

Occult Traps and Trappers.

In the October number of *The New Man* we promised our readers a series of articles under the above title. We are going to make good that promise, and sincerely hope that we may accomplish some good thereby.

What the so-called New-Thought movements and Organizations have to dread the most today is not persecution and prejudice, but the ignorant, insincere, or fraudulent practitioners that have attached themselves to the great bodies of earnest men and women, and who, like the barnacles at the bottom and sides of a ship, seek to be carried along on the waves of enthusiasm kindled by the new teachings.

It is these ignorant or dishonest elements that furnish our opponents with the reasons that back up their demands for protection against imposition and fraud. It is these people who bring down upon the new movements the ridicule of those not conversant with the principles on which they rest, and who so often destroy the faith and goodwill of the earnest investigator.

It should therefore be the earnest desire of every true disciple of the New Thought to help in ridding the various movements of the hypocrites, frauds, charlatans, and mountebanks. We look forward to the co-operation of all who are interested in the true progress of the individual and society. If the method employed in pointing out the real dangers to the new movements should not meet with universal approval, it should be remembered that our motives are impersonal, and that nothing but considerations of

principles and duty are actuating us in this matter. If we are not content to point to the existing wrong, but also to individuals whose practices or teachings may endanger the welfare of individuals who come within their influence, we are convinced that such a radical method will be the most efficient.

The first subject of our criticism will be Prof. R. E. Dutton's mail course in "Duttonism." We have chosen this because it is about the worst specimen in this line that has come to our notice, both in its teachings, its manner of presentation, and in its effects upon those who may have the courage and perseverance to put into practice the methods advocated. We shall attempt to show that this production (which has been offered to the public at from \$3 to \$5) is

1. Extremely faulty in Spelling, Grammar and Composition.
2. It is the production of a mind little used to either clear thinking or expression.
3. It is neither logical, sequential nor consistent throughout.
4. The author credits himself with "Powers" which he could not possess.
5. The course is immoral in its teachings.
6. Most of the "methods advocated are pernicious in the extreme, and if persistently carried out will be followed by degeneration, degradation, loss of Power, and possibly Insanity or Obsession.

At the outset let it be clearly understood that we do not charge Mr. Dutton with any *intentions* to defraud the public. On the contrary, we are willing to give him credit for honesty and sincerity of purpose. Let us believe that he really imagines he is giving to the world a great "science," something that will benefit his "students." That he does not, it will be the purpose of these articles to show.

1st. The Course in "Duttonism" is Very Faulty in Spelling, Grammar, and Composition.

It would be very unprofitable to take up much space in substantiating the first charge. We shall therefore be content to quote a few samples of incorrect spelling, such as *statistic* for static (electricity,) *various* for varying, *diety* for deity, *satin* for satan, *patent* for patient, *untangible* for intangible, *yeild* for yield, *in rapo* for en rapport, *sit* for sat, *plannet* for planet, mental *statutes* for mental status, mental *therapust* for mental therapist, *clairoidience* for clairaudience, etc., etc.

That a great part of the course is faulty in grammar and composition, will appear in the quotations which we are obliged to give in order to prove other points. That the course is the production of a mind little accustomed to clear thinking or expression, will also appear in future quotations. But the recklessness with which the author uses metaphysical terms, and the manner he often combines them is astounding. We shall give only a few samples. Look at the following expressions:

"Electric Spirit Magnetic Mind Reading," "Self-Zoism-Mesmerism divine Healing," "self physiculturic healing," "self psychraticistic healing," "Intuitive Vibratopathy is the name I give to so called Divine Healing," "psychly seeing," "Physiciculturic," "Psychico-Therapy in all culturic arts," "chemical consolution," "the Self Applial Hypnotic Control," etc.

Now listen to a few of the author's definitions. Remember that in all quotaitons we give the original spelling, punctuation, etc.

"Duttonism is the name given a very peculiar force discovered within the nature of man, and experience in the physical system of Prof. R. E. Dutton, who is naturally endowed with certain powers that are simply a wonder to mankind."

"Long since Mesmer has passed to Spirit Life, and this Spirit appears to me and communicates upon these all vital questions, day by day, and brings me direct from the Heavens and life, beyond the higher development of every man." (Note grammar and construction, please.)

"By this infallible law (of attraction,) this man, Mesmer, in Spirit life is attracted to me for the unfoldment of this law and I act as his medium in teaching it to the world; of course there are many more spirits aiding me, even those Sages and Seers of Bible times." (How do you like this little bit of pretension? and the following:)

"These bands of Guardian Angels have developed my physical organization, so chemically composed and different than the ordinary human being, that my being is replaced with powers, the same in every respect as that of the medium and Healer, Jesus Christ. The blending of the Spirit Magnetism of Mesmer and host of Angel friends with the Psychic force of my Psychique and natural Magnetic Healing and Hypnotic Powers, and this new order of thing placed on its present Scientific Basis, I can only give it the name of Duttonism." Both the Grammarian as well as the student of mental aberrations will find in the above a subject for study and analysis. In one place our author informs us that Mesmer's powers have been "a THOUSAND TIMES multiplied" since his death. If Mr. Dutton is one of Mesmer's mediums, and Mesmer transmits his powers to the former, what a tremendous force the young man must be capable of manifesting! Now add to this force the powers of the "Sages and Seers of Bible times," and those of Jesus, what a wonder we have in Nebraska! It is to be hoped that these great forces will not be allowed to run to waste, and be used for the benefit of humanity! Please note what he promises the Christian world:

"In every respect my science gives the spiritual food that Christians have so long been pondering in the dark

for with nothing but a hope."

"My science is the path of the final, rapid, progressive road that soon leads to the second coming of Christ. I feel that I have overcome ignorance and annihilated the ignorant trash that puts stumbling blocks in our path."

Here is another of the numerous definitions of "Duttonism:"

"Duttonism is a force and power to control human destiny and influence people similarly to hypnotism and mesmerism only it is an exalted psychic force that Dutton has developed through spirit aid and the interblending of the Spirit magnetism of Mesmer or Spirit or Spirit Mesmerism with Duttonism. This change and chemical action of the personal electricities and forces of a mortal, the other a spirit, and gives off a force that is of the highest psychic attainment, and this force is Duttonism." (Don't smile, please!) Note that Duttonism is an interblending of Mesmerism with Duttonism. From Duttonism and something else results—Duttonism. What Logic!

In his advertising matter the author promises to give his "students" *Two hundred* lessons for their money. The extent and value of these lessons may be judged by the following, which is lesson 44 quoted entire.

"LESSON No. 44—The identity of Duttonism with other science has its similar effects and the transitions of the material effects of hypnotism and mesmerism into the higher psychic conditions and spirit force is the advancement and development of the old forces which now build up the new power, Duttonism."

This is Duttonism once more defined. The reader is now supposed to know what it is and it should not be necessary to give any more of the very lucid explanations.

In "Lesson" 46 our genial author informs us that "later in life I took up the study of mesmerism, then hypnotism, and magnetic healing and spiritualism, and developed these *mediumistic* powers now known as Duttonism."

In lesson 47 we read that "I took the field as a psychic scientist, teacher and developing medium in 1900, when I rose rapidly to fame, and now have the name of knowing more of the forces of the unseen powers than anyone in the profession."

Elsewhere we are informed that as the mixture of Mesmer's magnetism with Dutton's magnetic forces produces Duttonism, so the interblending of Smith's, Jones', or Brown's magnetism with spirit magnetism produces Smithism, Jonesism, or Brownism. According to this scientific statement "Bryanism" must be—what? Remember, Mr. Bryan does not live very far from our author, but we have an idea that he would protest against the application of Mr. Dutton's definition to his own case.

Now let us finish this part of our programme with a quotation of lessons No. 8 and 61, and the reader may decide for himself whether our charges against Duttonism with reference to grammar, clearness (muddiness) of thought and expression, etc., are true or not.

"LESSON No. 8.—The occult Origination of Duttonism is in the Spirit knowledge of these acting laws in the peculiarity of temperament, which when broke into as a stranger testing some queer mineral looking stone, found unexpectedly conditions throwing light on the old religion in altogether another light, which is yielding wealth of health and happiness as a rich gold mine." (He who has never had a headache in his life, let him grasp this if he can, and report results.)

"When the spirits began to inspire me to unfold their development and give that knowledge to the world, "Lo and Behold" they found in me the mere acorn, the tree of a new and peculiar Oak that has never before been discovered. This science as it is unfolding to the world is simply a wonder to mankind. Every day it dissolves the problem of fate, or diety, of conflicting force in nature called Satan which could not be quenched by the Christ-

ian religion. Then ignorance would ask, "Why don't God kill the the devil?" My science explains that problem of killing all crime and disease and ignorance on earth."

One who thinks that the author is not poetical is sadly mistaken. He is at once disproved by the foregoing.

If we take the liberty to doubt some of the statements made, or fail in catching the exalted spirit veiled in the dead letter, we blame only our own deficiency in intellectual perception.

"LESSON No. 61—Dutton-Therapy is a science and mental appliance of Duttonism and the psychic ability in the cure of all disease. Hypnotism demonstrates the psychic control in the subject. Self-hypnotic control in the subject. The self evident fact and experience of the power brought into self. Duttonism is the power of manifesting its powers and recording effects upon the physical conditions."

Our grave doubts as to the veracity of his claims concerning the great forces developed by himself, or the realization of the many promises made to those who study his "science," undoubtedly are due to our limited experience. While we lay claim to having had *some* experience in the practical development of our forces, we have as yet failed to reach the altitudes which are attainable by the use of Mr. Dutton's "Bulldog Method," the "Diploma Method," and others too numerous to mention. Whether he really claims too much for himself and his methods, may be left for our readers to decide for themselves. We will quote only a few passages from the course before us to give you an idea what the author asserts and affirms in this respect. We have already heard that his "science explains that problem of killing all crime and disease and ignorance on earth." That is quite a little, but what do you think of a man who has under his command thousand of spirits whom he may send to his students at will? And this in spite of the fact that he professes to be a medium, or hypnotic

subject of these or other spirits. How can one who is under control himself control those who are controlling him? But let us listen to the author again, and ask foolish questions afterwards. We will not waste any time in repeating the many assertions he makes concerning his wonderful powers, but quote only the following passages taken from lesson No. 139:

““Absent sittings” for trance development is the most powerful means through which I am enabled to develop Hypnotic-Clairvoyants of the largest number of people at one time. I can develop 5,000 people at a time much easier than a few! The fact is that a great number of people sitting at the same time and praying for the same unfoldment of Clairvoyant power will make a thought current so mighty and strong as to be heard by the spirit world universally and through their aid I develop you by “absent sittings. At this hour say 5:30 p. m. when from 5,000 to 8,000 of my students will send their thoughts to me and will all have the same object, (staring at) the diploma, in view, the developing powers will work harmoniously among all, and health, success, happiness and hypnotic and clairvoyant powers will quickly develop. You must sit in a very quiet room and keep steadily in view the magnificent diploma until a very passive state of mind and body ensues. When this is developed you will feel spirit control and involuntary jerks from the spirit.” etc.

The Diploma is “the finest piece of engraving ever produced,” and by simply staring at it at the appointed time and becoming passive, you will “develop” health, success, happiness and hypnotic and clairvoyant powers. Talk about “Royal Roads to Success!” Here is the Arch-Royal Road, which has the merit of simplicity. No effort at all is required. Just sit and stare. How easy, how divine! But we fail to see the connection between the ensuing involuntary muscular jerks and spirit control on the

one hand, and the development of health, success, happiness, etc. on the other hand. Why not make the thing easier still by hanging up a jumping-jack in your place, and let the spirits jerk him? You might get some amusement out of the performance at the same time!

Really, it seems almost impossible for us to take this course seriously, and yet it may prove a very serious matter for those who try to follow the various methods advocated. We fancy that many of our readers have turned from these pages in disgust ere this, but those who have followed us thus far are requested to follow us to the end, for the more serious part is yet to come.

A little further on in lesson No. 139 we are informed that "it will be absolutely necessary to have my diploma framed and hung in your "sitting room" so that every one of the "sitters" will have in view the same object, which gives much more rapid development and enables me to send the spirit bands much closer to you."

Now if Mr. Dutton has in his famous 'developing circle' from 5000 to 8000 persons, and he sends a whole "band" of spirits to each, how many spirits will he have to send every night? It would appear that so many good spirits could find something better to do in the spirit world than to come here and jerk from 5000 to 8000 people every evening. But we imagine that they love to have a little fun of an evening, and what can prove better sport than pulling the ears, pinching the noses, and jerking the arms and legs of so many people without being seen by them? Grand sport that! The thought that many of these obedient spirits may be Hottentots, Zulus, Kaffirs, Indians, Negroes, Mongolians or Cannibals undoubtedly adds to the comfort and satisfaction of the "sitters."

Now let us note a few things that are promised the practitioners of Duttonism.

On page 90 we read: "With this method of "Absent Treatment" with several hypnotized persons in your office

you will never lose a patient. Here is the *Multum in Parvo* method for all Mental Healers. All that is required is to hypnotize a few persons and let *them* treat your absent patients and you are assured that you "will never lose a patient." Mrs. Wilmans, Mr. Shelton, Mrs. Eddy, you are nowhere with your methods compared with this un-failing one of Mr. Dutton. You are an age behind the times. Get "Duttonism" and save your reputation, or you will be overshadowed by this "acorn," this "tree of a new and peculiar Oak that has never before been discovered." Fall in line or be mowed down by this juggernaut's car that is sweeping the earth and "killing all crime and disease and ignorance."

Christian Scientists are reminded that "There is no religion about hypnotism and yet it will cure far more people than Christian Science with all their socalled God."

Clairvoyants may remember that "In self psychratic healing the thought renders the whole body clairvoyant and one is able to see from the shoulder or spine."

In lesson 181 we read: "Therefore, anything, any knowledge or power in this universe awaits unfoldment within man....My students can unfold all those powers by the Diploma method of the 'Absent sittings'," (starting at the finest piece of engraving ever produced).

In lesson 179 we are promised that by following Duttonism we "see the truth of spiritualism and this wipes away the superstitions and frees the deluded mind from big Bible stories." Man is made "the master of physical immortality. You lose that old delusion of the mind in death, you are freed from that hypnotic control, that bad dream (and yet this freeing from hypnotic control is supposed to be done through hypnotic control. Remember the jerks!) "By scientific hypnotic control we have the power to develop the spirit in the flesh without sudden change of death. This is accomplished through spirit aid, and no better time and way to develop this than to sit with the

"psychic circle" and use the diploma method."

Reader, if you value life on earth, and wish to overcome death, all you have to do is to stare for a few minutes at the "magnificent Diploma" of Mr. Dutton every evening, be jerked occasionally, and the thing is done, this thing that Ponce de Leon came all the way from Spain to Florida in an old Spanish wash-tub of a vessel to find. Had poor, mistaken Ponce gone a little farther (to Nebraska) and used the diploma method, he might have returned to Spain triumphant, an Adonis and Hercules. What a pity he and the Alchemists of old were not born in our glorious age, contemporaries of this man whose teachings "rob the grave of its dead, and bring back the sorrowing mother's child!"

Love-making on earth is too tame a past-time for our author. He advises his disciples to fall in love with the spirits, for "if you love a spirit, you are brought nearer that soul and the new force generated by this love is health eternally. If a spirit become really in love with a mortal, that mortal will NEVER DIE. . . . He is free from sickness, from accident, from poverty, from old age and bodily decay. He is free from the laws of man. Can never be prosecuted by malice," etc.

Our author is evidently very fertile in discovery (original discoveries, mind you) of methods. This method almost rivals in the simplicity of its application the famous "Diploma Method." Nothing to do but to love! You, New-Thought writers who preach love so unceasingly, you have not carried your practice far enough. Stop loving people on earth if you would become immortal, and love "a spirit." What matters it if our noted mediums all die, or whether some are poor and others sick? This does not disprove Mr. Dutton's original discovery. It proves only that those mediums do not truly love their guides, or that their 'controls' do not really love them. Mr. Dutton is all right. It is 'the others' who are all wrong.

What use to quote more of the many promises made, when we have the promise that we can overcome the last enemy—death, by these wonderful methods. The control of others, sleeping or waking, and the command of vast resources, etc., all sink into insignificance before this one thing. Even the promise that “you can have crowds and even the inhabitants of whole villages entertaining the elements of the nature of your thoughts,” looks tame compared with the vanquishing of that terror—death, for the accomplishment of which sovereigns would be willing to give empires, and our money absorbers millions of hard cash!

Let us now consider the really dangerous parts of his teachings, those that relate to Morals, Hypnotism and Mediumship. We shall keep the discussion of these three subjects separate as much as possible, although it may be found difficult to do this strictly. We shall in the main let Mr. Dutton speak for himself.

Duttonism and Morals.

We naturally question the morality of any man (or his sanity) who makes sweeping and positive promises which can not be realized. We have already seen to what heights in this respect our author is capable of mounting. If a man who is sane makes promises which cannot be realized, we call him a liar, don't we? It is not our purpose, however, to call people names. We let our readers judge for themselves after the facts have been given. Let us look at a few more of the radical and a very positive statements made in “Duttonism.”

“... there is no disease but which can be suspended.” (page 6.)

“If you can only induce self-hypnosis you are as sure to improve from that time on until perfect health ensues as it is sure that the sun rises and sets.” (page 6.)

"There is NO DISEASE on record that will not yield readily to the self-hypnotist." (page 10.)

".... you can do anything with him (the hypnotic subject) you wish." (page 10.)

"They (your spirit friends) will free you from every disease and trouble if you will earnestly *pray* unto them for their love, inspiration and help, as you do to God and to Jesus Christ." (pages 16 and 17.)

How easy and how nice. It is a notorious fact that not all who pray to God or Jesus are thereby freed from "every disease and trouble." Our spirit friends must in such an event be more powerful and more willing to rid us of our troubles than the Father in Heaven.

On page 20 Mr. Dutton attempts to teach his readers how to impress their own thoughts (and desires) upon people without their knowledge, so that they "will thoughtlessly act on your thoughts...."

".... to hypnotize one you carry this means to the extent of *compelling* him to do your suggestions." (page 29) This matter of compelling people—which means *forcing them* to do something which they do not want to do,—is it not against the laws of morals and ethics? And yet this man repeatedly affirms that by the use of certain of his "original" methods one is able to force people to do things against their wills. If his methods are effective as he claims, then it would be highly immoral to use them, for we are bound to respect the wills and wishes of others. If his methods are false and based on mere assumption, then the man who teaches them is irrational. But if a man teaches something which *he knows* to be false, what then?

Look at this taken from page 32: "When ones soul is fully brought into control of the earthly cell, of body we see manifestations, at once, of infinite power." In other words, when the body is controlling the soul, we see manifestations of infinite power. What great wisdom!

LESSON No. 103—The adept in stage "L" (don't laugh!) is helped by my aid of "Psychic Treatments," at 20 minutes past 12 o'clock at noon. You receive through transmission, to be held 20 minutes, the spirit power to control these psychic powers in you, to cure you of *absolutely any known disease or bad habit*. (Remember the diploma and the jerks!)

If you want to get independent slate writings, and be able to hypnotize people "when you merely shake hands with them," you must practice "Psychic Sitzings" 5 years according to directions.

If you wish to "receive through the press big writeups and unlimited notoriety," as well as "a rich harvest," you must let yourself be buried alive, as explained on page 42. But don't forget the friend with the air pump, and the glass in your coffin so that your friend may watch you!

"One who gives comical hypnotic exhibitions in the cities can be wealthy within a few years." (page 53.)

When you have studied the course, don't forget to get the Diploma, please. It "tells the public that you are a graduate of my school and also an accomplished healer and professional psychic and master of the art in the highest attainment. . . . It means lots for it tells the world that you are a graduate of the greatest College of Psychic Science in America."

In lessons 141 and 142 he claims to teach how to hypnotize people at the distance without their knowledge. "Through these silent mental suggestions people obey the influence much better as they do not know when to resist." Is it not true that if a man enters another man's dwelling at night, attempts to control and use the latter for his selfish purposes, the law should punish the offender? Is it not the purpose of the law to protect the individual and the community against the uncalled-for encroachments on the privacy of homes, and the molestations from impudent individuals? Would not a man who openly taught irres-

possible people how to steal into our homes unobserved and take liberties with us when we "do not know when to resist," be considered a public offender? How does Mr. Dutton know that all the people who study his course are morally responsible people? If his methods are efficient it would be as safe to teach them indiscriminately as it would be to give a knife or poison into the hands of children who did not know how to use these things wisely.

The good old Devil is supposed to be a personage who goes about like a lion seeking whom he may destroy. We have been led to believe that devils ever seek to "control" and "influence" for their own ends and for the destruction of the souls of those whom they "control." The world has not been very far wrong in ascribing the desires for the control of others "against their will" to intelligences of the lowest grades. The higher intelligences, the more developed people, ever seek to help others by advice and assistance, but they never seek to control anyone against his wishes, unless the safety of society demands such control. The laws of all civilized countries make the forcible control of individuals a crime. Is it less of a crime when one seeks to control another from "the distance," "against his knowledge," "when he does not know when to resist," simply because the force used is mental force instead of physical force? Does not the law punish a man more severely if he strikes another from behind or in the dark, than it does when one attacks his opponent openly and in the daylight? And yet this man Dutton tells his "students" over and over again how they may control others without their knowledge or consent, which in the great majority of cases naturally is against the wills of the persons imposed upon. When we consider the fact that people of intelligence and refinement are disgusted with "Duttonism" before they have read two pages of it, and that it will appeal *only* to the ignorant, selfish or morally weak natures, it will be seen that such teachings

may prove to become a menace to the well-being of society and individuals, provided, however, that the methods advocated are efficient. If they are not efficient, then the author stands accused of other offenses against the well-being of the country in which he operates, and it would be perfectly proper for the postal authorities to try to suppress the further dissemination of such literature. But we are anticipating. Let us see what other methods Mr. Dutton teaches for "the control of others."

"With this diploma method you can develop the so-called imagination to such a degree that you in thought and vision can leave the body and visit absent persons and go into their very mind as if you were that person.....This causes him to think and *act* as you desire. (page 68.)

"In the foregoing lessons,....I explain the professional practice of these simple laws of nature and that division covers completely the instantaneous system and method of hypnotizing and magnetizing others *against their will*," etc. (page 71.)

"With practice this force becomes so strong that you can send it to absent people in such quantities as to hypnotize sensitive persons instantly." (page 78.)

"He can *compel* his subjects to perform *any act* by verbal or mental suggestion by thought transference." (page 79.)

"Now the ONE GREAT SECRET is having a number of hypnotized persons to concentrate their mind on a very hard subject in the middle of the night when the absent subject who is hard to control, is asleep.....and with practice a number of people may become expert in this line, and *compel anyone* to come to them." (page 81.)

You, who are fathers and mothers of pure young girls, just imagine for a moment that what this man says is true. Then imagine also that a lot of moral degenerates "concentrate their mind" on your daughter "in the middle of the night," while she is asleep, and make a sleepwalker of

her.

Those who are unfortunate enough to be sleepwalkers treat it as an affliction and seek to get cured. Our author on the other hand attempts to teach his students how to make sleepwalkers of others. Verily, this Duttonism is a boon to suffering humanity.

"...this arouses this element of thought action of the subconscious mind of the sleeper and he becomes hypnotized." (page 82)

"...finally he will respond and will follow your suggestions and be well hypnotized.....and the next day you can do anything with him you wish." These statements are from lesson 23, where our author gives directions how to hypnotize a sleeper, and make him do "anything you wish the next day."

"...If you hold these "silent sittings" at the same time for 30 minutes each evening with your sleeper, who is not aware of your plans, you will see him controlled and accomplish all sorts of acts," etc. From p. 11.

A little further on Mr. Dutton very naively says: "This experiment will grow so interesting to spirit friends that when *you* sleep the same hypnotic exhibition will be made of *you*." The Germans have a proverb which says "Whoever digs a ditch for others falls into it himself." And with respect to the practice of Mr. Dutton's black arts we have no doubt but that the same thing holds good. Every genuine occultist will tell you so.

Near the end of p. 11 we find the following most logical statement: "But you control the dream in the unconscious state by making a strong "love prayer" and request for the spirit world to show you things you desire in your sleep." How can anyone control his dreams when *others* are controlling them? But such little inconsistencies do not worry our "adept" in the least.

Not content with telling his readers how to gain control over sleeping people, he advocates the making of me-

diums out of your little, unsuspecting children, and explains how to accomplish this while they sleep. "After making a couple of dozen of passes leave the child to the spirit and leave the room." "Let them (the spirits) develop mediums of your children You will have child mediums in any home where the parents will send out mental thoughts to the spirit world inviting the angels of God in."

"By suggestion if you have hypnotized a person that way you can turn him over to the control of another mortal or spirit by telling your subject that he will obey that person."

Not content with telling his readers how they may gain of control people without their knowledge and consent, the author tells them how to turn the subjects over to the control of others, who are unknown to both, experimenter and subjects. The morals of such a proceeding must be apparent to the most dense and depraved of human beings. Is Mr. Dutton aware of the immorality of the methods suggested? If he is not, then he is sadly deficient in both intellectual and moral perception. If he is, and in spite of a better understanding teaches such things, then he is either the irresponsible mouthpiece of morally weak intelligences, or what? Truly, if he is himself an example of what his teachings, if practiced, *will* and *must* lead to, rational people want none of them.

The humble critic of "Duttonism" does not believe that "the angels of God," that is the highly developed intelligences ever seek to "control" men, women, or children, no matter how much they may wish to help mortals on earth. Those who seek to control others are such whose control would be undesirable. And to deliberately advise parents to give over to the control of devils their innocent babes, reveals a mental aberration that plainly indicates that the author is irrational or irresponsible himself, and therefore not fit to be a teacher of men. One may invite

the "angels of God," but when your door is wide open, the thieves will try to get in first. But we shall have more to say on this point under the head of "Mediumship." We shall next consider "Hypnotism" as taught by our "adept." (Mr. Dutton calls himself an adept, and he gives you the assurance that by the use of his diploma method, you will become an "adept" just *like himself*. (p. 69.) Here is your chance of a life-time if you are ambitious. The question is whether you will appreciate Dutton-Therapy-Psychico-Culturic-Intuitive-Vibratopathy-Psychratic-Self-Zoism-Mesmeric-Adeptship sufficiently to hanker after it by the time we have fully drawn your attention to its manifold absurdities.

Hypnotism.

(Before I continue with my criticism of Duttonism and kindred isms I wish to thank the many friends who sent letters of commendation. I fully know that most right-minded people would be on the side of common sense and truth, but I was not prepared for the many expressions of appreciation that came to me, and with them not a few subscriptions. Some of the writers had studied the course under discussion, and it might be interesting reading to publish their utterances, but as it would take up too much of our space we will pigeon-hole them.

Our exchanges have for the most part passed the matter over in silence. I do not regret this, since all that has been said so far is only leading up to the main argument, and before that was stated it would have been unwise to criticise the critic. Only one of my brother editors has at this writing given utterance to his first impressions. As they reveal a misconception both of my motives and the real import of the matter, we have no fear but what he will P. S. his statements in the next issue of his paper, for we know him as a just man, who is always on the side of truth and right.)

Definitions: "Hypnotism is a mathematical means of producing that peculiar state of sub-conscious control as in mesmerism of old." (Splendid.)

Try again! "Hypnotism is a state of artificial or induced sleep in which the subject's mind *becomes a perfect blank* and in a condition to act *automatically* (irresponsibly) upon any suggestion given by the operator." (p. 47.)

"Hypnotism is a condition in which the directing power of the will which compares one idea with another, is *suspended*. The governing faculty of intention (Will) to do as you feel conscious to do is surrendered to the predominance of another mind. Partly without consciousness and totally without the directing power of the will and *must* do as suggested because, . . . the directing power of the will is suspended. In this condition one can be compelled to do anything, to murder, and to commit acts against morals. If an evil guide control the subject an evil suggestion could be made to take effect. . . ." etc. (p. 47.)

" . . . he (the subject) loses the directing power of the will and becomes your automaton to act as you suggest." (p. 48.)

"In a short time I have the once positive mind under my complete control." (p. 77.)

"A post hypnotic suggestion is a suggestion given to a subject hypnotized to take effect at a posted or set time, at some future date in a week, month or year after the subject is awakened. The subject has no remembrance of the suggestions but when the set time arrives he will act upon his impulse without knowing what caused him to do something, and that something will be what you told him to do a month or year ago when you had him hypnotized. He cannot refuse to do the suggestion if you plant it deep in his subconscious mind by repeated and strong suggestion when you have him hypnotized." (p. 49.)

Hypnotism is a "means of overthrowing the balance

wheel in the human mind.... Thereby a subject was (is) thoroughly victimized and at the mercy of the Hypnotist who guided his faculty as so much machinery."

"A hypnotized person can think of but one thing at a time and has no faculty in bringing one idea in comparison with another, so any thought given by the operator, no matter how foolish, is seized upon by all earnestness of his being and is acted upon by the subject as in a dream, and for the time being, is unable to shake off the yoke of tyranny." (p. 47.)

It would be useless for our purpose to continue these quotations. We have given several already in the preceding chapter. Let us see what he says about "Self-Hypnotic Control."

"LESSON No. 12--Self-Hypnotic Control is that hypnotic condition a hypnotist obtains over a subject, only the subject becomes enabled to induce the same state without the aid of a hypnotist, and consequently when he performs his own manipulations he cannot become less conscious than to pass into a state of secondary control by some mysterious Spirit presence, and the subconsciousness is quickened instead of subdued and the spiritual sight of the self-hypnotist is opened. He loses not his balance." In plain English the author evidently means that the same condition which a hypnotist may produce in a subject may be produced by a subject through his own efforts, and when so produced he will "pass into a state of secondary control by some mysterious Spirit presence." We have our own opinions about his not losing his balance.

Mr. Dutton confesses that a subject may be controlled by incarnate spirits when he has induced hypnosis in himself. It makes little difference whether a man is being controlled by a hypnotist on this side of life, or on the other, as far as the plain fact of control is concerned. The will is surrendered in both instances. There is under like

conditions the same suspension of the objective consciousness. The balance wheel is overthrown. The mind becomes a blank and is in a condition to act automatically upon any suggestion given by the operator, in this case supposed to be unseen. According to our author such a subject *must* do as suggested, and he can be "compelled to murder, to commit acts against morals," etc.

It would seem that the author's statements regarding hypnotism are sufficient to condemn its practice. But far from it. He seems to regard it as something very desirable. If he were alone in his opinions, these articles might never have been written, but he simply imitates his betters. He has drawn his inspiration from greater minds than his own, and there is where the pity of it comes in. Can you imagine a man to be in a worse plight than to lose the directing power of reason and the controlling force of will even temporarily? What have we left in any individual when reason and will have been paralyzed? A mere automaton, a non-entity. The hypnotic subject surrenders his individuality to the control of another, either with his knowledge and consent or without it. If this is permitted to take place repeatedly the subject's reason and volition will grow weaker and weaker, until at last reason may be permanently dethroned. For such a subject there opens either an early grave or the mad-house.

Last winter we witnessed a hypnotic performance given by an animal in human form. He dragged with him several "subjects," who were completely in his power. The young men in question were already well advanced on the road to a most pitiful ending. Their very features had settled into an agonized expression.

The man in question invited a number of young men on the stage, who, thinking it was great fun, readily accepted the invitation. After he had succeeded in bringing under control a sufficient number (including his own men) we were shocked to see him turn the whole lot over to the

control of a woman, who carried on the insane performance. The principal feature was to make them go through sufferings of all kinds, which, of course, caused the crowd to laugh. We people of the United States have set our faces rigidly against the introduction of the Spanish bull-fights because such fights cause intense suffering to the beasts, but we allow a pompous brute to cause the intensest sufferings to our young men night after night, and we merely laugh and think it great sport. We forget that pain is no less real to the hypnotic subject though it may be the result of suggestion. We forget that the voluntary surrender of reason and will is a sin against selfhood, and so we permit our boys to furnish sport for an unthinking crowd.

The limits of these articles do not permit us to go into further details on this subject, but we are happy to state that the question has been taken up by a competent author who is soon to publish a work that is very much needed to check a practice, which under the guise of "scientific investigations" and "practical utility" is making for individual and social degeneration.

We are aware that there are those who deny that the practice of hypnotism is harmful. They allege that it cannot be used for immoral purposes.

As an off-set to their opinion we could name a dozen or more of investigators who affirm the direct opposite. Our author states most emphatically that you can compel a hypnotic subject to commit murder, etc.

A young man may go out into the world from the pure atmosphere of a good home, and follow the paths of virtue for long while. But let him be subjected to repeated temptations, and unless his will is strong, he will finally yield. What other safeguards has he than an unclouded reason and a strong will? Weaken these and what will be the result? A person should think twice and think hard every time before he gives himself up to the control

of another. The misfortunes of most people are directly traceable to the weak condition of either will or reason, or both. Will they with open eyes permit others to weaken them still more?

What does the New Thought stand for if not for Self-Assertion and Emancipation from the control of undesirable influences from within and from without. Does it not stand for Self-control, for Self-determination, for Strength of Mind and Body? How then can we preach all this while we advertize a class of literature that must inevitably lead to slavery and weakness, to loss of power and self-hood? There may be those who can reconcile such a practice with their teachings but I confess that I cannot, and once I see a truth I must not only conform to it in my every day life, but I would prove untrue to my trust if I failed to teach it, though I may be misunderstood for a time.

How does Mr. Dutton and others know that the "methods" which they teach so indiscriminately will not be used (or abused) by immature and irresponsible characters? We know that they claim that an understanding of the subject is necessary in order to enable people to protect themselves against the silent and insidious encroachments of others. But in order to do this it is not necessary to teach how to control others for selfish purposes. An understanding of the laws of suggestion will enable anyone to protect himself. It is not necessary for him to be able to hypnotize others in order to do that.

But some of our authors know that by giving the methods they appeal to the unscrupulous and selfish natures, and they will sell their productions in places where otherwise they would not be appreciated. The very fact that there are individuals today who have made themselves rich by the sale of courses in Hypnotism is proof of the correctness of our statement.

These courses are sold mainly to people who do not possess the mental and moral capacities to use them wisely. Even the small school boys are beginning to practice Hypnotism on their fellows, with what results in the event they are successful, may be imagined. And so the sale of these "Mail Courses" continues merrily.

Whatever results may be produced by Hypnotism in Surgery as a means to produce Anæsthesia, or in curing diseases and bad habits, can be accomplished as effectively by other means. In some of our other writings we have shown that all healing is really self-healing, no matter what the means used in rousing the latent healing forces of the patient. So all moral growth must ultimately be accomplished through efforts made by the individual himself. You cannot make a man really virtuous by hypnotizing him into it. You simply change the character of the control. And so long as your control lasts, a man may refrain from the use of tobacco or liquor, but when that grows weaker, the former tendencies may manifest again. The man has not really conquered his habits. He has not learned self-control, and so long as he fails to learn to control himself, he will remain a fit subject for control from within and without. All external control is weakening in its effect upon character, and the only thing that can make a man healthy and strong permanently is to teach him how to use the capacities and powers which nature gave him, and show him the desirability and necessity of using these forces and capacities. If there is any other "method" of developing the individual, we would be pleased to hear of it.

X. La Motte Sage on "Will" and "Influence."

THE will is the grand culmination of the complex mental faculties of man. It is the directing and the ruling power of man and of minds. It stands very much in relation to the other mental faculties as the keystone of an arch does to the stones which are on either

side of it Men bow and nations are ruled by a strong and determined will

.this measures the real strength of the power of the will, that is, its ability to govern and control the minds of those with whom it comes in contact. To the extent to which it can grapple with others lies its strength." (Query: does its strength not lie more in the extent to which men are able to exercise SELF-CONTROL? and are not the instructions given for influencing others mere cunning schemes for diverting their attention, for weakening their minds and wills, or for rendering them temporarily inoperative, rather than in a fair measuring of real strength of mind and will between man and man? Do we not get people under hypnotic control by weakening their own confidence or belief, in themselves? and is the whole art of controlling others not unfair and selfish, and therefore properly a "black" art?) "Remember that your will power is like your arm; exercise will develop it, but it becomes emaciated by non-use." (The hypnotic condition, however, means a weakening of the mind and will of the subject, because of a non-use of the same for the time being, and the substitution therefore of the directing mind and will of the operator. And if such practices do weaken the subjects, are we not committing a crime against the rights and necessities of individual life? Let us hear our author again:)

"When certain faculties of the mind become dormant or inactive by hypnotism, there is a disposition on the part of the faculties remaining active to accept statements made to them as true; their credulity is most remarkable. They have no ability for considering the premises of things, and seem to be truly incapable of inductive reasoning. (Question: Have we a right to lie and create hallucinations and delusions in the minds of others? Such a proceeding in the ordinary intercourse between man and man would be considered reprehensible or criminal, as the case may be. And yet it is allowed when the hypnotist gets some subject under control. Another thing, if ordinary

delusions tend to demoralize and degenerate mind and will of the patient, will hypnotic hallucinations not have the same effect? The increasing facility with which such hallucinations are produced by repetition is proof of this fact. And if practiced for any length of time, will they not produce permanent injury?

I am aware that Mr. Sage uses much space in trying to convince the world that Hypnotism is entirely harmless, and that not much harm can be done by even an inexperienced operator. He would have us think that those who happen to differ with him are ignoramuses. And yet there are those, who, having been experimentors, now declare that Hypnotism is not without its disadvantages and dangers. St. Germain says: "Hypnotism is now admitted to be a real, experimental insanity, and in the somnambulistic stage it permits the creation of hallucinations." In ordinary insanity the reasoning faculties are rendered inactive. The patient is at the mercy of every suggestion coming to him from without, or from the subjective side of his being. He is in many respects like a ship without a rudder. And the subject in the hypnotic state resembles him in that his reasoning faculties are for the time being held in abeyance, and the will is paralyzed. This is indeed, a most desirable state to be in according to our present day stage hypnotists, and "there is no harm in it." Believe it if you can.

"It will be seen from the foregoing that the faculties of the mind are divided into two separate and distinct classes. One class of faculties seem to act as the sentinels of the brain. It is their business to inquire into the nature of what enters therein. . . . If you can pass the objective faculties or the sentinels of the mind, and implant a suggestion on the subjective faculties of the mind in the waking state it will have identically the same effect as if it had been implanted in the hypnotic state." (And the author proceeds on this basis and instructs his "students" how to pass this sentinel and paralyze the will in those with whom they have any business or other dealings, in order that

they may overcome or prevent the resistance of these others which would come into play if the approach was made in a fair way. Surely, it does not require a strong will to accomplish such feats. It requires cunning and "slickness," that is all. What difference is there between such a proceeding and that of entering a man's house by the back door while he watches the front door, and then help ourselves to what we want from him? Is this moral? Is it just and fair? Is it not a prostitution of knowledge, and its use for selfish ends? In one word, is it not black magic, which is nothing more than an abuse or misuse of knowledge or power for selfish purposes rather than altruistic service? The true road to Power is by other methods. It is the Christ method, which was that of every great and good man. The practice of the black arts leads to individual or national degeneracy, and the fearful fate of Atlantis might serve as an illustration and a warning. Truly, the false prophets which lead men into darkness and weakness rather than light and true power, are multiplying in our day, and we have a need of earnest teachers who see the dangers involved in their teachings, and try to counteract them by raising their voices in warning, and by teaching the truth.)

"Now when a person is hypnotized the objective faculties are dormant, and there is no difficulty in implanting suggestions on the subjective faculties. You have no sentinels to evade or slip past. But in the waking state you must study how to evade these sentinels, *and the evasion of these sentinels of the mind is the whole secret of personal influence.* Of course it is easier to evade them when they are inactive than it is when they are active, hence we devise processes to keep the person from reasoning, from reflecting on statements that are made." Is this not the way we have been taught the old devil was getting the best of people, either by attracting their attention away from the real issues, or by catching us while they were napping? Surely it is not the way of the just man, or the man who

Surely it is not the way of the just man, or the man who is conscious of real power. It is rather the way of the coward and weakling, and it can only appeal to such. It is the way of the sneak thief and confidence man, but altogether unworthy of him who is striving for real power. Every time we evade obstacles that should be faced, or violate our responsibilities, we impress on our souls a confession of weakness, and instead of becoming powerful by an exercise of our higher faculties, we become weaker. And this is the way of death. The awakening and exercise of our higher faculties and powers, rather than the pampering to our baser instincts, this is the way of life and power. The man who prates about the development of the will while advising to evade the fair pitting of will against will, or mind against mind, is irrational. What would you say of a prize fighter who, instead of pitting his strength against his opponent would seek some means of weakening him or striking him from behind? Would this imply a fair exercise and consequent development of his own powers? Would it not be an act of cowardice? And yet the same people who would cry down such a man as unfair, will not scruple to use the same unfair means of getting the better of others on the mental plane. Is not the one as immoral as the other?)

In conclusion Mr. Sage advises his readers as follows: "First study the weakness of the mind, the channels through which it may be influenced, next study the things with which it may be influenced and the proper mode of attack." This is exactly what the officers do in war, when they wish to overcome those whom they call "the enemy." And any man who studies the weaknesses of his fellowmen and seeks to profit by "influencing" them through their weaknesses is an enemy of mankind, whether he is a confidence man or a teacher of hypnotism. The kingdom of righteousness and brotherhood will not come to the world that so sadly needs it, so long as we labor for self only, and rudely seek to ignore the rights of others, but it

will come when we discard mere self-seeking and try to help men from a condition of weakness into one of strength by fair methods. When we once cease our efforts in getting what belongs to our brother man, that which really belongs to us will come to us. There is a portion for each which he or she can get only by living in conformity with the law of equity, justice and right.

Let us now turn our attention to the subject of Mediumship as taught in "Duttonism."

Mediumship.

MR. Dutton is very verbose on this subject, and it will be impossible for us to quote all the good things which he gives his readers in his course. But it will be necessary that we give a few, which, coming as they do from a professed medium, are very suggestive. He admits on page 24 that "I developed my psychic powers through Self-Hypnotism and "Cabinet Sitzings" by the aid of spirit powers "developed" *mediumistic* powers." In lesson 48 he states that "I studied mesmerism and hypnotism, then I "sit" (sat) to develop my mediumship."

In the same lesson he informs us: "I discovered that this power always worked to heal and develop others *whether I willed it or not*. Experience proved that I could really develop many people into great mediums by having them, here and there, over the country to be passive at an hour when I would send my force and spirit friends to *control them*. In this way those who sat at these appointed hours became great psychics and mediums and healers."

He also states that he "took the field as a psychic scientist, healer and developing *medium* in 1900."

It is strange that Mr. Dutton and other mediums always talk about their "powers," their "development," and "Self-control," while in the same breath they admit that they are only passive instruments in the hands of oth-

ers. It is these outside intelligences that play upon them, as the pianist plays upon a piano. Whose is the "power" and the "development?" Is it the pianist's or does it belong to the piano? How can you control yourself when you place yourself into the power of these controlling spirits or hypnotist, who according to Mr. Dutton's own admission can do what they please with you? The controlling spirit stands in the same relation to his medium as the hypnotist does to his subject. Both medium and subject are hypnotized, and if a hypnotist can learn to "do anything" with his victim, why not the control? The conditions are the same. It is not the hypnotist's body that controls the mind and will of his subject, it is his will and mind. And the fact that the controlling intelligence on the other side is unseen by his subject does not make the relationship any different.

To become a passive instrument in the hands of others surely does not "develop" *your powers*. The operator can control you only when *you* hold your powers in abeyance for the time being, and if you do this often, you are bound to weaken both mind and will. The conditions necessary for all control are the perfect passivity and submissiveness of the subject or medium. Only a proper use or exercise of your powers can develop them. The non-use of the same will lead to degeneration, atrophy, and decay. Therefore, if you wish to commit intellectual, moral and spiritual suicide, you must become a hypnotic subject or medium, stop exercising your own capacities and powers, and place yourself under the control of others. The study of Evolution will prove to every one the correctness of the principles just stated. The history of the race, and the common experiences of life-long mediums and hypnotic subjects will also bear me out, and it is a matter of regret that I am unable within the limits of these papers to bring before you instances in illustration of what has been said. It will not be many days, howev-

er, before I shall be able to draw the attention of skeptics to a work now in process of publication, which will contain abundant proof of the truth of what has been said.

We have already dealt briefly with Hypnotism, and the effect a continued control over most subjects has. Now in order to illustrate the similarity of the relationship between hypnotist and subject on the one hand, and the "spiritual control" and the medium on the other, imagine a man sitting at a street corner, who is trying to make himself passive. He tries very hard to suspend the exercise of his own mind and will. He holds a printed cardboard in his hand which acquaints the passer-by of the fact that he wishes to be "controlled." He is earnest and sincere in his desire, because he has been told in "Dut-tonism" that he will "develop" great "powers" and "self-control" thereby. Some hypnotist comes along and helps him through suggestion or by passes "to make his mind a blank," to "overthrow the balance wheel," etc. In consequence of this the "subject's mind becomes a perfect blank and in a condition to act automatically upon *any* suggestion given by the operator." The subject "is unable as a result of *lack of control* to compare notes." He is the "automobile" of the hypnotist. The latter may not be able to do more with his subject in the first sitting than close his eyes and his hands, or make him feel "jerks." But we are assured that with each sitting it "becomes easier and easier" for the subject to give up his selfhood, and become the absolute tool of his operator or operators, until finally he "can be compelled to do anything, to murder, and to commit acts against morals."

The hypnotist in question may be a good-natured fellow, and as he passes daily where the man is "sitting," he may only stop for a moment and have some fun. He may make him think that he is a frog, and "compel" him to hop around for the delectation and merriment of the bystanders.

Or he may "suggest" to our sitter that he is a red Indian, and "compel" him to perform a war dance. Again, he may suggest various pictures and scenes to the subject, and make him believe that now he is "developing" Clairvoyance, while the pictures are only projections of the images in the mind of the hypnotist. The poor man is made to believe that he is on the road to a most wonderful "psychic development," while in reality he is undergoing a process of degeneration. He is losing the power of self-control in the measure he allows himself to be controlled from without.

But suppose the hypnotist is a vicious character, or a degenerate. He sees a chance to let someone else carry out some dark scheme which he is either unable to carry out himself, or which he has not the courage to do. Just imagine that he has some enemy whom he desires to put out of the way. What is easier than to "compel" his subject to commit the act, or any other act against common sense and morality? There is absolutely nothing to hinder him, according to Mr. Dutton's assertions. When he has used his subject for his evil purposes he leaves him alone. But the latter has ere this lost his power of self-control to such an extent that he may be controlled by anyone. Anyone can have a little fun with him, or use him for their own ends. They tell him that he is now a great psychic, and has developed wonderful "powers." He is now a great teacher and developing medium, and knows more about psychic science than any person living. Honey catches flies, and these little flatteries make the subject more complaisant and pliable. Pretty soon someone comes along and passes himself off as Johnny Brown or Mesmer, or "even those Sages and Seers of Bible times." How is our "sitter" to know whether they are the real thing or only shameful pretenders, since "he is unable as a result of lack of control to compare notes?"

But suppose that our friend wants to be controlled by "spirits," or intelligences on "the other side." Will the fact that there is a veil or canvas between him and his controls make any difference as to results, so long as he places himself in a position where the latter can control him? Most assuredly not. The danger of being imposed upon is even greater in this case, for he is unable to tell who it is that controls him. He sees nothing and knows nothing while he is being controlled but what these controls want him to see and know. When you consider the fact that the morally developed or intelligent people do not want to control others, and that it is only the low and selfish who will ever seek to control their fellowmen, you will at once understand what dangers the medium exposes himself or herself to.

If the "guide" wishes to bind his medium more closely to him, and command more respect, admiration and obedience, he will personate some great character in history, or some local celebrity that has passed out, and so we hear of those who are controlled by Pythagoras, Cleopatra, Napoleon, Sts. John, Peter, Paul, etc., while at the same time there may be numerous minor controls, such as Indians, Kalmucks, Negroes, Mexicans, etc. Is it any wonder that the majority of messages which are sent through mediums are of a vague and unsatisfactory kind? But let us return to our author. He has already admitted that he was compelled to do things "whether I willed it or not," and the further quotations will reveal the fact that when a man allows himself to be controlled by others he is sure to lose the power of self-control. Here is his definition of "Psychism:

"LESSON No. 5—Psychicism is that force similar to personal Magnetism. It is the refining of ones personal magnetism to that extent where Spirits can control and use this force. Thus you feel them touch you, you feel a drawing in your arms as if you had hold of a galvanic bat-

tery. This is followed by independent Psychic and Statistic Electric Currents which form, and are controlled by spirit batteries to have that same snapping and popping atmospheric audible sound, as of the spark of electricity generated from the battery causes. This force is taken from that person who has these susceptibilities developed and they are called a PSYCHIC."

Please note that the force with which the spirits operate is "ones personal magnetism," "taken from that person who has these susceptibilities *developed*." Don't forget the "drawing in your arms," and "that same snapping and popping atmospheric audible sound."

In lesson No. 16 we are informed that "Somnambulism and Sleep Walking is an automatic obedience to a suggestion or thought of someone who has power to enter the sleepers resting machinery of the body, as it were, that catches the conscious mind off the seat of duty, and the machinery of man is set going by another operator, which is very crudely handled as you sometimes notice in the speech of a sleep talker.

If a mortal by thought arises this motion of the machinery in the sleeper he will very likely receive a message from a spirit who will quickly mount the throne and use it as the instrument to transmit communication."

Very suggestive is the expression "catches the conscious mind off the seat of duty." What is the duty of the conscious mind but to guard the individual against dangers of all kinds, against being controlled and imposed upon, and to guide man through this life so that he may grow and develop as nature intends he should. As long as the mind is conscious and watchful (is a watcher on the threshold of the sanctuary), it is doing its duty, but the moment it deliberately inhibits its natural function and allows itself to be controlled, to be rendered "a blank" by another mind, it fails in doing its duty, and therefore may reasonably expect to reap as it has sown. What an

admission from an advocate of mediumship! Then he also gives his students the comforting assurance that in the controlled condition the machinery of the subject is sometimes "very crudely handled." The following is also very instructive:

"If a fierce act for duty and lower expressions with an unpleasant control, it may be a spirit of ignorance who controls . . . , " etc. The question naturally arises, how can the medium guard against such controls, when he or she renders the mind a blank, and allows the will to become inactive? We have failed to find a satisfactory answer to that question in Duttonism.

We have also the assurance that a thought may be "*forced* into your mind by a spirit."

On page 17 are given directions how to hypnotize yourself, and how to set your hands rotating around each other until "you will notice yourself *unable to stop* the rotation." "If these experiments are kept up regularly for a number of days you will notice an involuntary twitching in the hands and muscles of the body and a second control by the power of a spirit; finally your hand will be picked up by this unseen spirit; and will be put into motion." How would you like that, and also, to have thoughts *forced* into your mind?

In lesson 33 (a sacred number) M. Dutton tells you how to develop the "higher psychic attainments." All you have to do is to sit at a certain time each day between dusk and sundown in a room with the palms of the hands flat and tight upon the wood of the bare table. "Walnut wood is the best." "As you sit here a few minutes each day for a few weeks you will notice lights like little stars floating about the room and your arms will be controlled to write messages from spirit friends, you will feel tremendous magnetic shocks. You will feel the streams of psychic currents *leaving* your finger tips like a flow of water and you will be enabled to *neal any* disease."

"You will hear a popping and snapping current in the air about you which is controlled by the the spirit, (it appears that the controlling spirits are somewhat 'snappish'). You will feel your spirit flow out of your body as if dreaming and *your body will be used by another spirit* and the battery will be so strong as to lift you out of mid air."

And this is the *higher* psychic attainments, to relinquish control over your own body and Spirit!

In lesson 37 our adept declares that "a medium when under control is hypnotized by a spirit the same as a subject is hypnotized by a mortal only the force which does it is different." All you who aspire for the higher psychic attainments through mediumship, please remember this candid statement. If you are acquainted with the phenomena of hypnotism you will know what to expect as a medium. But what rational human being would desire to become a mere tool in the hands of others, a subject, medium, servant, or slave,—when we are naturally striving to rise above all sorts and conditions of slavery into freedom, power and MASTERY?

On page 22 are some more directions how to become a medium by sitting in a cabinet. Among the encouraging demonstrations which will tell you that you are developing will be "chills and electric shocks as the spirit force is developing with your magnetism." It seems that the jerks and snapping "atmospheric audible sounds" are not enough to scare a body, there must be perforce also "chills and electric shocks. Who wants to experience the exhilarating pleasures of initiation into the mysteries of mediumship? Some years ago a medium was not considered fully controlled until he or she had rolled over the floor a few times, made all sorts of grimaces, gone through a series of "physiciculturic" contortions or convulsions, and given a few Indian war whoops.

Now note his directions for the development of "independent" Clairvoyance.

"The method for the adept of stage 'F' for entering the independent Clairvoyant state in which the soul separates from the body and sees the eternal things of the heavenly home beyond is in the thought force of his psychic thought in prayer as a call to a spirit to aid in hypnotizing him and to hold the life force in the body while the soul travels out. Then like any hypnotized subject on returning and coming back to consciousness again will not remember your excursion, unless you ask the spirit hypnotist to give you a suggestion to remember, and then you will."

This is amusing. In the first place you must ask a spirit to hypnotize you, and then before coming back you must ask him to give you a suggestion to remember before you will do so.

"In stage 'N' the independent unseen method of the spirit world is exercised upon you, as a result of 'Psychic Development' and you feel involuntary twitching of the muscles, raps and jerks close in the air next to the face, feet, within the shoe, or about the body, apparently between the clothing and body. In this development real electric popping can be heard and felt.

In stage 'U' one learns how to materialize spirit. The thing must be done over a grave while an intensely black shadow is over it when "the spirit will often materialize a head, then the body, as if coming out of the ground, and will disappear in the same way. This will cause a panic among the onlookers. The spirit should never be touched as it is likely to kill the trance medium. This is the greatest feat known, as it proves the resurrection of Jesus Christ to be possible. It will bring you vast sums of money."

In lesson No. 112 (stage 'V') we are taught how we may lose control of the vocal organs "and they will speak of the spirit." In fact the whole "development" of mediumship is a loss of control on the part of the medium. Is not the power to control real power, and is not

its absence weakness? Why then this irrational prating of "developing powers?" It would seem that a child 5 years old could see the inconsistency. And yet there are thousands of good, earnest people today who seek to gain power by loosing what little they have! Is it not time that thinking men and women cry out against the insane practices as advocated by such people as our Mr. Dutton, and that would-be teachers should have certain knowledge of the laws and principles involved in psychic development before they attempt to teach others. Else they will be responsible for an untold amount of misery and suffering.

There is a way and a method of developing man's psychic senses which is by entirely different methods, and the time is now coming when the true methods of development will be made plain to the world. The desire to penetrate the veil that exists between us and the loved ones that have gone hence, is natural, but we have no right to adopt methods which make for the loss of self-control, and the destruction of self-hood. The very ease with which people 'develop' mediumship should cause them to think, for a true progress comes by effort, or the *exercise* of the faculties given us. It is easy to sleep, to dream, to float, to be idle, —to die, and so it is easier to let others control you, than it is to control yourself. Our author admits that "you know that the more anyone is hypnotized the easier it is to hypnotize them again the next time. Just so with yourself. The more you practice going into the dream or vision state at will, the easier it is."

There is no easier method to develop this sleep or dream adeptship, or condition where spirits or mortals can control you than to take "the diploma method and concentrate your entire attention upon that regularly for 15 minutes each day; you will soon become an adept as myself, being enabled when looking at that object to fall asleep instantly." This kind of sleep adeptship may be desir-

able for people who suffer from insomnia, but no sane or rational human being will ever aspire to it once it comprehends and appreciates the real nature of the process and the results.

"The thousands of my students are invited to apply the Diploma Method for each others development at this hour (9 p. m.) . . . These circles develop mediums and at times the whole circle of adepts will be entranced and the angel world (what about the devils?) will draw out of them the material strength," etc., etc.

It seems then that the *forces* used by the spirits really belong to the medium. This fact is mentioned repeatedly throughout the 'lessons.' And if so, would it not be better then for the medium to learn to use his or her own forces than to allow others to tamper with what nature has given them to use, and for which they are responsible? So on page 81 it is again stated: "By this means the spirit will be able to draw out of the sleepers the material magnetism."

Most of our Psycho-Physicists assure us that Magnetism is identical with vital force, nerve force, or physical *Life* force. If this is the case, then it will be a most dangerous thing to place yourself in a condition where other intelligences (or unintelligences, may rob you of this precious gift. The physical, nervous, and mental exhaustion which mediums experience when coming out of the subjective state prove most clearly that there has been an undue strain on the whole system. The expenditure of force has been involuntary, that is, it has not been under the conscious control of the subject. If in ordinary life we would experience any undue and *involuntary* loss of the Life Forces, we would consider it a misfortune and seek to remedy it. But here are thousands of people all over the world who try hard to get to a point where all self-control is lost, under the very dangerous delusion that they "develop their powers" thereby!

T. J. Hudson on Mediumship.

Hypnotism and Mediumship enslave their subjects and weaken them 1st by the atrophy following the systematic suppression of mind and will; and 2nd, because they foster the dependence of the subject upon others. The whole trend of organic evolution is towards greater independence, self-assertion and freedom. Those who voluntarily place themselves in bondage to others are not only arresting their own development to a greater or lesser degree, but they actually are in danger of initiating a backward movement, a movement which makes for the undoing of the personality, the *loss* of power, character, independence and freedom. They are like the man referred to in the parable of the talents, who buries his capital, and who not only fails in accumulating anything, but will "lose that which he hath." Christ proves by this one parable alone that he had a most wonderful insight into the laws of nature and man's being, and that far from being "a medium," i. e., a mere tool in the hands of "spirit hypnotists," he was a true Master, who had developed his own forces and used them consciously. Through an exercise of *his own* capacities and powers given him by "the Father," he had developed them to a wonderful degree, and therefore *controlled* instead of being controlled. That by the proper understanding and use of our own powers we may become Masters ourselves who "have dominion," not only the old and new Testaments of our own Scriptures plainly teach, but likewise the sacred writings of all ages and peoples. And in this they have received ample confirmation through the discovery of the evolutionary laws by Mr. Darwin and others. In this, true Science and true Religion, Reason and Intuition, discovered and "revealed" truth, agree.

In conclusion I will quote a few paragraphs from "The Law of Psychic Phenomena," by T. J. Hudson. Although I am far from endorsing all that the author states

in this book, I believe that his remarks concerning the effects which mediumship tends to have upon its practitioners, are correct.

".... I venture to say that no one of the better class of spiritists will deny the fact that most professional mediums eventually become physical wrecks; many are overtaken by mental derangement, and some by a moral degradation too loathsome to be described. Few, if any, escape serious physical trouble. This, of itself, is sufficient evidence of abnormality, and should serve as a warning against the too frequent exercise of subjective power. The majority of spiritistic mediums are more or less afflicted with nervous disorders, and many of them are hysterical to the last degree. Most of them complain of extreme nervous exhaustion after a seance, and many require days to recover from the effects of a prolonged exercise of subjective power....

".... It is certainly traditional among the fraternity that nervous exhaustion ensues from its exercise, and the results are appalling....

".... It is undeniable that the tendency of mediumship is to unhinge the mind, to destroy the mental balance, and often to produce the worst forms of insanity. And it is noticeable that the more thoroughly sincere the medium is in his belief in the genuineness of his power to evoke the spirits of the dead, the greater is the tendency to insanity. The reason is obvious. If he sincerely believes himself to be under the control of an extraneous power, he yields implicit obedience to that power; especially if it assumes to be a superior mentality, as it generally does. The result is that he yields implicit obedience to its guidance in all things. His reason has abdicated its throne and abandoned its functions, and he is at the mercy of his subjective mind, which, in turn, is controlled by the false suggestions of his own disorganized and subjugated objective intelligence. His physical degeneracy keeps pace with his mental decline, his whole nervous system is prostrated by excessive exercise of subjective power, and too

frequently the end is acute mania or drivelling imbecility.

"....Of greater importance than either the physical or mental deterioration of the one who habitually exercises subjective power in the production of phenomena, is the moral aspect of the question. One may escape serious physical consequences of mediumship, or he may succeed in maintaining a sufficient outward semblance of mental equilibrium to keep out of the insane asylum; but no well informed spiritist of the better class will attempt to deny or weaken the force of the statement that a mephitic moral atmosphere surrounds the average spiritistic medium.

"....And I charge a large and constantly growing class of professional mediums with being the leading propagandists of the doctrine of free love. They infest every community in the land, and it is well known to all men and women who are dissatisfied or unhappy in their marriage relations that they can always find sympathy by consulting the average medium, and can, moreover, find justification for illicit love by invoking the spirits of the dead through such mediums.

"....As before remarked, I do not charge the mediums as a class with immoral practices, nor do I say that the exercise of subjective power, *per se*, has a tendency to induce immoral practices. What I do say is, that through a want of knowledge of the laws which pertain to subjective mental activity, the one who exercises that power in the form of mediumship is in constant danger of being led astray. He invokes a power that he knows nothing of,—a power which may, at any time, turn and rend him.

".....In conclusion, I desire to impress upon the reader the absolute necessity of always holding the subjective entity under the positive domination of objective reason; and I here repeat, what I have again and again sought to enforce, that insanity consists in the usurpation by the subjective mind of the throne of reason."

A Letter from a Master.

The following is a part of a letter written by a member of a most exalted Occult Brotherhood to a lady friend, who had become "a medium," and now sought to be freed from annoying "controls."

"... Mediumship is *not* a "power," but the direct reverse of "power." It is a *lack* of power, or more accurately speaking, it is the *result* of lack of power.

To make this clear to you let me ask whether, what you call your "development," comes from *within* or *without*? Whether it is something over which *you* have control, or something which has control *over you*? Stop and think a moment. When you sit in the circle, what do you *do*? You simply put yourself in a negative, or "passive" condition and then *wait*. What are you waiting for? You must admit that you simply wait for *outside* influences to *control* you. No matter what phase of mediumship is developed, whether Clairvoyance, Clairaudience, Trance, Impressional or Muscular—the *work* is done by these *outside* influences, and the medium is simply an *instrument* in their hands and subject to their control.

You say "Well, I know *that*, but what of it?" Simply this: *It is one of the inevitable laws of our being, that one intelligence can not surrender itself to the control of another without losing its own self-control.*

Just in proportion as a medium surrenders herself to her *controls*, she loses control of *herself*. And this being the law, you can see that, in order to become a perfect medium, you must make a complete surrender of self, and become a simple instrument in the hands of your controls. What does this mean? It means that you are no longer a *free moral agent*. It means that even mentally and physically you are dominated and controlled by other intelligences than your own.

It means that you have forfeited your own individuality which is the crowning glory of life, and that you are no longer responsible for your own acts.

While this is bad enough, yet there are other phases that are even more terrible.

You will no doubt recall the fact that from the first time you were controlled, to the present, the process has gradually become easier for your controls. This is always the case, and the time will come—if you continue—when they can control you *at any time*, no matter where you may be or how much you may desire to prevent it. When the way is once opened, you can no longer prevent them from coming.

Now, in order that you may understand the dangers, you must understand the *fact* that there are *evil* spirits as well as *good* ones on the other side, and *you* have no power to determine which kind shall control you.

..... You may have already witnessed exhibitions of hypnotism. What is hypnotism? It is nothing more or less than the control of one mind by another, but in this case the control and the one controlled are both on this side of life. The principle, however, is identically the same as *spirit* control.

One of the leading hypnotists of the country carries with him wherever he goes, two subjects which are absolutely under his control and subject to his will. I have talked with them both, and they both realize the fact that he is gradually killing them, but they have no power to escape. The hypnotist himself is a brute in human form and doesn't care. He is making *money*, and for that purpose is willing to sacrifice not only human reason, but human life if necessary.

In every instance of mediumship, where it is continued any length of time, you will find that detriment of *some* kind comes to the *medium*. This is an invariable rule. You may find some cases which *seem* to be exceptions, but

they are *not*. If you only knew all the facts and history back of such cases, you would be able to discover the harm that has been done.

There is a different *method* of personal development however, which enables the individual to see and hear (and talk with) those on the other side without harm to *any* one but with inestimable benefit to the individual himself. But this is the reverse of mediumship. It is a personal *development* by means of which any one who understands the *laws* involved may control these laws *himself*, perform wonders, and accomplish results impossible to a *medium*. By this method and this *only* is the road to real knowledge, or "power."

Subjective Control.

I am aware of the fact that there are many who do not believe in the possibility of spirit control. Some of these will assert, like Mr. Hudson, that the mediumistic phenomena are the manifestations of the subjective mind of the medium.

I reply to these objectors that so far as the dangers to the medium are concerned, it makes no difference whatsoever, whether he, or she, believes in spirit control or not. Subjective or objective control can only take place when the objective reasoning faculties are held in abeyance and the will is inactive.

The danger in all subjective methods of development lies in the cultivation of the *passive* state, wherein both will and reason become dormant.

But let us for the moment take for granted that the Hudsonian theory is correct (which it is not) and see if no undesirable results follow these processes that paralyze reason and will.

Mr. Hudson assumes that *Man has two Minds*, one of which he calls *subjective* and the other *objective*.

"The second proposition is that *the subjective mind is constantly amenable to control by Suggestion.*"

"The third or subsidiary proposition is that *the subjective mind is incapable of inductive reasoning.*"

Mr. Hudson affirms that the objective mind is "the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning (deductively and inductively)."

If this is the case, then it would be most absurd and dangerous for any individual to weaken *this* mind or set it aside, to let the subjective mind have undisputed sway. He would weaken, or lose, his guide in his struggle with his material environment, and most of us who find this struggle a hard one with the objective mind in good repairs, would find it harder still with a crippled one.

The following definitions are still more suggestive:

"1. That the objective mind, or, let us say, man is his normal condition, is not controllable, against reason, positive knowledge or the evidence of his senses, by the suggestions of another.

2. That the subjective mind, or man in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion.

That is to say, the subjective mind accepts, without hesitation or doubt, every statement that is made to it, no matter how absurd or incongruous or contrary to the objective experience of the individual."

This may be the reason why not a few writers who are cultivating the subjective side of their nature at the expense of the objective, will advocate so many irrational ideas. A "suggestion" comes to them, and immediately they elaborate it into a system which is advocated as *the* saving truth, and vociferously defended against all ratio-

they are *not*. If you only knew all the facts and history back of such cases, you would be able to discover the harm that has been done.

There is a different *method* of personal development however, which enables the individual to see and hear (and talk with) those on the other side without harm to *any* one but with inestimable benefit to the individual himself. But this is the reverse of mediumship. It is a personal *development* by means of which any one who understands the *laws* involved may control these laws *himself*, perform wonders, and accomplish results impossible to a *medium*. By this method and this *only* is the road to real knowledge, or "power."

Subjective Control.

I am aware of the fact that there are many who do not believe in the possibility of spirit control. Some of these will assert, like Mr. Hudson, that the mediumistic phenomena are the manifestations of the subjective mind of the medium.

I reply to these objectors that so far as the dangers to the medium are concerned, it makes no difference whatsoever, whether he, or she, believes in spirit control or not. Subjective or objective control can only take place when the objective reasoning faculties are held in abeyance and the will is inactive.

The danger in all subjective methods of development lies in the cultivation of the *passive* state, wherein both will and reason become dormant.

But let us for the moment take for granted that the Hudsonian theory is correct (which it is not) and see if no undesirable results follow these processes that paralyze reason and will.

Mr. Hudson assumes that *Man has two Minds*, one of which he calls *subjective* and the other *objective*.

"The second proposition is that *the subjective mind is constantly amenable to control by Suggestion.*"

"The third or subsidiary proposition is that *the subjective mind is incapable of inductive reasoning.*"

Mr. Hudson affirms that the objective mind is "the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning (deductively and inductively)."

If this is the case, then it would be most absurd and dangerous for any individual to weaken *this* mind or set it aside, to let the subjective mind have undisputed sway. He would weaken, or lose, his guide in his struggle with his material environment, and most of us who find this struggle a hard one with the objective mind in good repairs, would find it harder still with a crippled one.

The following definitions are still more suggestive:

"1. That the objective mind, or, let us say, man in his normal condition, is not controllable, against reason, positive knowledge or the evidence of his senses, by the suggestions of another.

2. That the subjective mind, or man in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion.

That is to say, the subjective mind accepts, without hesitation or doubt, every statement that is made to it, no matter how absurd or incongruous or contrary to the objective experience of the individual."

This may be the reason why not a few writers who are cultivating the subjective side of their nature at the expense of the objective, will advocate so many irrational ideas. A "suggestion" comes to them, and immediately they elaborate it into a system which is advocated as *the* saving truth, and vociferously defended against all ratio-

nal criticisms. Sometimes they are passed on as a *revelation* from the deity itself, or from a high Intelligence near "God," or from a Martian or Venusian Giant Intellect, while it is in reality but the uncontrolled, unreasoned, and uncorrected outpouring of the subjective mind of the writer himself. And all the while these writers may be sincere in their beliefs, for Mr. Hudson, tells us that the subjective mind is able to "personate" other personalities in the most perfect manner, and thus deceive itself and very often its objective or "positive" brother. Many phenomena of Hypnotism, monomania, etc., will bear me out in this statement.

"If he (the hypnotic subject) is told that he is the President of the United States, he will act the part with wonderful fidelity to life." And why not the Angel Gabriel, Christ, etc., if he gets a suggestion that he is such, or if he suggests it to himself?

According to Mr. Hudson, the subjective mind is as amenable to the subject's own suggestions, as to those coming from others, when the functions of the objective mind, i. e. reason and judgement, are inhabited.

"The subjective mind is incapable of inductive reasoning.... Given a general principle (or suggestion) to start with, it will reason deductively from that down to all legitimate inferences with marvellous cogency and powerdeduce therefrom (even) the details of a whole system of philosophy."

In illustration of the above assertions he cites the case of a young man, who, while in the hypnotic state was made to believe that he was conversing with the spirit of Socrates, whose supposed conversation he interpreted to the audience. Hudson says: "The answers (of the supposed Socrates to the questions of the hypnotee) were remarkable for their clear-cut and sententious character, and were couched in the most elegant and lofty diction, such as Socrates himself might be supposed to employ.

But the most remarkable of all was the wonderful system of spiritual philosophy evolved. It was so clear, so plausible, and so perfectly consistent with itself and the known laws of Nature, that the company sat spell-bound through it all, each one almost persuaded, for the time being, that he was listening to a voice from the other world.

If Mr. Hudson is correct, this would explain why we have so many self-deluded individuals who imagine themselves to be re-incarnations of Christ, Elias, St. John, Blavatsky, or other personages. It explains why some believe in being controlled by incarnate "Masters" or "adepts," who are in reality, according to Hudson, the dupes of their own subjective selves. Real masters and adepts do not seek to control anybody, and we do not believe the above named personages would.

But if you desire to see to what conditions an uncontrolled "subjective self" may lead men, you must visit the slums, prisons, and insane asylums. Mr. Hudson gives you his reasons for all this if you will intelligently read his book. He says: ".... 'A house divided against itself cannot stand. There must be a controlling power in every well-regulated household, municipality, nation or organism....."

"Why it is that the objective mind has been invested with the controlling influence, limited as are its resources and feeble as are its powers, is a question upon which it would be idle to speculate....."

"If any one doubts the wisdom of investing the objective mind with the controlling power in dual organization, let him visit a madhouse. There he will see all shades and degrees of subjective control. There he will see men whose objective minds have completely abdicated the throne, and whose subjective minds are in pursuit of one idea,—controlled by one dominant impression, which subordinates all others....."

"....The subject is here adverted to merely show the

consequences arising from allowing the subjective mind to usurp complete control of the mental organization. It will be readily seen that human society, outside of lunatic asylums, constantly furnishes numerous examples of abnormal subjective control."

The Subjective Mind is the Seat of Memory.

Our author tells you that "the memory of the subjective mind is practically perfect." These subjective memories will become controlling impulses whenever men allow reason and will to vacate their rightful positions as rulers. Think of the kleptomaniac, the drunkard or the sexually degenerate. Are they not the victims of their subjective memories (cultivated or inherited), which have become forces (impulses or suggestions) that now drive them, sweeping aside the periodical and feeble attempts to assert and control themselves.

And what are the contents of these subjective repositories of the past thoughts, words and deeds of the average person? Are they not largely mixed with the memories of disease, poverty, failures, mistakes, disappointments, etc.? And would you knowingly and wittingly set aside reason and will to let such a host of devils take possession of you and control you? Then practice Self-Hypnotism, or let others hypnotize you, or become a Medium. You can also use the Diploma method, crystals and magic mirrors, or any method that induces the passive state. Last but not least, you may paralyze reason and will artificially by the use of intoxicants, opium, morphine, cocaine, hashish, anodynes, etc. Anything will do which will produce the "subjective" state.

"But," I hear someone object, "would you actually advise us to close the door to everything that comes from the subjective realm, from the realm of Soul and Spirit?"

Patience, my friend, everything in its proper place.

Sometime in the near future I intend to write a series of articles on "What to Cultivate and How to Cultivate It." At the present time it is my purpose to point out to you *what not to do*. I am showing you *first* the negative, destructive side of the picture, and later on the positive and constructive side.

Sex Passion.

Hudson claims that there are three primary functions, or instincts of the subjective mind which Man has in common with the whole of animal creation. The first is the instinct of self-preservation, the second generation of offspring, and the third the preservation of human life generally. One who follows the first instinct without consideration of the rights of others becomes extremely selfish, and may become a menace to the interests of his fellowmen. Only the counterbalancing influence of the altruistic impulse can protect society from the legalized or illegal forms of depredations which such a man would be apt to practice upon his fellowmen. In the absence of such a counterbalancing influence only fear can place a restraint upon the manifestation of an exaggerated selfishness. Would you, who strive to express your higher nature, weaken your will and reason, thus allowing your lower instincts to control you?

The reproductive instinct is also, according to your authority, a primary function of the subjective mind, which finds its expression through special organs. It is a universal or Cosmic force in man. A blind submission to the controlling force of this impulse leads to all the horrors of self-abuse, debauchery, prostitution, summed up in the one word—lust. You wish to become a Master—a true MAN? How then can you submit to the blind control of even these Cosmic forces? The master rules and controls his forces, the slave is controlled from within

and without. What is your safe-guard against an undue influence from within or from without? Is it not your reason and will? Weaken them at your peril. In the measure that you allow reason and will to become dormant and inactive, you open your temple to the reign of selfishness and passion unbridled. It is thus that idle people are more in danger of becoming the slaves to their own impulses, because they fail to exercise—and therefore *strengthen*—reason and volition. They are for the most part in the “passive” state. An abnormal indulgence in either mental, volitional, or physical passivity is always destructive in its effects upon the individual, and the seeker after occult knowledge and power should beware of all methods that call for a cultivation of the passive state alone.

“By passivity,” says Hudson, “the patient becomes receptive to subjective impressions. He becomes partially hypnotic, and sometimes wholly so.” Indeed, how can anyone prevent it by continually and systematically encouraging the passive state?

The Subjective Mind is the Seat of the Emotions.

Here is another source of great danger to the cultivators of the passive state. They become easily excited and controlled by their own emotions, and this in the measure they invite and permit the predominance of the subjective state as in hysteria, for example. Everyone who has studied the New Thought (so-called,) has some idea what it means to be controlled by one's own undesirable emotions. Just think of being subject to fear, cowardice, hatred, anger, jealousy, worry, and all the host of subjective devils, and being unable to drive them away? What is the result? Worse than slavery—Poverty, Sin, Sickness, and even Death. Is it wise, then, to set aside reason and will in the vain hope to “develop higher powers,” or make “higher attainments?” Will nature or God ever give you any

higher powers before you have fully developed those which you now have? I believe not. Let me quote Mr. Hudson once more.

".... "Why is it that God has given to man a soul possessing such transcendent powers in certain directions, and yet under the absolute control, in all its ideas and intellectual functions, of a finite, perishable intelligence? The broad and comprehensive answer is, *To constitute man a free moral agent*.... God gave to objective man the powers of reason, inductive as well as deductive, for the purpose of enabling him successfully to struggle with his physical environment. He gave him the power to know the right from the wrong. He gave him supreme control of the initial processes of reasoning, and thus made him responsible for the moral status of his soul.....

"The lesson is obvious. We should learn first of all that the subjective entity within each of us, whilst it is endowed with transcendent powers, is also circumscribed by limitations which unfit it for control of the dual man. Having learned this, it should be our care to keep reason in the ascendancy.....

".... The fate of the magician's slave was no worse than that which may befall any man who irregularly summons his own spirit, without understanding the laws which enable him to control it and make it useful and instructive instead of destructive. He is conjuring with the most potential forces of nature below that of Omnipotence.

"In conclusion, I desire to impress upon the reader the absolute necessity of always holding the subjective entity under the positive domination of objective reason; and I here repeat, what I have again and again sought to enforce, that insanity consists in the usurpation by the subjective mind of the throne of reason."

It must be remembered that the author of "The Law of Psychic Phenomena" professes not to believe in spirit control, although he admits that mediumship is destructive

in its effects upon the medium, because the evidences are often too obvious to be denied. It matters not, then, whether we believe in spirit control, or in Mr. Hudson's "Subjective Mind," as far as the results are concerned to those who cultivate and encourage the subjective state.

Conclusion.

Are the dangers incurred by a contact with the spirit-world through the methods of spiritualists confined to mediums alone?

We answer most emphatically "No," and the literature of spiritualism and occultism generally is full of illustrative cases which demonstrates the truth of my assertion. I will not exhaust the patience of my readers by an elaborate supply of evidence, but will point to a few cases related by no less an authority than the French scientist, Paul Gibier, in his work "Psychism." He says:

"We have just spoken of the dangers that may be incurred through the employment of practices which are meant to develop "occult powers;" there still remains to mention the dangerous accidents which might befall those who, without method, aided by mediums, give themselves up to the pursuit of psychic researches.

We have elsewhere alluded to the inconvenience resulting from the study of phenomenal psychism, especially for those whose nervous system is none too strong.

In a general way, we scarcely deem it safe to give one's self up assiduously to the practice of "evocations;" one may not always receive whom one wishes, and when the "medium," having become passive, allows his animic energy (force, vital fluid, perispirit of the spiritists) to escape, any evil intelligence becoming attracted by certain magnetic influences of an inferior order, any larva, as the occultists term it, may take possession of it and cause irreparable damage.

It is chiefly during seances, taking place in the dark, that such events occur."

Then he describes at length the following cases:

1st. Three gentlemen interested in psychic phenomena hold a circle in a room totally dark. For some time nothing occurs at all, but "suddenly a strident cry of distress burst upon the silence of the night. Immediately after a fearful noise was heard and a hail of projectiles fell upon the floor, table and sitters.

"Filled with terror, one of those present lighted a taper, as had been agreed upon, and as soon as the darkness had given place to light, two of them only stood in the presence of each other, and saw that their companion was missing and his chair upset at the end of the room.

"As soon as they had recovered from their astonishment, they found their missing friend under the table, inanimate, with his face and head covered with blood.

"What had taken place?

"It was seen that the marble mantel piece, broken in pieces, had been torn from the wall and cast at the unfortunate man's head.

The victim of this accident remained for nearly ten days in an unconscious state, wavering between life and death, and but slowly recovered from the terrible cerebral shock which he had sustained."

"The second case of accident occurred during a dark seance to Mr. P., one of the most distinguished members of the Parisian press.

"... The medium played a tune on the piano, and soon after the other instruments were heard to take up the strain, while they floated above the heads of those present, near the ceiling, moving about and being heard in various parts of the room.

"Suddenly Mr. P. felt that he had been struck upon the head and was half-stunned. On putting his hand to his forehead, he cried that he was hurt and bleeding. At the

same time the guitar fell upon his knees. As soon as the lamps were lighted, it was seen that his face and hands were covered with blood; the guitar had struck him with one of its sharp corners in the middle of the forehead, and Mr. P. will carry for the remainder of his life the scar resulting from this cut."

The author then relates some incidents in which he was personally involved.

"One day, after making a few ironical observations upon the opinions formulated by an ill-bred "spirit," who manifested itself by rappings, the author thought for a moment that his knee-cap had been broken from a violent blow received from the edge of a table which had been rudely overturned towards him. When interrogated as to whether the injury done had been intentional, the larva answered affirmatively."

"On our way to Rue Lhomond to Rue Claude-Bernard, where we were going to take a carriage, we were assailed by a volley of strokes, which could be heard and were indeed most palpable (as we have every reason to remember), and which was especially directed toward the medium, who, after this encounter, was fairly overcome with fright. At last a carriage was found, and the medium, with Dr. de B., entered. Hardly were they shut in and started, before an irregular beating was heard on the roof of the carriage. These strokes continued, says Dr. de B., until they reached the Champs Elysees, where S., the medium, lived."

The last occurrences which he relates took place in the "Ecole Pratique," where the author led a party of friends and a medium one evening, for the purpose of holding a seance. While going upstairs to the laboratory, two glass jars of the kind used for preserving anatomical specimen were hurled at them, (without, however, injuring anyone), although no one could be seen except themselves. When they reached the room selected for the seance, the medium

was soon entranced. He was seen to rise suddenly, take up a chair and aim a terrible blow at the head of the author, which, however, was successfully evaded. The same manoeuvre was repeated a few minutes later, and the renowned scientist was in imminent danger of being killed.

What "possessed" the medium, "who remembered nothing of the occurrence" when he came out of the trance? Undoubtedly some one who had a grudge against the doctors.

This shows that it is possible to induce one to commit a crime when under control of another, which he would never commit at a time when his reason and will are under *his own* control.

Stage experiments with hypnotic subjects prove only that the subject goes as far in his experiments as the hypnotist intends he should go, no matter what the verbal commands are. Not a few hypnotists declare that it is the *intention* in the background of the consciousness of the hypnotist which furnishes the impulse for the act, even if the words imply the opposite. Thus, if the hypnotist orders his subject to kill someone in the audience, he *does not mean* that his slave should do it. But the latter will execute the farce to the extent that his master wills it. No less an authority than John Duncan Quackenbos, of Columbia University, admits this in his recent work on hypnotism. He says on page 269:

"I have often been startled by having patients tell me days after hypnotization of feelings and incentives to action of which I had said nothing, but which I knew to be in the background of my consciousness at the time of treatment."

The author of "The Great Psychological Crime" (which is the book referred to in an earlier chapter as being the work in process of publication, but which is now out) adds to the above:

"It is worth while to pause and contemplate for a mo-

same time the guitar fell upon his knees. As soon as the lamps were lighted, it was seen that his face and hands were covered with blood; the guitar had struck him with one of its sharp corners in the middle of the forehead, and Mr. P. will carry for the remainder of his life the scar resulting from this cut."

The author then relates some incidents in which he was personally involved.

"One day, after making a few ironical observations upon the opinions formulated by an ill-bred "spirit," who manifested itself by rappings, the author thought for a moment that his knee-cap had been broken from a violent blow received from the edge of a table which had been rudely overturned towards him. When interrogated as to whether the injury done had been intentional, the larva answered affirmatively."

"On our way to Rue Lhomond to Rue Claude-Bernard, where we were going to take a carriage, we were assailed by a volley of strokes, which could be heard and were indeed most palpable (as we have every reason to remember), and which was especially directed toward the medium, who, after this encounter, was fairly overcome with fright. At last a carriage was found, and the medium, with Dr. de B., entered. Hardly were they shut in and started, before an irregular beating was heard on the roof of the carriage. These strokes continued, says Dr. de B., until they reached the Champs Elysees, where S., the medium, lived."

The last occurrences which he relates took place in the "Ecole Pratique," where the author led a party of friends and a medium one evening, for the purpose of holding a seance. While going upstairs to the laboratory, two glass jars of the kind used for preserving anatomical specimen were hurled at them, (without, however, injuring anyone), although no one could be seen except themselves. When they reached the room selected for the seance, the medium

was soon entranced. He was seen to rise suddenly, take up a chair and aim a terrible blow at the head of the author, which, however, was successfully evaded. The same manœuvre was repeated a few minutes later, and the renowned scientist was in imminent danger of being killed.

What "possessed" the medium, "who remembered nothing of the occurrence" when he came out of the trance? Undoubtedly some one who had a grudge against the doctors.

This shows that it is possible to induce one to commit a crime when under control of another, which he would never commit at a time when his reason and will are under *his own* control.

Stage experiments with hypnotic subjects prove only that the subject goes as far in his experiments as the hypnotist intends he should go, no matter what the verbal commands are. Not a few hypnotists declare that it is the *intention* in the background of the consciousness of the hypnotist which furnishes the impulse for the act, even if the words imply the opposite. Thus, if the hypnotist orders his subject to kill someone in the audience, he *does not mean* that his slave should do it. But the latter will execute the farce to the extent that his master wills it. No less an authority than John Duncan Quackenbos, of Columbia University, admits this in his recent work on hypnotism. He says on page 269:

"I have often been startled by having patients tell me days after hypnotization of feelings and incentives to action of which I had said nothing, but which I knew to be in the background of my consciousness at the time of treatment."

The author of "The Great Psychological Crime" (which is the book referred to in an earlier chapter as being the work in process of publication, but which is now out) adds to the above:

"It is worth while to pause and contemplate for a mo-

ment what must have been the results had the impulses and incentives to action in the background of the operator's consciousness at the the time of treatment been of a vicious and immoral character."

Is it not much better with the assertion of some hypnotists that the subject (or medium) is at all times able to assert himself, and will not obey the operator when his conviction, or his moral sensibilities are in opposition to a command given by the latter. While this may be possible in the primary stages of hypnotism or mediumship, the power of Self-Control is eventually lost altogether, and the medium or subject becomes the helpless tool of his master or controls.

Only one more case will be referred to in substantiation of this statement, (although hundreds might be given), and then I will close this brief attempt in disclosing the real principles involved in hypnotism and mediumship. It is one mentioned by Dr. J. Ochorowicz in his work on "Mental Suggestion." He affirms that a person may be endormed (hypnotized) without his knowledge and consent after he has been subjected to the process before, and *even at the distance*, as the noted Havre experiments prove conclusively.

The subject of the Havre experiments was Mrs. B., a countrywoman of Normandy, 50 years old, in good health, honest, intelligent, robust and of a sturdy constitution. Dr. Gibert tried to endorm her from the distance.

"Mrs. B., in somnambulism, tells how toward 6 o'clock she felt ill at ease, and was about to go to sleep when a ring of the bell awakened her, and she took refuge in the kitchen; how thereafter she was unable to overcome the drowsiness, and so went up to the parlor. 'Twas Mr. Gibert played me that trick,' she added; 'you torment me; I don't want folks to endorm me without giving me notice!'"

She was not acquainted with the intention of the doc-

tor to hypnotize her from the distance, but became aware of it when he began his work. She tried to resist, but "was unable to overcome the drowsiness." She is awakened by Dr. Janet who had gone with Ochorowicz to watch the case, but she "*falls of her own accord* into somnambulism." (This suggests another source of danger!)

At the third experiment she became aware of the operator's intention, and dipped her fingers into water *attempting to resist*, but failed.

At the fourth experiment she was not only endormed from the distance, but ordered to come *at night* to the operator's office "across the city."

Watchers saw her come to the gate once, but return to the house. A few minutes later she re-appears and runs to Gibert's office. She hunts for him in several rooms and only finds him when he mentally commands her to come to him. The moment she finds him "an insane joy took possession of her. She springs upon the sofa, claps her hands like a child, and cries. "There you are! There you are at last! How happy I am!"

She then relates her experiences and states that she tried to resist but "*could not make a long resistance.*"

What a strange power one mind may exert over another when that other allows his own to become unresisting! We advise all to read Bulwer Lytton's "A Strange Story," for the author had certain knowledge of psychic laws, and his story is not the base dream of a "romancer," but the recital of possible incidents and conditions. The assurance of Bernheim and others that "no one can be hypnotized against his will, if he withstands the injunction," falls to the ground in the light of experience, especially after the way is once opened for psychic invasion through hypnotism or mediumship. Ochorowicz declares "Nevertheless I have many a time endormed persons that *resisted with all their might.*" He devotes a special chapter of 18 large pages to a refutation of Bernheim's assertion, and

we advise skeptics to read them. But Ochorowicz is not alone. There are others, for example, Bulwer Lytton, and the unknown author of "The Great Psychological Crime." There are many hypnotists to-day who are aware of the dangers involved in subjective controls of all kinds, and it would be a pleasure to line them up in support of our position, if it were not for the reason that this series of articles has extended already far beyond the limits intended for them.

Be it once more affirmed, that the writer has no quarrel with Hypnotists, Mediums, or others working along subjective lines. Our quarrel is with false teachings, but never with the teachers. We believe that they are all seeking for knowledge, and strive to give the best light which they now have.

Neither do I deny the reality or genuineness of most of the phenomena of Hypnotism and Mediumship. But I differ with my Spiritualist friends and the Hypnotists with reference to the *desirability* of their methods of producing the phenomena.

Finally, in quoting from Mr. Hudson's work and others, I do not wish it understood that I agree with these authors on all points. When Mr. Hudson, for example, speaks of the results of mediumship as far as the medium is concerned, he speaks from observation and the testimony of witnesses, and as far as he does this he may be relied upon. But when he wants us to believe in his *theory* of the "two minds," then he gives us the results of his speculations, and we have a right to doubt him. It is not within the province of these articles to correct him in this particular. But it will be a pleasure at a future time to outline a philosophy based upon actual observation of life on two planes of existence, which will bring clearness into the confusion of present-day metaphysics. These obser-

vations are made not by mediums, but by Masters who have by a scientific course of training become enabled to observe life on the spiritual plane.

That there are very wide-spread misconceptions concerning basic facts and principles in psychology is evidenced also by the so-called "Sixth-Sense" theory as taught by eminent Metaphysicians. Just as Mr. Hudson tries to account for the various psychic phenomena by his "subjective mind," so Mr. Paul Tyner and others seek to account for them by their "Sixth Sense" theory. Their fault is in that they classify phenomena under *one* head which should be classified under several. While, as above stated, a detailed discussion of these questions is outside of the province of these articles, I may be allowed to outline in the briefest manner some basic facts of psychology which may help some of our readers in correctly classifying many of the observed psychic phenomena.

Man is a trinity of Soul, Spiritual body, and Physical body. The word "Spirit" in our philosophy refers to the spiritual body, and not to the Ego. The latter is referred to as the Soul, or Ego.

The soul may function through either body, or independent of them. Each body has five senses capable of receiving impressions on its own plane, and transmitting the same to the intelligent Soul. The physical senses are attuned to a certain range of vibrations active on the physical plane, and these vibrations are perceived by the soul as physical sight, sound, smell, taste and touch.

The spiritual senses when awakened and developed, are attuned to a certain range of vibrations active on the spiritual plane. The spiritual senses ordinarily do not become fully developed while people live in the material body. They open generally after the transition from this earthly life to the spiritual world has been made.

But there have always been those in whom the spiritual senses became partially active even while living on the

earth-plane. If such saw through their spiritual organs of sight, they were called clairvoyants. If they heard spiritual sound, through their spiritual organs of hearing, they were called Clairaudients, etc.

Now it might not seem such a great violation of fact to call these ten senses *one* sense with ten divisions, or avenues of perception, but it would be palpably absurd to recognize the existence of the *five* physical senses and refer to the five spiritual senses as "the *sixth* sense." But still more confusing must it be if we also include the independent manifestations of the soul, such as direct perception of universal laws, or genuine cases of inspiration, prophetic insight, intuition, etc., under the one appellation of "the sixth sense," or "the subjective mind."

And when in some of the last articles I stated Mr. Hudson's theory, and reasoned from his premises, it was not done because I accepted them as true, but it was simply to show my readers that the subjective methods of (falsely called "development"), were pernicious in their effects, even though we should not accept mediumship as a fact. Contrary to Mr. Hudson, we unqualifiedly affirm mediumship to be a fact, and Mr. Hudson would do the same if his own spiritual senses were active and under his own, independent control, so that he could observe life on the spiritual plane of existence. Then he would not subscribe any longer to his speculations concerning the actual state of the soul after death. He would find that even after death the soul possessed that which he calls "the objective mind," and that it could reason both inductively as well as deductively.

Those who are interested in what has been said in these articles, and who desire further light on the important questions involved, are most earnestly referred to "Harmonies of Evolution," by Florence Huntley, and "The Great Psychological Crime," by an unknown author (Mrs. Florence Huntley editor). The facts and principles laid

down in these works are the discoveries made through observation and study of human life on both the physical and spiritual planes of existence. They are not alone the teachings of the authors themselves, but of a whole school of Scientists, who by reason of a true "psychic development" are able to speak with certainty where the ordinary Metaphysician must resort to speculation or inductive reasoning often based upon false premises.

This is a "hint to the wise," and should not be mistaken for mere dogmatic arrogance.

THE END.

NOTICE. Those who notice the mistake in numbering some of the pages in this pamphlet need not be alarmed, for the pages are all there.

A Rational, Scientific and Safe System of Self-Culture

Embracing Character-building, the Cure of Physical, Mental and Moral Weaknesses and Diseases, the Development of the Will, the Control of Man's Higher Forces, the Culture of the Spiritual Senses, etc. will be taught by an able teacher to all who are ready for the Higher Development.

Address

"PARCIVAL"

1409 N. 20th St.,

Omaha, Nebraska.