

REVISED EDITION

A COURSE

BY

CORRESPONDENCE

IN

Mesmerism

Hypnotism

AND

Suggestive Therapeutics

ETC., ETC.

BY

P. H. McEWEN

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£20

Hypnotism Made Plain

—BY—

P. H. McEWEN.

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TO MY WIFE, FLOY,

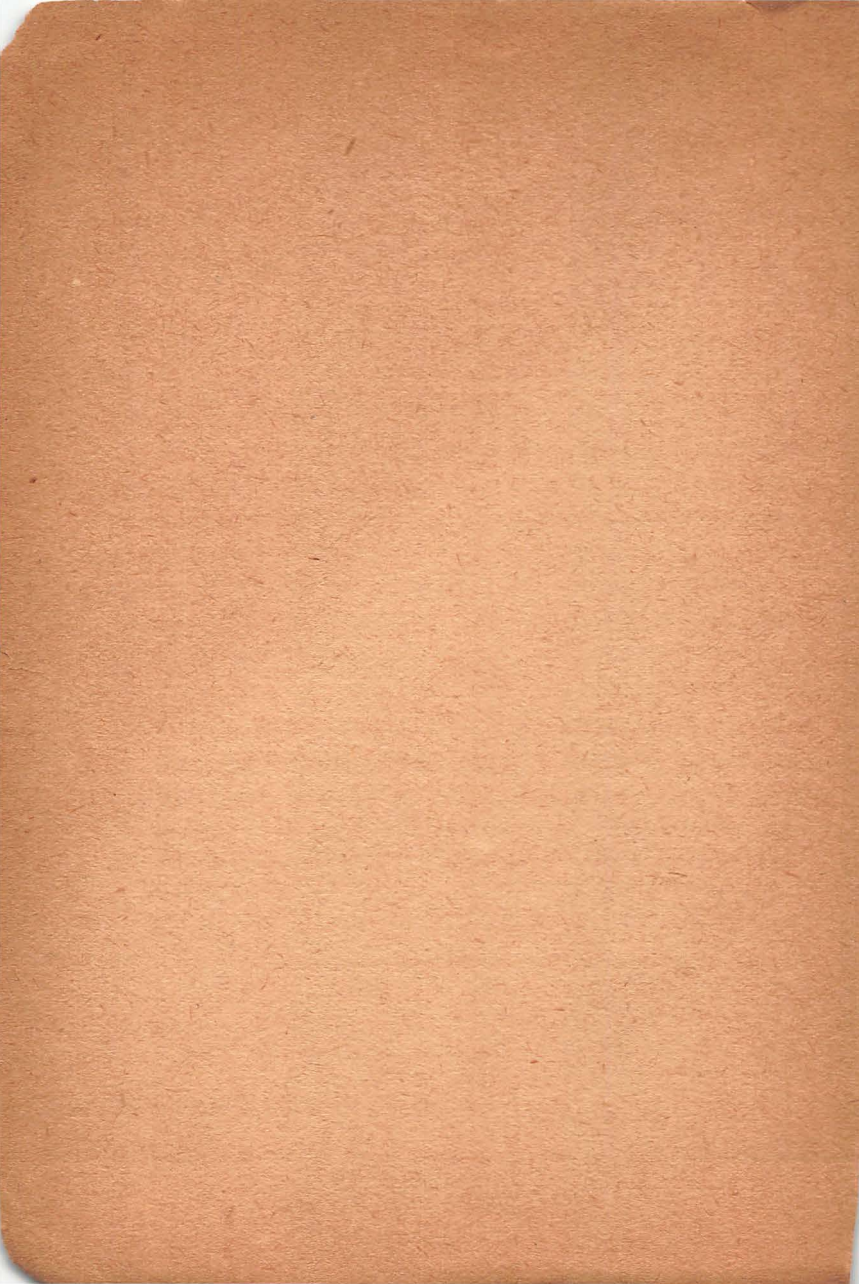
this volume is

AFFECTIONATELY
DEDICATED.

PREFACE.

I have but one apology to offer in presenting this little book to the American people, and that is, that owing to an incomplete knowledge of the English language, I am compelled to set forth such grand truths in so simple and, I fear, many times incorrect language. I cannot hope that this book will gain any recognition for its literary merits, but I do trust that for the sake of the truths presented, the errors of expression will be overlooked.

I have conscientiously tried to do what the title implies—make plain not only the possible uses of hypnotism, but also what I consider the best methods of producing the hypnotic state, and to do so in such a manner that all who read may understand, believing, as I do, that a general knowledge of hypnotism will be a benefit to mankind.



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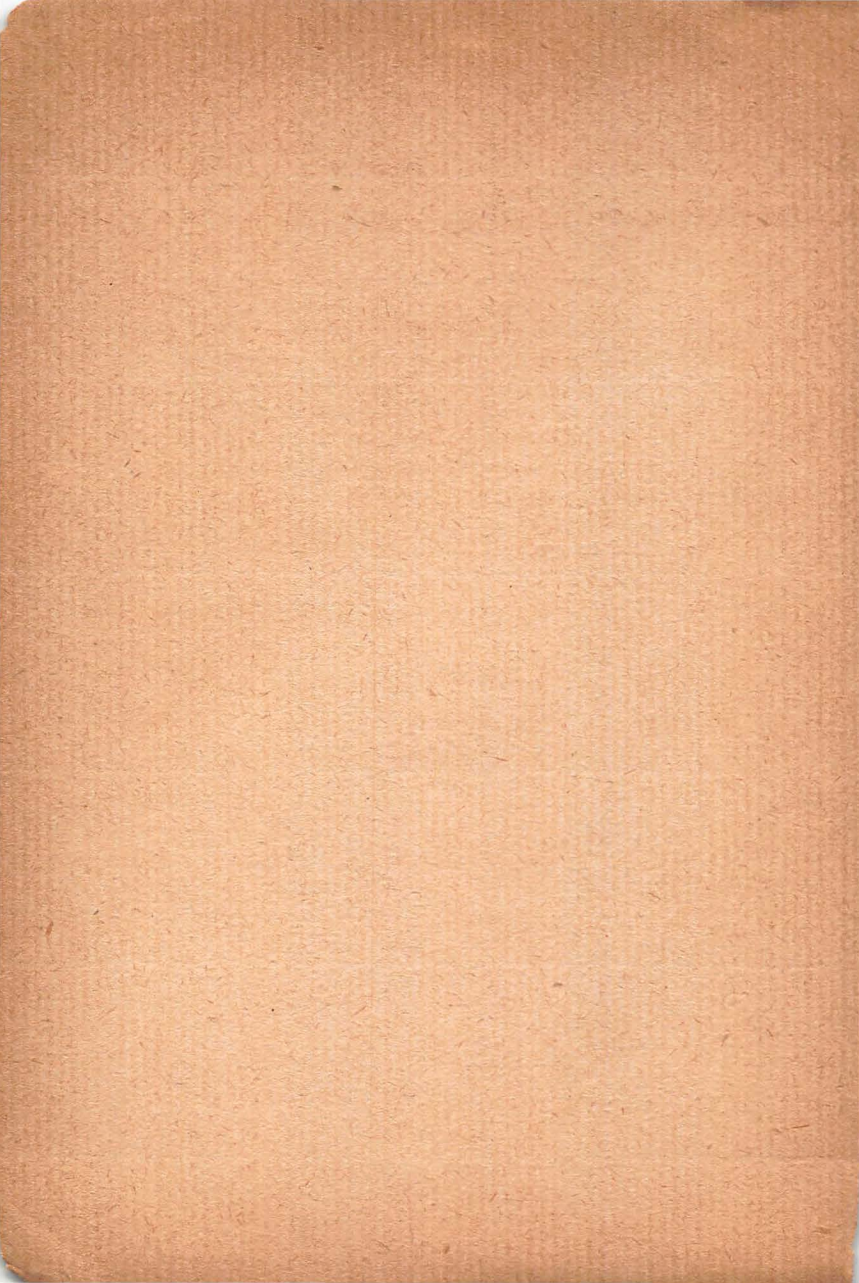
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INTRODUCTION.

There is no subject that is receiving greater attention from all classes at the present time, and none perhaps so little understood as the subject of Mesmerism and Hypnotism, or the influence of the human mind.

"There is nothing greater in this world than man, nothing greater in man than mind, and nothing more worthy of man's time and careful study."

The study of Psychology along its various branches opens up a vast field of hitherto unthought-of ideas, and affords pure food for the mind. An eminent divince once said in speaking of this:—"The body, in order to live aright, requires food—bread, the staff of life; the soul, in order to live aright, requires food—the word of God. Now, the mind being the superior part of man (controlling both body and soul), must have food—Psychology." Every intelligent man should make a study of this, for, as it has very truly been said, "Know thyself and thou shalt know all men."

Never was there a time in the history of our race when the mind was so restless. Not for two thousand years has the world waited with such breathless expectancy and hope for new light to be given to enable us to discern our relation to a universe of intelligence. Everywhere is a restless movement of advance.

Amid the changing scenes, truth is always found invincible, while superstition, bigotry and ignorance standing ever in the path of progress, are rapidly giving way; and each succeeding generation is becoming less and less superstitious and learning the grand truth; that all of the supernatural is only the natural misunderstood. Wisdom increases. Life does not seem so weird as it did one or two thousand years ago; nature not so mysterious and God not so far away.

But in order for man to understand these laws of nature he must probe deep in the hidden mysteries of the universe and be prepared for some startling developments. Especially is this true in the study of the mental science; Psychology and its various branches, none of which at the present time, the masses perhaps know so little about, or one of greater importance to mankind, than the much-

abused subject of Mesmerism and Hypnotism. It is not to be wondered at that it is so little understood, that it is scoffed at, at the present day; and one who is capable of demonstrating it, is branded a "fake," fraud or imposter by so many. When we consider the fact that until within the recent years we were taught to believe it a "power" which only a few possessed, wherewith they could control another man's mind and body, perhaps to his destruction; in fact, one possessing this so-called power was "of the Devil."

Even the physicians, those who knew so well the anatomy of the human body, and thought they knew the mind also, would not recognise the power of Mesmerism, and they of all men most loudly denounced it as a humbug or delusion. But now that it has commanded their attention and is at the present time being taught in all medical colleges of national reputation, they think of having it copyrighted for their own exclusive use. But not until doctors have proven themselves more intellectual and virtuous than their fellow men, should they be given the monopoly of one of the greatest God-given benefits to mankind.

Let every father and mother understand the prin-

ciples and power of suggestion, and how potent it is in the training of children; and then will we see humanity gradually becoming grander, purer and nobler.

I am aware that this, with many other statements made in the following pages, will startle some of my readers, but I will ask you all to lay aside all prejudices and pre-determined opinions and with all candor and impartiality direct your intellectual and moral faculties toward an impartial investigation of the truth, and for the truth alone.

"The man who dares to think for himself and act independently, does a service to his race." And daily experience shows that it is energetic individualism which produces the most powerful effects upon the life and actions of others, and really constitutes the best practical education. Schools and colleges give but the merest beginning of culture in comparison with it.

The most brilliant lives have in many instances been those of men who, possessing only ordinary gifts, but exerting to the utmost such power as has been given them, have accomplished more than hundreds of men who were much more bountifully supplied with mental qualifications.

Realizing the possibilities of hypnotism and the benefits to be derived from it, and noting with pleasure that it is being recognized by scientific men as a most powerful factor in education, and believing that what is good for the few is good for the masses, I have endeavoured to set forth in plain comprehensible language the manner in which Mesmerism may be produced, and how it may be used for the benefit of humanity—by developing the physical, mental and spiritual parts of man, as there is no power which, if properly understood and applied, that is of more benefit to the human family than Mesmerism and Hypnotism.

Earnestly yours,

P. H. McEWEN.





CHAPTER I.

History of Mesmerism and Hypnotism.

Ancient History—1552 B. C.—Superstition—Member of Vienna—Animal Magnetism—Abbe Faria of India First Scientific System—Santanelli in Italy—Braid of Manchester—Grimes of America—Electro-Biology—Leibault of Nancy—The Nancy School—American Advancement—A Scientific Basis.

There is nothing new in Hypnotism but the name. It has been used for thousands of years in India and has been handed down from generation to generation.

In order to understand the gradual development of modern Hypnotism from animal magnetism, we must distinguish two points: First, the fact that particular psychic states can be induced in human beings by certain physical processes; and, second, that all human beings are more or less influenced by others, either by direct contact or at a distance.

This second fact is noticeable in ancient history where we see the widespread belief in sorcerers, witchcraft and their power to influence others, which power could be used for good or evil.

There has existed at all times in many quarters the belief that particular individuals could bring prosperity and happiness to all those upon whose head they laid their hands in benediction; also the

healing by touch which was obtained by the old Egyptians and other oriental nations. The Greeks derived most of their customs from Egypt and India. The first Greek physicians for the care of disease used certain processes and passes, which can only be compared with the manipulations of the modern mesmerist and hypnotist.

We find also in the study of the history of medicine, as practiced by the Egyptians as early as 1552 B.C., that the laying on of hands played an important part. It is also known that Francis I. of France, and other French kings up to Charles X., healed by the imposition of hands. These effects we see produced through direct contact with the individuals, but this was not always necessary, as is seen by the belief which prevailed in sorcerers, who could bewitch persons, thereby gaining an almost unlimited power over them, and which indicates that contact was not necessary to produce an effect.

Kieswetter attributes the early soothsaying by means of precious stones to hypnosis, which was induced by steadily gazing at the stones. For example, take the Egyptians in their practice of looking into vessels and crystals for divinations. They, like the Indian, Yogis and fakirs, throw themselves into the hypnotic state by means of fixation of the gaze. The same thing has occurred in many converts of the Greek church, and I might add even in our own churches of to-day.

Hypnotism, as we know it, formed a part of the Buddhist religion, and no doubt was used among the Hebrews and Assyrians. Innumerable passages could be quoted from the sacred word in support of this, but a rigid and critical analysis of the Middle Ages would here be impossible, if not out of place. The question here is only of solitary facts in which no scientific system is discoverable. A system presents itself to us only after the end of the Middle Ages. It develops itself out of the doctrine of the influence of the stars upon men, which, as is known, astrologists claim, and which was firmly believed in by the Egyptians during the time of the Rameses. And nowadays we find remnants still existing in the belief of the influence which the moon is supposed to exercise. Even modern doctors of mental diseases have called in the influences of the moon to explain special periodical mental disturbances.

At the end of the Middle Ages (about 1530) is advanced the theory of the effect of the heavenly bodies upon mankind, more especially on their diseases. Out of this a belief gradually developed itself, that not only did the stars and moon influence men, but that men also mutually influenced each other, a belief which, as we have seen before, had already arisen sporadically.

Van Helmont taught with more precision that man possessed a power by means of which he could magnetically effect others, particularly the sick.

The Scotchman, Maxwell, maintained something

of the same kind later (about 1600). He attributed to the human excreta, and also to the mummies, an effect upon the human beings; they could be used for the curing of diseases (sympathetic cures); also men could cure themselves of disease by transforming them to animals or plants. A remnant of this system developed by Maxwell still exists in country places where people apply excreta to their wounds. Maxwell assumed in particular a vital spirit of the universe, by means of which all bodies were related to each other. This vital spirit seems to be the same thing which Mesmer later called the universal fluid; and the existence of which the Rev. Father Hiel (a Jesuit priest), announced to the world in 1734 (the year in which Mesmer was born), and his ability thereby to cure disease. But how was such information received? With delight as such a valuable discovery should have been. No. As we have had martyrs to Christianity, so have we had martyrs to science. Look into the history of the life of the Rev. Father Hieal, who was laughed and scoffed at, and driven out of the church, for (as was claimed) possessing the power of the devil and using witchcraft for relieving pain, and producing such effects as are to-day produced only on a limited scale. And so it has ever been. Look back into the dim vista of the past, and what do we see? A raging battle with ignorance and superstition upon one side, and science upon the other. Franklin reaches forth his hand, and clutches the forked lightning, and holds

it in a deathless grasp. On the noble brow of Galileo shines the light of infinite worlds. Morse, in the dim, misty seclusion of an old attic, deemed insane, and ostracised by his own brother and friends, evolves from his immortal brain that tiny machine whose magic click startles the whole world like the thunders from Mt. Sinai.

Harvey, the discoverer of the circulation of the blood, and who thereby bestowed a blessing upon countless generations of humanity, was called a charlatan and mobbed.

We are not surprised, therefore, that those who first maintained the existence of animal magnetism and demonstrated the great laws of psychic force, which pertain to the highest elements of man's mental and spiritual existence, should meet the reproach of non-progressive, unscientific stupidity.

Although the foundation of the doctrine of animal magnetism was thus laid, universal attention was first drawn to it by Mesmer, a doctor of Venice. He studied the influence of the planets upon human bodies, and was thereby led to believe in a magnetic fluid which emanated from man. In the year 1775 he sent out a circular letter, particularly addressed to several academies, and in which he maintained the existence of animal magnetism and completely distinguished it from magnetism of metals. This was indeed a bold step, as he had at first used the magnet in the treatment of disease, although he later on ceased to employ it. He, however, believed that

animal magnetism could be conveyed by use of glass, wood, iron, etc., thereby making healing possible by the use of animal magnetism, and without the physical contact which he had before deemed necessary. Shortly after sending out his letter announcing to the several academies his discovery, and which they almost without exception treated with silent contempt, he was nominated a member of the academy of Bavaria, but in consequence of the enmities aroused in Vienna by his very pronounced views, he went to Paris in the year 1778, where he constructed a *baquet*, which was magnetized by him, and which was supposed to transmit the magnetism.

It is represented as a very complicated apparatus; an oak chest or tub with appendages of iron, etc.

Mesmer found many followers in Paris—Dr. Oeslon was the first to join him—but he also encountered many opponents. Several of the scientific commissions which examined the question pronounced in 1784 against the existence of animal magnetism. However, a separate report was made by one of the members, Jessieu, which was not considered decisive. But no one denied that far-reaching effects were produced by imagination. It was only denied that there was a physical force resembling true magnetism. In spite of all these attacks Mesmer made disciples, and his successors are generally called *mesmerists*; while the doctrine of animal magnetism is called *mesmerism*, *vital magnetism*, *bio-magnetism*, or *zoo-magnetism*.

In the latter part of the eighteenth century one of the followers of Mesmer discovered a state or condition which was named artificial somnambulism, in which the ideas and actions of the magnetized could be directed by the magnetizer. It is uncertain whether Mesmer knew of this condition or not, but it is altogether probable that he did.

About this time Petetin, a doctor of Lyons, interested himself with magnetism, and describes the phenomena of sense transference (hearing with the stomach), also catalepsy. But the wars and French revolution repressed further investigation of magnetism in France until about the year 1813.

In Germany animal magnetism was recognised at the same time in two different places; on the upper Rhine and in Bremen.

In the year 1786 Lavater paid a visit to Bremen and exhibited the processes of mesmerism to several doctors; and here was established the headquarters of this new doctrine. But on account of the general dislike to animal magnetism, the town came into bad repute in the rest of Germany.

About this time the doctrine of animal magnetism spread from Strassburg over the Rhine provinces, and a little later found adherents in Dresden. Getting encouragement from Bremen, people began making experiments in other parts of Germany, and notwithstanding the early dislike of magnetism, it finally gained ground and flourished much in Germany, especially during the first twenty years of this century.

In Austria only it met with ill-fortune, so much so that in 1815 the whole of Austria was forbidden to exercise the power of mesmerism. How different was the action taken in Prussia. There the government, in the year 1812, sent one Wolfart to Frudenberg to be taught of Mesmer, in order that the people through him might become acquainted with the subject. Wolfart came back a firm adherent of Mesmer, and introduced magnetism in the hospital treatment, and afterwards became a professor in the university.

In response to the request of the Prussian government, a prize was offered by the Berlin Academy of Sciences for an essay on Animal Magnetism, but was, it seems, withdrawn. But in spite of all opposition the doctrine of magnetism flourished in Berlin to such an extent that the physicians placed a monument at Mosburg on the grave of Mesmer, who died in 1815. And as it was Mesmer's idea to teach the clergy, the theological candidates were instructed in physiology and the treatment of disease by vital magnetism.

There were many inquiries in the rest of Germany and the knowledge of the phenomena was spread by means of lectures in universities, some of them being delivered in Berlin by Wolfart. We are informed by some authors that by royal orders, in February, 1817, in Prussia, physicians only were allowed to magnetize, and the same law was enacted in other countries.

HISTORY OF MESMERISM AND HYPNOTISM.

In Italy and Switzerland it was received at first with very little sympathy, although as early as the beginning of the eighteenth century we find Santanelli in Italy asserting the existence of the vital magnetism, and also recognising the great influence of imagination.

For almost thirty years France suspended, so far as we know, the study of animal magnetism, but in 1814-15 it is again agitated by experiments shown by Abbe Faria, who came to Paris from India, and who taught that no unknown force was necessary for the production of the phenomena; he claiming the cause of sleep was in the person who was to be put to sleep; all was subjective. He at that early day made use of the main principles of modern hypnotism to induce sleep.

The Paris hospitals in 1820 began experimenting and investigating; and in 1826 the Paris Academy of Medicine appointed a commission to investigate the phenomena of magnetism. After an investigation which lasted six years the commission reported in favor of magnetism, but the Academy was evidently not convinced, and in 1840 declined to discuss the question further.

Although in many towns, such as Bremen, Hamburg, and Bavaria, there were still many thoughtful and serious inquiries, the belief in magnetism declined more and more and the phenomena received very little attention in Germany between the years 1830 and 1840. Although magnetism lost many

adherents in the scientific world, among the people the belief in the mysterious force continued prevalent.

In England magnetism could gain no hold, although in London we find two firm adherents, and when La Fontain, a magnetizer from France, came to Manchester in 1814 and demonstrated magnetism, showing, like Faria, but with more method, that the phenomenon was a subjective nature; Braid, a doctor of that place, interested himself in the matter, and finding that by fixation of gaze, the eyes resting on any object whatever, sleep was induced, he, therefore, named the phenomenon hypnotism, which name it still maintains.

At first Braid considered hypnotism to be identical with the mesmeric state, but he soon gave up this idea, and was of the opinion that the two conditions were similar, and gave mesmerism an independent place by the side of hypnotism.

Braid was also acquainted with the phenomena of catalepsy, and the power of suggestion, and used hypnotism therapeutically; especially as an anaesthetic in performing surgical operations. Mesmerism had also, and at an earlier period, been used in operations, but in spite of the fact that well-known physiologists confirmed the statements, it found no general acceptance.

In America, meanwhile, animal magnetism had taken root, New Orleans being for a long time its chief centre. Later, Grimes appeared, and although

working by similar methods, but quite independent of Braid, he produced results analogous to hypnotism, but which he called electro-biology. In 1850 Darling went from America to England and exhibited the phenomena of electro-biology, but their identity was soon recognised with those of hypnotism.

Meanwhile Liebault, who later moved to Nancy, had made himself familiar with the phenomena of hypnotism and animal magnetism, but endeavoured to refute the latter and he became the real founder of suggestive therapeutics, and for which he found himself very much ridiculed.

In Paris in 1875, Charles Ricket came forward claiming the real existence of hypnotism, but calling it "Somnambulism Provoque."

In the year 1878 Charcot began his public classes, in which he directed attention to the physical states of hystero-epileptics during hypnosis, and in a book on "La Gran Hysteria," published in 1881 by Paul Richer, many experiments along the line of Charcot's study are related.

Incited by the exhibitions of Hanson, many investigators in Germany interested themselves in the subject in 1880. The investigation of hypnotism on animals aroused no lasting interest. The movement of 1880 also soon ceased.

The researches of Charcot likewise had very little effect upon the further pursuit of inquiry. Some of the hospitals occasionally took up the investigation,

but only slight interest was taken, and very small results obtained. But only when Professor Bernheimer, a student of Liebault, approached the subject and opened up the second medical school in France—that of Nancy—did the subject become of more general interest. He gave in this school examples of hypnotism as a curative agency, claiming the phenomena to be of a purely psychic nature.

Then followed the contest in France, between the schools of Nancy and Charcot, which has hardly yet been settled, but the Nancy school is fast gaining ground.

Although the study of hypnotism had been commenced in various countries in connection with the experiments of Charcot, it was not until the school of Nancy was established and placed hypnotism upon a surer basis; with a more profound conception of psychology, could the people at large begin a study of it.

Even in France, where Charcot and his theory was considered infallible, the importance of the Nancy investigators was more and more recognised, and and numerous other experimenters, even those who at first considered the experiments of Charcot to be of higher value, turned their attention to the school of Nancy.

The interest in hypnotism has spread through all countries, and is being used therapeutically in many places, and in no greater extent perhaps in any place than Stockholm.

In Spain the power of suggestion in therapeutics was recognised and practised many years before the experiments of Bernheimer, but less is known of it, and the results, at the present day.

In England there exists a society of private investigators—the Society for Psychic Research—which studies hypnotism and psychic phenomena of various branches.

In no country, perhaps, has hypnotism created greater interest than in America. An American Society of Psychic Research, which is affiliated to the English society, has been formed, and extensive investigation has been carried on by Dr. Beard, although his experiments have not received the wide attention which they merit.

There has been in the last five years a great number of investigators, but the great importance of suggestion has only recently been recognised, and consequently many hypnotic experiments have been fruitless.

We find some experimenters who decidedly deny the use of hypnotism as a therapeutic agency, claiming for it a different field; but I claim that hypnotism has an almost unlimited field, and in spite of the great importance of hypnotism in therapeutics, I think it a great mistake when doctors fix the therapeutic value of hypnotism as the standard by which it is to be measured, for another factor, that of education and mental development, may well be considered a great field for hypnotism; also experimen-

tal psychology, for the investigation of which several scientific societies have been formed in Germany as well as in this country; and in which hypnotism is used in the carrying out of psychological experiments.

In order to facilitate a general discussion of the most important questions in regard to hypnotism, a congress convened in Paris in 1889, where nearly all civilized nations were represented, and where a substantial cleaning up of opinions on some important points were attained; and there the views of the Nancy school were given the supremacy, in general, at least.

We must now recognise hypnotism as a science, and we can better realize its importance and the place it has won when we consider that it has made its way into the lecture rooms of universities and colleges all over the country, and has influenced even literary circles.

Many books have been published in late years upon this subject. It has formed the material for romances as well as for many a scientific article. When we consider that the Bellevue medical institute in New York, perhaps the largest of its kind in the United States, placed a chair of hypnotism in April, 1897; that there is to-day in the city of Chicago a daily clinic held, at the Chicago School of Psychology, on Bowen avenue, and of which Dr. Herbert Parkyn is the medical superintendent, a

man who for years in his practice used successfully suggestion as an anaesthetic in surgery; when we consider, I say, all these things then must we recognise that hypnotism has indeed been placed upon a scientific basis, proving that this work, although apparently a deviation from the known laws of nature, is no evidence whatever that it is beyond the pale of law.

We are all on the eve of the most wonderful manifestations in this line that the world has witnessed since the days of the pyramids and sphynxes of Egypt; since which time the light of ancient wisdom has been lost to man. That light is coming again and to the distant east, with its fifty centuries of meditation, must we feel indebted for the knowledge, or key, which unlocks the mysteries, and reveals the powers of the subjective mind or soul of man.

Let us, therefore, reverently and hopefully explore this field of knowledge. Let us turn awhile from the strife of life, the greed of gain, our sorrows and pain, to look for a greater happiness; for comes there not a new light, a new voice, a new hope, to which humanity may cling in its distress, and for which it has for hundreds of years been longing?



CHAPTER II.

What is Mesmerism and Hypnotism.

The Primary Causation—The Four Great Principles of Life—The Difference between Hypnotism and Mesmerism—Different Degrees—Principles Involved—First Suggestion — External Suggestion — Auto-Suggestion —Associate Suggestion—Indirect Suggestion—Hypnotic Suggestion—Post Hypnotic Suggestion—Continuative Suggestion—Telepathic Suggestion—Second Obedience—The Conditions Must be Obeyed—No Person Can Hypnotize Another—Third Imagination—Its Importance—Fourth Concentration of Mind—The Effort on the Part of the Subject—Mind Over Matter—The Condition of the Intellectual Development.

What is Mesmerism? What is Hypnotism? What is the difference between the two? These questions are being constantly asked by persons who are led to believe in the reality of the phenomenon as they see it produced, or become interested in it for the first time.

These questions have been asked and answered with more or less accuracy in the pages of magazines, pamphlets and special works upon the subject many times. But they are questions more easily asked than answered, unless we view the effects as facts, which denote the condition, and explain the cause of the result. For, like heat, light, electricity, the force of gravity, and other natural powers, the primary causation lies in the infinite mind. And

like all the unexplainable laws of the universe and our being, are accounted for only by an overruling power of infinite knowledge.

We are, however, privileged to understand the fundamental laws upon which these are based, if not always the cause of such laws.

The wide difference of opinion as to the correct explanation of these phenomena, as have been set forth by many eminent men, while seeming contradictory, were really a corroboration of the truth. But not until the year 1893, when Hudson in his book, "The Law of Psychic Phenomena," set forth a hypothesis upon which all facts were classified, and which hypothesis has since been generally accepted, could hypnotism and its resulting phenomena be considered classified, and its cause fully understood. It has so long been regarded as a power, possessed only by a few, and looked at as something supernatural for one to be able to demonstrate it; and that only from ten to twenty per cent. of the human family were susceptible to the influence; that now when we tell the truth and say that all intelligent persons are susceptible, that it consists simply of four great principles of life: i.e., suggestion, obedience, imagination and concentration of mind, we are looked at by many with suspicion and our veracity doubted. So fond is the human mind of reveling among things supernatural, that it objects to being awakened to the knowledge that it is but the result of natural laws.

As this book is intended to teach those who are just beginning the study of mesmerism and hypnotism, rather than the advanced student, I shall endeavour to make more plain the above stated facts by taking each of the four before mentioned principal factors in the production of either mesmerism or hypnotism, and treat each separately, but briefly, showing their relation to the subject matter. Perhaps there is no time better than the present to make plain to my readers the difference between mesmerism and hypnotism. Hypnotism, as the name indicates, is a sleeping condition, and was so named from the Greek word Hypno—meaning sleep. But as in life we have the sleeping and waking states, so have we in this phenomenon—hypnotism—the sleeping, or unconscious condition; mesmerism, the waking or conscious state.

Some writers choose to class it all under the name of hypnotism, calling the different conditions, difference of degree; and such it no doubt is. But I do not think it literally correct to designate both conditions by one name, for would we be considered as speaking the truth if we should say that while attending to our business in the day time, that we were sleeping, only we were in a conscious sleep? The statement in itself is contradictory.

I shall, therefore, when speaking of the deep and unconscious conditions, call it hypnotism, and when alluding to the condition of the subject, who, although governed by the suggestions of the opera-

tor, is still conscious of his acts and surroundings, mesmerism.

Now let us consider the four principal parts of hypnotism. First—suggestion: I very much doubt if the average person realizes what an important part suggestion plays in their every-day life, and how much we owe to suggestions of various natures. Stop and think! There is no word spoken, no desire expressed, no thoughts formed in the mind, and no action of the brain which is not due to some form of suggestion.

All realize that mind controls the action of the body, but how many stop to ask themselves, what controls the mind?

The five physical senses control the mind. We see, touch, taste, hear and smell, and each of these senses convey to the mind over the nerves a suggestion of the result.

If we touch anything hot, the sensation is carried over the nerves to the brain, which immediately recognises the suggestion as one of danger, and causes the action necessary for protection.

There are many forms of suggestions, viz.: External suggestion; auto-suggestion; associate suggestion; indirect suggestion; hypnotic suggestion; post-hypnotic suggestion; continuative suggestion and telepathic suggestion. Although external suggestion is named first, we must not consider it of the greatest importance. It is the most common form of suggestion in our every-day life,

and includes the suggestions of voice, eye and action, and all others which are conveyed involuntarily through the senses.

The auto-suggestion is one of intuition, or God-given, such as that of self preservation, which causes one to go through with any amount of suffering rather than readily yield up the life given them. The firmly implanted ideas or beliefs of one's conscience also constitutes the strongest possible form of auto-suggestion, and one which no external suggestion can overcome. But more will be said of this later on.

The associate and indirect suggestions belong to almost the same field, but differing in that associate suggestion is that which in suggesting to the mind some act or word causes it in its turn to call up some other suggestion with the first suggestion. While indirect suggestion is a suggestion placed in such a way that its meaning is obscure; a mere hint or insinuation, leaving the subject to carry out his own natural bent, or auto-suggestion.

Hypnotic suggestions are the suggestions which are used for the purpose of inducing the hypnotic state, such as "Now you are becoming drowsy," "Sleep, sleep," etc., also the suggestion upon which the subject acts while in the hypnotic or highly receptive state, and is suggestion intensified.

Post-hypnotic suggestion is a suggestion given to the hypnotized subject, but the resulting action of which is to be deferred until some later time, desig-

nated by the operator at the time of placing the suggestion.

Continuative suggestion is that suggestion which continues active even after the object for which it is placed, has been attained. But it can be better understood by the following simple illustration:

We tell a subject while in either the mesmeric or hypnotic state that he is to walk three times across the floor, but that when he has crossed it twice, he will be fully awake, and in a normal condition. He starts, and as suggested, he awakes, but without knowing why continues walking until he has crossed the floor the stated number of times.

Telepathic suggestion is the most subtle of all forms of suggestion, being wholly dependent upon the subjective mind, or unseen force inherent in man. It is the communion between subjective minds, and will be more fully explained in another chapter.

By thus defining the different forms of suggestion, the reader will be better able to understand the various stages of the phenomena as produced, and will be able to see that the so-called different degrees are due to the different forms of suggestion, and times at which said suggestions were placed.

We must remember that the mesmerized, and especially the hypnotized subject, is in a highly receptive state of mind, due to the abeyance, more or less complete, of the objective mind, and that the slightest word or action from the operator or one

with whom the subject is *en rapport*, are suggestions quickly seized and acted upon, and accounts many times for the unexpected action on the part of a subject.

Second—Obedience: As it is necessary to obey the laws of nature in order to live, so it is necessary to have obedience in order to produce either mesmerism or hypnotism.

Not only must the subject or investigator obey the suggestions of the operator, but the operator in his turn must obey certain laws of nature if he wishes to demonstrate what he sometimes chooses to call his power, but only in the sense as "knowledge is power," can that term be applied to hypnotism.

In order that the results of our efforts shall be satisfactory, the subject must begin by obeying every suggestion placed by the operator. And if he is skeptical as to the genuineness of the phenomena he must throw aside his pre-conceived opinions enough to obey the simplest suggestion; for the fact that he is passive, and listens attentively to all that is said, is not sufficeint; he must comply with each wish, and obey every command, or the effort to induce the hypnotic state will be of no avail. I will also add that faith in the remark or suggestions of the operator will greatly facilitate matters, but obedience is positively necessary, for notwithstanding the many statements made to the contrary, no person can hypnotize another. The so-called hyp-

notizer, understanding the law of suggestion, merely assists by placing the proper suggestion at the right time; but unless the subject sees fit to obey those suggestions, he is not hypnotized.

Hence we see the necessity of giving to obedience the second place in the principles or conditions necessary to produce hypnotism.

Third: Imagination, as we know, is a belief of the mind without any logical proof to support it, and is a faculty with which some are much more largely endowed than others, and which will in many cases explain the rapidity with which certain subjects yield to the hypnotic suggestions; for so strong is their imaginations that any suggestion from the operator is almost instantly accepted as a reality, which is what the operator most desires, for when placing the hypnotic suggestions, the sooner the subject believes the suggestions, the sooner will the hypnotic state be induced, during which the subject necessarily believes everything then stated.

Thus we see the place imagination occupies in the production of hypnotism, and upon it depends more or less the success of the experiments; for other things being equal, the strongly imaginative person makes the best subject.

Fourth: Concentration of mind. This is by no means the least important principle, as no difference, how strong or how carefully placed, are the suggestions, or how obediently each one is followed

out physically, or how strong may be the imagination, the experiment will result in failure unless there is concentration of mind upon, and in favour with the suggestion.

Hypnotism is the result of mental action; not on the part of the operator, as so many suppose, and as it is sometimes called, "The superior mind controlling the inferior," but the result of mind over matter, or the subject's mind over his own body. Therefore, I claim that hypnotism is nothing more nor less than concentration of mind upon the suggestions, which carries the imagination into a reality, according to the suggestion.

Having thus defined the four principal parts of hypnotism, and their relation to the subject matter, the reader will better understand the phenomena as described in the following pages, and the student will have a knowledge of that with which he operates, and therefore work intelligently; for no man should practice in any trade or profession without first understanding the tools with which he has to work.

I want, however, to impress upon the beginner the importance of suggestion, and its potency for good or evil. We see every day the effect of evil suggestions; take, for instance, the drunkard. I venture to say there are very few men who would independently and of their own free will, drink to excess. Drunkenness is often the result of a suggestion, or invitation from a friend to take a drink,

then another and another, and for the sake of being social he complies. The impressions and suggestions of the surroundings are an influence stronger than many imagine.

All men are not born equal, some being naturally more inclined to the low and the base than are others, thereby being more easily influenced to do wrong, and who need, more than others, an environment of a refining and uplifting nature; but, as we know, they are more often in surroundings adverse to moral or intellectual growth, and which leave their imprints upon the soul.

Intellectual growth depends upon the kind of suggestions received, and the ability of the recipient to utilize them, and the force with which they are projected.

The greater number of senses simultaneously impressed, the more lasting will be the impressions made by the suggestions.

Of suggestion is born every beautiful thought which is shown forth through each grand burst of melody, flight of poetic fancy and superb architectural splendour, which so entrances the people of this nineteenth century, and is lifting mankind up to the beautiful heights of intellectual achievements.

CHAPTER III.

The Duality of the Mind.

The Composition of Man—Man the Professor of Two Minds — Objective Mind — Subjective Mind — Their Functions—Man's Normal Condition—The Spirit or Soul of Man—The Theory of the Nancy School—The Theory of the Paris School—The Theory of Mesmer—The Potency of Auto-Suggestion.

In all ages and civilized nations the duality of the mind has been recognised. It has been more or less clearly defined by philosophers of all ages, from the pagan to the Christian; and although it is classed differently by each age, the same general idea is disclosed. From the ancient alchemist who refers to man as being composed of three elements: salt, sulphur and mercury, down to the early Christian doctrine of the trinity constituting man, there has ever been shown a tendency to recognise the essential truth that man is endowed with a dual mental organization.

Recognizing the fact that this has been so long considered and believed, we have therefore good reason to assume that if but properly understood, it would prove very important to mankind, for it has surely a basis of truth, and truth is always significant.

Thus since the most remote ages many eminent men have studied and laboured to ascertain the truth, and to establish a scientific basis upon which the fundamental laws governing the human mind could rest and be of service in the explanation of the many wonderful phenomena of mental activity, which were considered by many as supernatural, because no known law of nature governed them.

Now at the present day it has been fully demonstrated that man is the possessor of two minds, or one mind with two distinct parts or functions, the knowledge of which makes plain many things heretofore unexplained, as the conception of this fundamental truth has been but dimly understood until within recent years. At the present time it is widely recognized as substantially correct, and forms a pre-eminent principle in the philosophy of the most able demonstrators of psychology.

The elements constituting, and the principles governing this dual mind of man is clearly shown when observing the phenomena of hypnotism, during which the mind, or part of man, which is employed in our every-day actions, is placed in abeyance, and the other assumes control.

The two minds are called subjective and objective, and are thus clearly defined by Hudson:

"The objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. It 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."

"The subjective mind takes cognizance of its environment by intuition. It is the seat of the emotions and the storehouse of memory. It performs its highest function when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject, when he is in a state of somnambulism."

One of the principal differences between the two minds is shown under suggestion.

Man in a normal condition, with the full use of his objective mind, cannot be controlled against his reason, and when a suggestion is offered, asks evidence of his senses and wants positive knowledge before believing, while the subjective mind takes for granted everything that is suggested to it, and acts upon it unhesitatingly. No matter how absurd the statement, it is accepted as a positive fact, and acted upon accordingly.

Thus we see that the subjective mind is a distinct and separate being, having independent mental organization and powers, and is capable of sustaining an existence independent of the body. It is, to make it clear, what is commonly called the spirit or soul of man, and which lives on after the death of the physical body.

The facility with which the subjective mind accepts as a reality whatever statement is made when acting independently of the objective mind, as it

does while the subject is in the hypnotic state, necessitates the acknowledgment of the importance of suggestion in producing the different hypnotic experiments.

It is on this point of suggestion that the two great schools of France the "Paris," and the "Nancy" substantially differ. The Nancy school claims that the different states and conditions characterizing the hypnotic state are due to mental action alone, and that the phenomena can best be produced in a person of sound physical health and perfect mental action, and that the sounder the brain the quicker the result can be attained, also that all of the different subsequent psychological and physical phenomena are, in all cases, caused by some form of suggestion. While the Paris school, as Charcot's school is called, believes that the true hypnotic state can only be induced in those whose nerves are in an abnormal, or diseased condition; and much of the phenomena can be produced independent of suggestion.

The followers of Mesmer and his fluidic theory claim also that the hypnotic condition can be produced independent of suggestion, they holding that from the operator flows a subtle fluid which comes in contact with those to whom it is directed, and that with intense concentration of mind, accompanied by passes over the subject by the operator, the mesmeric hypnotic state is induced; also that these effects can best be produced by physical con-

tact, but that they can be produced at a distance without the aid of suggestion and independent of the subject's knowledge.

Thus we see the wide difference of opinion held by these well-known schools, and while neither are perhaps entirely right, each maintain a part of the truth. But to the Nancy school is credited the discovery and recognition of the power of suggestion, which theory has of late been accepted by almost all operators; and that to suggestion, in one or more of its various forms, can be attributed the almost marvellous effects so frequently produced through hypnosis, is plainly demonstrated.

The student must not lose sight of the fact that the subjective mind is constantly subject to control by suggestion, and not only of the operator, but also of the objective mind of the individual himself.

This is proven in many ways, and accounts for the well-known fact that no man can be hypnotized against his will; also that he cannot be made to do many things when apparently completely under control.

The failure of the hypnotist to hypnotize some people is due to the auto-suggestion of the subject being contrary to the operator. Contrary auto-suggestion is responsible also for many failures in attempted experiments, which come often so unexpectedly to the operator, and many times to his confusion. I remember once where I had a very skeptical audience, and fearing the audience would

think my subjects were shamming, and I imposing upon them, I suggested to the entire class while they were in the somnambulistic state, that the sense of feeling was gone; that they could feel no pain; then proceeded to thrust a pin through the hand of each to prove the reality of the work, when to my utter astonishment and confusion, my best subject, one with whom I had done almost everything else, woke up, resuming a normal condition the moment the pin touched him. He said he felt no pain, and did not know why he woke; but stated that he had previously resolved that he would not allow me to do that one test, and had told his friends he was willing I should do anything with him excepting that.

The mind being impressed by two suggestions, each in direct opposition to the other, it but follows that the weaker must yield, the stronger always prevailing; and it is a fact fast becoming recognized that no hypnotist can place any suggestion so strong upon a subject as to overcome an auto-suggestion, and cause him to perform any act contrary to the settled principles of his life; and the more deeply rooted are those principles, habits or convictions, the stronger and more potent are the auto-suggestions, making it impossible for them to be overcome by any external suggestion.

There is no better way to ascertain the true character of a person than by hypnotism. Take a subject, for instance, who is a staunch temperance man,

and while hypnotized offer him an empty glass, telling him it is a glass of fine beer. He will undoubtedly refuse to drink. I remember one who I experimented with. While he was making a temperance speech I offered him a glass of water, telling him it was beer. At first he refused to drink, saying he was an advocate of temperance; but upon being assured that there was no one around, and that he could drink it, and no one know about it, he very eagerly drank the supposed beer, much to the astonishment of some who witnessed the experiment; but it was no surprise to some who knew him more intimately. Thus the defect in his character and deceit of his life was shown.

The subjective mind being at all times amenable to control by suggestion, and being incapable of inductive reasoning, accepting as it does every statement that is made to it, however illogical, is a fundamental fact not to be ignored or for one moment lost sight of by the student of psychology, and will be seen as a self-evident fact as we further pursue this study. The reader who has followed thus far the elucidation of this subject, which I have endeavoured to make plain, will now be prepared to understand the resulting phenomenon, which I shall in the next chapter endeavour to show how to produce.

CHAPTER IV.

How to Produce Hypnotism.

Necessity of Confidence—The Difference in the Character Shown—Conditions Necessary for Success—Musical Assistance—The Mesmeric Passes—Success the Result of Expectancy—The Return to a Normal Condition—Imposters—Their Cure—Some General Observations—Physical Tests—Mental Tests.

There seems to be at the present time, since the study of the manifestations of all psychic phenomena has become so general, a desire for full and plain instruction as to the method of producing the hypnotic state; as hypnotism is soon recognized by the student as the key which unlocks the mysteries, and makes plain many of the so-called supernatural manifestations.

And notwithstanding the fact that many books have been written upon the subject, claiming to give the true explanation, very few students know any more about how to hypnotize than before they read them, as their language is incomprehensible to the average reader.

It is a difficult undertaking to convey in writing instructions sufficient for all the phases that pertain to hypnotism, for as one enters upon the study and begins experimenting, they are but opening the doors, and entering the portal, from where they

catch their first glimpse of the realities of the life immortal; and while contemplating the beauties revealed by one experiment, another still more wonderful appears, enticing one to further investigation.

No two persons are exactly alike, and under hypnotic influence each trait of character is shown forth, and each requires a different mode of treatment in order to bring about the best results.

It is for this reason that it is so difficult to give in writing, instructions which will apply to all classes, and each individual.

It is not hard to teach a child the rudiments of music by letter, but all know that with the average scholar personal instruction is necessary in order to become accomplished; and unless the student is endowed with ability above the average, they may even then never become a master of the art. Neither can every one become an expert mathematician. And so it is with the science of hypnotism. Any one can learn the rules necessary to follow, but not every one can become a successful hypnotist. I shall endeavour to give to my readers in plain, comprehensible language the manner in which hypnotism can be produced, and if carefully studied and followed, any one can, by persistent effort, become able to hypnotize, if they do not become an expert hypnotist; and by practicing keen observation, and making a study of human nature, thereby understanding how best to approach a person in order to inspire confidence. Ability can be developed to

a surprising extent. The gaining of the confidence of the person whom you propose to hypnotize should be your first care, as hypnotism is always the result of expectancy. The subjects believing what you tell them, and expecting the result which is to be obtained. The operator must also possess self-confidence in a large degree, as the subject will not have confidence in you and your ability, unless you assume, if you do not really have confidence in yourself.

You should begin by explaining in plain, simple language what you propose doing, and what they will observe if they follow out your instructions.

There are even at the present day many people who believe it is only those who are physically and mentally weak, who are susceptible to the influence, and that if they were hypnotized it would indicate that they were weak-minded, and cause them to be an object of ridicule, and for that reason will not allow themselves to be operated upon; or, if they consent will, as soon as they begin to feel the influence of the suggestions, assert their will in opposition to them.

It is essentially important, therefore, for complete success for the operator to disabuse his audience, and especially the ones whom he proposes to operate upon, of this erroneous idea, as in so doing he will gain the consent of many for the proposed experiments who would not otherwise allow them-

selves to be hypnotized, and who would perhaps make the best subjects.

In order to do this, and to throw aside all prejudice and superstition in regard to the matter, and thereby gain the favourable mental environment which is conducive to success, the operator must impress his audience at the start with the fact that the manifestations about to be produced are only the result of natural law; that it is no special power invested in himself; that he hypnotizes no one; they hypnotize themselves by following out the instructions, etc.

When commencing and wishing to gain the confidence of the audience, it must be remembered that you have at the present time but one sense through which to impress them, and for that reason must make your explanation very plain, divesting it of all mystery, and showing how dependent you are for the success of the experiments upon your committee. Tell them plainly that you do not claim to be able to hypnotize any one against his will; that it is not mind over mind; a superior mind controlling an inferior mind, as some have supposed; but that it is mind over matter, or the subject's mind controlling his own body.

Explain that the practice of hypnotism is not injurious or weakening to the mind, but on the contrary it strengthens the mind; that one-fourth of hypnotism is concentration of mind, and that by practicing concentration, the mind is developed the

same as the muscles are developed by physical practice; and that by so doing, the memory and receptive abilities are strengthened and developed; and that they are in reality getting a benefit out of it, instead of harm being done them.

Having thus explained the subject, and gained the confidence of all by letting them understand that you not only know what you are talking about, but can also with their help demonstrate what you claim, you are now ready to begin work.

The first thing, after having gained a complete silence and the undivided attention of your subjects, ask them to sit straight in their chairs, their feet flat on the floor and together, to place their hands on their knees, and to look fixedly at a light or any bright object located in front and above them, and not to take their eyes off of it for one minute, and to concentrate their minds upon the fact that they are going to sleep.

I usually allow them to gaze steadily and silently for a few moments in order for them to get their minds perfectly passive; then I commence to aid them in going to sleep by suggestion: Now you are beginning to get drowsy, your eyelids are growing heavy, they are growing very heavy; don't resist; let them close; you are growing very sleepy; now they are closing; don't try to keep them open; when they feel tired just let them close; now you are going fast asleep, sleep, sleep, fast to sleep, sleep sound, sleep.

By this time the most, if not all of your class are in that drowsy, sleepy condition, with the eyelids closed, but if any should still have their eyes open you can give them a little personal attention, suggesting to them in a low, soothing tone that they are going to sleep, and at the same time gently stroke down the centre of the forehead and over the nose with the tips of the fingers (always stroking downward), which will assist to close the eyes. But if by this time you see that you have one or more in your circle who are not obeying your suggestions by keeping their eyes on the one object, or are laughing, and do not seem sincere, you will do well to let them out, as they but hinder the others who are really trying.

If you undertake to give public performances, securing your committee of subjects from those who volunteer from the audience, you will find many who will, as they in their boasting way tell their friends, go up to "Show him he can't do that with me." It is impossible with anyone of this kind in the circle to establish the harmony necessary for good work, and the sooner you dispose of them the better success you will have with the others.

In order to keep such persons off of the stage, I state in the beginning that I do not want anyone to come up to show they cannot be hypnotized, as I do not claim to hypnotize anyone against their will; and that everyone who is not weak minded can be, at least, mesmersized.

But to return to our class. They now have their eyes closed, and their minds in a passive condition where they are more susceptible to suggestions. A slow, dreamy waltz played upon a piano, the music gradually growing louder, is a great assistance in producing hypnosis.

The voice and tone of the voice also have much to do with it. Speak in an authoratative manner, letting your tone indicate that you intend and expect to succeed. Keep repeating loudly and forcibly: Sleep deep—deep—fast to sleep—and while doing so, step from one to another, making downward passes with your hands from the subject's head; not straight down, but start with your hands together and above the subject's head, and in bringing them down, separate them gradually, passing the face with the palms toward the face, and about six inches apart, and on down over the arms; but without touching the subject. This is not necessary for the purpose of emitting a magnetic fluid, as is taught by the school of Mesmer, but the passes cause a vibration of air readily felt by the subject, and which acts upon his imagination, at the same time having a soothing effect, which assists in bringing on the deepest stages of hypnosis.

Now suggest, the muscles relax—the head is growing heavy—the chin drops on the breast—the hands fall to the sides—they are falling—now they move—you are fast asleep—or any suggestion which will keep it impressed upon the mind that they are

asleep; and each suggestion must be timed to suit the condition of the sleeper, and which experience alone can teach you how to judge.

After the muscles are relaxed, go to each and while suggesting that they are fast asleep—their head is heavy, etc., gently rotate the head for a few moments with your hand on the top of the head, and let the chin drop on the breast when you remove your hand. This little nod of the head is in itself a suggestion of sleep, as is also the falling of the arms to the side; and appeals to the sense of feeling, as does also the vibration of the air caused by the passes; and with the sense of hearing upon which you have to depend principally in placing the suggestion, combine in impressing the subject, and making the suggestions more forcible, as the greater number of senses simultaneously impressed, the stronger and more lasting will be the impressions made. You must also remember that any impressions made, or suggestion sent to the brain, is many times increased in power if the mind is previously tranquilized, as it is even in the lighter stages of hypnosis.

Having gone thus far with your class of subjects (which, although it takes a long time to tell how to do it, takes in reality only from three to eight minutes) you will have the music stopped, then calmly say—you are fast asleep—when I count three you will all try to open your eyes, but you will find it impossible. They are all fast—until when? Until

I clap my hands together and say all right, now you remember you can get them open when I clap my hands together and say all right—but not before (impressing them with the words fast and all right), now you say slowly and deliberately—one—two—three—all try—try—try hard to open them; letting the tone of each suggestion imply to them that although they do try they cannot open them, that you know they are really stuck fast. After each one has tried sufficiently long to convince himself, also your audience, that he cannot get them open, clap your hands together, and in a loud, commanding voice say—all right—when they will be able to instantly open their eyes.

There may be someone who has scarcely changed his position or made any effort to open his eyes, and still remains in the same state of lethargy, paying apparently no attention to your last suggestion, but do not feel at all concerned, his subjective mind has received each suggestion you have made and registered it upon the pages of its never-failing memory and will understand your suggestion of "all right" when it is impressed upon him with enough force; but he having received the suggestions of sleep, which were given first, has impressed them so forcibly upon his mind that he was not able to receive the last ones as readily as the others; therefore it will necessitate a repetition of the suggestion in order for him to accept and act upon it. All you have to do with the average one is to stand close

behind him, and again slap your hands together, and say "all right."

Should you have any of the exceptional cases, where the repetition of the suggestion did not produce the desired result, do not feel any anxiety, or allow yourself to become the least bit nervous, but take your hand and raise the subject's head and deliberately tell him to open his eyes, assuring him that he can do so, and at the same time give his head a slight jar backwards. He will then slowly open his eyes, and you, looking steadily into them, will say—when I count three and say "all right," you will wake up; then proceed to do so, keeping your eyes on his, and giving his head another little backward jar while you say "all right," thus having the two senses, that of sight and hearing, you will be able to impress him more forcibly with your suggestions.

Should you have any one who could not get their eyes open although apparently trying to do so, and both of the above methods have failed to assist him, and you have placed your suggestions while they were passive as to what would take them out of the hypnosis, you can rest assured that that person is only pretending, and you can leave him quietly alone, with the remark that his eyes will come open after a little while, and they no doubt will; or you may have to resort to my method for such persons, and although it sounds rather harsh treatment, it is only too mild for such impostors. I then say to

him that as he cannot get his eyes open he can quit trying and go fast to sleep, and to sleep sound for a few minutes. If he pretended he could not open his eyes when he could, he will continue the farce by appearing to go fast to sleep. Then I lay him down quietly at one side of the stage and leave him there in full view of the audience the remainder of the evening. He will be ashamed to acknowledge that he lay there shamming all evening and is not likely to call me a "fake" around town the following day.

I hope, however, that none of my readers will have any experience of this nature, and you will likely not have unless you give public performances, where you have to try all classes of people, and some of the "smart" class is to be found everywhere. If you practice much in public you are likely to be called a fraud every day of your life. All these things await any one who becomes a public hypnotist, as there are plenty of persons who will pretend that they are mesmerized when they are not. Such are frauds and imposters, but are usually too ignorant to realize the fact, and will afterwards try to make it appear that you are the fraud, and that they were "sharp" in acting as they did, and proving, as they try to do to their friends, that you are the fake instead of themselves. I do not know any words in the English language which are sufficient to express my antipathy for such persons, as they not only tend to ruin your business, but to rob you of your honor in the eyes of the public:

There is also another class which is almost as bad as the first, and that is, those who were honestly hypnotized, but afterward, fearing that some one would think them "weak-minded," or that they would be laughed at by their companions, assert that they were only pretending, or doing it to "help him out," as they say.

Then there are those who, because they have gone only into the mesmeric state and were conscious of their actions, say, and honestly think, perhaps, that they could have opened their eyes or taken their hands apart if they had only wished to do so, and claiming, therefore, that they were not influenced at all. They fail to recognize that the very fact of their not wishing to do so was proof that they were really mesmerized.

I can have more patience with the latter class because they are, and were at the time, honest in their acts and statements; but with those who deceive not only the operator, but their friends in the audience, and try to make it appear as though the operator was the deceiver, are, in my eyes, contemptible persons.

I speak of this phase of the work, as all experimenters must meet with similar experiences, especially the travelling performer, as it seems to be the outgrowth of perverted human nature, which is so prevalent in some parts of the country. It is almost impossible for an operator not to be deceived, as the class of experiments introduced are generally those

wherein the entire class are involved at the same time, and when one operator has from ten to fifty subjects, it is impossible for him to watch each one sufficiently to detect a deception.

Now that you have determined who of your volunteers are able and willing to obey your suggestions and to accept your instructions, instead of following out their own ideas as to how it should be done, arrange their chairs in a half circle, with your subjects seated and arranged so that your best subjects will be next to your poorest; and as thus mixed up, the mental environment from the stronger helps the weak.

Now you must not suppose that because the eyelids have been stuck that you can immediately introduce successfully any test which you may have seen performed, as in assisting one to be hypnotised you must work on the same plan as in teaching a child the English language. With a child it is necessary for it to first learn the A, B, C's and small words before it learns to read sentences and pronounce long words; and so it is with hypnotic subjects.

It is no easy matter to concentrate the mind upon one thing the first time you try it, and to do so to such a degree as to exclude all other thoughts and sounds, can only be attained by the average person after repeated attempts.

It is for this reason that the subject who has been hypnotized several times is able to be more readily operated upon another time; and not as some have

supposed; because the mind, or "will has become weakened."

As I said before, you must now with your new subjects begin on the light or A, B, C tests. The first, or the easiest one for the average person, is that of drawing them backward and forward as you suggest. Have the subject stand up with his feet together, and arms hanging at his side, and to make himself passive. Now pass your hands over his shoulders and down his back in short rapid strokes, suggesting at the same time: In a few moments you will feel something pull you back—firmly believe it—when I suggest it you will actually feel it. Now bring your hands over his shoulders and down his back, but without touching him, and at the same time saying: "Now you feel it—now it is pulling you back—I'll catch you," and he will actually fall into your arms, although you did not really touch, or assist him, except by suggestion.

Now face the subject, and looking straight into his eyes, tell him very deliberately that in a few moments he will feel something pulling him toward you; then bring your hands up, one over each shoulder, at the same time moving backward yourself and suggesting: "Now you feel it—it is pulling you," etc.

After you have found each one susceptible to these light suggestions you can try, and generally with success, to fasten the hands together. In order to do this, have each one clasp their hands together,

suggesting to them—"bring them tighter—look steadily at your thumbs—tighter—tighter—and when you see they are really pressing them very tight, go to each and while lightly slapping the hands say: "Now they are fast—try hard to take them apart—try harder, you can't take them apart until I say 'all right.'"

You will occasionally find some one in your class whose hands will not stick fast, although his eyelids were stuck fast in your first test; but you can generally, with a little effort, with him personally, succeed in fastening them.

Now have them all fold their arms across their breast and look steadily at their wrists, and to press their arms tightly, you in the meantime aiding them with suggestions similar to those used to fasten the hands; and they will presently be unable to take their arms down. Then you can make the finger stick fast to the nose, the hand to the ear, etc.

Having thus put your subjects through a few of these physical tests, you can now, in all probability, succeed with some mental tests, where you are able to make them see, hear, smell or taste as you suggest; also make them insensible to pain by placing suggestions to that effect, or induce them to do whatever you wish to have them do, providing it is nothing contrary to their life principles, or firmly implanted auto-suggestions, as you must remember that your subject is not as he sometimes seems to be, a mere automaton. Do not try to extort from him a secret, or insist upon him doing something which he

refuses to do, or he will likely resume a normal condition by exertion of his own will, which causes a slight nervous shock; also a shock (but a much worse one) to his confidence in you, and perhaps to such an extent that he will never again allow you to hypnotize him.

The preceding explanation of the first few physical tests, which I have explained so minutely, may seem very superficial to some of my readers; but as I said before, this book is for beginners and intended to teach instead of mystify them, and it is necessary to understand how and when to place the suggestions upon the new subject, and for the first experiments in order to succeed later. With the old and trained subject it is not necessary to suggest to him in each test what will take him out of the hypnosis, as he will respond to whatever suggestion has previously awakened him, unless you suggest to the contrary; as it is the belief of the mind in the power of the suggestion to release them, and not the efficiency of the act itself, which awakens them. If you suggested to them that you would have to touch them before they could awaken, no amount of clapping the hands and saying "all right" would affect them; you would certainly have to touch them in order for them to regain a normal condition.

Do not lose sight of the fact that suggestion is the fundamental law which governs all manifestations, and that suggestion in some of its various forms is responsible for all the different phases of this phenomenon.

CHAPTER V.

How to Produce Hypnotism (Continued).

Conditions to Observe for the Nerves—Hypnotic Subjects Most Easily Cured—Dr. Parkyn's Theory—The Eye an Indicator of the Attitude of the Mind—Rules to Follow for the Conceited—Man, the Likeness of God—Reason for the Youth being Most Readily Hypnotized—Semi-Consciousness—Effect of Counter Suggestions.

The method outlined in the preceding chapter, for the induction of hypnosis, is that which I employ so successfully in my public performances, and is intended more especially for a class, and when you wish to operate upon more than one at the same time; but when wishing to induce hypnosis for therapeutic purposes, or with one person alone, I proceed in a little different manner generally, and vary the method according to the nature, or disease, of the person.

Take for instance the nervous, timid woman afraid of everything; you must with her gain her confidence by telling her in a quiet, firm manner that the hypnotic sleep is nothing to be dreaded; that it is practically the same as natural sleep; that she has really been hypnotizing herself every day all her life, and having her strength renewed by nature while she slept; but that now she is not well, and is in need of assistance in order for her to gain the perfectly tranquil state of mind necessary for the

body to respond to or comply with nature's law.

While talking in this way, I usually sit in front of the subject and look earnestly into her eyes, and speak in a serious manner. Do not begin as some Christian science healers do by telling the patient that he, or she, is not sick, that "they only think they are;" for their illness is, and has been, very real to them; and such a remark but arouses their antagonism, and causes them to dismiss you from the start; but tell them: "Yes, I see you are not well," you have really been sick; but there is no reason that you cannot be cured, many a person has been cured by hypnosis who was as bad, or worse, than you are; and if you will only assist by following out my instructions, you will get well very rapidly, etc.

Now take both hands in yours, and in a gentle, soothing manner; ask her to look into your eyes; and while she is doing so, suggest to her that she is going fast asleep, and in a firm quiet manner repeat about the same suggestions as those referred to for a class, when inducing hypnosis. The eyelids may or may not become stuck together, but if they do not, tell her it is not essential that they should; that she can be cured without that. That perfect tranquility of mind and body is all that is necessary; that she shall just keep her eyes closed and think of nothing but sleep. While she is in this passive condition, you can place the suggestion for her relief, from whatever discomfort she is suffering.

I think, although Dr. Parkyn, of Chicago, does not agree with me, that the hypnotic subject is more

readily cured than the mesmeric subject, for the simple reason that with the hypnotic subject the objective mind is in complete abeyance, and the subjective mind for the time being assumes control; and as it of necessity believes everything suggested to it, either by its own objective mind or that of another; and this mind which controls every function of the body being positively informed that it was to be no longer sick, that it should again resume its healthy normal condition; and these suggestions of restoration accompanied, and backed up by the inherent auto-suggestion of protection for the body, will be more readily accepted as true, than they would be if the objective or reasoning mind, was cogitating upon every remark and placing voluntary auto-suggestions contrary to the suggestions of the operator. Therefore I expect more ready results from a hypnotized person; although I again say that this hypnotic condition is not necessary as the auto-suggestion of protection for the body, before referred to, is more powerful than any voluntary auto-suggestion to the effect that it will not help them, etc., which their lack of knowledge upon this subject and a consequent lack of faith causes them to place. But there is no doubt that these contrary auto-suggestions are a great hindrance to the rapid recovery of the patient, and can only be overcome by persistent and repeated efforts.

The mesmeric state is not even always necessary, in order for the patient to be benefited by suggestion, as many cases have been cured by sugges-

tion when there was no apparent response to any of the suggestions at the time.

Dr. Parkyn's theory is that the person who does not yield so entirely to suggestion as to throw aside for the time being the use of the objective mind, is more of a reasoning, self-reliant individual, and that they are therefore more capable of assisting you, and helping themselves after becoming acquainted with the fact that the cure is to be accomplished by inspiring the mind to assert its authority over the body; and that the assistance rendered by their voluntary auto-suggestions to that effect, is more powerful and the desired results are more readily attained than is possible in the hypnotic subject. I also believe in the efficiency of voluntary auto-suggestion, and very much desire the co-operation of the patient, but I believe that that can be received from the hypnotic subject just as readily as from the mesmeric subject, and they having the advantages before mentioned, all other things being equal, necessarily more easily benefited.

With some persons the hypnotic state can be more readily induced if the object at which they gaze is in a position where it is necessary for the eyes to be rolled up and backward while gazing at it as the eyes will in this position become tired much quicker, which thus creates the desire to close the lids. For this purpose I frequently stand at the side of the subject and place my thumb on the centre of their forehead, and my fingers on the back of their head, and then ask them to look up at my thumb, to look

steadily. As I see the pupils of their eyes dilate from the steady gaze, I ask them to close the lids but to keep the eyes rolled up, and to go fast to sleep. Then after suggesting that the lids will be fast when I count three, but that they shall try to open them, I proceed to count, and then tell them to try and open them, at the same time pushing up on their forehead with the tips of my finger.

This method I have found quite successful with many upon which all other methods had failed to induce hypnosis.

You can tell with the majority of subjects when the mind is concentrated upon the object or suggestion by the eye, as with almost all, there is a decidedly noticeable dilation of the pupil, and it is while in this condition that the suggestions are more readily accepted. It is for this reason, more than any other, that the operator looks so intently into the subject's eyes while suggesting, as the eye is the mirror which reflects the condition of the mind, and denotes when it assumes that receptive attitude during which the suggestions are readily accepted and acted upon.

Not only do the nervous persons require a method peculiar to themselves, but also do another class, who are perhaps the most difficult of any to operate upon, and they are conceited and the investigating persons. Some people do not seem able to wilfully lay aside their pre-conceived opinions, and self-sufficiency enough to enable them to comply with the first requirement for the induction of

hypnosis, and obey even the slightest suggestion of the operator.

There are others who, thinking they are complying with each suggestion and condition, and who do so to all outward appearances, still are not hypnotized because they do not place their mind in that passive condition so necessary to success; but will try to analyze each little sensation both real and imaginary, expecting that hypnosis will be preceded by some distinct and peculiar sensation, which denotes the induction of the state itself, and for the purpose of studying and analyzing this expected sensation, keep every faculty of the intellect upon the alert, and as a consequence, they never enter into the realities or actual experience of the subjective state itself, for that complete mental passivity which is one of the primary principles, and which must be observed in the production of hypnosis, has not been attained.

The most to be hoped from this latter class is a mesmeric condition, but some may, by repeated efforts, become able, after the novelty of the situation has worn off, to yield themselves more completely, and finally allow the subjective mind to usurp control of the objective, the physical to be dominated by the mental.

When one has thus learned to control himself, or, in other words, has learned how to overcome the material body by asserting the rights of the true ego, he has accomplished much toward the development of the soul, giving to it the place to which it

rightly belongs, whereby it can the better assist the body in which it is incased, and to which it owes its present development, to a more perfect living, by overcoming the natural tendencies of the flesh to error, and its consequent suffering.

It is this ability of overcoming the inclinations of the material body, which is our birthright from God, and which distinguishes man from the lower order of animals, and it is a grand gift. When "God breathed into his (man's) nostrils the breath of life, and man became a living soul," He endowed man and his progeny throughout all time and eternity with that which made him "In his own image," and invested him with the ability not only to reason, but also to understand intuitively and to bring into subjection, through an understanding of the power which is within us, the ills to which the physical body is heir. It is because of this fact that all men are made in the likeness of God; that each and every one is endowed with a soul, or subjective mind, more or less perfectly developed; that it is possible for every one who has the use of his full reasoning powers to become mesmerized if they will but follow out the conditions requisite to its induction.

But the man who has for many years cultivated the belief in his own infallibility, and followed out his own ideas entirely without respect to the ideas of others, cannot easily comply with the wishes, or follow out the directions of any one; and as obedience is one of the principal factors or necessary condition in the production of hypnosis, it is there-

fore hardly to be expected that such a person can be operated upon successfully the first time.

It is for this reason that the young person is much more readily influenced, as their accustomed attitude is one of obedience rather than being obeyed, and of receiving instructions instead of instructing.

It may be necessary with some of the before-mentioned class to resort to a trick or deception on your part in order to gain any influence over them. Of course, any suggestion given in an authoritative manner will only arouse such a subject's antagonism and destroy the least probability of obedience to the suggestion. Do not hesitate, however, but proceed to place two or three more in the same commanding tone, to all of which, of course, there will be no response, as he is, perhaps, almost unconsciously, mentally resolving to show you that no one can dictate to him. Now go to him, and in a manner indicating that you have been conquered by his "superior strength of will," ask him in a low tone to close his eyes, which, as he thinks, you have recognized that you can't make him do anything he will readily do. Continue placing your suggestions in a low, imploring tone, and he will almost unconsciously obey them, and before suspecting anything, he will be asleep; as it is impossible for the laws involved to be followed and the suggestions obeyed without hypnosis being induced.

It is **but** natural law with which you operate, and when properly applied, there can be but one result—hypnosis.

You can add two and two together, and if the rule of addition is correctly followed, your answer will be four, and you can make it nothing else, no matter how often you may add the two sums together. And so it is with hypnotism, the law of which is no less positive, or the result any less sure, than a mathematical problem.

Take, for instance, the first test introduced, that of closing the eyes and then being unable to open them, as it is utterly impossible to do, if the directions have been followed and the suggestions obeyed.

The first suggestion is for the subject to roll the eyeballs up and back, then to keep the eyes rolled up and close the lids; to keep the eyes as though looking into the brain, and to try and open the lids; and we frequently find people who, although they firmly assert that they were following closely each condition, open their eyes without hesitation.

But were they? No! There is no one who can open the lids while the eyes are up and back, as the very act of rolling the eyes up to any great degree causes the muscles of the lids to contract and draw down the eyelids.

Let my reader try for himself and see. Thus you see, this first part is not really and always mesmerism, but it is invaluable in ascertaining the true mental attitude of the subject; for if he fails to follow out these first instructions, it is hardly possible that he will comply with others.

It is only when the subject, after having his eyes

in this condition for some time, is unable to let the eyeballs down in order to open the lids, that he can be said to be mesmerized; as after trying to open the lids while the eyes were rolled up, and finding that he can not, he imagines that it is impossible, through any effort on his part, to open them. Thus his imagination is carried into a reality according to the suggestions which may be from the operator, or auto-suggestion, the consequence of seeing others in the same test previously.

After you have succeeded in sticking the eyelids, the next test will not be so hard, as that will be sufficient to show the skeptic that it is a reality, and in the next test his efforts in obedience will be backed up by faith and expectancy, which will greatly facilitate in securing the desired results.

The contrary person also will have his confidence in his "strength of will" shaken by having been so unexpectedly influenced, and will yield more readily another time.

The timid person will see that there is really nothing to fear, and after experiencing the benefit derived from the few minutes of complete inactivity, as well as that received from the therapeutic suggestions, will be only too eager to enter again into the subjective state.

Especially is this true of those subjects who allow themselves to be operated upon for the purpose of scientific investigation, also for the amusement of their friends, as the exclamations of surprise and

wonder from some, and admiration from others, is to them a rich reward; as the subjective mind is always conscious of its power and rejoicing in it, delights in making itself manifest, and grasps each word of praise and commendation as an incentive to further efforts. Not only is each word or suggestion of praise recognized, but so also are those of distrust or suspicion, and, if persisted in by one or more of the spectators, is likely to cause a failure in the experiment; as the repeated suggestions to the effect that the subject is only shamming, that he is not really hypnotized, etc., is impressing upon the subjective mind suggestions contrary to those previously placed by the operator; and, as a result of the conflict between the two, the subject often resumes a normal consciousness.

This sleep, whether forced or self-induced, does not mean the abolition of the intellectual faculties, during which the subject is a wholly irresponsible being, but each act performed is, correctly speaking, a conscious action. Although it may be unconscious to his objective senses, it is but a latent knowledge, and may be brought over the threshold of consciousness by suggestions to that effect during the subjective state.

It is this sub-consciousness which dictates to, and prevents the subject from accepting and acting upon harmful or incriminating suggestions, regardless of the amount of force with which they may be projected.

CHAPTER VI.

The Use of Suggestion in Mental and Moral Development.

The Subjective Life of the Babe—Its Instinctive Knowledge—The Impressible Age—Imitative Ability of the Child—Its Far-reaching Consequences—Efficiency of Suggestion During Natural Sleep—Its Practical Use Illustrated—The Eradicating of Fears—The Correction of Habits—Hypnotic Suggestion and Education—The Wisdom of Solomon Shown.

The question of the possibilities and limitations governing the hypnotic state is one upon which there is at the present time a wide difference of opinion among many of our best psychologists.

Just at the present time, the question of the responsibility of the hypnotized subject, or the extent to which a subject can be influenced by suggestions, is being widely discussed. But there is no field which hypnotism has entered, or to which it is applied, that is creating greater interest, or one more worthy of the consideration and investigation of the educated, thinking people of the age, than its place as a therapeutic agent. And with credit to our country may it be said that not only the most eminent men in the medical fraternity, but also among the laymen, is it being recognized as one of the greatest therapeutic agents in the realm of science.

It seems impossible to say too much for hyp-

notism in this field; still, I feel that the doctors, at least, are prone to confine its use to therapeutics, fixing that as the limit of its legitimate usefulness; not recognizing the great force of suggestion in mental development, a field in which its value is inestimable, and it is for the consideration of the use of suggestion in mental and moral development, especially among children to which I wish to ask your attention now, leaving for another and separate chapter the discussion of suggestion and its possibilities as a therapeutic agent.

The intellectual value of suggestion in its relation to children is very great, and suggestion in each and all of its various forms is responsible for the character and after life of the individual; and parents should fully realize this fact, and awaken to the necessity of greater vigilance in regard to the associates and consequent suggestion impressed upon the child, and which may be adverse to its higher future development.

We all know that in youth one is more easily influenced; that any impressions made upon the mind during the first few years of the child's life are retained and carried with it through life.

We must not overlook the fact that because of the almost entirely subjective life which the child lives for the first year, after which it begins to understand objectively, that it is always and from birth subject to influence by suggestion.

No mother can begin too soon the education and

mental development of her child. There are too many parents who, not understanding the quality of the mind, and thinking that it is useless to try to teach a child obedience or anything else until it is old enough to understand the language and to reason, leave the child to follow any suggestion or idea which may suggest itself, doing only that which its own will dictates, until they find to their surprise and sorrow that the little unreasoning one has developed to a surprising degree a will and determination which is very hard to cope with.

Just how much every adult individual owes to heredity, and how much to his environments, is a problem for which there is no solution.

There is proof, ample for the conviction of every one, that a child is more or less the reflection of the mother's life, thoughts and emotions, prior to its birth, or is the influence broken entirely at birth.

By the instinctive knowledge which a babe possesses we are compelled to recognize the fact that it is endowed with a subjective mind, of which intuitive knowledge is the product, and because of this understand how a babe can be influenced by the mother, especially because of it being in reality more a part of herself.

Every mother has seen herself reflected in her babe and noticed that when sick, nervous or restless herself, the same symptoms were observable in her infant. Not only is this true of the babe who receives its sustenance from its mother's breast, as

some have supposed, but it is also noticeable in the babe not so sustained. All mothers should cultivate within themselves an even happy temper and a peaceful frame of mind, if they would have their child the same.

The child also at a very early age displays an adaptiveness, which is one of the peculiar characteristics of the human family, and for the reason of which may it be said that our lives are moulded by circumstances and associations which form the so-called destiny which shapes our ends.

The old adage, "Tell me what company you keep, and I will tell you what you are," has lost none of its significance, and is especially true if addressed to a child.

The first few years of one's life is a very impressive stage, and the ability to reason inductively is but being developed, and until this stage of development is reached, are the mother, nurse and companions responsible for the education of the child, both mentally and morally. During this time a child is in that receptive and subjective condition closely allied to the state of a hypnotized subject, where they take for granted as true everything that is stated.

Do not misunderstand me by thinking that I aver a hypnotized subject to be as irresponsible as a child; not so. The adult has within him his auto-suggestions the result of education and developed subjectivity, which limits the power of hypnotic

suggestion, while the child's intuitive knowledge, which is all the knowledge it has, is very limited.

One of the most noticeable traits displayed in children, and one which should impress all parents with the responsibility of child training is the wonderful accuracy with which a child will imitate the actions of its elders.

What father or mother has not seen a perfect caricature of their own actions by watching their children at play with hobby horse and doll or the cat and dog. It is during babyhood that a child is taught kindness or cruelty to animals, by the suggestions placed by his elders. It is not necessary that such suggestions be spoken in order to be effective, as with the child an action is a suggestion much more readily accepted, remembered and imitated than any oral suggestion; and each kick or each caress will be faithfully reproduced in direct accordance with the suggestion.

I do not wish you to imagine that when I speak of suggestion I mean the constant prating and nagging away at a child, as to what it shall do, and what it shall not do, and which to my mind generally "goes in at one ear and out at the other," and does more harm than good, because the penalties attached in punishment as the result of the non-observance of the "shalls and shants" are usually not enforced, which thereby causes the child to distrust you and your promises. By suggestion I mean all the various forms as analyzed in another

chapter of this book; also that of silence, which is often a stronger suggestion of forbearance than any lecture would be. It is not always the suggestion but the way in which it is placed which makes it most effective.

I think that most people will agree with me, when I say that there is no question in life of greater importance than the training of children, because of its far-reaching consequence, realizing as we do, that "The boys of to-day will be the men of to-morrow," and upon them will rest the responsibility of this nation and the generations which follow.

The lack of interest and total ignorance which some mothers display and their apparent lack of responsibility, is indeed truly alarming. Some mothers show no apparent sympathy with the child, or interest in the little things which go to make up his life, and thereby lose hold of the greatest lever in wielding an influence over her child. It seems to me that sympathy is one of the essential elements in child training; as any suggestion given from one who is in sympathy with them in the little things of life will be much more readily accepted than if given in an unsympathetic manner, which if accepted at all is done so only through fear.

The lack of sympathy in child life creates conditions which stunt the true development, and blunt the sensibilities. Let no one subject a child to this stunting process by bringing it under such withering conditions. Remember that a child's sorrows

and griefs are all absorbing; as the child does not have recourse to reflection and the comfort which it brings.

Some mothers seem to think their whole duty lies in compelling obedience, even without condescending to reason or explain and make plain the cause for such obedience, and for this purpose they "Spare not the rod," believing that a child's questioning is but foolishness, and that "The rod of correction shall drive it far from him," but instead of driving out the desire to question such authority, it oftentimes drives out all love and sympathy and places between the parent and the child an insurmountable barrier. Rather let the parents and teachers look for assistance in the controlling as well as in the education of children to suggestion, and study their children in order to understand how to apply it to each one with regard to the peculiarities of the individual.

One of the best times to place an oral suggestion upon a child is during a natural sleep; the subjective mind never sleeps, and, as in hypnotic sleep, there is no possible resistance from the objective senses, and will be much more effective than those given in the waking hours.

Speak softly to the little sleeper, suggesting such things as will be helpful in its trials of life, or the restraining of some bad habit which may have been formed.

Mary S. Fielding, in an article on the use of sug-

gestion in child training, gives the following instance, which I quote verbatim, as it is a good illustration of the power of suggestion, and the receptive ability of a sleeping child:

"I know of one child who was very despondent over her inability to understand arithmetical problems. She had concluded that there was no use trying, as she seemed to become more confused by greater effort. I suggested to her, while she slept, that there was no reason why she should not grasp the full meaning of the rules and apply them intelligently, and that the only thing in her way was the auto-suggestion that she had no talent for numbers. I repeated this several nights, and had the satisfaction of hearing the child say arithmetic was not nearly so difficult as she supposed. In one month she gained fifty per cent. in this particular study."

The fear of a storm or thunder and lightning, which so many children display, is in almost all cases the result of education, there being only an occasional case of hereditary suggestion to that effect.

If children were taught, and had pointed out to them, the beauty of the rain-drop as it falls, the majority of the clouds as they roll across the sky, the transcending grandeur of the lightning as it illuminates the clouds, and is followed by the thunder, which proclaims with such wonderful volume of sound the forces of nature which are at

work, purifying the atmosphere, and thereby bettering the conditions for life and happiness here for us, there would be nothing to suggest fear watching the "Battle of the elements."

Let every child be taught the causes, or that it is the great force in nature which causes the wind, lightning, thunder, fire, the dark, etc., and be impressed with the fact that death is only transition, that there are no such things as a devil, ghost, witches and goblins.

Fear will always be one of the strongest elements in human life; but it is an awful thing to inculcate into the mind of the child a fear of, and a belief in things supernatural. Many groundless fears can be eradicated by teaching a child where, and in what real danger lies.

It is eradicating these fears and establishing confidence in a child who has been subject to these adverse suggestions, that hypnotic suggestions will be found invaluable.

The moral sense is not large in a child and develops strength only by careful and constant cultivation. But every mother realizes how hard it is, even with the most watchful care, to overcome the adverse suggestions of playmates, and especially is this true if the child is in a public school where its schoolmates and associates are often very undesirable companions. It is during this stage of the child's life that suggestion is so efficient, not only as a means to assist the understanding of difficult

lessons, but in forming the character, and breaking up of habits so unexpectedly and rapidly formed.

Take, for instance, the habit of lying, which children fall into so readily, also the use of bad language and so many other things which the watchful mother notices, and at once recognizes the necessity of immediate correction.

A child will, during this early and impressible age, accept the suggestions given during the natural sleep and their habits will gradually yield to the suggestions, but, if after several such treatments, there is no noticeable difference, it will be better to induce the hypnotic sleep and place your suggestions then, as the hypnotic suggestion will attain the result which education has failed to accomplish, for the reason that it is more powerful, and acts more quickly. "Hypnotic suggestion and education are one and the same thing." "Education is suggestion; hypnotic suggestion is suggestions intensified."

The hypnotic state can be induced in children who are over seven or eight years of age, usually, or as soon as they can understand how to follow out the instructions for its induction; and its employment will be found more satisfactory in the forming of character, as the intensified suggestions act more quickly in determining the will in any certain direction.

I hope my readers will pardon this little talk on character building, or child life, as an apparent digression from the subject matter; but I consider it

one of the greatest fields for the use of suggestion, and all will agree with me in saying that there is nothing more worthy of our time and careful study than the proper cultivation of the child life, in order for it to attain its greatest usefulness in the future. "Train up a child in the way he should go, and when he is old he will not depart from it," are not idle or meaningless words, and many people of this latter age have recognized the wisdom Solomon displayed in this statement, showing he recognized the power of suggestion and a necessity of its being properly applied in the training of children.

We have not a virtuous world now; we never will have until every father and mother understands the power of suggestion, and how to apply it in the training of their children, who are to be the progenitors of the future generations.



CHAPTER VII.

Suggestive Therapeutics.

Hypnotism has a Bad Name—The Responsibility of our Secular Press—The Value of Hypnotic Suggestion to the Medical Profession—Its Place as a Therapeutic Agent—Hereditary Diseases—Contagious Diseases—The Various Schools of Medicine—The Effect of Imagination—The Death of a Soldier—The Death of a Condemned Criminal—The Raising of a Blister by Suggestion—The Cures Performed at the Holy Shrines—Faith Cure—Mind Cure—Christian Science—Spiritist Healers—The Various Diseases to which Suggestion is Applicable—The Value of Sleep.

A good many objections have been urged against hypnotic suggestion, and its use as a therapeutic agent.

A careful investigation, however, will prove to any unprejudiced person that these objections have been advanced by persons entirely ignorant of the science, and would not even investigate, as one who makes any pretence of being a scientist should, but simply dismissed the subject by saying, hypnotism has a "bad name," and that they know enough about it to not want to have anything to do with it, etc. To our secular press perhaps is due the greatest responsibility for the prevalence of this view of the subject, for the reason that they, in their eagerness to give to the public the latest sensations, have grasped each senseless remark and absurd utterance

upon the subject, and, combining it with some sensational report, have without regard to facts and scientific proofs, hashed it up and given it with all its false ideas and superstitions to the reading public who are not able, as a rule, or have not the opportunity of a personal investigation, which would enable them to discriminate between the false and the true, the real and the imaginary.

It is strange, but history proves it true, that every step of advancement in the field of any science has been confronted by the most stern and bitter opposition. But time, which is the great sieve in which is sifted the accumulated thoughts of men, removing the debris, and bringing to light the hidden truths before which, in their sparkling and unimpeachable purity, the din of contention is hushed, the clouds are lifted, and in the light of knowledge the ignorant and stupid crowd stand appalled, and cease their cowardly attacks, inwardly admiring the new star which has been so victoriously ushered in upon the scene, and which shines forth with such splendour from the galaxy of the scientific heavens.

The value of hypnotism or hypnotic suggestions to the medical profession is very great, and is perhaps the most promising of any of the curative agents among the many grand and startling truths which have been unearthed in the last decade; as in its realm are many unexplored fields full of grand possibilities for the relief of suffering humanity.

The progressive scientific physician cannot afford

to disregard any means which will alleviate suffering, and he cannot but recognize the fact, after even a slight investigation, that hypnotism, divested of all of the sensational rubbish which has attached itself to it, and so hampered it in its progress, before the scientific world, is exceedingly useful, and will accord to it the recognition which it deserves.

"We believe that the day has come when hypnotism should take its place with electricity, massage, drugs and the like, as a therapeutic agent." (Halphide.)

When we remember that the instrument used in the production of hypnotism is the mind, we must admit that it is no mean power, recognizing as we must the mighty influence which the mind exercises over the body, and to what a great degree it is responsible for the many ills of the flesh.

Some have tried to undervalue suggestion as a therapeutic agent by claiming that, although it might alleviate the suffering for the time, it could not remove the cause, and thus insure a permanent benefit. It is, however, a recognized fact that the mind dwelling upon any ill will greatly magnify it, and any patient who is allowed to discuss and analyze each symptom, and who is obliged to listen to some friend calmly predicting some terrible results, and perhaps fatal determination of either of their conditions, will develop with startling rapidity symptoms indicative of the truth of the prophesy. Every nurse recognizes the necessity of guarding against

any associations or suggestions adverse to recovery.

The readiness with which such suggestions are received and acted upon compels us to recognize how powerful must be the hypnotic suggestions placed while the mind is in that peculiar but most receptive condition, and which are the more readily adopted because when placed as a physical benefit they are instantly enforced and assisted by the auto-suggestions, or natural desire for health and physical preservation.

M. Delboeuf, an eminent psychologist, says: "Pain makes the patient think of his trouble, and thinking of it he exaggerates it." "Hypnotism, which distracts his attention, acts in a contrary way upon the pain, it diminishes it by making us think no more of it."

We do not claim that merely the removal of the pain will cure a disease, of which pain is but a symptom; but it renders a cure much more probable by securing a restful, hopeful condition of the patient, and while the mind is in the unresisting, or unreasoning state which characterizes the hypnotic condition, it may readily be controlled by powerful suggestions, stimulating the enfeebled functions to more perfect and natural action.

Many people are dominated by fears or ideas of certain things which are expected, and, as a result, do really often happen wholly because of the idea being constantly before the mind, and the result so vividly portrayed in the imagination for such a

length of time as to act upon the organs sufficiently to produce a reality.

The idea of consumption being a hereditary disease, and that because the parents die of it, the child must also, has much to do with the fact that so many actually do. The same is true also of cancers, insanity, etc. The idea constantly dwelt upon produces the reality more frequently than any actual disorder of the system which the child inherits.

Few children die of consumption, and this would certainly not be true if they were born with the germs of consumption already implanted in their system. But the idea so frequently impressed upon a man from his childhood up by the repeated suggestions of friends to the effect that his parents died of consumption, and he cannot hope to escape it, that one can tell by his looks he is likely to have consumption, etc., tend to work upon his imagination, and to keep him in that expectant mood where with each slight cold, or cough, every symptom is analyzed and dwelt upon, until, in many cases, the idea becomes a reality.

Why is it so few persons take typhoid fever after visiting some one who has it, while only a few years ago almost every one who stepped inside of the room where some one was suffering from that disease took it in some more or less fatal form? Because it is any less malignant in late years, or that physicians better understand how to successfully treat it? Not entirely; but having been taught that

it was not necessary a contagious disease, it is approached with less fear, and consequently the disease is less frequently contracted.

It is for the removal of these ideas and impressions that hypnotic suggestion is effectual, intensifying as it does, the receptivity of the mind for the suggestions, which, when intelligently placed, directs the mind to opposite and higher ideals, allowing nature to build up defective organs, and to return again to its natural state of perfection.

It is because of this powerful effect of the mind upon the body that all physicians seek the confidence of their patients, and insist that they be kept in a hopeful state of mind, recognizing, as they do, the impossibility of securing ideal results without the confidence and co-operation of the patient. When we consider the teachings of the various schools of medicine, and note as we must their diametrical teaching and forms of treatment, and yet have to admit that the success of each is almost synonymous, we are forced to recognize the important part suggestion plays in the art of healing.

It has actually been proven that the imagination could be so drawn upon by different forms of suggestion placed in the same direction as to actually cause death. One instance, occurring in the late war, but vividly illustrates this.

During the heat of a battle two men were concealed behind a log for protection. One full of fear and expecting death at any moment, the other

hardy, jolly and careless. The roar of battle was all around them. Just as a shell burst over them, the thoughtless fellow pricked his comrade with his bayonet without him seeing the action, simply as a joke to frighten him, and during the excitement forgot him further until after the battle was over, when he was found to be actually dead, but without a wound of any kind, excepting the slight prick from his friend's bayonet. The burst of the shell, accompanied by the sharp prick from the bayonet, suggesting to both the sense of hearing and the sense of feeling simultaneously, and enforced by the auto-suggestion to the effect that he was going to be shot, were sufficiently strong to produce dissolution.

The condemned criminal who was told he was to be slowly bled to death, and who, although but merely scratched, but while blind-folded, felt the warm water which was made to trickle over the scratch and drop in a basin, actually died with all the symptoms of weakness from loss of blood, although in reality not three drops of blood had escaped. But the use of the auto-suggestion and suggestions impressed upon both the sense of hearing and feeling produced the same results as though the expected had actually been performed.

It is an established fact that a blister can be raised upon a hypnotized subject by merely applying a postage stamp and suggesting that it is a fly blister.

It is also well known that the symptoms of almost any disease can be produced in a hypnotized subject by suggestion. The subject can be made to suffer the most excruciating pain in any or whatever part of the body suggested by the operator. The temperature may be lowered or raised to an abnormal degree. Rapid or slow pulsation can be induced. Partial or complete paralysis can be produced, and in many instances hemorrhage from the nostrils or throat have been effected.

If all this can be produced through the imagination, by concentration of the mind upon the suggested result, showing that it is the mind which controls each physical manifestation, cannot suggestion, properly applied, reverse the action and consequent results, making it redound to the benefit of the body, and by keeping constantly before the mind the ideal of health and perfection, bring it into more perfect harmony, and thereby establish a permanent healthy condition?

The normal condition of the organism of man is a condition of freedom from pain, and all the forces of nature unite to assist in maintaining this freedom. And as the natural course of each of nature's forces is along the line of the least resistance, it but follows that disease can be much more easily cured than created, if we but understand the law which governs the forces within us, and how to direct them to the fulfilment of their natural duties.

It is for the purpose of directing the mind to an

attituded of harmony and the correcting of false ideals, thereby establishing the normal healthy condition, that suggestion has been found so beneficial; also as a relief from suffering, causing it to be recognized by the medical fraternity at the present time, and why? Because its results are something new? No! but because it is but recently that it has been classified and placed upon a scientific basis.

We have had for many years, aye, ever since the time of Christ, many who have used this great law of suggestion and faith for the alleviation of suffering, but who, not having understood the law which governs it, could give no explanation of their work, or bring others to an understanding of that which caused their cures.

In late years many have been the "healers" who have sprung up all over our land, and various the titles they have assumed, each choosing one which was to his mind indicative of his peculiar mode of treatment, and each meeting with more or less success.

There is no fact in history or science more clearly authenticated than the cures which have been performed through Christian faith and prayer, and which are exemplified in the wonderful cures performed at the holy shrines. It is faith in the healing power of the water of the famous grotto at Lourdes which causes the thousands to flock there annually, and thousands are the cures which have been effected there.

Many cures have been effected by prayer alone in this country without a pilgrimage to the holy shrines, and are known as faith cures, or divine interposition, and which gives to the person who directs the supplications and proclaims their efficiency the title of Divine Healer.

The advocates of mind cure have also made themselves known in this country, basing their method of healing upon the supposition that all disorder or abnormal condition of the body is due to an abnormal condition of the mind, and that by and through a direct action of the mind of the healer upon the mind of the patient a cure could be performed.

The Christian Science doctrine is founded upon the assumption of the unreality of matter, they teaching that as our bodies are not real, there can be no disease, and that mind is the only thing which does really exist. That mind, being the real man, and a part of God, is necessarily perfect. That all pain is but the result of a lack of harmony, the consequence of a neglect of the reiteration of perfection.

Spiritualist Healers claim their cures are performed by the intervention of some disembodied, or departed spirit, and that, although they sometimes work directly upon the patient, they generally operate through a medium.

Each of these schools are divided into sects, each employing modified processes of applying the force which they command. The only thing common to

them all is that they each cure disease, and to each perhaps should be given the credit of having grasped a part of the truth; and the most obvious conclusion is that there must be some underlying principle which is common to them all. But to such great men as M. Leibault and Bernheimer, who first applied hypnosis in their hospital treatments, and who, recognizing the great and important part which suggestion played, and the powerful effect of the mind upon the body at all times, have sought to establish a systematic method of treating the mind as the surest and quickest means of eradicating the disease itself, and to them we must feel indebted for the great benefit which humanity derives from the application of their theory.

Suggestive therapeutics has a wide field, and there is perhaps no curative agent which approaches it in the scope of its application in the treatment of disease, for "Either alone or in conjunction with other agents there is hardly a department in the sphere of medicine where it is not of great service." (Halp-hide.) I do not claim that hypnotism is a panacea for all disease which man is heir to, or do I decry the use of medicine, as I believe that drugs, intelligently given, are at times as essential as the food which sustains our body.

Many of the medicines are actually food for the certain organs for which they are intended, and suggestion with all of its attending benefits can not for any considerable time take the place of pure water

and healthy food for the active laborer, neither can it at all times and alone, bring back as rapidly the worn-out organs, to their natural state of perfection as when assisted by the proper drugs. Still much of the medicines administered are like the spittle-annointed clay, with which Christ the "Great Healer" annointed the eyes of the blind man; only the means of conducting the current of faith, which suggests the cure.

The specific diseases which have been cured by suggestion are too numerous to mention; but among them may be noted, rheumatism, neuralgia, sciatica, dyspepsia, constipation, nausea, insomnia, epilepsy, spasms, paralysis, monomania, hysteria, St. Vitas dance, hiccoughing, and all ailments of which an abnormal condition of the nervous system is responsible.

In the wide field for the application of hypnotic suggestion as a most sure and rapid cure, may also be mentioned the habits of alcoholism, morphine, cocaine, tobacco, stammering, lying, kleptomania, laziness, and many habits for the treatment of which drugs have proven so ineffectual.

The application of hypnotic suggestion in the production of anaesthesia for the performance of surgical operations and dental work, is one of the broadest fields of usefulness now open for its employment. "We have a considerable number of anodynes, but not one is free from bad after effects, except this one."

It is for this reason that all who have a knowledge of suggestion, so cheerfully recommend its use, knowing there can be no possible discomfort or dangerous after effects from its employment.

All physicians recognize the value of sleep, but also recognize the too frequent evil results of the drugs necessarily used for its induction with many patients, as restlessness and insomnia are accompaniments common to many ailments, and which rob the patient of the much-needed rest and recuperation. Sleep has for its object the repair of the wear and tear of the vital processes of life, and to insure sleep we should not interfere with these processes, which we do when drugs are given until sedateness results.

Hypnosis leaves only a quieted soothing effect, and by inducing this tranquility of body and mind the patient readily passes into a natural sleep. Natural sleep can also be induced at any set time by post hypnotic suggestions, and the regular returns of these periods of suggested sleep, soon become a fixed habit or normal condition; and materially assist nature in keeping its life machinery in perfect order.

CHAPTER VIII.

Suggestive Therapeutics (Continued).

Some personal Experiences—Cure of a Cripple—Cure of Stammering—Restoring Sight to the Blind—Enabling the Deaf to Hear—Deaf and Dumb Woman Cured—The Use of Suggestive Anaesthesia in Dentistry—Some Instances—Anaesthesia for Surgical Operations—The Amputation of a Limb during Hypnotic Sleep—The induction of Anaesthesia by Auto-Suggestion—Soldiers and Martyrs as Examples—A Personal Experience—Subjective Faith.

Some perhaps will think that I claim too much for hypnotism. I do not think I do.

There are of course instances where suggestive therapeutics fail to accomplish the end for which it was intended, as do all remedies, but it often succeeds where other agents have failed. I have seen it accomplish marvels, not miracles as some say, as its workings are wholly within the bound of natural law, as I have endeavoured to show.

I shall herewith add a few experiences of my own, which I hope will give to others a glimpse of the great possibilities to be attained through its application, and inspire them to a further investigation of this wonderful power inherent in man.

First: I met while in Eldora, Iowa, a boy nineteen years of age, who had for eighteen months been a great sufferer from rheumatism. So long and so great had been his suffering, and as a consequence of

which the muscles of one limb had become contracted to such a degree that it was impossible for him to place his foot to the floor, and in order to move around was obliged to use crutches. For six months he had been in this condition, given up by the physicians who had previously tried almost every known remedy for his relief.

At the first treatment I put him into a deep scmnambulistic state and by suggestion and slight massage, straightened his limb and had him walk before bringing him back to consciousness. Then after placing some suggestions strongly upon him to the effect that when I awoke him, he could walk as well as ever he did; I brought him once more to a normal condition, after which he could walk very readily, one treatment being sufficient to restore the limb to its former normal condition and to relieve him of all suffering.*

Second: A young lady sixteen years of age, living in Ripon, Wisconsin, who had always while talking stammered in such a manner as to make it almost impossible to understand what she said, came to me for treatment. I could only induce a slight mesmeric state at the first treatment, but during which, by suggestion, enabled her to read an entire sentence without hesitation. The second treatment I was able to induce a slightly deeper state, after which the improvement was noticeable. Each treatment thereafter I was able

*President Miles of the industrial school at Eldora, Iowa, will testify to the truth of this.

to induce the hypnotic state, during which I placed the suggestions. At the end of one week, during which time I had given her suggestive treatment daily, she could talk quite plainly and a few days later was entirely cured.

Third : This is also a case of stammering, with a boy about nine years of age. With him there was not only an inability to speak plainly, but also a lack of control of the lower maxillary, as while making the effort to talk the jaw would twitch and jerk in a very distressing manner. This case was entirely cured by suggestion, the patient going into the somnambulistic state at each treatment.

Fourth: A young mulatto woman was brought to me in Lowell, Mass. She had been entirely blind since childhood. I hypnotized her several times, placing suggestions each time to the effect that she would be able to see me. After some two or three attempts she was able to discern light, then after the next treatment she could see objects, and finally at the end of a week's treatment her sight was fully restored.

Fifth: During a gala day in Hawick, Scotland (the place of my nativity), there was among the vast crowd assembled there a man selling a medicine which he claimed would cure deafness. Some used the medicine there and professed to be cured by it. I, in my youthful egotism, desiring a little notoriety, asked permission to come upon his platform and show him I could cure deafness without the use of medicine. I was confident that I could do so, as I had done many wonderful things by the use of hypnosis.

After I went upon the platform an old man who was very deaf came from the crowd to see if he could be cured, and who I enabled to hear, not only the ticking of a watch, but any words spoken to him in a whisper, after having placed suggestions to that effect during hypnosis.

I knew nothing of this man's history, what caused his deafness, or how long he had been deaf. He was merely one of the crowd, and who came deaf and went away hearing.

Sixth: A lady of Gallashield, Scotland, was brought to me in Hawick, having been informed of the cure just narrated, who had for years been unable to either hear or speak, as a result of a severe illness in childhood.

This woman was made to believe that I could put her to sleep, and that while asleep she would be able to hear. After having established confidence in the result, and while she was filled with expectancy, I, by signs and suggestions, applied to each of the senses she still retained, was able to induce the hypnotic state, during which she was made to both hear and talk. I kept her in this state for some time, then after receiving her promises that she would always talk and hear the same as she was then doing, woke her up with the suggestions that she would always be able to talk and hear, impressed strongly upon her.

The experiment was a grand success, much to the delight of the lady's friends and almost to the surprise of myself, as these two instances last recorded were accomplished when I was very young and first began

the practice of hypnotism, and really understood very little of the laws which governed it. I knew that the patient must have faith in my ability, and for that reason I would tell them of all manner of things which I had one. But as I now look back on those days I am compelled to admit that it was the receiving of the small sum of money which I got for my work, that gave me more pleasure than the fact that I had been the means of relieving some unfortunate, for I was still under the control of a guardian who was wise enough not to give me all the money I wanted to spend.

The use of suggestion is proving a boon to the dentist and surgeon, as with it a more continuing anaesthesia can be secured. The co-operation of the patient can also be procured, they obeying the suggested desires of the operator assuming and retaining any position desired, thereby giving it a great advantage over other anaesthetics.

In dentistry I have by suggestion produced anaesthesia to such a degree that the patient would have no knowledge of the tooth being extracted until by suggestion they were again brought to a normal condition.

Many operations of a very painful nature have been performed upon patients while in the deep hypnotic state, who knew nothing of what was being done; while with others I have given the suggestion of continued consciousness, merely robbing them of the sense of pain. They were not robbed entirely of the

sense of feeling, but while sensible to touch and while witnessing the operation and being entirely conscious of what was being done, there was still no discomfort or pain felt.

I will give in its entirety a letter which a dentist had published after having done some work for a lady which I had hypnotized, and which will itself explain the nature of the test.

"Yesterday afternoon Miss Edith Holbert, of Wells, Minn., came to my office and asked whether or not I would fill her teeth while under hypnotic influence. With pleasure I consented and made an appointment for this forenoon.

"At the appointed time Professor McEwen and Miss Holbert arrived. In the presence of half a dozen spectators the professor immediately put Miss Holbert asleep in an ordinary chair, then requested her to take the operating chair, which she did without hesitation. After being seated she was put into a more profound sleep, and I was told to operate. The muscles were perfectly relaxed, the patient opened her mouth by request, and I began to operate with drill and chisel, regardless of whether or not it hurt. But not a move was made by the patient. On arriving at the third cavity to be prepared, I decided to not only thoroughly excavate it, but approach the pulp chamber, where lies the extremely sensitive nerves of the teeth.

"Fearlessly I cut and lacerated these nerves, during which time the patient remained as though in a profound sleep. Not a flinch or a murmur was noticed.

The operation lasted nearly half an hour, after which the patient was brought to a normal condition. She said that she experienced no pain whatever. This certainly was a crucial test of hypnotic power. If the skeptics could have witnessed this operation they would be convinced that hypnotism is not a fake with McEwen.

"W. W. EBERHART,
Dentist."

Dated Mankato, Minn., Nov. 14, 1896.

By the request of a physician, I hypnotized a young lady in order to render painless the operation of removing the tonsils, and during the performance of which she slept and heard sweet music as was suggested, being wholly unconscious of the performance of the operation. I also placed suggestions to the effect that her throat would heal without her experiencing any pain or soreness, which it did.

Some persons perhaps will say that is nothing, such operations as those could be performed without any anaesthetic if a person had any "nerve." That these are only minor operations I admit, but major ones can and have been performed many times without the use of any other means of producing anaesthesia than suggestion, and the patient be entirely unconscious of the operation.

One case I especially remember was of a man who was brought into the hospital at Providence, R. I., while I was there about five years ago. His right leg was so badly mangled as to require amputation just

above the knee. I first fascinated him, then by suggestion induced the hypnotic state, during which the operation was performed in a most complete manner. I then, before restoring him to normal condition, placed suggestions to the effect that when I awoke him he would still feel no pain, also that his limb would heal readily, and it did heal much more readily than could have been reasonably expected otherwise.

I could go on reciting innumerable instances where my knowledge of the law of suggestion and hypnosis had enabled me to render invaluable assistance in relieving others, but these few are sufficient to show how broad is the field in which hypnotism may be used for the relief of the unfortunate members of the human family.

The question now naturally arises: If all this can be produced by the aid of hypnotism, and hypnotism is really the result of the natural ability of the subject himself, the operator only assisting by suggestion, and if auto-suggestion is more powerful than any external suggestions, why cannot the person induce this state himself? He can.

What then is the use of a hypnotist? Just this. We have each and all within ourselves this natural gift, or power, whereby we can control our bodies by our minds to a much greater degree, at least, than we are accustomed to doing. But hypnotism and its possible benefits procured through suggestions applied by another, thereby complying with our long established idea that it was the power of another, and not a con-

dition inherent in each one of us, is as much of the truth as the average person of this age is capable of grasping.

In later years when our self-knowledge permits it, man will grasp the truth itself and will not need the assistant of a hypnotist; but when for any reason he is in pain, he will be able to pass instantly into the subjective state, with the voluntary auto-suggestion that in five minutes he would awaken free from pain, and it will disappear just as readily as though the suggestions were placed by another.

The faith necessary for this is gradually acquired through the exercise and knowledge of your own power.

Thus the ability of enduring what would have otherwise been a very painful operation without the consciousness of pain, is an ability inherent in man, and is but awaiting his knowledge of control. Many evidences of its existence are brought forth in our everyday life; when through any intense excitement the whole being is completely concentrated upon one idea, shutting out for the time being any other suggestions of the mind, and making any impressions upon the consciousness impossible.

Who does not know of some person, who, in order to rescue some child or friend, perhaps, from being consumed by fire, have themselves been severely burned, but were utterly unconscious of it, or any attending pain until all was over, and the dominating suggestion removed? Then consciousness looks forth

from its late bondage and discovers the wounds of its encasement.

History records that many martyrs sang joyful songs while being consumed by scorching flames. They with their whole attention fixed upon heaven and eternity; their whole being concentrated upon their expected deliverance from their earthly bodies, felt not the pain attending their dissolution. They are wonderful examples of the power of suggestion to produce anaesthesia.

Many instances are also recorded of soldiers who, during the heat of battle, when the whole soul was thrilled with the awful suspense and anxiety, have been wounded, perhaps, in the most sensitive parts of the body, and yet recognizing no pain, go on until all is over, the crisis is passed and consciousness returns, perhaps only to succumb to the agonies of suffering.

We have also many legends handed down from the dim and misty past telling us of the operations of this mysterious psychic law.

Man is composed of the same matter, his mechanism is the same, and his attributes we have every reason to believe, are identical with the patriarchs of old, and we are capable of the same understanding of nature if we but investigate for the truth, and then use it when we find it.

These instances of physical anaesthesia recorded in literature but show us of to-day the natural endowment of man, providing that the anaesthesia produced to-day by hypnotic suggestion is only the result of

natural law which has been more or less clearly understood for ages.

It is not necessary for everyone to be under great excitement, or even to have the assistance of suggestions from another in order to produce anaesthesia, but, as I said before, a man will touch the truth itself and be able to apply it without the assistance of another. Many do so even now. Every surgeon of any note has witnessed cases where he has been astonished at the ability of the patient to endure very painful operations without evidencing any suffering.

I hope my readers will pardon the recounting of a little personal experience illustrative of the possibility of each one to control his physical senses through a knowledge of the efficiency of auto-suggestion.

I several years ago met with a very severe accident, when I had not only part of two fingers of my right hand cut off, and a very severe gash in my scalp, but also had my left arm broken just below the elbow, and in such a manner as to cause the bones to protrude through the flesh. This was certainly enough to test my theory of the power of auto-suggestion to control the physical senses. Knowing my own power, I would not allow the physicians to administer any anaesthetics, but instead by auto-suggestion produced anaesthesia and had all my wounds properly dressed. The bones were set, the finger ends trimmed up and stitched (and which, not done to suit me once, I had done a second time), eight stitches put in the scalp wound, and all was accomplished without me being

sensible to any pain but once; then, owing to some adverse suggestions placed by the spectators, who while expressing their sympathy, were unconsciously doing me harm by bringing me to a consciousness of pain, but which I instantly stopped by auto-suggestion after having procured the harmonious silence necessary for perfect concentration.

I can also put myself to sleep at any hour of the day for any length of time, waking up on the second decided upon, free from headache or nervousness, or whatever discomfort for the relief of which I had entered into the subjective state.

I have of course only acquired the ability to do this after years of study and practice, and the full faith with which I enter into the subjective state is due to the knowledge of my own ability. I wish, however, to impress upon my readers one thing, i. e., that objective faith is not essential to the relief of suffering. It is a subjective faith which is required and which can easily be procured in the hypnotic subject in direct opposition to the objective attitude of the patient, because of the lack of ability to reason inductively while in that state. Then as the suggestions take effect and one is compelled to acknowledge objectively, the benefits derived, the objective faith is born, and it greatly facilitates the acceptance of the suggestions and the performance of the object, by no longer setting up any voluntary auto-suggestions against them.

I wish that every one might realize how much greater is the mind than matter. In every man there

exists this great force, or spiritual power, which when sufficiently cultured and developed will shine forth and enable the real ego to reign, and master disease and sin as did Jesus and his disciples.

It is for the development of this spiritual part of man that hypnotism is proving itself to be of so much value.

The discovery of modern hypnotism will prove one of the grandest monuments to our present age and civilization, demonstrating, as it does, the power of mind and soul over all the minor laws of this vast creation.



CAPTER IX.

The Physical Manifestations of Christ.

The Miracles of Jesus Christ—Faith a Requisite Condition—His Right to be called the Saviour of Men Proven—His Operations Within the Domain of Natural Law—The Efficiency of Faith Recognised—Some Illustrations—The Personal Character of Christ—Raising the Dead—Natural Law and the Power of Suggestion Observed—Christ's Recognition of Matter—The Same Conditions Necessary to the Success of the Healers of To-day—The Reality of the Personality of Jesus Christ—His Spiritual Philosophy—The Evidences of Its Truth.

The conditions requisite to the successful healer of to-day are those which Christ considered necessary and indispensable in the exercise of His power to heal the sick when He was upon this earth.

Oh! but some will say, "Christ performed miracles," but did he? I say No! Now I do not want to antagonize any one's creed, or am I as some might think, endeavouring to bring Jesus Christ down to the common level of mankind and rob him of his glory by trying to show that he considered the same conditions necessary to success which our mental healers of to-day require; but rather does it add to his glory to prove that he really understood intuitively to such perfection the laws which govern this vast creation and our being, so many ages in advance of his fellow-men.

That condition which Christ taught to His disciples

as essential to success, not only in the patient, but also in the healer, is embraced in one word "faith."

There is no other word which so fully embraces the whole law of power in this world, and salvation in the world to come. Without faith we would have no heaven, no inspiration to a better life, or an incentive for the exercise of the powers within us in this world.

Christ came to this world not to establish new laws, or to build up superstition, but he illustrated by his life and example his knowledge of the already existing laws of nature, and utilized them in the performance of the so-called miracles; but he never worked outside of their domain.

It is this infinite knowledge of God's laws which Christ possessed, and his ability to exemplify them more than eighteen hundred years before his fellowmen perceived, through the process of inductive reasoning, the first glimpse of the grand eternal truths, and stupendous powers concealed within the natural laws of our universe and being, which proves his divinity and establishes his right to be called the "Saviour" of men.

He taught his disciples how to employ these forces to both the physical and spiritual welfare of their fellowmen. Not only that, but he stated the conditions of success, and left the promise to the world that whosoever complied with those conditions should do even greater works than he did. He did not then teach or explain all of the underlying principles of the

conditions involved in his physical manifestations, for the reason, as he told his disciples just before his crucifixion, "Ye cannot bear them now," but he immediately offered the consolation, "Howbeit when he, the spirit of truth shall come, he will guide you into all truth."*

This spirit of truth has ever since been seeking to manifest itself to the world, but it remained for this age with the knowledge accumulated through the centuries of education acquired through the process of inductive reasoning to grasp the evidence of this eternal truth.

The exclamation, "Except ye see signs and wonders, ye will not believe," which he addressed to the nobleman of Capernaum who besought him to heal his son who was sick, fully illustrates his realization of the impossibility of the people of that age to grasp the truth itself. But with his infinite knowledge he could foresee the time approaching when man would seek for an explanation of all of these manifestations, and demand some logical proof of their possibility.

Because Christ did work entirely within the domain of natural law, is no evidence that he did not have the ability to perform miracles, but that he did so was startling evidence of his wisdom.

Christ foresaw this present age of materialism and skepticism, which is but the natural result of man's intellectual development, and knew that the ability of man to prove by scientific investigation the possibility

*(John xvi:13.)

of the performance and truth of the physical demonstrations of his power, would but confirm the essential truth of his spiritual teachings. He also knew that by a knowledge of the truth of his teachings of the physical laws and their application, as is testified to in the records of his work by his disciples and now proven by the discoveries of modern science, men would be enabled to grasp by faith his promises of eternal life, and accept the truth of his spiritual doctrine, thereby accomplishing his mission upon earth.

It is, however, the physical manifestations of his knowledge and power which we wish to consider in support of the statement previously made, i. e., that although Christ was the first to proclaim the condition and demonstrate the possibilities of mental healing, that he employed the same means and observed the same conditions as do the mental healers of to-day. The difference being in degree, rather than a difference in the principles involved.

We all know that the successful healer of to-day, whether he be called a Faith healer, Christian Scientist or Magnetic or Mental healer, is the one who has implicit faith in his own ability or power to heal.

That Christ taught his disciples that this was necessary to them for success is plainly shown by his rebuke to them when the father of the lunatic, while beseeching Christ to have mercy upon his son, said: "And I brought him to thy disciples and they could not cure him."*

*(Matt. xvii:16.)

After Christ had rebuked the devil and cast him out, and "the child was cured," the disciples questioned Jesus privately: "Why could we not cast him out?" And Jesus said unto them "Because of your unbelief."*

He did not say that it was because they did not possess so great a power as he did, or that they lacked the knowledge; but he reproved them for the lack of faith and consequent failure.

That Christ employed the same principles himself cannot be denied, for knowing his own power, he had that faith, or knowledge, which surpasses faith, that whatever he undertook would be accomplished.

His disciples later acquired a greater faith as the result of the exercise of their power.

That Jesus required faith in those he healed, and that he did not pretend to be able to heal independent of that condition, is evidenced in the records of his works, and plainly expressed in almost every instance.

That he also recognised the power of suggestion and a harmonious environment as essential to the successful operation of his psychic powers, is clearly shown in the conditions he observed in his demonstrations.

A striking illustration of his consideration of faith as a necessary element is shown in the account of him restoring the sight of the blind Bartimeus, who, as he sat begging by the wayside, called upon Jesus saying,

*(Matt. xvii:20.)

"Thou son of David, have mercy upon me," and who when asked what he would have him do, said, "Lord that I might receive my sight." And Jesus said unto him, "Go thy way, thy faith hath made thee whole."*

Another illustration of the potency of faith is recorded in the eighth chapter of Luke, where the woman who was afflicted with the issue of blood, and who, although she "had spent all her living upon physicians, neither could be healed of any," was immediately cured by touching the hem of his garment. When Christ found it out did he tell her it was because there was any virtue in the touch of his garment, or that her cure was the result of any power of his? No! But he did say, when he saw her trembling with confusion because of being brought into the presence of so great a person and attracting the attention of the multitude, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

It is only a parallel case with that recorded by Matthew in the ninth chapter, where Christ restored the sight of the two blind men who followed him, crying, "Thou Son of David, have mercy upon us."

"And when he had come into the house, the blind men came to him and Jesus saith unto them, 'Believe ye that I am able to do this?' They said unto him, 'Yea, Lord.'"

"Then touched he their eyes, saying, 'According to thy faith be it unto you.' And their eyes were

*(Mark x:52.)

opened; and he charged them, saying, 'See that no man know it.' "

The instance of the cleansing of the leper, and Christ's avowal to him afterwards, when the man was giving him thanks for what he had done for him: "Thy faith hath made thee whole,"* is but another striking example of his recognition of the efficiency of faith.

There is no character spoken of in history whose whole life so plainly indicated a realization of individual responsibility as that of Jesus Christ. Each act, each word, may be considered as containing an intended lesson. They were not meaningless or insignificant remarks which composed his conversation.

With this knowledge of his character it does not seem probable that when he questioned those blind men as to their faith, or when saying to the woman who had been cured, after only touching the hem of his garment, as he also did to the leper, "Thy faith hath made thee whole," that he was merely uttering idle words, or that if it had not been an important factor in the operation of their healing, that he with his natural gravity and seriousness in all things, would have questioned them in regard to it, or remarked upon it as he did, indicating it as the cause of their cure.

I admit that it is true that all of the cures recorded are not so plainly accorded to the operation of the law

*(Luke xvii:19.)

of faith as these just referred to, but that is no clear proof that faith was not the means employed.

Take as another example the instance recorded by Matthew, xx: 30-34, "And behold two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, 'Have mercy on us, O Lord, thou Son of David.'

"And the multitude rebuked them because they should hold their peace; but they cried the more, saying, 'Have mercy on us, O Lord, thou Son of David.'"

"And Jesus stood still and called them, and said, 'What will ye that I shall do unto you?'

"They said unto him, 'Lord, that our eyes might be opened.' So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight, and they followed him."

Does not the fact that they called unto Jesus as he passed by indirectly proclaim their faith? So strong was their confidence in him, and so fearful were they that Jesus would not hear them and would pass them by, that when the multitude rebuked them and tried to silence their cries, they cried the more, "Have mercy on us, O Lord, thou Son of David," plainly testifying to their faith that if Jesus would he could restore their sight.

Not only is it evidenced that faith was a means employed when he performed the many cures and mighty works, but when he could not perform them, as he at

times could not do, as is shown when he visited his own country, it was always because of a lack of the proper conditions.

"And he did not many mighty works there, because of their unbelief."*

Jesus himself declared that, "A prophet is not without honor, save in his own country, and in his own house." But, some may say, look at the miracles of raising the dead, there could be no faith exhibited there. It is true there could be no objective faith; and these instances are strong evidence in support of the proposition that Christ did really perform miracles, unless the propositions set forth in the preceding chapters are fully accepted, namely:

First: That the subjective mind is the spirit or soul of man.

Second: That communion between subjective minds, independent of the objective senses, is possible.

Third: That the subjective mind has full control of the body.

Fourth: That it is not an objective, but subjective faith which is necessary in the performance of these cures.

Fifth: That the subjective mind is always amenable to control by suggestion, either of its own objective mind or that of another; also suggestions received telepathically from another subjective mind.

That propositions embrace merely the operation of

*(Matt. xiii:57.)

the law which Christ observed, and which is proven, by a study of the instance recorded of the raising of the daughter of Jairus from the dead.

That Jesus recognized not only the necessity of faith, but also the importance of observing the great law of suggestion, is clearly shown in a study of this remarkable illustration of his power.

In the vast multitude which thronged about Jesus, one of the rulers of the synagogue, whose little daughter was sick, came to him, pressing through the throng, urged on by his faith in the ability of Jesus to heal, and throwing himself down at Jesus' feet, told him that his child was at the point of death, and besought his help, saying: "I pray thou come and lay thy hands on her, that she may be healed, and she shall live."*

But almost while he was still speaking he received the news from his home that his daughter was dead, and that it would be unnecessary to trouble the Master further.

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, "Be not afraid; only believe."

"And he suffered no man to follow him save Peter and James, and John the brother of James."

"And he cometh to the house of the ruler of the synagogue, and seeth the tumult and them that wept and wailed greatly."

"And when he came in he saith unto them, 'Why

*(Mark v:23.)

make ye this ado and weep? The damsel is not dead but sleepeth.' And they laughed him to scorn. But when he had put them all out he taketh the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying." "And he took the damsel by the hand and said unto her, 'Lalitha cuni;' which is, being interpreted, 'Damsel, I say unto thee arise.' "

"And straight away the damsel rose and walked, for she was the age of twelve years. And they were astonished with a great astonishment."

"And he charged them straightly, that no man should know it, and commanded that something should be given her to eat."*

In the first verse just quoted must be observed the immediate attempt to inspire faith in the father, knowing that his mind was in telepathic rapport with the daughter, and the suggestion of death being impressed upon her telepathically, would be adverse to her return to the body.

It was for that same reason also that he suffered none of the multitude to follow him, and turned the mourning friends away.

The first statement he made upon entering the room where she lay, "The damsel is not dead but sleepeth," was of double importance for the reason that it in a measure at least silenced the lamentations of the friends, and acted as a strong counter suggestion to

*(Mark v:36-43.)

those placed previously to the effect that she was dead ; thereby inspiring a subjective faith.

The fact that Christ took with him only those of his disciples whom he chose, also the father and the mother, with him in the chamber, showed his recognition of the importance of a harmonious mental environment, realizing that they would all be of one mind in the determination that she should live again, and that the suggestions would be more forcibly impressed if projected by several simultaneously than if only by one at a time, and was merely an observance of the rule which he taught his disciples when he assured them, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven."

"For where two or three are gathered together in my name, there I am in the midst of them."*

Christ then took the damsel by the hand and commanded her to arise. There was no doubt implied in that suggestion. This is a noticeable fact also, in the record of the raising, either of Lazarus or the widow's son. The suggestion was uttered as a command. No apathetic suggestions were used by Christ in the performance of any of his manifestations.

"And the damsel arose and walked." That Christ recognized the necessity of guarding against counter suggestions is shown in this instance by the fact that "He charged them straightly that no man should

*(Matt. xviii:19-20.)

know it," as he did also in many other instances of the exhibition of his power. The mere fact being told to others, who doubting the truth of the statement, and inferring, perhaps, that it is but a temporary benefit or illusion which will soon be dispelled, and that it being but the result of the operation of the imagination, it will in time return, etc., places the mind in a credulous attitude, and finally the oft repeated suggestions bring about the predicted condition.

That fact that Christ "Commanded that something be given her to eat" showed that he despised not the aid of material things, and also that he recognized the reality of matter.

Thus we see that Christ, possessing by far the greatest subjective power ever given to man, and understanding to perfection the laws of nature used his knowledge to the benefit of his fellow-men.

That Christ understood and despised not the use of all the conditions requisite to the success of the mental healer of to-day is evident.

That all of his so-called miracles were performed in strict accordance with these laws, is clearly demonstrated, and the importance of their observance is proven by the discoveries of modern science.

That Jesus Christ is not, as some have supposed, a fictitious character, is plainly proven by the records of his works. It is not reasonable to suppose that those who wrote the history of his life and works upon earth, could by any process of the imagination, being

ignorant of these laws, portray with such accuracy the works attributed to Jesus; that after eighteen hundred years of inductive reasoning, and the knowledge accumulated thereby, they could be proven scientifically correct in every detail.

We have had in late years many books written upon advanced ideas and portraying future achievement in the field of science, detailing the possibilities of the performance of many things; but not once have these flights of imagination been proven practicable or possible of execution in every detail.

It would have been impossible for any one without any knowledge of electricity to have eighteen hundred years ago predicted the use of, or outlined the conditions necessary to be observed in the successful operation of our electric cars of to-day.

That those who wrote the history of the life of Jesus Christ had a reality of which to write, and actual experiences to narrate, is an obvious fact.

That Christ's knowledge was of divine origin, and that he was indeed and in truth the Son of God, is proven in the fact that he possessed this accurate knowledge of God's laws and the application to mankind, when there had never before him been any one who possessed this knowledge, and of whom it was said, "Never man spake as this man."

That he perceived these truths more than eighteen hundred years before the world was ready to receive them, proves it to be an intuitive knowledge. Such

also was his knowledge we have every reason to believe, of the spiritual truths he taught.

Now that man can by his much cherished scientific methods prove that the physical manifestations of Jesus Christ, as recorded by his disciples, are true, is it not but reasonable to suppose that the spiritual philosophy which he expounded was also true, and in so doing enable us to grasp by faith his promises, and obey the instructions which he gave for the observance of the conditions he laid down as essential to our soul's salvation?

Merely because we are yet incapable of the understanding of our spiritual being, as was man hundreds of years ago incapable of understanding the physical part of his being, is no proof that the teachings of Jesus in regard to this is not also correct.

In the ages to come, when man through the process of development is able to grasp the truth of the spiritual teachings of Christ, and recognize that we are indeed "like him," then will we, too, be able to see as though face to face, whereas we now see, "As through a glass darkly," having as yet caught but a glimpse of the first rays of the grand truths defining man's relation to God, the light of which is but dimly visible along the horizon of the intellectual world.

CHAPTER X.

The Relation of Hypnotism to Crime.

The First Proposition—Second Proposition—Instinctive Auto-Suggestion—Weak Auto-Suggestion—The Recognition of the Courts—Laboratory Tests—Man a Free Moral Agent—The Will of a Subject not Weakened—The Effect on the Nervous System—Its Intelligent Use Beneficial—Defense of Hypnotic Exhibitions—Appeal to the Legislature—The Privilege of the Hypnotizer—What the Hypnotizers Have Done.

The greatest objection that has been urged against the spread of the knowledge of hypnotism is that the induction of the hypnotic state reduced the subject to a mere automaton, when he was for the time being wholly irresponsible for any act which he might perform. Also that the subject was so robbed of his individuality as to be obedient to whatever suggestion was given him by the one with whom he was *en rapport* even to the extent of obeying a post-hypnotic suggestion, to the effect that he should commit murder, arson or robbery. In fact, he was merely a machine or instrument in the hands of the hypnotist.

To the person who has made a study of the different forms of suggestion, this idea is simply erroneous, and I feel sure such an opinion is held only by those who have rushed at a conclusion after having grasped but the first proposition, namely: That a hypnotized

person is constantly amenable to control by suggestion; and then was unable, or at least failed, to grasp the second proposition, that each suggestion is met by predominating suggestions, which either enforces or counteracts their effect. These predominating or auto-suggestions are, as I have before stated, the result of both natural endowment and education.

I do not claim or do I know of any hypnotist who does claim that it is impossible for a criminal hypnotist to induce a hypnotized subject to commit crime, providing he has the right subject; but I do claim that the same subject could by persistent suggestion and proper inducement be persuaded to commit the same crime while in a normal condition.

Conscience, that faculty inherent in man, whereby he is enabled to discriminate between right and wrong, that guardian angel of man's soul, stands ever ready to judge what is right, and imperatively commanding him, her vassal, to do the right, and abstain from doing wrong, and forms the strongest of all suggestions, operating always against, and ever predominating over, any suggestion of wrong-doing.

This then is the silent sentinel which is ever on the alert to protect man's honor and woman's virtue, and the extent to which it does so is due not only to his natural endowment, but also to the extent of his normal education and training.

It is in the moral training of the youth that the possibilities for the abuse of hypnotic suggestion is to my mind the greatest; as with a child the moral

sense, or the ability to discriminate between right and wrong is not strong, and the constant suggestions of another, either while the child is in a normal condition of the hypnotic state, helps to educate and develop his conscience.

It is not the quality of man's conscience (there can be but one quality), but the quantity, or rather the degree of perfection to which it is developed, which constitutes his safeguard.

The character who has for his standard the motto, "Honesty is the best policy," and practices honesty merely because it is policy, is not the real honest man. Such a person would not require hypnotic suggestion to induce him to commit a dishonest deed.

The instinct of self-preservation, which is inherent in man, and forms one of the strongest auto-suggestions, is not sufficient to keep some men from risking the worst of dangers for the purpose of performing some fiendish act, with perhaps no greater incentive than a mere greed of gain, or would it be strong enough to withstand the hypnotic suggestions of crime.

Religion has been said to be the only safeguard against wrong influence, still we know of many persons who have done the most immoral acts, and committed the most heinous crimes in obedience to the teachings of their religion. Also many followers of our Christian religion are as fiendish as they are devout, seemingly being utterly devoid of that sense of right and wrong conscience.

Thus we see that each one of these instinctive auto-suggestions are not strong enough to singly combat successfully the hypnotic suggestions; but each unite to form an insurmountable barrier in the way of any suggestion contrary to their purpose.

It is very true that the auto-suggestions of some are not so strong as with others; but it must be remembered that those who are incapable of strong auto-suggestions are also incapable of receiving and acting upon strong hypnotic suggestions, and when we consider that auto-suggestion is the product of the subjective mind—the same mind as that with which we have to deal when placing the hypnotic suggestions—we can readily see why it is impossible to place any suggestion strong enough to overcome an auto-suggestion.

Such a person could, while in a normal condition, be persuaded to commit crime if the risk of detection was not too great.

Any one, however, who thoroughly understood hypnotism would not want any person to commit a crime for them while under hypnotic influence, as the same person could do the act in a much more perfect manner while in a normal condition, for the reason he then has the full use of his reason, while a hypnotized person is incapable of inductive reasoning, and would not be able to change or regulate the specified plan of action in case the arrangements were frustrated at the last moment, and would thereby reveal perhaps the whole secret.

It is therefore this peculiar constituent of man which we call conscience, that regulates the potency of criminal suggestions upon each individual, and controls each act of vital importance.

We have all seen people who seemed to be utterly devoid of conscience who would, in business transactions, rob the widow or poor person, merely conforming to the letter and not to the spirit of the law; living perhaps a moral life, but doing so only because he wished to appear well in the eyes of the people, and not because he wished to do right for the sake of truth itself.

With such a person hypnotism would be eagerly accepted as a cloak with which to cover his offenses. He would enter into the state with the expectancy of accepting each improper suggestion, and act upon it, knowing that the hypnotist and not himself would be responsible in the eyes of the people.

If once the courts began to recognise the plea of hypnotism as a defense for crime, we would have innumerable cases of persons who would get some one to hypnotize them in order to do some unlawful act, just as men to-day get drunk in order to have the "nerve" to do something they could hardly do while sober. The hypnotist would be safe enough also, for the man could swear he was hypnotised without knowing when or by whom.

Some claim that a person can be hypnotized against his will, also without his knowledge, and that while

in that state he can be made to follow any suggestion of the operator.

If such a thing were really possible there would be no limit to the influence of suggestion, and its use would be limited only by the desires of humanity. That such a proposition is absurd is plain to be seen.

Some will say, perhaps, they have seen some person who they knew was utterly incapable of committing murder while in a normal condition, go through the very act in imagination and in response to hypnotic suggestion. Quite true, but the very fact that it was only a test was the reason. There is ever with the hypnotized person the ability to discriminate between the real and the imaginary.

The oft-repeated experiment of arousing the anger of a subject, and making him believe a friend or certain person had done him a great and irreparable wrong, and suggesting that to avenge himself he should stab the man, his enemy, at the same time giving him a paper dagger, and because the subject, as he invariably does, creeps upon his man and goes through the act of actually killing him, proves nothing. But give the same subject a real dagger and notice how different is the action. The subjective mind, always on the alert, notes the difference, and although you may, by repeated suggestions, succeed in getting the subject to start for his victim, the auto-suggestion is too powerful and the subject, hesitating and trembling in every nerve, wakes up without even having touched the man.

The same is true in all experiments. I have found many a man who I could not induce to say his name was George, if his name was John, or say anything was so if he knew it was not; and every effort to make a hypnotized subject do something which he had firmly resolved he would not do, before consenting to be hypnotized, has ended in failure.

Not only does science prove that such is impossible, but every one who is without scientific knowledge, but believes in divine justice, knows it cannot be true. Our faith enables us to know it could not be, for God would not be just and allow one man to control the mind of another and thereby rob him of his individuality.

Man was constituted a free moral agent, his soul being dependent for its development upon the external part, or objective mind of man, which is endowed with the ability to reason, inductively, and to discriminate between right and wrong. When this is done each conclusion is impressed upon the subjective mind; or, in other words, the soul, that never sleeping, never forgetting part of man, which, while the objective mind is at rest, usurps control, allowing no act in violation of its principles.

Again let me repeat that no external suggestion can overcome an auto-suggestion or inherent principle of man. That the man who could be induced to commit crime while under hypnotic influence is just as dangerous in a normal condition.

The idea that the oft-repeated induction of the hypnotic state has a tendency to weaken the will of the subject, and that the constant submission to the suggestions of another person, while in the hypnotic state, will gradually but surely rob one of his individuality, is quite prevalent.

That this idea is incorrect is very evident to any one who has an acquaintance with any much used subject. Take, for instance, the professional subject, of which we have many in this country. It is with them a business, a means of gaining a living. Every hypnotist has seen his subject, the very one others thought was incapable of independent action, assert his will in a very decided manner, and display the avaricious tendencies of his nature, if some one else only offered him a few dollars more of a salary.

I have used for many months consecutively the same subjects in my nightly performances, and can conscientiously say that there was not one of them who was not benefited by the constant use of the suggestions.

We occasionally hear it claimed by some that the professional subject, constantly used for entertaining purposes, gradually become a nervous wreck, and for that reason many people denounce hypnotic exhibitions.

That such an effect is impossible to produce I do not deny, but that it is the result of inexcusable ignorance, or indifference, on the part of the hypnotizer, I do assert.

There can be no possible detrimental effects to the subject, merely from the induction of the hypnotic sleep. It is in the sudden changes from one illusion to another, and the unheralded awakening, which causes whatever shock a subject sustains. But the intelligent and conscientious hypnotizer will, with due regard to this possibility, give the deep hypnotic subject warning of an intended change, then by suggestion relieve the mind of all lingering illusions and place a suggestion to the effect that they will "wake up feeling good," before bringing them back to a normal condition.

When these precautions are observed there is no possible chance for the subject to sustain any injury to the nervous system, but instead, they receive a benefit from the sleep and its accompanying beneficial suggestions.

I want also to say a few words in defense of hypnotic exhibitions, the practice of which is so loudly denounced by some.

I have already shown that the subjects operated upon are not injured by the exhibitions. Where then can there be any harm in producing some comical tests for the amusement of the audience, thereby awakening an interest in the phenomena? Even the grandest truths must be presented to the public in an attractive form, or they will not be accepted.

If the spread of the knowledge of the possible benefits of hypnotism was left to the scientific lecturer alone, and its experiments confined within the walls

of a laboratory, the knowledge would be spread very slowly indeed. The average person wants to be amused as well as instructed, and many want to be wholly amused; but by illustrating scientific truths in a comical way, they are attracted and unconsciously perhaps accept some of the truths of the lecture as well as enjoy the demonstration.

The tardiness with which a knowledge of the benefits of hypnotic suggestion would become general, if left entirely in the hands of the medical fraternity, as some of them think it should be, is shown by their present general ignorance upon the subject. That this ignorance is due in many cases to the fact that they have never had its possibilities impressed upon them sufficiently, is proven to me by the great number who apply to me for instructions annually, and who, after learning, use it so successfully in their practice.

Many physicians who do understand its use dare not use it openly in their practice because of the superstition of the people, which is due to their ignorance of its benefits, because, perhaps, the subject has never been presented to them along the lines of truth.

It is the preparing of the people for the general use of hypnosis by the physicians that is the great work of the professional hypnotizer, and the occasional opportunity of curing some poor sufferer, whom he chances to meet in his travels, is his privilege, although in some states a few of the people are trying to induce

the legislature to enact a law prohibiting its use. I am confident, however, that the legislators of this enlightened age are too wise to prohibit the use of so great a God-given benefit to mankind.

If such was now the law, the poor woman who but yesterday I cured of a disease that had for many months confined her to her bed a hopeless invalid, given up by physicians and friends, would still be a burden to both herself and family, instead of a comfort and a pleasure, as she now is.

Only those who have received the blessings, and the expressions of almost unspeakable gratitude, which I received upon the occasion of this and similar acts, can understand how insignificant I consider the title of "Charlatan," which some of the physicians choose to give to any one practicing outside of their beaten paths.

To the hypnotizer is reserved the privilege of distributing the knowledge and presenting the truths of hypnotism to the masses, and we glory in the trust.

What have the hypnotizers of this world done? I will tell you. They found a study, but no science, and have torn from the innumerable volumes on mental philosophy the senseless, meaningless pages, and have given by the observations of the phenomena facts instead of theories. They found mind a chaotic region; they gave it law. They annihilated the worthless, re-incarnated the old, and gave birth to the new.

They have expanded the horizon of thought, placed another star in the firmament of mental philosophy, They have by the truths revealed by experimental psychology erected an eternal living monument to man's intellect and reason.



