visible out of the invisible. There is not the slightest achievement that does not hold this relation to faith. An idea is conceived ; it is the gold held in solution in the acid ; faith is the precipitating element that brings it into visible form, and we have an Atlantic cable. The material which made that achievement possible had existed in one form or another since the beginning of time ; faith merely

established new relations. The schoolboy conceives the idea of reaching the apple beyond the wall; his faith sends him over with a bound. Napoleon conceived the idea of empire for France; his faith subdued Europe. Wellington conceived the subjection of the conqueror, and his faith worked a Waterloo. Christ had faith in his power over the strongest forces of nature, and even the winds and waves obeyed him.

The action of faith involves no violation of law. Its universal power is explained by the fact that it is the law of all laws. Faith is to man what the will of God is to law. Law is the direct expression of the divine will, and God's supremacy is thus in the creation of all law. Man exerts creative power only by coming into harmony with the will of God. Hence man's supremacy consists in the observance of all law. Therefore man's will is limited only by the divine. The supremest expression of God's will is the law of faith, harmony with which, enables man to achieve whatever he will. Literally true, then, is the statement of Christ to the blind man, "According to your faith be it unto you," and

his assurance that faith as a grain of mustard seed would remove mountains was no vagary of the imagination.

It is exceedingly difficult to approximate an analysis of this law, which thus links man's will directly to divine power, even so far as to define it. No definition of words will ever make it intelligible to the intellect unless it is an experience of the soul. The best definition extant is the one offered by St. Paul in that marvellous treatise on faith, contained in the Epistle to the Hebrews: "Faith is the substance of things hoped for; the evidence of things not seen." The substance of the universe is the invisible force that lies behind every visible manifestation; the reality behind the symbol. In this sense, then, faith is the invisible reality of the thing desired; and that reality must embody itself in visible manifestation, in accordance with the unvarying law that active power must find expression. That person who has unwavering faith in his success already possesses success in substance and the symbol must duly follow.

As faith is an attitude of soul rather than an

activity of soul, the real force involved lies, doubtless, in the nature of the thought which the attitude of confidence inspires. Thus the whole question ultimately resolves itself into that of thought-force; and, as has already been explained, thoughts are magnets which draw to us whatever condition they represent.

From the foregoing summary of the general principles of faith, its relation to therapeutics will be easily seen. In the last analysis, all actual work in healing is accomplished by the patient. "Thy faith hath made thee whole," said Christ, and he announced the universal law of therapeutics. However, as the soul has learned to lean so largely to the objective side of life, the attitude of faith is more easily inspired if the mind can grasp some tangible symbol of power. Man still seeks a mediator between himself and God. It is this demand of the soul that gives significance to forms and ceremonies in religion, and in no small degree explains the efficacy of all means employed for physical healing.

The most common stimulus to faith in the healing of disease is the material remedies em-

ployed. While drugs do produce certain chemical effects, and thus stimulate the soul to act in the desired direction through the involuntary nervous system, or, in popular language, assist Nature to restore health, yet faith in the drug is of more consequence than the drug itself. The idea that a medicine will cure acts as a direct suggestion to the soul, while the chemical action is, at best, only an indirect suggestion.

A still greater inspiration to faith is the physician himself. The effect of the same drug, on the same patient, under the same conditions, will vary with the degree of confidence in the physician who administers it. In fact, it is impossible to tell where the influence of the physician leaves off and that of the drug begins. However, in the last analysis, the secret power of both lies in the faith they inspire.

There is a certain class of people in whom mysticism will arouse sufficient faith to restore normal conditions. This is sometimes an important factor in psychic treatment. The philosophy of the method is seldom understood by patients at first, and, having a tinge of novelty, the

treatment appeals strongly to their love of the mystical. A feeling that something on the order of a miracle is about to be performed in their behalf inspires openness of mind, and makes it very easy for the physician to produce immediate and striking results through the appropriate suggestion.

The healing power of the "royal touch" of ancient times, also of religious shrines and bones of saints in modern times, is of this order. It is useless to deny that marvellous cures have been sometimes wrought through such means; but in every case the virtue lay in the stimulus which the visible means offered to faith, and not in any inherent healing qualities in aught outside.

To the degree that the soul is controlled by suggestion coming through the objective senses will such visible remedies be of service. All visible means, however, are but the crutches on which the soul hobbles up to the height where it consciously or unconsciously comes into harmony with divine power. Were the faith sufficient, that power would be grasped directly and the soul would draw at once from the fountain-head of all

182 Psychic Life and Laws.

health and power and happiness. The human race is yet far from such spiritual attainments, however, and the wise physician will adapt his methods to the particular case in hand.

CHAPTER XIII.

THE SPIRITUAL MAN.

IN the preceding chapters we have sought to demonstrate that the soul, or invisible self, is the real individual in this being called man; that the physical body is but the channel through which he works out adjustment to this material universe. Experiment proves that there is no power in the physical members, in and of themselves. Flesh and bones are as inert as wood and stone unless the soul is operating through them. If, under the stimulus of suggestion, the soul ceases to send its command to the muscles of the arm, through the vibrations of the magnetic force, that member becomes as powerless as though it were dead. If the soul temporarily withdraws from the channels of the physical

184 Psychic Life and Laws.

senses, the eye cannot see, nor the ear hear, nor the hands feel.

But we have also shown that this suspension of power in any part of the body in no degree suspends the intelligence or main stream of consciousness. The soul is as conscious and active as though every organ were in normal operation.

What shall we conclude, then, when the suspension of activity occurs once for all, and, instead of involving only one member, involves the whole physical body, and we say it is dead? Does the suspension in the first instance have no influence over the real self and in the latter case mean its annihilation? There seems but one possible conclusion. Death can have no reference to the soul. As the real man lives on, with no diminution of intelligence or consciousness when he vacates the physical channels of sight, hearing or feeling, so he lives on when he vacates the whole physical body, having worn it out, or having outgrown its use. "Death is not the end of life, but an event in life," the emancipation of the soul from the limitations of mortality.

Yet we are aware that this is not the logic of

pure reason, and that it does not prove immortality. But to prove immortality by pure reason is as impossible as to analyze life by chemistry. Immortality is but a phase of the great question of life in general, and life can be known only by experience and its nature only spiritually perceived.

Emerson, whose spiritual discernment was the secret of his power, touches the true nature of the question when he suggests that the man who demands objective proof of immortality betrays littleness of soul, the inference being that the fact is one for spiritual perception or intuition, which first recognizes the laws of life and therefrom evolves the truth of immortality, and not from inductive reasoning, which must work from fact to law.

No one whose spiritual development has enabled him to delve far below the surface of life, no one who has discerned the significance of the evolution going on in the physical world and has perceived the same slow, unerring process in the moral universe, no one who has caught hints of the plan of the great Master-workman from

the details of his work, asks proof of immortality as a basis for his faith in the great fact. He is already conscious of an immortal life beating beneath the mortal thing he seems. He knows immortality because of its possession, although he cannot prove it intellectually.

Victor Hugo, the master-mind in French literature, has said: "I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. . . .

"But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. . . .

"I improve every hour because I love this world as my Fatherland. My work is only a

beginning. My monument is hardly above its foundation. I would be glad to see it mounting forever. The thirst for the infinite proves my infinity."

Such knowledge is of the nature referred to by Browning in Rabbi Ben Ezra:

*"Enough now if the Right
And Good and Infinite
Be named here, as thou callest thy hand thine
own,
With knowledge absolute,
Subject to no dispute"—*

The poet here defines as the purpose of this life the development of such spiritual discernment.

In such a purpose we see an analogy to that of the prenatal life of the child. The babe is hidden away in the tiny mother-realm while it slowly evolves a physical body for use in a material world, the channels of communication with which are the physical senses. So the real self, or spiritual man, is confined in a house of flesh, which he calls the body, to evolve his spiritual being in preparation for life on a spiritual plane.

188 Psychic Life and Laws.

A few months, and the mother-world becomes too circumscribed for the future evolution of the babe, and it breaks the barriers and emerges into a new world and a new life infinitely greater and more glorious. Three score years and ten, or maybe four or five score years, and the tabernacle of flesh, marvellous as it is, becomes too circumscribed for the future use of the soul, and it is cast aside and the spiritual man goes forth into a new existence, the possibilities and glory and beauty of which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive. It would be as appropriate to speak of the birth of a child as a death as thus to regard the change by which man emerges from the mortal into the immortal state. It is the great birthday of the spiritual man.

In "The Life Everlasting" John Fiske says: "Who can tell but that this which we call life is really death, from which what we call death is an awakening?" Upon this view death is not a calamity, but a boon; not a punishment inflicted upon man, but the supreme manifestation of his

exceptional prerogative as chief among God's creatures."

But spiritual discernment that leaves no room for doubt as to immortality is too rare to serve as a strong court of appeals in dealing with the vast majority. Socrates discerned the truth of immortality, but the Greeks, seeing only with the eye of intellect, awarded him the cup of hemlock for his teaching.

The relation of faith in immortality to the courage necessary to battle with the problems of the present existence is illustrated by the circumstances under which Job uttered the question, "If a man die, shall he live again?" Shorn not only of everything that makes material existence a luxury, but of everything that makes it even tolerable, the ancient hero was driven face to face with the question of a future existence, and his spirit rose triumphant, conscious of a life within that remained untouched by his material afflictions.

The struggle for existence is so intense in the lives of many as to make this material life intolerable unless relieved by faith in an end to be

190 Psychic Life and Laws.

gained by the struggle. Therefore, faith in immortality has such a practical bearing on the present in way of moral uplift and incentive to noblest achievement, even under adverse conditions, that we cannot wait for natural spiritual evolution to take care of the question, if there is any other possible way of approach. Indeed, faith in immortality is so related to rapid, spiritual evolution that one condition almost presupposes the other.

The greatest external source of inspiration to the soul toward faith in immortality is that sublimest of all text-books on the subject, the Bible. The pages of the Old Testament are full of references to visitations of spiritual beings, bringing messages for the guidance and direction of those still on the material plane. Abraham was promised a son in his old age through such a messenger. From a similar source Lot was warned of the destruction of Sodom, and Gideon was appointed to take command of the armies of Israel. Daniel was protected in the lions' den, and Elijah was fed under the juniper tree by an angel. The exact nature of these visitors

is a matter of varied conjecture, but that they testify of existence on a purely spiritual plane is indisputable.

A more tangible illustration of such testimony is the striking interview between King Saul and Samuel after the death of the prophet, as related in I. Samuel xxviii., and the scene on the Mount of Transfiguration when Moses and Elias appeared to Jesus and three of his disciples. These illustrations give forceful answer to the question voiced in poetic thought :

*"Star to star vibrates light; can soul to soul
Flash through a finer element than its own?"*

Did not the poet's keen insight divine the great truth which science came to reveal and demonstrate?

There is a large and constantly increasing class at present, whose spiritual discernment cannot grasp the truth of immortality and whose faith cannot compass the authority of revelation on the subject; a class whose objective faculties are too insistent to be satisfied with less than tangible evidences. It is the honest cry of the intellect

for satisfaction, a cry which only science can ultimately satisfy.

Science has long been content to leave this realm to philosophy and religion, regarding it as a field for speculation rather than for serious experiment. Modern developments on psychical lines, however, have changed this attitude and led to organized effort under the direction of prominent scientists. No movement is more significant. "Signs and wonders" are always more convincing to the average mind than arguments, and the possibility of actual communication with those who have passed the limits of the physical life offers large hope for great moral uplift to humanity, in establishing, by objective methods, the fact of a future life.

While the world awaits conclusions from these scientific sources, it will live on in the comfort of its own faith and experience, which speak with more or less satisfying authority of an immortal life.

Sir Edwin Arnold, in his marvellous poem, "After Death in Arabia," has embodied this hope of the race:

"He who died at Azan sends
 This to comfort all his friends;
 'Faithful friends! It lies, I know,
 Pale and white and cold as snow;
 And ye say, "Abdallah's dead!"
 Weeping at his feet and head.
 I can see your falling tears,
 I can hear your sighs and prayers;
 Yet I smile and whisper this:
 'I am not the thing you kiss;
 Cease your tears, and let it lie;
 It *was* mine, it is not I.'

"Sweet friends! what the women lave,
 For its last bed of the grave,
 Is a tent which I am quitting,
 Is a garment no more fitting,
 Is a cage from which, at last,
 Like a hawk, my soul hath passed.
 Love the inmate, not the room—
 The wearer, not the garb—the plume
 Of the falcon, not the bars
 Which kept him from these splendid stars.

“Loving friends! be wise and dry
Straightway every weeping eye.
What ye lift upon the bier
Is not worth a wistful tear.
'Tis an empty sea-shell—one
Out of which the pearl is gone;
The shell is broken, it lies there;
The pearl, the all, the soul is here.
'Tis an earthen jar, whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind that loved him; let it lie!
Let the shard be earth's once more,
Since the gold shines in his store!

“Allah glorious! Allah good!
Now thy world is understood;
Now the long, long wonder ends,
Yet ye weep, my erring friends,
While the man whom ye call 'dead,'
In unspoken bliss, instead,
Lives, and loves you; lost, 'tis true
By such light as shines for you;

But in light ye cannot see,
Of unfulfilled felicity,
In enlarging Paradise,
Lives a life that never dies.

“Farewell, friends! Yet not farewell;
Where I am, ye, too, shall dwell.
I am gone before your face,
A moment’s time, a little pace.
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know, by wise love taught,
That here is all, and there is naught.
Weep awhile, if ye are fain;
Sunshine still must follow rain!
Only not at death, for death—
Now I know—is that first breath
Which our souls draw when we enter
Life, which is of all life center.”

APPENDIX.

PROF. GREGORY, of the Edinburgh Medical College, has the honesty to say: "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Dr. Mason Good says: "My experience with *materia medica* has proved it the baseless fabric of a dream; its theory pernicious; and the way out of it the only good thing about it."

Dr. Cogswell, of Boston, says: "It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished, mankind would be infinitely the gainer."

Prof. P. F. Parker, of New York, says: "Instead of investigating for themselves, medical men copy the errors of their predecessors, and

have thus retarded the progress of medical science and perpetuated error."

Prof. Mott, the great surgeon, says: "Oh! You tell me doctors cure people. I grant you people are cured, but how are they cured? Gentlemen, nature does a great deal; imagination does a great deal. Doctors do devilish little—when they don't do harm."

Dr. Benjamin Rush, of Philadelphia, says: "I am constantly led to make an apology for the instability of the theories and practice of physic. Dissectors daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying diseases; we have done more, we have increased their fatality."

Dr. Ramage, F.R.C.S., of London, says: "How rarely do our medicines do good! How often do they make our patients worse! I fearlessly assert that in most cases the sufferers would be better off without a physician than with one. I have seen enough of the malpractice of my professional

brethren to warrant the strong language I employ."

Dr. Abernethy, of London, says: "There has been a great increase of medical men lately, but, upon my life diseases have increased in proportion."

CLINICAL NOTES.

THE following illustrations of the effective use of suggestion as a therapeutic agent, are gathered from personal experience largely of the past five years, during which time I have employed this method of treatment almost exclusively.

The first case, however, is an illustration of the application of the law in the first year of medical practice, long before its power was understood, or even consciously guessed, and when its use was the result merely of an intuitive impulse.

The patient was a woman about thirty-seven years of age, the wife of a farmer and the mother of a large family of children. She had been confined to the bed for more than four months with metrorrhagia. Seven different physicians had been in consultation or attendance during the time, but being absolutely baffled with the case, had given her up to die. As a last resort, I was

summoned. As I was just out of college, and therefore inexperienced, I hesitated to undertake what others of long experience had failed to accomplish, and was not inclined to respond to the call. But the urgent need finally prevailed over my diffidence, and I consented to make the visit.

On examination I could detect no local cause for the hemorrhage, yet the woman could not sit up in bed without causing excessive flow. She was exceedingly nervous, very despondent and inclined to cry easily. As all known remedies had already been used both internally and locally without success, there was little direct hope from the use of drugs, yet somehow the case did not appeal to me as a hopeless one.

A critical investigation of the cause of the illness, revealed the fact that the woman was in a state of intense fear regarding the moral consequences of a condition, which she had herself induced. While I regarded this as an important feature in the case, I hardly knew what course to pursue with reference to it. Finally I struck upon the bold idea of declaring that she would recover, that I would check the flow of blood in

forty-eight hours, and that in three weeks she would be improved so much that she could go out driving, provided they would let me handle the case for three days without interference or visits from any other physician.

The intense desire on my part to succeed in curing the patient, for the sake of my reputation, doubtless led me to give such a bold and positive suggestion. In order temporarily to drown her fear, I decided to give her Indian Hemp, which produced in the mind a peculiarly happy and even hilarious feeling. I administered the remedy with the assurance that it would do all that I had promised, and that it would make her feel so happy that she would have no anxiety over anything.

In thirty-one hours from the time of my call the hemorrhage ceased, and did not return again until the regular monthly period. At the expiration of two weeks she was out driving, and the third week she invited me to a Sunday dinner which she, herself had prepared.

Being young in the profession, I ignorantly credited the larger share of honor in the case to the Indian Hemp, which as subsequent experi-

ence proved, could have had no direct effect in stopping the flow.

The above instance is especially remarkable, not only because the case was considered incurable by ordinary means, but because the suggestion was given in ignorance of its real force, and administered while the patient was in a normal state.

The following cure of neurasthenia is particularly striking, because of the quick response to treatment. The patient, Miss O., during her senior year in the conservatory of music, eight years previous to her visit to my Sanitarium, developed partial and spasmodic paralysis of the right arm and hand. This, however, yielded to rest and gave no further trouble until two years later when the symptoms returned, in the same arm and hand. In two years more the left arm developed the same trouble. Electricity and massage were tried, but without benefit; and two years before coming to me, she became broken down nervously and lost her voice, even so far as to be unable to whisper without pain. The symptoms of paralysis finally became very marked.

Without warning the left hand would begin to prickle and grow numb, the numbness proceeding up the arm and shoulder to the throat, when for an instant, all action would seem to stop. These attacks sometimes occurred twice a day lasting only a short time, but resulting in exhaustion.

On the occasion of the first treatment, I discovered that Miss O. was an intense neurotic and was so unusually susceptible to treatment as to assure a speedy recovery. At the end of five treatments her arms had lost all trace of muscular paralysis, she was in possession of her normal speaking voice, and could also sing with her usual strength and power. To avoid possibility of a relapse, I continued the treatment for seven weeks, when she returned home in perfect health and spirits, and she has had no trouble since.

That organic difficulties beyond the reach of ordinary medical skill are amenable to suggestion, is proven by the following instance, which is especially interesting, for the reason that it was diagnosed by a celebrated specialist of this country as a malignant and hopeless case.

Mrs. H. was taken to one of our large city

hospitals and a tumor of the abdomen was diagnosed as ovarian cyst, and an operation advised. On opening the abdominal walls, a tumor was found, but not ovarian. The condition was much worse. The intestines, uterus, and ovaries were all bound by adhesion, and the whole mass was malignant. In fact a specimen placed under the microscope revealed the cancer germ. The operation intended was not performed, as the organs were so involved as to make it impossible. The abdominal incision was accordingly closed, and her friends advised her removal to her own home, as she could live only a few weeks at the longest.

Although it seemed practically like an attempt to raise the dead, at the urgent request of friends I was induced to try psychic treatment. I felt very uncertain of results, as this was among my first experiments with this method. However, as I had already effected one remarkable cure of malignant tumor by psychic means, there seemed at least a possibility of success in this more serious case, and I accordingly began my work.

Mrs. H. responded readily, and in a short time

began to eat and assimilate well, and to take on flesh. The tumor disappeared, and, to the astonishment of all, in seven weeks she was able to travel a distance of over a thousand miles to her home.

The following case of hay fever is an example of many, I have relieved by suggestion. This malady, the best medical authorities regard as incurable. It is becoming alarmingly prevalent and persons afflicted with it are forming a sort of information bureau, to discover localities where one can go for relief; for as a final resort, physicians usually recommend a change of locality, not recognizing their suggestion as a factor in the patient's relief.

To suggest to a sufferer from hay fever that his malady is not a physical disease, but the result of a mental condition, seems an absurdity in the presence of his swollen eyes and inflamed nostrils, and his fits of sneezing, coughing and labored breathing. That such is the case, however, has been demonstrated in many instances similar to the following.

The patient, Miss C., had been afflicted with

hay fever for over twelve years. The attacks would begin about the middle of August and last until some time in October. During these twelve years she had taken nearly every patent medicine offered for the cure of the trouble, and had been treated by several eminent physicians, who gave her case close study and attention, but could afford her no relief.

Although she had no preconceived prejudice against suggestive therapeutics, she had but little faith in the method. When she came for treatment there was great nasal irritation, her eyelids were swollen and inflamed, tears flowed from her eyes constantly, there was much sneezing, and she complained of headaches and fever; in fact, she suffered intensely, and looked very miserable indeed.

To the morning treatment she responded with such decided effect that when she came in at three o'clock in the afternoon the fever had lessened, and she had not had any sneezing attacks during the intervening six hours. At the three o'clock treatment she expressed regret that she was not able to assist her mother in making

bread, as the dust from the flour caused constant sneezing. After closing her eyes, and inducing a psychic state, I took a saucer filled with flour and told her I was going to give her something that would relieve her of the irritant feeling in the nose and do her good. Holding the saucer of flour directly under her nostrils, I requested her to take eight or ten long breaths. She did as directed and said it gave her relief, whereupon I told her to open her eyes and see the remedy.

On another occasion I purposely had strewn on her chair and shoulders clusters of golden-rod and rag-weed, which had previously been very irritating; but under the influence of the suggestion that they were pleasant, she inhaled the perfume with perfect comfort. On being aroused from the psychic state, she found to her great surprise that her old enemies had no power over her, and she carried a bouquet home, smelling it frequently on the way. She received seven treatments in all, and has never had a trace of hay fever symptoms since.

The following interesting case of chorea, commonly called St. Vitus, is a typical case of its

kind. The patient, Miss D., a young girl about fourteen years of age, just developing into womanhood, began to show some twitching of the face, especially of the eyes and mouth, which gradually grew worse, involving the whole body, so that the arms and legs were constantly in motion, the head jerking backward and sidewise until it was distressing to look at her. The muscular contortions were so violent that she found it impossible to feed or dress herself. She finally began to lose sleep, and melancholia set in. She was treated by ordinary methods by one of the very best physicians. However, as the case did not yield to the treatment, at his request, I was called in to see the little patient. I told him that I was convinced that she could be cured by suggestive treatment, and he wished me to undertake the case. In less than a week's time there was marked improvement, and in four weeks' time she was rapidly recovering. She ate and slept well, and was free from all jerking and twitching. In six weeks I discharged the case as cured.

Another case of similar nature was that of a

young man, the son of a minister in a neighboring city. He had been suffering from chorea for ten years. Besides contortions of the face, he was constantly emitting an involuntary noise, something like a spasmodic groan, so pronounced and penetrating that it could be heard anywhere in the house.

His first appearance at the Sanitarium caused not a little annoyance among the patients; but I assured them that it would only be a short time before the disturbance would cease. In less than two weeks the involuntary noises were entirely suppressed and the twitching greatly improved, and in twelve weeks' time he was entirely free from any trace of the affliction.

Among very many successful cases of dyspepsia, the following will serve as a type. About two years ago I received a letter from Mr. W., stating that he had been a victim of dyspepsia for nearly fifteen years, and that at times it was accompanied with great mental depression. Various physicians had treated him medically, and two years previous to his writing to me he had been under a special course of treatment at one of our

largest sanitariums. On first entering that sanitarium, a chemical analysis of the contents of the stomach, during digestion, revealed a total absence of hydrochloric acid. Two different periods of several months at the sanitarium, besides constant care as to diet, made no change for the better.

As the patient lived fifteen hundred miles distant, and was then sixty years of age, I weighed the matter very carefully before encouraging him to come to me, but finally decided that the chances were in his favor, and advised a trial of my method.

I found on personal interview that for five years he had not tasted meat or pastry, and that for two years he had lived only on fruits and cereals, but suffered pain after each meal, even when taking only the latter. He was often troubled with bilious headaches, and frequent periods of depression rendered life, at times, almost unendurable.

In the treatment on the fourth day after his arrival, I suggested that he should go to the dining room and eat whatever was on the table,

including soup, meat, pie and ice cream, assuring him that the meal would taste good and digest well. The suggestion had the desired effect.

I continued the treatment for six weeks, when he returned home, eating whatever he chose without distress. He had gained fifteen pounds of flesh and depression of spirits had given place to buoyancy.

A most perfect demonstration of the absolute power of the soul over the body under the stimulus of suggestion is the following episode connected with K., the abnormal psychic mentioned in a preceding chapter. One day, by some means, he found a box containing two seven-grain Parke, Davis & Co.'s bichloride of mercury tablets. One tablet he swallowed whole with a draught of water; the other he chewed up and washed down in the same way. About twenty minutes later, when I arrived at the house, he was suffering terrific gastric pains, the mucous membrane of the mouth and tongue was colored blue, like the tablets, and the particles of the bichloride, eating into the membrane were causing the greatest agony.

On questioning him as to his reason for taking the tablets, he replied that he was so much trouble and expense that he thought suicide preferable. The agony he was enduring, however, led him to take a more selfish view of the situation and he begged for relief.

I put him into the psychic state with the suggestion that he would remain in it for twenty-four hours, and at the expiration of that time, when I should awaken him, there would be no trace of the poison. I left him for the stated period, and on awakening him, found not the slightest evidence of poisoning, either locally or in symptoms.

Habits of various kinds respond with remarkable readiness to psychic treatment. I give as an example the case of H., superintendent of the County House of ——— County. Some time after his appointment to this position he was taken with malarial fever, which brought on loss of appetite, poor digestion, extreme constipation, and, worst of all, insomnia and depression of spirits. Having charge of the prescription department, under the direction of the attending

physician, he became familiar with the use of various sedatives, and for sleeplessness often resorted to bromides and chloral, and finally to morphine. He was soon fastened in the grip of the last. Anxiety aggravated the other difficulties, and he was at last too weak to attend to business, and gave up his position. About two months previous to his resignation, he explained his case to me, and I assured him that there was strong possibility in his favor.

Later he placed himself in my hands. I took away all the drugs, employing suggestive treatment as the only remedy. In six weeks he had gained twenty-three pounds, was free from all effects of the opiates, slept well, had a good appetite and began to work with comfort.

In the instance cited above suggestion was administered orally, after placing the patient in a psychic condition. In the following case of dementia, the conditions made it necessary to use other methods. I consider it the most remarkable cure that has come under my immediate attention, both on account of the hopeless condition of the patient and the method of treatment.

For three years this patient had been in what was generally regarded as a hopeless state of dementia. She would sit in a chair with her head nearly down to her knees, or lie in bed with her eyes closed, not speaking a word or paying the slightest attention to anyone in the room, and was no more able to attend to the demands of nature than a little child. During the greater part of the time it was difficult to feed her sufficiently to sustain life. It seemed that she must gradually sink into oblivion and death.

I had been treating by suggestion for two years many cases of a milder form of insanity, and with marked success, but this case was beyond the reach of my usual methods. I decided finally to give her strictly mental treatment. Going to her room, I would place myself in a comfortable position, close my eyes, then concentrating my attention, I would take her up in thought, giving suggestions just the same as though talking to her orally; the substance of the suggestion in each case being that in spirit she was well and perfect, and that, acting through the sympathetic nervous system, the soul could bring the body

into harmony. Also on certain nights, before going to sleep, I called her up mentally and offered the same line of suggestion, dropping off to sleep with these thoughts last in my mind.

One week after beginning the treatment, to the great surprise of all, she came down from the third floor of my house to the basement, walked about the room in a weak, staggering manner, and then, without uttering a word, went back to her own room. This was repeated two or three times within the next two weeks. I also began to see intelligence dawning in her mind. I observed that she seemed to be taking notice of conversation and noises about the house. Still during the whole time she had not spoken a word.

This encouragement added to my determination, and I perseveringly kept up the treatment from February until the early part of April, when one day my wife heard someone knock on the floor, and went up to the room. On entering, the patient looked up with a bright expression, indicating complete self-consciousness, and on being asked, "Did you knock for someone?" replied "Yes," it being the first word she had spoken.

When asked how she knew anyone would come in answer to the knock, she replied, "I thought I would risk it, as I heard you down in your room, sewing on the machine."

We brought two of her youngest children into the room, and she recognized them, but said they seemed so much larger than she remembered them. Her mind still seemed to be in some respects overshadowed, but in a few days more she was mentally sound, remembering from childhood to the time of her illness, which had commenced three years before. She said that for about two months previous she had been conscious of her condition and surroundings, and proved the truth of the statement by relating many things that had taken place in the house.

After April she made a gradual and thorough recovery. Her figure became erect, her face assumed its usual intelligent, bright expression, and her interest in life generally returned in full tide.

Having made a special study of insanity and mental disorders, and appreciating the difficulty of their successful treatment, I state with assur-

ance, based on a large personal experience, that if this method were employed by physicians, a large percentage of the cases which are now sent to our over-crowded asylums, would be in their homes enjoying, with normal mind, the comforts and happiness of life.

