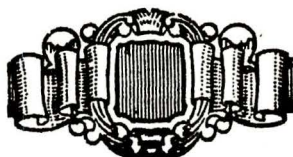


OUTLINE OF PSYCHOMETRY

PSYCHIC LIFE AND PHANTASM OF THE DYING

A STUDY OF
TELEPATHY, TELESTHENIA,
HYPNOTISM, THOUGHT SUGGESTION, SPIRITISM,
TRANSLIMINALITY, MENTAL THERAPEUTICS,
THE SPIRITUAL ESSENCE

BY
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INTRODUCTION

Upon a cursory glance at the universe and its various manifestations, it seems complicated, indeed, but as we go nearer to the meaning and intent of everything, the mind is overcome and bewildered, by the variety of life and by the wonderful grandeur, its harmony and unity. A wonderful simplicity underlies the apparent complexity of creation. Upon deeper investigation one finds a marvelous structure of apparent uniformity. After further investigation, carefully gathering facts upon facts, we get nearer to the truth, and as never before, we find there is an underlying hypothesis, that ultimately resolves all matter into control either stationary or in action, by one, what we might call, magnetic or electronic force.

The age of one man is limited. Much that has been discovered has been lost through careless recording. Certain medicines that the alchemists in the dark ages knew of and curative qualities were lost and have never been discovered or known since. There is much indication of the fact that

such chemicals were in use at that time. Even the wonderful preservative powers of the oils and lotions used by the ancient Egyptians is demonstrated by the conditions of the mummies found today. The formulas for the making and for the preparation of such oils are not known at this time, nor have they since been discovered. By the wonderful recording mechanical devices of the present day, it is to be hoped that greater scientific investigations can be recorded and followed and beneficial results attained.

Today the minute details of any phenomena can be recorded so that in after ages the scientist may add another fact, another item, another feature to the already discovered and recorded formulas and scientific investigations of the present time and the past. The past two decades have been a period of the invention of wonderful mechanical devices and the discovery of extraordinary marvelous powers or forces. Marconi has brought together a few of these facts previously discovered by a German and announced the discovery of system of Marconi wireless telegraphy, being the transmission and receipt of vibrations or sound waves on an instrument at a distance

without a wire connection. Within our time has come the discovery of wireless telephony without the positive vibration, but with the spreading of sound waves through the ether of different degrees and intensity. All due to the theory of communication from mind to mind, with the use of mechanical devices of material forces, for the use and transmission of thought and communication.

The scope of this range of communication so far has been limited to this planet. The theories of the Planetary universe in the present day, are undergoing marked changes. Three decades ago the school boy was taught the theory of the seven planets, among them the Earth. These with the sun formed the major bodies of the cosmic universe. Not so now. The "milky way" comprises a variety of solar bodies larger than our sun or the planets and said to have a diameter of 400,000 Parsecs. A "Parsec" is one light year. A light year is the distance that light travels in 365 days going 186,000 miles per second. And the "milky way" is made up of planets like the Earth and other suns and smaller stars. How many are inhabited is a subject for conjecture. Many planets have all the life sustaining elements found with

the Earth and doubtless sustain animal life and human beings.

Man seems to be the climax of creation, because of the extraordinary powers of his intellect and the marvelous development of his brain. It is up to scientists to discover the extraordinary phenomena of the subliminal mind and its manifestations, recording these developments and upon such facts, and manifestations, similarly and in accord with each other to classify them so that laws can be laid down, classified as rules of operation of that force. It is the work of the scientist to carry on experiments, to establish facts, catalogue them, put them in a certain order, declare their relationship toward an established law and if possible give their relation to cause and effect. The present purpose of this work is mainly to present some phenomena of the subliminal mind, that have been discovered and show the comparative relation as found in actual life and ascertain therefrom the underlying force and declare its rule of operation.

There has been a large and increasing collection of the unusual and abnormal phenomena of the human mind and its action in the human body.

There must be a reason for this abnormal phenomena. If a custom can become established because of its certain uniformity and universality and thereby a rule of law of conduct is created and the similarity of the forces observable in all forms of telesthenics can be determined into a fixed science in substantial form and here recorded, then the writer will consider that he has accomplished something by this endeavor.

If on the other hand no such rule can be satisfactorily made or substantially established, then if some idea can be suggested whereby some reader of this book may gain a thought upon which to form a basis for some hypothesis or some idea, producing or correllating the phenomena that may be discovered afterward, leading to the correct classification of the subtle transliminal forces, then the writer will feel that he has been sufficiently rewarded in his efforts to set forth the principle of the science of Psychometry.

In the early stages of any science or any scientific investigation, no hypothesis can be regarded as final, that is presented with the dignity of a rule or a law. It seems to be that only by the general consideration of many people, or the public or

what has been accepted by those who are proficient in their line of investigation and thought can be considered for a rule or a law, for which there is an absolute hypothesis. There is always the fear of new development and accordingly a variation of the rules of conduct, or similar phenomena must have shown to have been almost absolute without the exception before they can be made into a law. However, with careful scientific investigation of any psychiatric subjects and especially the psychic mind is there such change, with the slight modification of the rules that must be followed; due to the new development of principles from facts and phenomena and due to the ever-rising new manifestation of some principle formed from such newly discovered phenomena.

Hypnotism particularly has done much toward solving and clarifying the phenomena of the subliminal mind. In the realm of mysticism in revealing the difficulty of every day affairs as experience very often precedes theory, much practical work can be accomplished from a theoretical point of view. The relation of the mind to the physical body, is one of the many manifestations of the control of the physical body by the mind.

We find upon careful investigation, a dual mind, —the subliminal mind is more nearly related to the manifestations of the soul; and the understanding mind to the intellect and the will demonstrated by physical action.

As psychology is the science comprising the operation of the mind, restricted to the intellect and the expression of the mind by the five senses; —so the science of the mind and its manifestation in other forms, belong to the science of psychometry. Psycho is from the Greek word, "Psyce," meaning the mind or soul. Logy is from the Greek word, Logos, meaning speech. From which we get our term Logic, meaning intellectual expression.

Because of the necessity of measuring the speed, scope and extent of the mental impulses, thoughts and mental activities, the title of such a science should be termed psychometry. Psycho is from the Greek word, mind, and "metry" from the Greek word Metron, meaning measure.

If in so doing the writer may thereby assert his ideas or opinions of such phenomena to be right, the same should be taken only as a theory or an

indication of certain facts or phenomena and not established principle or dogmatic assertion.

The reader may disabuse his mind of the fact that this treatise is not in accordance with religious dogma; as it has been discovered that the known dogma of the religious, have not been violated by these principles and phenomena but that many principles of dogma are confirmed by the tremendous number of extraordinary phenomena of the subliminal mind.

So it is as discovered from the manifestations and the possibilities of the subliminal mind, that this work is offered to the public.

Chicago, May 5, 1926.

THE OUTLINE OF PSYCHOMETRY

CHAPTER ONE

LIFE

Physical and Mental Life. Cellular Vibration. Ionic and Electronic Life. Radium Diffusion Activity. Definition of Life. Seat of Life in the Human Being.

E look at a new-born babe, with skin of velvety smoothness; it breathes so easily, its heart beats so gently, it is living; yet its five senses are quite dormant.

When the human body is stricken by disease or accident, the body lies lifeless; the features are the same, the form is there, but the heart is quiet. When the heart stops, to the ordinary person life is considered gone. To the able scientist that alone is not a sufficient test. A physician may be called to ascertain the cause of this change in the body and apply stimulants which begin the work of resuscitation. In some cases life is found to be existing, and perhaps the heart may again be induced to work until respiration has returned. What is meant by life as used in the foregoing is physical life. To most people the beating of the heart is synonymous with life and, when it stops, death has occurred. The able physician or the scientist requires more; that alone is not the determining factor.

The determining factor to the scientist is to observe and to determine the various forms of life and its apparent physical manifestations as viewed by the human intelligence. It is not often for the reader to determine what life is. As to the determining factors, however, only in its curious manifestations and by its activities or connections of the physical and psychical properties, when present, can the principle of life be defined and declared.

Life may be divided for the purpose of this treatise into two divisions—the physical life and the psychical life. If we are able to tell what is life in its clearest simplicity, then we can have a working hypothesis, for the basis of all investigations pertaining to human actions, and knowing the force, if applied properly, would be able to create life in its various forms and activities and apply the principle of life to the essential compounds of materials, it would be possible to produce a living organism. All that we can hope to do in this treatise is to investigate theories that we may approximate the truth sufficiently to furnish a working basis for understanding actual life, and thereby fix a test and examine the reason for the relation of that force, which we call the principle of life, to certain phenomena.

All forms of living organisms are evidenced by mineral and chemical components, for which we have organic bodies generally divided into the vegetable and the animal kingdom. On the other hand, life, in its relations to the spiritual essence of man, commonly

called the ego, which is a part of his dual nature, and the indication of that form of life is a prime factor, it is quite apparent to the understanding or human intelligence, is the activity of mind in relation to matter as demonstrated by action and vibration and accordingly observed by the human understanding through and with the use of the five senses.

But in the realm of the second classification, which is quite distinct and is, generally, only observed in the actions of the human body when not under the control of the will, and when not using any of the five senses, we have only the elementary facts in showing the operation and the general feeling of the self under ego as described by many philosophers as "I know," "I am."

From the study of botany we know that the vegetable species is made up of various chemical elements which are assimilated by the growing plant. The leaves of the plants are used for the taking in of oxygen and the diffusion of nitrogen. The sun's rays have a beneficial effect on the plant's leaves and through them force its effect on the various elements contained in the water and the various chemical substances found in the soil. They are all assimilated in the plant itself and it grows and develops to maturity and blossoms and then forms the seed, which is ready for transplantation and the re-creation of the species.

We find this or a similar process in all form of living vegetable and animal matter. Practically all of the same chemical elements needed in the plant life is used

in animal life. One may feed off the other, but the elements are there and are the same only in different proportions and in action by different methods of assimilation. In our present state of development we find that the seed in both animal and vegetable life is necessary for re-creation. The seed evidently contains the life principle—that substance which is too small to be seen by the highest powered microscope. It seems to be neither gas, a chemical, nor a substance, liquid or matter, so accordingly we find the life principle is undiscoverable to the human eye, or to any of the senses; so that in the composition of all mental or vegetable and animal activity there is the physical side, made up of the elements apparent to the eye and ascertainable by the senses of the human body, and besides that the life-giving principle which gives action and motion to the solid element.

In all forms of matter inoculated by life the solid matter seems to be the negative element. And the positive element of the object in which there is action or life in the material form, we find the negative supply of food force by chemical action from the elements in the earth and its positive force comes from the atmosphere or ether. We find that in vegetable life such elements as lye, potash and other elements are found in the earth, are absorbed by the roots and taken into the plant itself, and by assimilation generate vegetable life. This represents the negative life force. Through the leaves in plant life, corresponding to the lungs of the

animal life, we find the process whereby these elements that are taken in from the atmosphere are used and which are known as the positive force. The union of these two forces make the visible living being, whether it be a tree, weed or plant in any form, an animal, or the human being. Even the fish and the reptiles take the substantial elements from the earth in the form of food, or some fish by the eating of other fish, from the various weeds and plant life from the bottom of the sea or in the water. They take on the positive force in the form of oxygen extracted from the water.

Man, who is the highest form of development of life that is apparent to the human senses, cannot be rooted into the soil and from this invisible laboratory of nature draw the negative elements of his food supply, but he has a laboratory of his own to which he gathers indirectly the forces from the earth and the air. Plants, grain and food are received into his digestive system and from these, by chemical processes, he extracts the necessary elements for his physical being. His positive supply, as in the case of the plant or the tree, comes from the electrical forces in the atmosphere out of the ether which, as we will presently show, represents the highest degree of all the material forces and is therefore positive with reference to the food processes. A special organ is devoted to the reception of this supreme life-giving food, which is the great laboratory where the positive and the negative forces are blended into the system of capillary blood vessels in the lungs. Down

the air passages in the lungs are the tiny cells which constitute these organs. The capillaries are woven into such numbers of these cells that are wrapped into sheets of blood. Ladened with negative food products from the digestive system, the blood comes to the lungs to be fused by a positive force. In this negative position the color is a dark purple; we speak of it as impure. The term really is a misnomer, as it is only the vital life, the life-sustaining elements, that are absorbed by the tissues in its circuit through the body. It is from the oxygen that the positive life force is received; it seems to be a magnetic gas, or force.

This process of assimilation is without question similar to the method—the poles of unlike forces attract each other, and like poles repel. The positive force represented by the oxygen rushes through the cell walls of the lungs and unites with the negative force represented by food products. Being thus vitalized and made active, the blood changes its color from purple to red, and the food material in the blood is in time repelled and is pushed on, due to the circulation, while another supply of negative blood is brought forward.

All physical or material objects are made up of cells. The scientist may disintegrate and disintegrate, reduce and reduce, separate part from part until he finally gets to the small atom known as the cell, discoverable only to the human eye by the use of a high-powered microscope. Dissecting further by chemical process and by the finest instruments, one will find that the cells are

made up of molecules. The smallest unit is called the molecule. Recent examination of the molecules of the human body has developed the fact that even the molecule itself is made up of a wall on the outside and liquid and vacuum on the inside. The wall is called the bioplasm. Science has not yet reached the point where it is able to analyze the liquid on the inside, known as protoplasm. It is known, however, that by jarring the cell the liquid will move from one side of the bioplasm to the other. The molecule itself is so small that the highest powered microscope is necessary to see it. When scientific instruments are produced to a higher degree of efficiency whereby the liquid of the molecule may be separated and analyzed, it may be discovered that the liquid itself is made up of smaller units, which no doubt are atoms in a finer form.

Dr. Sahler, in his commendable work on *Psychic Life*, states that the indication of life is the vibration of the liquid in the molecule and that life itself is formed by the magnetic touching of molecule to molecule, setting up a vibration, and if the vibration is put into a certain uniformity and a course of action is followed or produced, which is known as movement, we then know that life is in evidence. The magnetic action that causes the vibration and the touching of cell to cell is due to the stimulation in the blood of the oxygen taken in by the lungs, he claiming, however, that oxygen is a magnetic gas. Just what this magnetic gas is like is not disclosed. There is no doubt that from this we get much of the

magnetic power from the air or from the water, in one form or the other, both of which contain oxygen. And it is quite necessary that the human body and all animal and vegetable life have the inherent qualities of oxygen to sustain life in their form.

This magnetic power in the oxygen sometimes takes the form of electricity or sometimes the power has a similarity to radium. It should be classified as power activity. If this is a different form of magnetic activity, the principle is yet to be discovered. We should say at this time so little is known of electricity and as to the cause of electricity and as to the various forms of electricity that we must depend and rely upon the mere evidentiary facts of the activities of electric power to define and classify it. We know that electricity can be generated, that it can be stored and controlled and that it can be dispensed at desire. From the discoveries within the last twenty years it is well known that electricity can be conveyed through the air, that electrical currents can be sent through space, through the air as well as by wires or connections.

By the most careful analysis of the cause of electricity we find that it is not produced by atomic energy but that it comes from the air apparently generated or centralized into control by friction of certain elements. The relation and the assimilation of molecules and forces or atoms in their work together or their touching each other will produce electric power of varying degrees.

The great strides made by scientists to find the independent elements which form the smaller atom and also the independent element which gives life or motion to those atoms, drives the investigator on and he is marveled at the wonderful discoveries made in radium and the active energy stored up in the atoms of certain minerals. It may be well, at this time, that the reader may know of this power and what radium is, that he may later on get a better idea of the magnetic force or energy which generates and produces the subtle thought connections to be elucidated and explained later on in this treatise.

Radium, in its pure form, is a silvery white metal, resembling barium. Radium is an active mineral such as carnotite and uranium, from which radium is obtained by a difficult and costly chemical process. It might be said that pure radium is never seen, as when it is used for scientific purposes it always appears in combinations called radium bromide, or radium chloride. Much radium is obtained in the mineral called pitchblende or carnotite, found chiefly in Bohemia. It is also found in a lesser degree in the State of Colorado and in units in Utah, where it is found together with uranium and vanadium. Becquerel, in 1895, discovered the unusual power of radio activities emanating from the atom of the metal known as uranium, which he named pitchblende, which he thought produced the radium activity, uranite. His discovery was the foundation for Mme. Curie's marvelous investigation. It led to Mme. Curie

investigating into pitchblende, in which she found, in addition to uranium, a mysterious substance having about two million times as great a radio activity as uranium. This substance she and her co-worker named radium, and afterward proved by the most laborious methods of chemical separation, radium as an independent element having an atomic weight of 226.0, making it one of the heaviest known substances.

The properties of radium have been used beneficially, so far as discovered, for the treatment of diseases. Radio activity is the process of sending out continuously streams of radiation due to the spontaneous breaking up of the atoms of radium, producing rays of light. There are three types of rays—the alpha rays, consisting of particles now believed to be atoms of helium; the beta rays, consisting of streams of electrons coming out like bullets from a machine gun; and the gamma rays, which still are of a mysterious character, apparently violet in color, bearing resemblance by the numbers of them to the X-rays or Roentgen rays of light. In accord with its many wonderful properties, pure radium seems very shy and quickly abandons its metallic form and enters into chemical combinations in the form of chlorides or bromides. It appears as a white powder, easily preserved, and in these forms the radio active powers are available.

There is no space in this work to consider the application of radium in practical therapeutics. There is much wonderful improvement in the treatment of cancer

with radio active energy. Whether that is caused by the intense power of the radio active energy in killing the cancer germs or stimulating the life forces in the nerve cells lying dormant in the cancerous condition is yet to be determined. It appears, however, that the application relates principally to attempts to cure the disease by means of the destruction of germs by some rays and by the stimulating effects of other rays. The difficulty, however, is that to be able to use the alpha rays and the beta rays or the gamma rays and not having the proper counteracting effect of the rays in one or the other forms. Uranium is supposed to be the parent element from which radium is derived.

Radium itself breaks up into helium, and niton or radium emanation is a gas possessing a hundred thousand times as great a radio activity as radium. The ultimate cause of radium activity is only conjectural. It is an action more fundamental than anything in chemistry, for it takes place inside the atom and shows the existence thereof of an enormous amount of energy of unknown origin, the formation of which, or the production of which, is yet undiscovered. The process alone is observed. Of course in time, as investigations become more precise and more finite, it is hoped that instruments may be made which will be able to analyze niton, or the gas given off by the radio active atoms. It appears, however, that the discovery of radium and the amount of energy produced and thrown off is of such an intense kind that it seems to produce a

higher form of magnetic or dynamic energy than ever yet known from the investigation and study of the wonderful phenomena of electricity. If it is discovered that radio activity so energizes the various atoms of the minerals, and by the mixture of various minerals and various gases electric energy is formed, then we know that radio activity or radium energy is the parent of electric energy. However, this has not yet been proven. It is known, however, that radio activity is working all the time and also that electric energy and activity is being stimulated and forced, and it is only by the harnessing of electric energy, centralizing it at certain points, and by the use of it and the use of certain minerals, we are able to produce a greater touch or shock upon certain tissues and certain objects. It is by the harnessing and the control of the various energizing substances that we get results, from which it appears by the manifestation of the wonderful results we obtain.

It would appear that in finding radium, the greater quantity is found in uranium, some in other minerals that it seems to be a concentration of the radio active energies and certain radio activities, only to a varied or lesser degree. In the experience of scientists it has been known that all metal has a certain degree of magnetic attraction one to the other. Two bodies of substances to a certain degree have a magnetic attraction to each other. Newton found a similar attraction from which he enunciated the law of gravitation, declaring what seems to be that smaller bodies have a magnetic attrac-

tion to the larger bodies, especially bodies of concentrated mineral substances. But with uranium and the minerals containing radium we find the direct obverse of this principle of gravitation and principle of magnetic attraction. Heretofore all known energy was produced by the controlling of processes of magnetic attraction and electricity, electrical action or the combustion of gases producing energy. But with radio it seems to be somewhat different. There seems to be an energy formed inside the atom itself. This we call atomic energy. If man could get control of this atomic energy and develop it at his will, an inconceivable revelation in human activity and affairs would be the outcome, as we would have the process of producing powers without the necessary result and effects of extreme costs and waste.

It would seem, however, that the power arising from the atomic activity which produces radium emanation seems to have the effect of vitalizing or giving the life impulse to the stationary or dormant cells. No cell is dead unless the same has become so decomposed that it must be disintegrated. An organic cell is made up of many, many small, inert particles. The process of disintegration takes place when it is so deficient to function as an organic cell and it becomes dormant, yet remaining whole, and is called an inorganic cell. Later on we hope to disclose the relation between the radio activity impulse and the similarity thereof with the nervous impulse given off by the brain. The two are similar, in

view of the fact that the wear and tear of the tissue, or the expense of energy lost, is so slight that it cannot be measured.

Dr. Charles W. Litchfield, an able chemist of Seattle, Washington, claims he is able to produce certain forms of life by chemical action, which is a chemical assimilation of certain mineral salts. His theory is that every form of animal life on earth today originally sprang from the single cell bearing creatures that lived in the salt lands or floods and gradually evolved into various fishes, reptiles, birds, mammals and, last of all, man, modifying by the process of necessity and environment. He says that millions of years ago there was neither animal nor vegetable life on earth, only various inorganic compounds, composing the earth's crust, which was entirely covered with water. The water evaporated at certain spots and generated an electricity which vitalized the mineral salts particles, which were held in suspension in the water, by storing up in them concentrated electrical vitalizing energy. The mineral particles thus vitalized began to attract and repel each other—to move around, in other words. The lively salt crystals became ionized, that is, they underwent radical and vital changes in their atomic formation. As they were subjected to the process of evaporation many times in the course of ages, they expanded and stored up more energy, and finally they formed into colloid mineral particles which gave them greater power of movement and locomotion. Colloids are organic cells

in their highest perfection and able to reproduce themselves and so, according to his theory, organic life came into existence. At different times the accommodation of mineral salts subjected to this process produced a form of life.

His formula and process for producing life is as follows:

To one ounce of distilled water add a half ounce of lime phosphate, silicetic acid or this or other mineral salts, boil for ten minutes, place a drop of the boiling liquid on your sterilized glass slide of your microscope, insert the objective nose of the instrument and inspect the drop. As the drop cools to the temperature of organic life, and as the vital energy or electricity is generated by the process of evaporation, the fine salt particles begin to come to life.

In a few moments, if your experiment is successful, you will see what Dr. Litchfield believes is the original ancestor of man moving around at a great rate. As the drop evaporates there is left the solution, and after a definite number of these evaporations the salts become so vitalized that they separate into little droplets.

Dr. Litchfield believes that nothing lives and organic cells reproduce themselves and feed on the remaining mineral particles, otherwise give evidence of their vegetable or animal nature as colloidized cells. The variety of combination and modes and modifications giv

evidence to their amazing number of curious forms being produced. He claims that a tiny young octopus was produced of one combination and that he has taken photographs through the microscope of various forms by which he may confirm his discoveries.

Other scientists have claimed the ability to produce life by chemical composition. Many years ago Dr. Carleton J. Bastin, of England, made a number of experiments similar to those of Dr. Litchfield. His work excited great interest and was published by the Royal Society of England, but he published the book at his own expense. A Mexican savant who made some similar experiments years ago, by which he sought to prove that the life body was of organic construction, met with the same results. His formula consisted of mineral salts and great pressure in solutions and then exposing them to the sun's rays. The *Scientific American* published a short article at the time about the work of this Mexican savant. His claims were not nearly so comprehensive as those of Dr. Litchfield, merely claiming that the mineral salts became vitalized by the sun's rays. Many experiments have been made along these lines to discover the essential elements that produce life.

Many things seem to be necessary in order to have animal and vegetable life. Without a question the chemical fluids and gases are the essential foundation, and the mixing of the chemicals and gases form the vitalizing force. Whether that is caused by interatomic

energy because of certain chemical elements mixed together, producing action, or whether it is caused by a separate and outside and active agent of electrical force and activity, or radio active force, is yet to be discovered. Sufficient to say, both coming into contact with each other, being used together, are necessary to produce all forms of movement and action. Many scientists have approved the theory of electronic stimulation, which in operation causes the expulsion of the given impulse directing the muscles of the part of the human body to action.

The central part of the nervous system is located in the brain, and the motive power or dynamic storage battery being the cerebellum, at the base of the brain, it would seem that for all coarser activity and movement, direct physical connections are necessary either by the vibratory processes or the use of the air or by the atmosphere, similar in its relation to sound movement. Nevertheless, with the rapidity of the discoveries of the various methods of transmitting messages through the atmosphere without apparent physical contact, and the similar condition existing between the modern telephone system and the nervous system of the human body, and the discovery of the various methods of wireless telephony, it would seem that there should be a reasonable basis upon which to base a theory that the human nervous system contains some mechanism adaptable for use of telesthenic messages.

And if by the ability of man to build sending stations

and receiving stations by the physical formations of certain delicate machines, surely the human body with its more wonderfully developed systems of communication found in the nervous system, and there being certain discovered organs and certain parts of the brain the use of which is yet unknown, we are safe in assuming the necessity of such organs. And there is every reason to expect a discovery of the method to make use of these various organs, that are so sensitive to the slightest electrical shock. The slightest exposure to radio activity shocks the delicate molecules into many, many parts, and such delicate fiber fabric in the animal tissue that is in use and possible to be used for various purposes, yet unknown to man. It is the part of the brain which is the home of the mind that interests us. It is so sensitive as to be affected by the intense positive forces produced in the most delicate form. Yet, they are injured thereby. No doubt as the ability of telepathic operators increases as demonstrated by telesthenics the human mechanism can be cultivated to efficiency whereby, either by light rays or sound rays in a finer method, certain waves of movement can be produced to sense the effect upon the delicate cell tissue of the brain, either directly or indirectly. Such methods may be so simplified that they can be used by the majority of people, and methods of communication will be greatly simplified and expensive communications of the present day for great distances will be useless.

Considering the theories given by Dr. Litchfield and the Mexican savant and other scientists in that line of investigation, we can see similarity of the various manifestation of the wonders of radio activity and the electricalization of cells forming the same into tissues. And it is by this method, that through the sun's rays the cells become so vitalized with life energy that we have indication of the combination, producing life by the assimilation of the various chemicals in the right proportions, being vitalized by the sun's rays, acquiring their energizing or electrical energy from the oxygen. It may be that life is thus formed and only by careful experimentation can the same be simplified and announced as a rule or established fact.

However, we are safe in formulating the principle of life,—that when a properly proportioned number of positive cells and negative cells are grouped in apposition, enabling the bioplasm of the molecules to vibrate in unison, the life impulse principle will exist. The strength of the impulse, depending upon the number of molecules, participating in the uniform vibration.

As we have observed in another chapter the touching of the gemmules of the nerve cells throughout the human system and the holding of the nerve cells in position for impulses from the brain, centers the control of the life impulses in the nervous system and produces continuous life action until death. The cerebellum being the storage seat of energy for the

impelling of impulses to the nervous system;—accordingly the cerebellum has direct and constant control over the life force, which causes the human body to function.

With all of that the physical impulses in animal life have yet to be perfected to the degree of accuracy making the human brain controlling it, by each mental process whereby correct analysis of the movement can be made. So that for the present we must turn to the apparent phenomena and its various manifestations exposed and produced to the outward senses of man in order to have proof of the basic law of psychic operation, activities and psychic life.

CHAPTER TWO

MENTAL LIFE

Mental Life Control. Nerve Control. The Human System. The Progress of Death. What is Death.

ND to be convinced that the apparent life movement of the physical being or physical body is controlled by mental processes, we have but to observe the various activities called animal and plant life which seem to be lacking in mentality and have no form of muscular movement. Now we are confined to the examination of life and its relation to the various activities knowing that in all highly developed movement there must be mental processes back of the movement that causes action. No mental emanation of the impulse producing the physical movement of the body in its various phases is given unless a result either in physical movement or thought movement is observed.

The interesting problem is to discover if possible the seat of the subliminal mind or that part of the brain where such psychical energy is generated for use. Or where the instrument is located whereby there may be such psychical messages received and transformed into the intellect for use by the understanding. Evidently it is the cerebellum of the brain. It is true that

in the perfection of man and his mind and the wonders of his creative faculties is the evidence of the activity of the human mind. Man prides himself on the wonders he has produced, yet all that he has produced is nothing to compare with the marvel of nature in the creation of the human mind. The heart of man has thrilled at his art, inventions and literature, yet not here is the climax of creative thought. Far more perfect of all other creation is the intricate grandeur of the human being. The supremest expression of the divine power and wisdom the climax of his wonderful powers of body and mind. Some pride themselves on the originality of their mechanical invention, others pride themselves upon the beautiful art they are able to produce, some their marvelous inventions. The poet devoted the best years of his life to the production of a poem that was nothing more or less than the study of the inner soul, and the marvelous ability to express the ideas. Only of late years have the scientists taken up the investigation of this, the most perfect system of all and unobservable to the eye of man the mind and the scope of its realms of communication. In its operation and in its form and especially as to its mental activities and as to its production of marvelous results we must stand amazed.

The modern improvements in our daily use that have been built, have their most perfect prototype in the heating, ventilating, water supply and waste systems of the human body and the network of telegraph and

cable lines that are a perfect copy of one's own nervous system. The great electrical dynamos that have revolutionized our social and commercial life which are found in every large city and every enormous plant such as at Schenectady, New York, are nothing more than a rough imitation of the dynamo and the little storage batteries at the base of the brain, which regulate themselves with perfect adjustment and control and supplied with energy only by the body.

The world is astonished at Marconi's inventions and discoveries in the last twenty years of wireless communication by the ether waves. It was only recently he was able to produce photography of an image on a delicate plate at a distance of thousands of miles. So as in man, Marconi, by his transmitting and his receiving stations or his receiving set, by which to receive the delicate vibratory movement of the ether cells upon a delicately constructed instrument it transforms that movement into sound of various degrees. But man is provided with a finer system regulated by a force more subtle than electricity, the laws of which are yet but vaguely discovered, yet within the grasp of human intelligence.

Fortunately, however, through all ages, man has been more concerned to discover the secrets of the beauties of the natural world which was created for his use and happiness, than the discovery of laws which underlie the operation of the many faculties of his own being. He has been more occupied with the study of

the subjection of the forces and the material parts, which are but his servants, than with the study and the investigation of himself, and the control of the intricate organs. He is the master of the material forces yet has difficulty in the mastering of himself. We are so familiar with the external features of the human body and the visible phenomena that characterizes our physical system that the average person ceases to have any interest other than to study and observe its symmetry of form and the delicacy of the skin and the history and operation of the physical person and as to what it has been able to accomplish. These few simple laws that tell us about the caring for our health should be understood in order to penetrate the great wonders of the physical structure or to understand the law that controls higher phases of life and the human body. The human physical body of man is a marvelous piece of intricate composition,—it is so intricate and yet so simple and yet so perfect in form. The human is the highest form of God's creation. No other form of animal creation possesses all of the qualities as the human being.

The most simple of the great main divisions of the human structure is the skeleton which is designed as the framework of the body from his legs which are used to move about. There is a superstructure of three stories. The first of these is above the pelvis to the diaphragm which contains the organs of digestion, assimilation, elimination and regeneration. The second contains

the breathing organs and the great force pump—the heart. Towering above these is the signal tower, the directing centers, the controlling nerve centers in the cranium which control the entire body and is the center of all nerve action centralized in the brain. From a critical examination of the various structures of the human being we are astonished at the most perfect unity and uniformity and construction of the bone for utility and the muscles to give movement to the different parts of the body, the muscular movement being the activity to carry out the direction of the life impulses. We find a separate nervous system for the digestive organs for assimilation and the reproduction organs for regeneration. We find in the lungs the second story of the entire structure all set apart for the taking on of oxygen, the stimulating energy from the air, so vital and necessary to man's life. Above and beyond that are the mental control faculties protected by the cranium in which is the delicate fabric, the brain. Man who directs the work of all from his great mental office in the brain has a controlling system of nerves running through the spinal cord and passing down through the spinal column to the muscles and tissues and then to its lesser feeders and finally ventures to every part of the body until not the remotest corner escapes or is out of touch with the brain. Covering the whole human body like a robe of exquisite beauty is the skin. A simple fabric of delicate texture yet it is the seat of a system of blood

vessels so intricate that the finest microscope is used to see them, and a seat of a system of nerve filaments so sensitive that they often serve as eyes for the blind; by receiving the delicate vibrations of sound waves.

We need not mention the other systems of our complex being, only enough to become aware of the infinite power and wisdom displayed by the process of creation, thus far complete in itself, and especially in the equally blending of forces of operation. Peculiarly blended in this instance is the dwelling place of its owner and that which nature made possible by changes of physical appearance that no one need to take one for the other. Such variation is discoverable by observation of the physical man. But in himself he knows by the force of the conscious self which cannot be seen, yet cannot be tasted by the palate and cannot be smelt by the nose or discoverably by any of the other human sensory organs yet throughout the entire human system is the vitalizing essence known by its control and activity. However, it is, within a sense, shown by the action of the physical being at death, which we recall as when taking place, separates this mysterious essence and the physical body lies lifeless. Human life, itself, is the activity of this spiritual being, in the physical body. We call it a spiritual essence because we cannot see it, nor touch it nor discover by our senses. That it is, we know, because by its absence, we know that it has gone. We note by the action of death that we find a wonderful difference. The figure and animation that

have been the special charm before are suddenly gone, and the body lies cold and lifeless, but so far as the eye can see or the hand feel the body is the same. Nothing visible has disappeared. The size and form are identical, the organs and tissues are all there. Not even the dissector's knife can reveal a difference yet there has been a great change. The eye is sightless, the ear—deaf, the lips—dumb, the limbs—unable to move, all evidence of life is gone. The former man that was known is not there, only his body remains. The energizing process has left. The nervous system is dormant. Life is gone. The physical being which is the supremest form of expression known and observable to the human intelligence possesses still a certain essence of being which indicates the life principle which in co-operation with the body causes the indication of life itself and produces the life animation of the human body. Upon death that life principle is gone, the body is quiet and still, the operation of the life function has ceased.

CHAPTER THREE

PSYCHIC LIFE AS SHOWN BY RELIGIONS

Relation of Psychic Life to Religious Apparitions. The Persian Magi. The Indian Fakirs. Healings by Touch of Rulers. Hindoo Mystic Philosophy. The Pure Religions of Taoism, Confucius and Naturalism. Lao-Tsze—His Wisdom, Mysterious Birth and Death. The Christ—This Faith and Mysteries. The Great Psychic.

BECAUSE of the unusualness of the phenomena of the subjective mind, the greater part of humanity attributes the cause of such phenomena to the realms of mystery. Even the scientist limited in his work of analysis, either by the imperfection of his instruments, or the incompleteness of his hypothesis is often dumbfounded.

The cerebrum of the brain is the center of the nervous system, connected with the sensory nerves and which nerves are used by the intellect. It is a settled fact that the cerebrum is also the seat of the intellect and the will, which is without question, among psychologists. The cerebellum of the brain is separate from the cerebrum, and possessing none of the functions of cerebrum, is a psychological fact. We must conceive the Creator would not have made such a mistake, as to have every human brain supplied with a marvelous

seat of brain structure more perfectly formed than anything man could ever fashion for no purpose whatsoever. There is a reason for all things. There is a purpose for all creation and all its parts. There is a function for all faculties. It is for the students to ascertain the functions of the cerebellum.

From the earliest times known to history, we find the phenomena of the mysterious and unnatural has found its way into many religious beliefs because of the apparition and appearance of phenomena seen and recorded. This struggle continues throughout the ages, unceasingly, to attribute such to the mysterious, or to the acts of the divine being. That which appears to the senses, and the cause of which cannot be ascertained, or discovered, or compared, or known to men at that time of civilization, was attributed to a divine being. We find this rule applying to the religious development in all forms of beliefs down to the time of the Christian era. Some races would make it form their God, others would make every divine effort and apparition of wonder a god unto itself. Even the ancient Greeks had the God of War, as one of their gods. Love was one of their gods. All phenomena and apparition and mental work and operations which would not be classified and controlled as having a direct connection with the intellect was considered of being a god form at that time. We find similar and considerable classifications of belief in phenomena attributed by all races to their particular

god. In other words they classified these visualizations or apparitions to the particular god to which their mental development or civilized conditions would attribute, in their form of classification.

At the end of the middle ages when learning became more extended, and in the year of 1530 A. D. Paracelsus enunciating the doctrine known by many people, came forward with the theory that the heavenly bodies had an effect upon mankind. Out of this theory of belief, gradually develops the fact that not only did the stars influence men, but that men also mutually influenced each other, a belief that we have already seen had arisen, more sporadically in the 8th century. Then Helmont thought with more precision that man himself possessed a power with which he could magnetically effect others, particularly the sick. The Egyptians far back in ancient times have been in the habit of looking into crystals, revealing a sort of divination in themselves from the effect thereof, claiming to be able to discover that which is lost, to tell that which is unknown. These hypnotic phenomena are also found to have been known several thousand years ago among the Persian Magi, as well as, up to the present day Yogi and the Fakirs who threw themselves into the hypnotic state by means of fixation of the gaze. Certain religious leaders who lived long before the time of Christ, used hypnotism. It is claimed that the Christ learned his kind of devotion and prayers from the practices in India. India seems

to be the center of development of the auto-hypnotic power, whereby persons could place themselves in a state of trance, or hypnosis and claim to have been revealed to them many operations and phenomena. Pryor to whom we owe a record of various incidents, gives a very interesting story of the investigation of certain religious sects and we also believe that the religious exercises of the Mohatmas, a Christian sect of the second century were of an auto-hypnotic character. He bases his theory on the strength of the information given him by Harnot. The Mohatmas were sometimes called Cuscog because they were accustomed to holding their fingers to the nose and mouth during prayer. There existed, in many quarters at all times, a belief that particular individuals could influence their fellows by the exercising of certain powers. The influence could be done for good as well as for evil. On the first point we are reminded by the laying on of hands and the benediction, also by the healing, by touch, which was obtained by the old Egyptians and other oriental nations. Numerous old documents testify to this; if the meaning of many of them is not clear the case of a doubt hardly exists as to right interpretation. According to the writings of Ebers, which also represents the state of Egyptian medicine in the year 1152 B. C., contains a statement regarding the laying on of hands on the head of a patient as a part of the practice. We see the same thing later in the cures of Pyrrhus, the emperor, Ves-

pasian are said to have effected such. It is known that Francis I, of France and many kings down to Charles 10th were healed by the improvisation of hands. We see here already that this individual power took effect through contact. However, this appears not to have always been necessary as is witnessed the wise-men and the sorcerers who could bewitch other persons. The belief and practice of the sorcerers proved that contact was by means always necessary to produce an effect which is pretended could be used also at a great distance, by breathing and by contact, as Darrersch describes. Deyuna, a century ago, as well as similar processes described by Father Bryant of California must here be reckoned. Numerous facts may be found in the writing of travelers especially in the works of Sebastian and Saul. We find there is a belief that certain powers are vested in certain individuals found among the uncivilized; even among the civilized and especially among the Mohammedans, there are persons who enjoy the reputation of possessing special powers of healing. Whoever has seen the howling Dervishes will have observed that the sheik in attempting to heal the sick, especially children, breathes on them, or touches them, and often treads with the foot. Even now-a-days we find remains of the old beliefs of the effects of the weather elements and the zodiac upon man, and especially the belief of the influence of the moon that it is supposed to exercise on vegetable life. It is well known that many people expect warts and

so forth to disappear as the moon changes, while more modern doctors of mental diseases call the influences of the moon to explain certain periodical symbols.

The most startling acts that appear to the reason of man are the transition of life to death of another human being. So from the beginning of humanity the one great question, the one great mystery for this discovery is what takes place in the transition from life to death. What is it that leaves the body? We find through investigation of all of the various mysteries, mysterious workings of humanity and their various beliefs the one subject has been, what is it that takes place and happens that means death, the ending of life? The observance of this change and the observance of the laws of recreation by nature, apparent to the human eye and discernible by the human intellect no doubt causes a development in the Eastern or Oriental countries of their various religions, based upon naturalism. The Orientalists will tell us that their visions are derividal because they say they are objective visions. The orientalists have learned much more from the laws of nature than they have from occidental philosophy. Doubtlessly they have, but when we realize the course of many thousands of years they have been studying the actions, and the laws of nature, without a suggestion of spirituality as ordained by the Bible, we should concede the reason and allow for their naturalism.

In the Jewish and Christian religion we find a dif-

ference and can then realize that the orientals have had nothing to work on but the objectives of nature. Said one of them, "A spirit being in one knows of the power to produce his phenomena," besides within himself to possess the intelligence and power to control and direct and because the mediums of the orient have acquired the knowledge of the laws which govern the production of phenomena and they are able to apply them and they are able to set any law of nature at defiance. There are millions of people in their religious beliefs, follow much of the Hindoo mysticism records are handed down from parent to child through the centuries and forming the Hindoo Mystic Philosophy of the present day. It seems that the time honored recorders and carriers of such mystic thought show that most of the entire populace of India, and also of Persia, previous to the Christian era, believed in a god. That the god had many members of his family and there were many gods that called into action because of the mysterious happenings in their presence.

In China the great religion attributed to Confucius, called Confucianism, seems to spring from the religious fervor developed by Taoism. Taoism was founded by Lao-tsze, who was living at the time of Confucius. Lao-tsze, it seems, had taken very little interest in Confucius, the philosopher, while Confucius was greatly impressed by Lao-tsze. As with other founders of a religion, fabulous stories have been woven around the

person of Lao-tsze. In the Chinese book "Shan Hien-chwan" ("The Account of Spirits and Immortals"), by Ho Hung, it is told that the mother of Lao-tsze, after a supernatural conception, carried him in her womb for sixty-two years, so that when he was born his hair was white as with age. According to Chien the two men whose influences have been so great on all the subsequent generations of the Chinese people are Confucius and Lao-tsze. They had at least one interview in 517 B. C.

To digress here to the study of the early Chinese philosophers and their writings, we get an inside view of what their early theories of the supernatural were. Chien, says that Lao-tsze cultivated the Tao, and virtue, his chief aim in his studies being how to keep himself unknown. He resided at the capital of Chow, and after a long time, seeing the decay of the dynasty, he left and went away to the entrance of the pass to the northwest of Ho-Nan. Yin Tsze, the warden of the gate, spoke to him: "You are about to withdraw yourself out of sight; pray of you to compose a book for me, before you go." Lao-tsze made a writing known as the "Tao Teh King," which was a course of views on the Tao and Virtue. He then went away, and it is not known where he died. When this happened, legend says that he was more than two hundred years old. "Because by cultivation of the Tao he nourished his longevity." The "Tao Teh King" is a work of about six thousand Chinese characters and is recognized by

Lao-tsze. It forms a basis for the religion of Taoism. The word Taoism has been translated as "The Way." No English word, says Chalmers, is exactly the replica. Three terms suggest themselves—the way, reason, and the work. Early Roman Catholic missionaries believed they had found in the Tao the Christian doctrine of the Holy Trinity. Montucci, of Berlin, wrote in 1808: "Many things are written about a triune god, and so clearly expressed that no one who has read the book, 'Tao Teh King,' would deny that the mystery of the Holy Trinity was revealed to the Chinese five centuries before the coming of The Christ."

Other writers have asserted that Nature forms the best analogue of the Tao. Waters, in his works, in a study of Chinese philosophies says: "In 'Tao Teh King' the originator of the universe is referred to, under the name of Non-Existence, Existence and Nature (Tao), and various designations, all which, however, represent one idea in various manifestations. It is in all cases Nature (Tao) which is meant. But to Confucius and to the interpretation of Confucius it is generally accepted by the scholars of the present day that Tao, as nearly as it can be rendered into the English language, means "The Way." It is evident that if we were compelled to adopt a single word to represent the Tao, we would agree to that which is used by Confucius, "The Way." Nor can it be disputed that Lao-tsze founded a religion, but also a faith in the Tao, and also a philosophy of life."

Lao-tsze said: "All things spring up without a word

spoken and grow without a claim for their production. They go through their procession without any display of pride, and the results are realized without any assumption of ownership. It is owing to the absence of that assumption that their results and processes do not disappear." Lao-tsze says: "It is the way of Tao to wax from any personal motive, to conduct affairs without seeing the trouble in them, without being aware of the flavor, to account the small as great and the great as small"; "without a name it is the beginning of *heaven* and earth, with a name it is the mother of all things"; and again, "Only one who is eternally free from earthly passions can apprehend its spiritual essence." He who is ever clogged by passion can see no more than its outer form. "These two things cover the material and the spiritual, though we call them by different names, in their origin they are one and the same. This sameness is a mystery—the mystery of mysteries. It is the gate to all spirituality." How wonderfully does Lao-tsze get to the principle of Psychic Life even in that early day.

And again: "There is something chaotic and complete yet which existed before heaven and earth. How still it is and formless, standing alone without changing, reaching everywhere without suffering harm! It must be regarded as the mother of the universe! Its name I know not. Designated I call it Tao, daring to describe it I call it 'great.' The highest goodness is like water, for water is excellent in benefiting all things. It does not strive, it occupies the lowest place that men abhor,

therefore it is near akin to Tao. All things alike do their work, then we see them subside when they have reached their bloom they return to its origin. Returning to their origin means rest and fulfilment of destiny. This reversion is an eternal law. To know that law is to be enlightened. Not to know it is misery and calamity. He who knows the eternal law is liberal minded; being liberal minded he is just; being just he is kingly; being kingly he is akin to heaven; being akin to heaven he possesses Tao; possessed of Tao he lives forever—though his body perish he suffers no harm.” A wonderful analysis of the spiritual powers.

“The world has a first cause which may be regarded as the mother of the world. When one has the knowledge of the mother one can know the child. He who knows the child and still keeps the mother, though his body perish shall run no risk of harm. It is the way of heaven not to strive and yet it knows how to overcome; not to speak and yet it knows how to obtain a response; it calls not; things come of themselves; it is slow to move, but excellent in designs.”

That the Taoism taught by Lao-tsze, as found in the “Tao Teh King,” is not in the entirety the Taoism now existing in China, is but another instance of the adulteration of the original teachings of a philosophy by its founder. No doubt the intelligence of the people at that time and since has been enabled to comprehend the spiritual feeling or the theory of the spiritual essence embodied in his enunciations. The ignorant

cannot conceive of the wonderful beauty of literature like the intelligent can. Lao-tsze teachings seemed to be precise, plain and clear, like the spoken word of The Christ. There is hardly a word in it that savors of superstition religion, but in the work of Lieh-tse and Chwang-tse, his earliest followers of note, we find abundance of superstition in their beliefs, if they can be called beliefs, and have not become embodied in any religious institution. They only modify the religion of Taoism in the shape of a search of a fairy island of the eastern seas, where the herb of immortality could be gathered.

In the first century A. D. a magician, called Chang-Tao Ling, appears in China as the controller of Taoism, preparing in retirement the pill which renewed his youth and which is supreme over all spirits, destroying millions of people by one act. He left his books, charms, with his sword and soul to his descendants. Some of them claim to be animated by his soul. He dwells on the Lung, high mountain in Krang, and is the acknowledged head or pope of Taoism. Even then the system of Taoism was not yet a religion, with temples and monasteries, liturgies and forms of public worship. It borrowed all of these from Buddhism, which first obtained public recognition in China between 65 and 70 A. D., though a couple of centuries are said to have passed before it could have free course in the country. Much of the Buddhism in China is a mixture of Taoism, which is a form of worship in Buddhism taken from the

old religion of the country. Lao-tsze acknowledges the existence of one supreme ruling, claiming it as the mother of the universe. The later Taoism is a system of the wildest polytheism.

Buddha taught the way of life or light. While Buddha was of a Hindu origin, yet his teaching had so large an influence in China, and mixed with the teachings of Lao-tsze and his followers soon became the popular religion.

The following words of Buddha, interpreting "The Way" as said from his own lips, should be given, to observe his aesthetic ideals:

"There are two aims which he who has given up the world ought not to follow after: devotion on the one hand and those things which attractions depend upon the passions, a low and pagan ideal, fit only for the worldly minded, ignoble, unprofitable; and the practice on the other hand of asceticism, which is painful, noble and profitable. There is a middle path, discovered Tatha Gata, a path which opens the eyes of those and bestows understanding which leads to peace and insight of the higher vision, to higher wisdom, to Nirvana. Verily it is a noble sight to follow the path, that is to say, right view, right aspirations, right speech, right conduct, right mode of livelihood, right effort, right mindfulness and right rapture. Now this is the noble truth as to the origin of suffering." But to Buddha the most important points of right conduct were love and joy. Buddha's teachings were a correction of the

system of social philosophy and to proclaim the danger of the social structure then in operation. The public did as the philosophies were taught to them and by the resort of the people to enjoyment of the natural senses. Confucius created his philosophies out of the natural orders and drew most of his wise sayings from the laws of nature, and can be considered a philosopher analyzing the observances of the laws of nature, in the acts of human conduct, giving his wise sayings based upon the rule of righteousness and benevolence and good conduct between man. Because of the clear and learned teachings of Confucius and his followers, basing none of their teachings on divinity but purely upon natural phenomena and human experience, much of the spiritistic sayings of Lao-tsze were forgotten and laid aside, yet because Lao-tsze was considered a wise man by Confucius in his doctrines because of the reference to a god as the creator of all things. Occasionally a philosopher would spring up and in the fourth century B. C. there appeared Chuang Tzn, an ardent upholder of Lao-tsze and his doctrines. Lao-tsze, unlike Confucius and his disciple Mencius, who taught that evil should be met by justice, either anticipated or anteceded the Christian doctrine of non-resistance and the returning good for evil, and this doctrine was especially glorified by Chaung Zu. Lao-tsze said, in reference to the mysterious:

“He who knows how to shut, uses no bolts, yet you cannot open; he who knows how to bind uses

no ropes to bind, yet you cannot untie; the weak overcomes the strong; the soft overcomes the hard."

"Gentleness brings victory to him who attacks and safety to him who defends those whom he even would save, it fences round with gentleness."

"With the faithful I would keep faith, with the unfaithful I would also keep faith, in order that they may become faithful."

"Requite injury with kindness." "Even if a man is bad, how can it be right to cast him off?"

Even then this early philosopher knew the right and wrong and the positive and the negative principle of actions, for he said:

"Those who would have right with its correlative wrong, or good government without its correlative misrule, do not apprehend the great principles of the universe, nor the conditions to which all creation is subject."

"One might as well talk of the existence of heaven without that of earth, and the negative principle without the positive, which is clearly absurd."

Of the materialistic philosophers of China, Wang Chang, A. D. 27-97, stands prominent, and then the spiritual philosophy of Lao-tsze declines and materialism increases. According to Wang Chang, writes Herbert Giles:

"Man is endowed with sometimes a good and sometimes with evil nature, is induced with a vital fluid, which resides in the blood and is nourished by eating and drinking. Its chief function is it animates the body and keeps in order the mind. It is the source of all sensation passing through the blood like a wave. When it reaches the eyes, the ears and the mouth, the result is sight, hearing and speech respectively. Disturbance of the vital fluid leads to insanity. Without the fluid the body cannot be maintained, without the body the fluid loses vitality. Therefore, argues Wan Chang, when the body perishes and the fluid loses its vitality, each being dependent on the other, there remains nothing for immortality in a life beyond the grave. Ghosts, he held, however, to be the hallucination of disordered minds and miracles to be natural phenomena, capable of simple explanations.

"So we find in the early history of religious philosophy the development of the theory of the vital fluid. Later on in this book I shall be able to show a similar theory of life in the human, from a scientific and analytical viewpoint. Running through all the religious, or, properly, the mystic philosophy of ancient times and even down to the last century, there is indication of the effort to ascertain the powers of suggestion and the discovery of certain mysterious powers of the believer

soon becoming dumb and an almighty being suggesting certain good things and certain bad things; suggesting certain right codes of conduct to the faithful."

In the present day and very prominently among these religious sects are the Christian Scientists. They are pure idealists and as such are most certain to exert the extremes in either matter or mind. They deny the theory of their practice. There is no ground of dispute between the materialist and the idealist. They are looking from opposite sides of one great truth. Matter is inseparable from mind and mind from matter, and it is only from the point of view the soul surveys the universe that it happens in the faith of the individual. If he sees only the material side of the philosophy it is known as materialism; if merely the side of intelligence it becomes idealism. But when we conceive of matter and mind as the duality which represents an indivisible unity, all differences indicate that we have a working hypothesis which furnishes a most satisfactory explanation of the phenomena of the entirety of the universal creation. It matters not where the scientist may seek this law and the terms of the mysterious, which is constantly met by the phenomena of unity in the universe.

In the early Christian Science teachings they persisted in the denial of all material existence and their position of what we call the material is merely a delusion of the mind; that everything is spirit and divine and it is impossible for the divine to be imperfect and

that there is no such thing as sickness, and what is called so is merely a delusion due to fear implanted in the thought. The theory has its basis in truth. It seems to have some very close and relative connections in the early philosophy of Lao-tsze, as explained by Confucius. Confucius, getting away from religion and becoming a philosopher, based upon and as explained in the natural phenomena apparent to the senses. It is true that what is perceived by the senses is not the real but the outer shell which covers the whole of the divine or the invisible life within. But to deny this visible expression of this invisible life is manifestly error. Unless the very possession of the psychical senses or the physical senses, the channels through which we generally gain an impression from somewhere, or something, is an offense. It is true that our real self and all that we know is summed up in that mysterious strain of consciousness therefore we cannot prove an external world. Experience, which is the truest teacher, is the easiest road to truth, making this existence practically exemplified. To explain a certain truth to mankind and to employ the language that humanity will understand, it is well to make it clear to them, and that is using the means of saying the language which is understandable to the mass of humanity. That means of conveyance is through the senses known and observed by man himself. That there is much truth and good in Christian Science is demonstrated by the real good accomplished in the way of healings and by the large followings that

the principles have attracted. There is much stimulating thought in their teachings. However, it is a great mistake to suppose that the Christian Scientists are doping the public. Being ignorant of the laws governing much of their practices is unfortunate, but is not a proof of their errors. There is truth in their teachings or there could be no results in their practice, but they are only blindly applying the law that underlies their methods. In reality they are making partial use of laws already outlined by many psychical writers which control the work of psychic healing. The Christian Scientists, instead of teaching the theory of faith in the operator, they teach the theory of belief, calling it faith in God. They do that in the hope of arousing a strong sentiment of faith in patient or student, which reaches out to God in the belief that He is all-powerful, that through Him the system can be made well and that the operator of the Christian Science treatment is a specific agent of God in administering the curative power. The result is that the patient unconsciously with the operator drops into a partial state of toxic hypnosis, when he becomes supersensitive to the suggestions. The healer then takes possession of the thought, denying the existence of his ailment. He is in reality administering suggestion by telepathic methods known to the hypnotists. That he is unconsciously employing all these great principles of regular psychic treatment, although with great limitation, and the application is so blindly made that the

partial psychic state with the subject, which causes his mind to be unconsciously fixed upon the operator, who is silently giving suggestions. However, the Christian Science Church today is the most outward exponent of the principle, though blindly made and imperfectly performed by method, of the theory of psychical treatment, or the treatment by psychical hypnotic suggestion. The Christian Scientist, however, confuses the idea of belief in the work of development by a more purely psychical means to a faith, or the cure, being an act of God.

In mental healing, divine healing and faith cure, which develops with all religion not based on divine revelation, there is practically the same underlying principle and a mixture of the same vagaries of the attempt of the exponents of the religion to explain the mysterious by asserting the phenomena as an act of God, as the divine being. The literature of mysticism of all ages of the world and of all nations is full of accounts of the visions of the unnatural. The one noteworthy fact that is observable in all is that each one sees and hears that which he expected to see and hear, although the details may be unexpected. To a Taoist it will be a Tao vision; the Brahman will see the visions of their teachings of Brahma; the Protestants will see that of the Protestants; the Catholics will see Catholic visions, and so on through the entire list.

In whatever may be the belief or the philosophy of the ecstatic, the conformation of that belief is found in

his visions, the order of communication from the other world. One noteworthy fact constantly appears, that is, that the vision is possible of explanation if his mental attitude is known. At any rate the physical attribute which the esthetic assumes in contemplation of the object of his adoration is the most conducive to the injection of the hypnotic condition. The significance of this observation will be at once apparent when it is remembered that Dr. Braid demonstrated that fixed gazing upon an object held in such position as to cause the eyes to be attained or strained upward, is the easiest way to induce the hypnotic condition. The attitude, both physical and mental, is depressed, therefore the one most favorable to the induction of the hypnotic, or trance condition on the one hand, and the other is the production of visions which accord with the faith connected in the individual. The fact that the physical attitude is so depressed has a tendency to produce the subjective condition will account for many of the well recognized visionary effects and the supplication of divine favors. The habit of humanity in getting into that physical attitude demonstrates the fact that it has been ascertained to produce the greatest results with the mind instead of some attitude of careful composure. We find that calm tranquility of mind which follows the prayer of faith may be attributed partly to the physical condition resulting from partial hypnosis. The objective faculties are held in abeyance and the nerves are tranquilized, and that part of the mental

conception of God in us holds communion with peace and quiet harmony. Thus it is the fact that long and earnest prayer for the restoration of health is often followed by marvelous results. When it is obtained the sick are perfectly sincere in their efforts to attribute it to the act of the divine being.

In making a resume of religious teachings of the people of the oriental countries and some of the religious of the other countries we find that in the Koran, the teachings of Mohammed, the same development of the subjective idea or the idea of developing prayer or the giving over of the one self by the subjective mind to the doctrines and teachings of the supposed master, Ah Mohammed. And of all the religions the religion of the Koran and Mohammed produces less belief in the mysterious and the spiritual development. It does the least to demonstrate finesse, to have any effect upon the subjective mind and the development of a psychiatric state.

Nevertheless most new thought ideas are looked upon adversely by the established dogmatists. Yet after a careful examination of the theories of religion and the principles involved therein, comparing them with the known laws of hypnotism as ascertained by any eminent scientist, we find that the Christian religion comes to the highest state of development in laying a foundation for the principles of Psychometry.

Though I cannot refrain from presenting a few thoughts which have presented themselves in the rela-

tion to which the hypothesis that there is any actual existence of a subjective mind, so that we may have under consideration the relation to the religious doctrines of the man, The Christ. In doing so I hope to offend no man's theology and to avoid undue criticism. Many will say that in order to comprehend the spiritual side of a belief or the human mind or the subjective mind in its various apparitions and workings, it can only be done through the true spiritual truth or by the eye of faith. Nevertheless, how can anyone understand the spiritual nature in The Christ, looking at the subject with worldly vision, when the perception of one approaching to find the truth is through the finite process and the senses, is weakening? The conception of Him comes through the incidents of His physical life. The doubt arises in the belief in the verity of the history of His physical manifestations. If, therefore, the discoveries of modern times in the psychical field have been able to throw any light upon The Christ, and to confirm all that has been said of the physical phenomena which characterizes His career, the first great obstacle which stands in the way of the essential spiritual doctrine so promulgated and the elimination of the psychical will be removed. In addition to that it can be shown that modern psychical science not only confirms the story of His physical manifestations but demonstrates the essential truth and His idea concerning His immortality. It shows a philosophy of His mission on earth and proves as a

matter of fact that He was the founder of a religion based upon the divine approval by the Ten Commandments, and that The Christ was savior of the souls of men is beyond all reasonable doubt. Five centuries before the coming of Christ, Lao-tsze enunciated similar doctrines of love, then Confucius, his greatest disciple so warped his teachings of religious belief of a spiritual being into a philosophy of naturalism, causing a loss to the oriental world and humanity of much of the spiritual teachings of Lao-tsze. Nevertheless, one of the noblest rules of conduct laid down by any philosopher was enunciated by Confucius, found among the writing of the doctrines of Lao-tsze, handed down to us and commonly known as the Golden Rule:

“Do unto others as you would have them do unto you.”

The code of ethics found in the writing of Greek philosophers compares favorably with anything found in the ancient writing of the Chinese and in the moral precepts found in the New Testament. We find running all through these writings precepts of moral conduct of human beings, the theory of righteousness based upon the observance of humans and consistent with experience and the workings of the intellect.

The teachings of Christ are radically different and far more pronounced in display and manifestations of psychic phenomena. At the time of the coming of Christ little was known by scientific men of the scien-

tific principles that are known to us today, such as electricity, the development of chemistry, what is known of the gases, the atmosphere, astrology and the extraordinary developments displayed by our wonderful machinery. Christ Himself knew that condition, and not unlike all the previous reformers and doctrinaires, confined His teachings and His works to moral conduct of men generally, not to any one particular class such as Lao-tsze and Confucius, who often remarked about the ruling class and the rich. With Christ it was very different. Leading the life of the poor, and displaying the powers of the psychic being as stronger in the poor than in the rich, He did not formulate a scientific principle which underlies His doctrines, for the world was not ready to receive nor capable of appreciating such. He only stated facts, and it was left for the discoveries of modern science to demonstrate the accuracy of His statements. That He understood the principles which underlie His doctrines is constantly the secret of His powers, goes without saying. To the chosen few whom He thought might know what He was and His ability, He selected them. But to the multitudes He taught by parables only.

Thirty years ago it would have been impossible for the most lively imagination to understand two persons, thousands of miles apart, talking into instruments and listening from instruments to send and receive messages accurately, and between the two persons there be nothing but the atmosphere. If a statement had been

made at that time by anyone that such a feat could be performed, the existence of the wireless telephone and radiophone today would be demonstrative evidence of the truth of the statement made by the person then. And the practical demonstration now would confirm the truth of the statement. In other words, the discoverers of modern science would have developed the facts that the man spoke the truth. If it were known that the man who made the statement knew absolutely nothing of electricity the eternal evidence of the truth would be all the stronger than one well versed in the science of electricity and its manifestations might be supposed to be capable of imagining the possibilities of such an invention and stating his convictions as a fact. But a man ignorant of the laws could by no possibility conceive the idea of the wireless telephony, since the person must have been possessed of that peculiar knowledge of those laws in order to be able to see the proposition intelligently. To look at the acts of The Christ, we find that the disciples and the apostles knew nothing of the principles involved in the performance of His wonderful works. They only knew the facts and they recorded them and relied on His promise that whosoever complied with them should be able to do even greater works than He had done.

He formulated the doctrine of immortality and stated the conditions with which to accomplish it, of the striking facts about the writing of the apostles are that they recorded His words and described His works

but did not give His reasons, for Christ Himself gave none. If, therefore, the study in the psychic sciences demonstrates the powers that Christ possessed are possible, that the conditions of their exercise produce exactly what He observed them to be and that they cannot be exercised without a strict compliance with those conditions, the entire truth of His life and history is overwhelming. That Christ knew that the world was not ready to receive the whole truth, and how He performed His miracles, He even disclosed by His own statements, especially in His last interviews, previous to His crucifixion, when He said:

“I have many things to say to you, that ye cannot yet bear them now.”

He had evidently considered that He had given all to His followers that it was expedient at that time to give, to show their conditions required to be fulfilled before they could attain to salvation. He taught them how to heal the sick. He had taught them how to employ their powers in doing good to humanity. He knew that the majority of men in His day were not of sufficient enlightenment that they may know the principles whereby they could use His wonderful power, and also within the hands of the majority it might be a dangerous power—too dangerous to be entrusted to the world, that the public science, virtue, morality and enlightenment might suffer thereby.

We find He gave an exoteric doctrine to the world

and He retained the esoteric, which He deemed inexpedient to divulge before the world would be prepared or be ready to receive it. His whole life history illustrates this important principle. His habit of speaking to the multitude in parables, together with the statement why He did so, constitutes the strongest evidence why He attempted to conceal His esoteric doctrine from the common people.

In Matthew, 13th chapter, the 10th to 15th verses and the 34th and 35th verses, we find the following:

“And the disciples came, and said unto Him. Why speakest Thou unto them in parables?”

“He answered and said unto them: Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . .

“Therefore speak I to them in parables; because they, seeing, see not; and hearing, they hear not, neither do they understand. . . .

“For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed. . . .

“And Jesus spake these things to the multitude in parables, and without a parable spake He not unto them.”

“That it might be fulfilled which was spoken by the prophets saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.”

He taught the multitude the principles of morality and justice among them and pointed the way to eternal life. He did not teach them how to heal the sick, but He taught His few chosen ones the true method of healing the sick if those exact conditions were exercised each according to its means and true to His spiritual mission. Christ enjoined upon them all the necessity of first seeking the "kingdom of heaven." By this demonstration Christ gave the world all the knowledge necessary for the successful exercise of that power. In the word faith He offered to the public the only evidence of His works that they could appreciate by the evidence of their senses, and He rebuked the nobleman of Capernaum when He explained "Except ye see signs and wonders ye will not believe." To have attempted to have reasoned with them would have been futile, as He said:

"Like casting pearls before swine."

And to prove that it was necessary for the subject to have faith in Him and have belief in the divine being and in the psychic laws, it is said in Matthew 12, verse 20:

"And Jesus said unto them, 'Because of your unbelief; for verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove. Nothing shall be impossible to you.'"

His expression concerning their power to remove a mountain doubtlessly had reference to the fact that large bodies can be removed by subjective powers under proper conditions, as has been frequently demonstrated in later times. Christ foresaw that time when the world would be in possession of the evidence of the truth concerning Him and His psychic power, but that He knew that the time was not yet come, as clearly shown in His remarks to His disciples in His interview with them just previous to His crucifixion, when He says:

“I have yet many things to say unto you, but ye cannot bear them now,”

which is found in John, chapter 16, verse 12. It seems that He had given them all the truths that they were capable of appreciating of the truth of His doctrine. In the next sentence He refers to the time to come when still more evidence would be given to the world, when He says in John, same chapter, verse 13:

“Howbeit when He the spirit of truth is come He will guide you into all truth,”

and again when He says in same chapter, verses 26-27:

“But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me:

“And ye shall also bear witness, because ye have been with me from the beginning.”

Christ was the first to correctly formulate the conditions necessary and indispensable to the exercise of the power to heal the sick by psychic methods. The condition which He declares to be essential not only in the patient but in the healer is embraced in the one word faith. That word more than any expresses the whole law of human mutuality and power in this world and constitutes the power of the human soul. It gives evidence of the underlying life fluid or formula of the soul essence found in the human. It is that attitude of mind which elevates man above the level of the brute and gives him dominion over all the physical world.

In all the apparent miracles He performed He always remarked about the unbelief or the belief of the faith that is necessary of His ability of what He is to do or what He attempts to do. He did not believe in blind faith, He meant subjective faith or belief in the sense in which it is said that the healer must have faith to enable him to heal the sick. His faith in that sense cannot be disputed, for The Christ had faith in His power to heal the sick.

It is thought, therefore, that enough has been shown to demonstrate this proposition. Faith was a requisite element in the healing in the time of Christ. Certainly no one will dispute the proposition that it is necessary and in use by the psychic healers of today. We may consider, therefore, the two points that are established from the work of the time of Christ and the conditions requisite in the psychic healers of this day are identical

with those at the time of Christ, and that Christ was the first to proclaim the principle and to demonstrate it, as was exemplified in His work and His acts, the power of the psychicist and the psychic relation between beings.

The difference today is not the principle but in the degree of powers exhibited. Many other instances may be found, as in Matthew 9, 28-30, where clearly it is demonstrated that the subject must have, as he did have, faith in Christ at that time, for he states:

“Yea Lord, he has faith that Christ could heal,”

and John, chapter 14, verse 12, Christ says:

“Verily, verily I say unto you ye that believe in Me and the works that I do, shall ye do also and greater works than these shall ye do because I go unto my Father.”

Christ taught his followers by precept and example of the conditions necessary to be exercised without medicines or chemicals but by psychic force. The example would have been lost to mankind if it were not illustrative of His precepts. It would have been valueless to the world if it had not illustrated the principles of the science He taught. Christ was endowed by God with His perception of Truth. It was not necessary for Him to resort to slow and laborious process of exception to ascertain the law of mental therapeutics and the knowledge of psychic phenomena. But it was for

the human race to ascertain the phenomena through nineteen hundred years, demonstrated by facts separated from and beyond the apparent power of supposed divine system. The marvelous part of it is that the account of it has been preserved and transmitted with fidelity in specific detail, leaving out of consideration the question of the alleged miraculous conception of The Christ. It is said that He was exceptionally endowed, morally and mentally, with subjective power. It seems that He was exceptionally endowed with a certain harmonious balance of the development of the subjective faculties and the subjective powers, which is shown by His perfect moral character. It is demonstrated by the fact that His subjective mind was always under control of His reason. The whole life of Christ is an illustration of the fact that He knew the law, and, knowing it, employed His subjective powers in their proper domain. And He never suffered Himself to be tempted to allow them to usurp the zone of reason.

It is said that when Heliel, who lived in the century preceding Christ, in Juda, was asked whether he could give the whole Jewish law in one sentence, he said:

“Yes, perfectly well. What you do not want anybody to do to you, do not do to them. That is the whole law, everything else is only commentary.”

It is the striking resemblance of this law to the Golden Rule as is explained by Confucius. And how striking the law is as explained by both the Jewish and

the Chinese philosophers, and how limited it is to human conduct and human reason in comparison to the broad and spiritualistic doctrine enunciated by The Christ. The addition seems to be the domain of psychic life and law, its end and the exemplification of which the greatest exponent was The Christ Himself.

It must be remembered that when Christ came into the world the doctrine of immortal life held a very vague and uncertain place in the philosophy of civilization of the time. Different philosophers had proclaimed the theory of immortal life that it was sought, but it was so tinctured with finite conceptions, limited by the uncertain boundaries of a hundred different systems of fantastic philosophies, that it did not and could not form a basis for rational and intelligent belief. Briefly let us state that among the Chinese of that day the doctrines of Confucius held a most prominent place. His was a system developed to a parent worship in which virtue was rewarded and vice punished in the individual or in their posterity on earth. Only except the rationalist, founded by Lantsze in the sixth century before Christ, taught the emanation of all good beings from the bosom of reason, and their absorption somewhere for the eternal existence, while the bad were doomed to many burdens and successive sorrows. Another sect held that the principle of all things is but vacuum—nothing—from which all things have sprung and to which all must return.

The Hindu doctrine was essentially the same, and is

essentially the same now. It is well known now that it is not to require any particular statement further than to say that these disciples believe in a successive re-incarnation of the soul and its final absorption in the nature of Brahma, a sort of heavenly state, exemplified by Brahma himself, called Nirvana.

The Persians believed in the doctrine of hell for the wicked and paradise for the good. In hell all the wicked would eventually be purified by fire. It was thought that the fires were hot enough to purify the most abominable soul in about three days.

We find in the history of the Egyptians they were the first to defend the doctrine of the immortality of the soul, and they believed that it passed in the transmigration through various animal bodies for a period of thousands of years before its return to the human body.

The Eleatics tell of very nearly the same doctrine. The Ionics thought that the soul would be absorbed into the divine reason. The Stoics believed in the periodical destruction of all things by fire, when the good will be absorbed and the evil perish. The Epicureans are well described by Paul:

“Let us eat and drink, for tomorrow we die.”

The Pyrrhonists were the skeptics of the age and doubted everything.

Socrates taught the doctrine of immortality for the good and virtuous and the wise. The incurably bad are hurled into Tartarus, whence they never come forth,

while those that can be cured are subjected to needful punishment before being admitted into the mansions of the good.

Plato was a Pythagorian, with certain bizarre notions of his own such as the migration of soul through various human forms. And he believed that even the duration of the divine work is limited.

It will be thus seen that when Christ appeared on earth He found the philosophies concerning the soul in a very chaotic state. He knew that it was His mission to bring order out of chaos and to proclaim the true spiritual philosophy of the soul and point the way to eternal happiness. We know from what we have seen from the teachings of Christ that spiritual penalty follows the violation of spiritual law. Spiritual death is the inevitable result of spiritual unbelief. It is not a vindictive punishment, it is a fundamental law of spiritual life, yet as the spirit quickens the flesh so does faith and belief strengthen the spirit. Again, we find in sacred writings the spiritual penalty following the violating of spiritual law in what Christ taught regarding the sin against the Holy Ghost. Of just what that sin consists never has been satisfactorily explained by any theologians. We are told that it is a sin which cannot be forgiven. It therefore consists of a violation of some of the fundamental laws of the soul's existence, the penalty of which is inevitable absence, according to the fixed laws of God. It cannot be a moral offense, it cannot be a physical sin, it cannot be an offense against

the laws of nature consisting of wrong doings. We are forced to the conclusion that it is, as heretofore remarked, that the sin against the Holy Ghost consists of a violation of the fundamental law of the soul's existence. It must, therefore, be the sin of unbelief, the sin of a blasphemous denial of the existence of the soul and the Father as God. This would be in strict accordance with the fundamental law of suggestion and psychometry. It has been scientifically demonstrated to exist that no doubt the lack of explanation of this one great sin is considered the greatest of sins is because of the inability of the writers to comprehend the great psychic truths as gradually discovered and known today.

That the Testament abounds with passages confirming the views that I have taken in this chapter of the psychical powers, is demonstrated by the physical phenomena of Christ and His works. Perhaps it is true that the interpretation given here of some of the passages relating to the conditions are somewhat different from the way that they have been interpreted before, but in doing so it seems the interpretations are harmonious with the demonstrated laws and rules of psychic phenomena that have been discovered by indubitable evidence. Where passages have heretofore seemed to be unconquered and writers have been unable to give a clear interpretation of same, and giving much to faith and Christ speaking much in parables, it would seem that from the knowledge of the law of psychometry the modern writers could give a clearer

interpretation of many of the writings and sayings of Christ in the Scriptures than relying solely on faith.

It can now be confidently asserted that Christ and the works of Christ, as demonstrated by Him and by His acts, possesses that which no other system of religion can lay a valid claim, either in the past or since the beginning of Christianity, namely, the sound scientific principles demonstrated by the wonderful forces of psychometry. Only in the Christian religion have those powers been developed, and they are consistent with the teachings of Christ Himself. Even since the days of Christ in the workings of the Christian churches in which we find the healing of the sick. Time after time, year after year, we find wonderful phenomena taking place. And in all the religious, in one sect or another of the Christian religions, we find all of these facts and apparitions and phenomena, which seems to be quite consistent with the demonstrated principles of psychometry, as shown in hypnotism, thought suggestion and telepathy.

And it is without difficulty, from the use of the knowledge of psychometry and three classifications of psychometry, much supposed miraculous phenomena can be easily explained. All of the wonderful working of the so-called miracles, except the great miracle of the divinity of Christ Himself—such as His remarkable birth and His death and resurrection—have a relationship to some form of telesthenics. All else can be explained by a thorough knowledge of the laws of psychometry.

CHAPTER FOUR

PSYCHIC LIFE PHENOMENA

Telesthenia Shown by Experiments of Dr. Moll. Different States of Hypnosis Shown. Sleep Walking. Transliminal Message. Telepathy Experiment by Dr. Cook.

FROM a consideration of specific instances of psychical phenomena, even to the most unobserving there have appeared instances, such as sleep walking, either in themselves or their friends, of psychic life. To others they have had instances of telepathic messages or communications coincident to a physical act, whereby there is an idea that dawns upon their mind that they were going to hear from somebody, that somebody had happened with an accident, or that someone whom they have not heard from or seen for many years that their minds keep thinking of that person and then all of a sudden, or the next day or at an early date the person appears before them. These apparitions or phenomena or coincidences of thought have some relative connection and import. In order to give the reader an idea of the phenomena of hypnotism and the phenomena of telepathic messages, let me relate some of the experiments made by certain operators. Dr. Albert Moll, 1890, in his careful work on hypnotism, relates the following experiments:

“First experiment: I begin the experiments with a young man of twenty. I request him to seat himself on a chair, and give him a button to hold, telling him to look at it fixedly. After three minutes his eyelids fall; he tries in vain to open his eyes, which are fast closed; his hand, which until now has grasped the button, drops upon his knee. I assure him that it is impossible for him to open his eyes. (He makes vain efforts to open them.) I now say to him, ‘Your hands are stuck fast to your knees; you cannot possibly raise them.’ (He raises his hands, however.) I continue to converse with him; I find that he is perfectly conscious, and I can discover no essential change in him whatever. I raise one of his arms; directly I let go, he drops it as he pleases. I blow upon his eyes, which open at once, and he is in the same state as before the experiment. The young man remembers all that I have said to him. The only striking thing is, therefore, that he could not open his eyes, and that he feels a certain degree of fatigue.

“Second experiment: This is a woman of fifty-three. When she has seated herself on a chair I place myself before her; I raise my hands, and move them downwards, with the palms toward her, from the top of the head to about the pit of the stomach. I hold my hands so that they may not touch her, at a distance of from two to four centimetres. As soon as my hands come to the lowest part of the stroke I carry them in a wide sweep with outspread arms up over the subject’s head. I then repeat exactly the same movements; that is,

passes from above downwards, close to the body, and continue this for about ten minutes. At the end of this time the subject is sitting with closed eyes, breathing deeply and peacefully. When I ask her to raise her arms, she raises them only slightly; then they fall down again heavily. When I ask her how she feels, she explains that she is very tired. I forbid her to open her eyes. (She makes useless attempts to open them.) Now I lift up her right arm; it remains in the air; upon which I request her to drop her arm, declaring at the same time that she cannot do it. (She now makes vain efforts to drop her arm, but it remains in the air.) When I forbid her she is unable to drop it; she cannot pronounce her own name directly I have assured her that she is dumb. (She only makes movements with her mouth, without producing any sound.) I tell her that now she can speak. (She speaks once.) I say to her, 'You hear music.' (The woman shakes her head to show that she hears no music.) I wake her by passes from below, upwards, over the surface of her body, turning the back of the hand towards her. (She now opens her eyes, and can control all her movements.)"

We see here, then, that not only are the eyes closed during hypnosis, but that all sorts of different movements become impossible to the subject when forbidden by the operator.

"Third experiment: This is with a boy of sixteen, whom I have hypnotized several times. I request him

to look me straight in the eyes. After he has done this for some time I take him by the hand and draw him along with me. Then I let go, but our eyes remain fixed on each other. Then I lift up my right arm. (The boy does the same.) I raise my left arm. (He does the same.) I make him understand by a gesture that he must kneel down. (He does so.) He tries to rise, but does not succeed so long as I look at him, and fix him to the floor by a movement of the hand. Finally I cease to look at him; the charm is at once broken."

We see here, then, a young man whose movements take the character of imitation, and whose eyes at the same time are wide open and fixed to the operator.

"Fourth experiment: Mr. X, forty-one years old, seats himself on a chair. I tell him that he must try to sleep. 'Think of nothing but that you are to go to sleep.' After some seconds I continue: 'Now your eyelids are beginning to close; your eyes are growing more and more fatigued; the lids quiver more and more. You feel tired all over; your arms go to sleep; your legs grow tired; a feeling of heaviness and the desire for sleep takes possession of your whole body. Your eyes close; your head feels duller; your thoughts grow more and more confused. Now you can no longer resist; now your eyelids are closed. Sleep!' After the eyelids have closed I ask him if he can open them. (He tries to do so, but they are too heavy.) I raise his left arm high in the air. (It remains in the air, and cannot

be brought down in spite of all his efforts.) I ask him if he is asleep. 'Yes.' 'Fast asleep?' 'Yes.' 'Now you hear the concert?' 'Certainly.' Upon this I take a black cloth and put it into his hand. 'You feel this dog quite plainly?' 'Quite plainly.' 'Now you can open your eyes. You will see the dog clearly. Then you will go to sleep again, and not wake till I tell you.' (He opens his eyes, looks at the imaginary dog and strokes it.) I take the cloth out of his hand and lay it on the floor. (He stands up and reaches out for it.) Although he is in my room when I tell him that he is in the zoological gardens he believes it, and sees trees, and so on.

"In this case X is thrown into the hypnotic state by impressing in his mind an image of the sleep. This manner of hypnotizing is used by the Nancy investigators, and may be called the method of Nancy. The subject is completely without a will of his own. It is not only possible in his case to prevent the most various movements by a mere prohibition, but I can also control his sense perceptions. On my assurance, he thinks he hears a canary, or hears music. He takes a black cloth for a dog, and believes himself to be in the zoological gardens when he is in my room. But the following phenomenon is still more striking. X hears all that I say to him, and allows himself to be influenced by me in every way. Yet two other men, A and B, who are present, appear not to be observed by the hypnotic at all. A lifts up the arm of the subject; the

arm falls loosely down, and when A desires the arm to remain in the air the subject takes no notice. He obeys my orders only, and is en rapport with me only. In order to wake him I now call to him, 'Wake up!' He wakes at once, but only remembers going to sleep; of what happened during the sleep he knows nothing."

The distinctive marks as shown in these experiments are that, however different they might be in appearance, the voluntary movements were always inhibited, that in one case the hallucination of the senses could be induced and that it was possible in all cases for the operator to converse with the subject. The mind of the operator and the subject act in connection—they always understand each other. The four instances give the different states of hypnosis and how it is induced and terminated. Other than the instances produced, we will give one instance of post hypnotic suggestion. This typical experiment took place with Dr. Miller in Bramwells. It was suggested to a woman of poor education that after so many thousand minutes she would write on a piece of paper her name, the hour of the day, and the date. At the appointed time she would note hour and the date commanded, in spite of the fact that she was mentally incapable of calculating the time. Other times the subject was commanded to deliver messages at a certain time and certain hour. They were repeated and, in spite of obstacles purposely put in her path, she persisted in carrying out these messages. The work of these post hypnotic phenomena

can only be explained by allowing for the existence of a subconscious mind which receives the command while the conscious self is asleep and at the appointed time causes the conscious self to awaken and execute it. From the foregoing, if we will ourselves to waken at an appointed hour, we shall either awaken at that hour or pass a restless night endeavoring to do so. Similarly we may promise to do a certain thing but go our way and apparently forget our promise. But some days later, for no reason whatsoever, we remember our promise and it comes back to us in much the same way as the hypnotic command, which has been heard and forgotten. Most readers will no doubt recall instances of these experiences.

Hypnotic, or the deep sleep, has its counterpart in sleep walking. No doubt the reader has heard or observed that a sleep walker is capable of not only wandering about from room to room, and in doing many strange and even dangerous actions, but he has no recollection of his movements on awakening the following morning. During this state of deep sleep and apparent hypnosis, without effort many people will converse with those whom they knew, and will talk about things about the house at night and in simple manner and simple conversation, and yet the next morning, when reminded of it, have no recollection at all of what transpired. If people generally will only recall and observe carefully such instances they will find that the evidences are indubitable showing the

psychic state or a subliminal mind, or a state of mind, where, by the senses may be put into operation, a part of the mind may be awakened and yet the other part, or the intelligence and the part centered in the cerebrum, is entirely asleep and at rest.

In many instances the memory itself is at rest in that part of the brain which records the idea. In various instances the memory may be sitting back and the person may be speaking although he is asleep, apparently lying motionless in bed, and yet would be able to carry on a conversation from such facts and ideas from other people. All have had the phenomena of dreams and many scientists in various ways have tried to explain the wonderful phenomena of dreams and what they represent and what they indicate. At most it can be said they seem to be a mixture of ideas, sometimes following along a set or certain trend of thought even in the most fantastic manner. And we know because of the short space of time a person goes to sleep and wakes up almost immediately after one may have had wonderful dreams apparently covering a long period of time that they consist of the rapid collection of ideas. The dream itself, when the person is apparently asleep, is the most positive truth of the existence of the psychic state, or this subliminal mind.

It was disclosed by incidents in the World War and many instances were recorded of parents and loved ones at home receiving an apparition of the death or the injury of their beloved one. There have been so many

instances of this phenomena that it would appear that there must be some truth in the existence of a force sufficient to convince the most credulous mind. Further on in this work the writer hopes to explain this force and the scientific law of such apparitions and the possibilities even for a period after death, that is, the apparent death of the physical being of the person, not the mental that occurs suddenly, that it was possible for the subliminal mind located in a certain part of the brain to even transmit a telepathic message of the condition of the person by the person laying apparently dead. So frequently do we hear from truthful persons that they were warned of the death of a friend or a relative, and afterward found that death was an actual occurrence and took place almost at the same time as the apparition or dreams or within a short period of the same. This is explainable by the fact that at the time the message was received there must have been some thought communication and the transmission of the message to the person while the person was in a dream, the time of greatest receptivity of such messages.

Dr. Cook, of Evanston, Illinois, in his work on hypnotism, 1901, describes a case that during the siege of Peking, or the late Boxer war, a mother whose daughter was in the siege declared that her daughter appeared to her and announced that she was safe from harm. The vision was so real that she fully believed in its reality and secured great comfort. She later

received a message from her daughter. The daughter was, of course, thinking of her mother quite often and wishing she could get a message to her and tell her mother that she was safe.

Dr. Cook also related an instance of his experiments in what is known as telepathy with his friend Mr. Erasmus Poole, a gentleman of high literary and scientific attainments who has made a study of the occult subjects and hypnotism, and the following is Dr. Cook's version of the incident. Mr. Poole made a business trip to Boston, and it was agreed that an experiment of mental telepathy should be attempted; in other words, that they should act as transmitter and recipient in turns. We agreed upon a day and an hour when we should place ourselves in communication. Each was to receive while the other was to transmit a message, and after half an hour was to reverse his mind. What was received in Boston was to be afterward mailed to Chicago, together with what was sent in the corresponding communication.

First message: "Boston, January 18th.—In my sitting today with you I received the following impressions, like a telegraphic message: 'Very cold; friend very sick; send black book.'"

"The message transmitted by telepathy and afterward mailed to Chicago was: 'Thermometer nine degrees below zero. Mr. Boethinger has typhoid fever. Please return the book on psychology you borrowed.'"

Second message: "Chicago, January 18th.--As agreed upon, I made myself passive, after sending you a message, and I receive the following mental impression: 'Time 41.36. Smoke everywhere.'"

The actual message, as Mr. Poole afterward informed Dr. Cook by mail, was: "My watch number is 411366. Fire in my boarding house yesterday. Received a letter from Smith."

The verity of this experiment cannot be doubted and it discloses the success obtained, and although the exact words were not received as transmitted the thoughts were. In the first message, where the thermometer was nine degrees below zero, it created the thought of very cold. The appearance of the mind seems to give the thought of black book, and the names were absorbed in the thought as very sick. It is apparent that which is transmitted is the thought, and that the transcribing of the thought by the intelligence of the receiver of the telepathic message may change the vernacular, but it will not change the thought. In the second message all the figures were received correctly but the repetition of 1 and 6 were not comprehended. The word fire in our boarding house yesterday created the idea of smoke in the transmitter's mind, which were the thoughts received, and probably the smoke had made such an impression that the recollection precluded the concentration of thought upon the facts. "The receiving letter from Smith" of slight importance was not

received at all. Dr. Cook, who was a very eminent hypnotist of twenty years ago, in his able works says: "Nothing is learned and demonstrated as regard to telepathy to make it apparent but future generations may reach such a high degree of experience and knowledge that it will be a recognized means of communication."

Just as wireless telegraphy is comprehensible to most persons which was lately regarded as impossible by all, has become practical in the sending of various messages. There have been recorded many, many instances of the various phenomena of the different states of hypnotic control and telepathic messages of actions and various methods showing the psychic state and the psychic operation.

But let us return to the greatest hypnotist and greatest psychic operator of them all as recorded. The narrative of the betrayal of Christ by Judas was foretold by Christ and Jesus, being the greatest psychic master, knew of the subjective self and the subjective mind, fulfilled the prophecies of the betrayal and the resurrection, and without a doubt Judas himself could not resist the betrayal or his performance of the betrayal as related in Mark 1, 35-43. Much of the phenomena of apparent psychic control is shown in the raising of the daughter of Jairus from the dead. "While He yet spake there came to rulers of the synagogue house who said, 'My daughter is dead. Why trouble thou the Master any further.' As soon as Jesus heard the words

that were spoken He sayeth unto the ruler of the synagogue, 'Be not afraid, but only believe,' and He suffered no man to follow Him, save Peter, and James and John, the brother of James.

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

"And when He had come in, He said unto them, 'Why 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 those that were with Him and entereth into where the damsel was lying.

"And He took the damsel by the hand, and said unto her, 'Talitha Cumi,' which is, being interpreted, 'Damsel, I say unto thee, arise.'

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

"He commanded that no one should know it and commanded that something should be given her to eat."

Dr. Hudson, in his able work, has a comment on this passage of the Bible which wonderfully explains the psychic features of the incident. There are seven distinct acts which He did, all tending in the one direction:

1. "He inspired the father with faith as He was in telepathic rapport with his daughter.

2. He prohibited the multitude of unbelievers from approaching the house, knowing the adverse influence of an atmosphere of credulity and doubt.

3. He took three of His most powerful apostles with Him for the purpose of surrounding the patient with an atmosphere of faith and courage.

4. He excluded the weeping friends and relatives from the sick room for the same reason that He prevented the multitude from following Him.

5. He assured them that the damsel was not dead, with the purpose of inspiring them with faith and hope in her recovery and thus adding another favorable element to the mental environment.

6. By the same words of assurance that the damsel was not dead He conveyed to her suggestive mind the most powerful suggestion possible, indeed the only suggestion applicable to the exigencies of the case.

7. Having thus secured the best possible conditions He took the damsel by the hand, and, by an energetic command charged with telepathic force restored her to life."

Taken as a whole the foregoing narrative of the raising of Jairus' daughter from the dead conveys the best lesson in mental therapeutics yet recorded.

Such apparent similarity of phenomena warrants the deduction by classification and formulation of a law to cover such principle or force found in all forms of phenomena, and such is the aim of this treatise.

CHAPTER FIVE

PSYCHIC LIFE AND SCIENTIFIC HYPNOSIS

History of Hypnotism. The Seven Degrees of Hypnosis. Auto-suggestion. History of Telepathy.

IN the scientific writings of psychic phenomena, hypnotists and other investigators, beginning with the theory and formulas of mesmerism and finally developing into the various forms and writings about suggestion and mental suggestibility, the theories developed into the science known as hypnotism. The truth of such a state as psychosis is shown by so many instances of the phenomena, as developed from experience and recorded, and it is so convincing that it is beyond a doubt a tested and tried science. Hypnotists show that the operation of such phenomena can be done by almost everybody, depending, however, upon the age of the subject and the operator, their ability to make use of these powers, their knowledge of psychology and their training along the lines of psychic culture. However, climatic conditions, sex, living, racial characteristics, indolence or educational qualifications may have a deterrent or an accelerating effect upon the hypnotic state.

A few words about the history of hypnotism and the development from its early stages should be given, and

in so doing we desire to show the connection that suggestion has with all the modern mental treatments which produce the benefits of psychic therapeutics. It is generally termed as the broadest classification of hypnotism because from a practical point of view it demonstrates more clearly the beneficial results of hypnosis.

The phenomena of thought suggestion or hypnotism first became popularly known towards the end of the eighteenth century. In 1778, Anton Mesmer, an Austrian physician, came to Paris under the patronage of Marie Antoinette and practiced the art of healing by a magnet—hence arose the term of mesmerism. Mesmer claims that he effected his cures by the application of magnetic plates and such metallic objects, which were charged with magnetic fluid, and that it was in his power to direct the flow of the magnetized fluid through the body by the means of manipulations and touching. Mesmer held seances, to which flocked people of all classes of society of that day in Paris. But, as usual with all new isms, many came that were not healed, and little by little Mesmer and his works fell into disrepute and he himself was ridiculed in many ways. But finally the death blow to his practices came when the condemnatory reports given by the scientific men, who had been appointed by the Royal Academy of Science to pry into them, were published. The French Revolution which followed caused the novel theories of mesmerism to be carried to all parts of Europe by the banished scholars from France.

In 1784, a pupil of Mesmer, the Marquis De Puysegur, revived his teachings and carried out the cures in a more normal and healthy fashion. This man, the Marquis, resorted to the quiet system or methods of suggesting a magnetic sleep. It is reported that patients came to him from great distances and were thrown into a gentle sleep round a magnetized tree, and that a number went away quite relieved of various ills. The study and the investigation continued till later in the century, when three schools developed, following the investigations of mesmerism and various operators, each, however, trying to find the cause of the real manifestation. In 1841, James Braid, a surgeon of Manchester, England, having made a study of magnetism as pronounced by Mesmer, and having given some thought to the work of the Hindu fakirs of India and the sheiks of Egypt, in turn announced the principle of hypnotism, forming the word from the word hypnosis, taken from the Greek word hypno, meaning sleep.

Braid not only practiced his theory of magnetic sleep in hypnotism, but he also attempted to study and understand the phenomena and its cause. Braid discovered that the phenomena of hypnosis could be induced without the magnet and without the so-called magnetic fluid or force. Braid announced that he could induce the patient to assume the hypnotic sleep by fixing the eyes intensely on a bright object a short distance above the head and by suggesting at the time the idea of sleep, concentrating the mind on an object

until hypnosis developed. Braid also announced that the depth of the sleep varied in different persons from slight drowsiness to a state of complete unconsciousness, suggesting limiting the hypnosis and that upon awaking the subject suffered entire forgetfulness of all the incidents that had transpired during sleep. Braid laid the foundation for the theories that I will relate later by Myers and by Carpentier, and by which we attempt to explain by the knowledge of hypnotism the broader view of the subliminal consciousness. Braid received smaller encouragement from the medical profession of his country and he was decried by the medical profession of France, as France had taken up with the idea of mesmerism and held to the idea that magnets were necessary. Braid was held in high honor by the German workers, who had by this time begun to interest themselves in hypnotism and in the practical application of it in the medical practice. Among the German pioneers can be mentioned Krafft-Ebing, Preyer and Kolenburg, and, more recently, Forrel and Moll.

It is not within the compass of this work to make particular note of the writing of either of the authors or elaborate upon the differences of their investigations. At the present time treatment by hypnotism is still recognized in Europe as a branch of medicine and dispensaries exist in France, Germany and Switzerland where such treatment is given at popular prices. In Britain only private dispensaries have been established

by certain physicians understanding the theory and the principles of hypnotism, and in America we have some physicians who make a specialty of mental treatment by magnetism and hypnotism. Nearly all the large cities of England and America have physicians, members of the Society for Psychical Research, who better understand the powers determined and proven by the laws and the rules of hypnotism and make use of the same only when mental cases require such treatment.

It is safe to say at this time that hypnotism is an established science. Its use and practice are limited, however, to mental therapeutics, but in some instances, though the fad is dying out, operators still perform hypnotic exhibitions on the stage for the amusement of the audience. In this way the public audience gets first hand knowledge of the operations.

The different schools for investigation and study of hypnotism, generally speaking, agree on three general classifications of the phenomena of hypnotism as shown by the different degree of hypnosis. There is reason, though, for more classifications. We will state, however, that in studying the different degrees there is no attempt to announce a newly discovered state of hypnosis but only to give more classifications so that the differentiation between the three degrees may be more clearly and more easily understood.

To make any classification is rather arbitrary as the transition from one degree or state of hypnosis to another is not marked by abruptness, or clearly defined.

For all practical purposes and for the convenience of describing the experiments in this work, the following classifications of hypnosis may be expected.

The first degree—drowsiness. In this state the subject realizes and manifests undoubted sleepiness, the eyes seem heavy and he is in the condition who is inclined to sleep. Many persons can be thrown into this identical condition by the quietude of church services and the monotonous voice of a minister preaching an entire sermon. They find it hard work to keep awake although they realize all that is going on. To tell a subject in this state that he couldn't keep his eyes open, would be to awaken him. Any command under favorable circumstances could destroy the influence, although by favorable influence this degree of hypnosis is easily increased and passed into the next degree, like sleep talking or night dreaming.

Second degree—semi-consciousness. This seems to be a state of sleep with consciousness taking place. With the suggestion that the subject should close his eyes shut, will cause the subject to close them very tight, although to dare him to open them might arouse him sufficiently to do so; nevertheless, in this state, such statements as, "You cannot open your eyes," would generally have the effect of rendering the hypnotic condition more profound. The subject in this second degree realizes everything that is said in his presence and upon waking will remember all that was said and done. They may be awakened by unusual

noises or by the withdrawal of the operator's presence.

The third degree—profound sleep. In this degree the subject will usually drop his head, breathe somewhat heavily and manifest no tendency to awaken. Disturbing noises will not arouse him and the operator may talk with others and withdraw while the subject will continue to sleep. Upon suggestion he will open them, he will make vain attempts to do so. He will remain in any position that does not require extraordinary effort. Upon awakening he will remember indistinctly what was said and done.

The fourth degree—the subjective. In this degree the subject completely loses his individuality and is a mere automaton for the operator. He manifests no inclination to falter, when commanded to act. He will open and shut his mouth, roll his hands faster and faster, talk on many topics, make speeches or perform any act that may be ordinarily performed by him when and while awake. And when awakened he will have no recollection of what took place. He is the subject of the mere thought suggestion of the operator. The subject makes use of his senses only as it may be suggested by the operator. In other words, all of his senses and all of his muscles and entire mechanism are subject to the control of the operator. However, all mental faculties are active except his own intellect and will.

The fifth degree—somnambulism. In this state all the senses of the body are under the control of the

operator and by a mere suggestion they cause the subject to hear, taste, smell, or see anything he pleases. It is in this state that aphasia or loss of sensation may be produced and the subject made capable of standing surgical operation. The powers of clairvoyance belong to this degree as well as the phenomena of post hypnotic suggestion.

The sixth degree—catalepsy. The production of muscular solidity as shown by rigidity which characterizes this state. The subject can by emphatic suggestion hold any or all of his muscles rigid and the whole body can be made like a piece of iron. It is frequently best that the operator should make passes in catalepsy, as in this state there is a hardening of the muscles as well as the tissues and the veins and arteries, and a slight stoppage of the circulation of the blood.

The seventh degree—lethargy. In this degree there is some resemblance to death. The respiration and the heart beat can be controlled and the subject may be forced to remain motionless and apparently dead for almost any length of time. Lethargy may be induced for scientific purposes but its conductivity for the sake of amusement is to be condemned, and before placing a subject in this state his physical condition should be tested accurately and carefully, especially the condition of the heart and circulatory system. It is during this deep sleep that many subjects show themselves susceptible to hallucinations and delusions and consequently afford merriment in the public shows by

responding to any suggestion that may be given by the operator.

Somnambulism has its counterparts in sleep walking. In sleep walking we know a person is not only wandering about from room to room, but is doing many strange and even dangerous actions—giving appearance of a state of entire consciousness, and of these acts he has no recollection whatsoever the following morning. To show the ease with which the subjective mind passes from one degree to another, let me relate an incident as given by a traveler from Eastern India, the like of which can be performed in any country with a capable operator and subjects.

“We had scarcely become settled in our apartments in the inn when a servant announced that a band of magicians were about to give a performance in the courtyard. I had always desired to see such a performance by the natives in their own country.

“A man wearing a turban about his head and dressed in loud colors was in the courtyard in front of the hotel. With him were several other natives, one who spoke English and acted as interpreter. Around the magician were several jars and other boxes and instruments pertaining to his calling. It is needless to go into detail as to what was said and done. The performance was an exhibition with several small snakes taken from one of the boxes. The snakes were undoubtedly real, as the magician sang a continuous song and occasionally touched the snakes with a peculiar wand. They

became gradually larger and larger until they assumed the size of large boa constrictors, and caused a consternation among us; then at a command they grew smaller and they were put in the box from whence they had been taken, a box scarcely large enough to hold a pound of tea. One of the assistants drew a circle in the sand and stood in the center of it. He took great pains to ascertain where the exact center was. The magician then touched him and he spun around like a top and with a shout ascended high into the air and vanished amid the clouds. In a short time he reappeared and fell down upon the spot whence he started. Several equally remarkable things were performed. The details of the actual occurrences we would have to surmise, but several of the ladies of the company who viewed the scene from a concealed balcony declared nothing more than ordinary sized snakes were there, and a man sitting on one spot and another performing a whirling dance and giving some other simple manifestations. They had been beyond the spirit influence, and the rest of us, in some remarkable manner, had been hypnotized and our senses made receptive to spoken and acted suggestions. We saw what did not take place. That which the operator had willed us to see we saw, and had it not been for the ladies on the balcony we would never have realized we had been controlled by fascination."

There is another phenomenon of the deep hypnotic state which has a very practical application in medical

science in connection with hypnotism. This is known as the post hypnotic state or the giving of post hypnotic suggestions. The workings of these post hypnotic phenomena can only be explained by allowing for the existence of a subconscious self which receives the command when the conscious self is asleep, and at the appointed time causes the conscious self to execute the thought. Thus we may, before falling asleep, will ourselves to wake up at a certain hour, when we shall either awake exactly at that hour or pass a restless night in endeavoring to do so. The great fact in post hypnotic suggestion lies in its bearing on mental therapy, where the person who suffers from sleeplessness may be given very definite and positive directions as to when he will get drowsy and go to sleep and the number of hours he will sleep. In some cases these suggestions are responded to readily and in other cases a gradual improvement seems to occur. The various secretions of the internal glands of the body may be influenced along the same lines, and the ability to approach successfully suggested ideas in a person suffering from such a disorder. And again a person's entire character may be modified by suggesting an entire new set of ideas through them, these successes gradually forming more and more of the patient's habit of thought during his waking hours and so modifying his entire life. The work of mental therapeutics requires extraordinary patience and mental effort on the part of the physician. It seems that any method may be used in

the practicing and subjecting of the control of the subliminal self by fixed gazing and mental concentration. Even the person may hypnotize himself by the same acts which are used with a subject. This is called auto hypnosis or auto suggestion. One may concentrate his mind on the time and the hour when he shall wake up, and if put into practice and followed the desired result will inevitably follow.

It is the methods of auto suggestion or self hypnosis that the Christian Scientists accomplish what results they do in their work. Self suggestion by the idea of a counter suggestion given to ourselves or through auto suggestion is generally used for the idea suggested to the subconscious self or the subliminal mind for post hypnotic effect. Self suggestions are sometimes so dominant in the mind that they become a veritable obsession and life is rendered unendurable, and as the vitality of the person may decrease the self suggestion becomes a form of auto suggestion, producing an hypnotic effect.

In some cases the auto suggestion becomes such an obsession that it acts upon the nervous system and insanity will develop and eventually result.

Elsewhere in this work mention is made of telepathy, which is considerably different and considerably apart from auto hypnosis, yet nevertheless it is necessary for the mind of the operator and the subject or the sender and the recipient of the telepathic message to be in a modified state of hypnosis. The objective mind has no

part in telepathy until consciousness is displaced to enable the objective mind to become cognizant of the content of the message and decipher the same. It is when the subjective mind is in the simple quiet state that it can function and carry the telepathic message or work in the receiving or transmitting manner. Telepathy is the normal means of communication between the subjective minds, and that it is only while in that state of mind that telepathy can be employed. When the subject is hypnotized, or when both parties are hypnotized, or when both subject and operator are partly hypnotized or put themselves and their minds in the fourth degree of hypnosis and all of the subjective senses are in complete abeyance is the operator in a state of en rapport with the subject. This condition must exist in order to render possible the exhibition of telepathic power.

From the foregoing phenomena as shown and explained, to the recent development of the psychic mind, we are far from the forms of mesmerism. Finally the last century showed some advanced steps were acquired and that telepathy and hypnotism is confirmed as an exact science to the extent that hypnotism is a known and exact science for the study of the outward phenomena of the mind or the phenomena of the mental apparition, so that we may more clearly and carefully localize the mental activities and if possible try to understand its causes and control the extraordinary functions.

CHAPTER SIX

TELESTHENIA

Psychic Communications. The Higher Order of Vibrations. The Essentials of Life. Electricity and Radium Emanation. Duality. Vibration and the Nervous System. Process of Nerve Impulses. Seat of the Subliminal Mind.

IN a former chapter mention was made that the substance of matter and of the different degrees of matter and also the element of force is caused by the actions of various elements of matter in connection with each other producing a movement, or vibration. Scientists have yet to discover or find that there is such a manifestation of invisible forces by mechanical devices, and we find that the process or the element in the process of vibration producing a force which is the highest form of force is yet to be discovered. One can define electricity only by an hypothetical language, yet by the discovery and the observance of the law controlling that force man becomes indirectly a creator of action. But when he knows the nature of that mysterious force and its cause, then will he know, by putting certain elements of processes of motion together, that they will produce electricity.

We cannot feel in nature the gradual development of the soul or the mind, which is the operation of the

thinking faculties. Yet even a rudimental knowledge of the laws of thought force enables one to accomplish apparent miracles. There seems to be a great principle underlying all of our physical creation to which correlate our mental life. That is the law of vibration and the principle of duality in being. Assuming the existence of mind and matter as an axiomatic hypothetical force working mentally, it is defined as mind. Acting on matter producing vibration and variation in form so that one course of division goes in one direction and forms solid substances. The other forms of action become so minute they are unascertainable by the human senses. We find that the ultimate of this course discovers the electron and the thought force of the mind. The difference between one force and another lies not in its destination but in the mode of manifestation or in the rate of vibration. The higher the rate of vibration the higher the order of force and *vice versa*. In the physical world we find the hard rocks, of which there is just one order, the air and gases are still higher, but electricity is the highest of all, unless it would, by future discovery, be ascertained the radio activity force of radium to be a higher form of force of which electricity is one known form.

To illustrate the proposition in a different way, let us consider the subject of sound. The lower tones are produced by vibration of several thousand per second, such as the low bass notes of the musical scale, but when the number of vibrations reach ten thousand per

second we have the exquisite tones of the tenor or the high soprano. Let us illustrate the example again by color. The color waves of lesser vibration represent the dull and lesser attractive tints, yet the higher vibrations are produced by the brilliant colors such as the violet and purple. The physical organs through which this expression of the law are brought to our consciousness are limited in their power to receive impressions. The effects which we observe here are by the human ear and eye. When sound vibrations exceed forty thousand each second, the average ear hears nothing at all, and beyond that range it was as though it were nothing. In action such vibration exists but it is incomprehensible to the human ear. The same is true of light, conceivable by our senses to a certain degree only and may be also true of all manifestations of force to our physical senses. We find likewise chemical substances of which some are not ascertainable by sense of taste or even smell. We are driven to the conclusion that only the lower orders of vibration can manifest themselves to our physical senses. The higher the force the less are we conscious of its existence because of our inefficient methods of ascertaining the impressions of the higher order of vibrations.

We find the order of radio activity force is the most powerful force at this time observable in the natural world to man. It has a more intense force-giving property than even electricity. It is of a different and more multiple form than the force of electricity.

In the force of electricity we have discovered some of the laws which control its operation and take advantage of its power, but we cannot detect it by the five senses only in objective sense when it produces phenomena under control by mechanical devices.

Its rate of vibration is so high that it girdles the earth in one-eighth of a second. Next to radio force and electricity, in descending order, come the gases and the air, all invisible in their natural state. Next to the invisible, liquid in most states and when solid is visible in all forms. Radium is visible in some forms, whereas in minerals it may change and can change by dissolution into a gas. In the small atoms of the radio emanation, radium becomes invisible because of their minuteness. Because of the internal force-giving power of radium we are forced to classify it as a different form of power than electricity. Thus we see when we are dealing with the visible and the objective world we are dealing with only the crudest of natural forces. The ascent from the visible to the invisible is the ascent from the lower to the higher forms. There is also a fact known to the chemist that under certain conditions the gas will reduce to a liquid and the liquid in turn to a solid, showing that the rate of vibrations are either raised or lowered or *vice versa* as the form of matter may be changed from one substance to another. The gases change into water and the water in turn dissolves into constituent gases of oxygen and hydrogen. The order of vibrations of the gases might be dissolved into the

next higher order of existence or electricity designated by the electrons. It would then represent the all-embracing force out of which all lower orders of existence, both visible and invisible, are evolved and sustained. In other words, vibration is the life material or life force of the universe indicated by action.

This principle can be worked out to a fine termination, bearing in mind the peculiar phenomena observable of radio activity force. If pursued to the ultimate, we will then be able to say just what is the force that makes electricity. Certain it is that this force is all-prevailing and sustains a most intimate relation to all life and nature and existence, in both plant life and animal life. The magnetic power or electrical force is gathered from the atmosphere either directly or indirectly and are identical in being with electricity gathered by similar methods for scientific and commercial purposes.

Man, who is the most perfect form of animal life, is a fit subject to demonstrate the necessary assimilation of the forces in the ether from which we get so much of electricity. Without oxygen man can live but a short while. The rough vibration in the magnetic or nerve force, changes are effected in the lower orders of matter, slowly or quickly, but at the proper rate for the particular substance, depending upon how far removed that substance is from the higher orders. Thus an impulse to anger registered in vibrations in the magnetic force instantaneously works a chemical change in the

blood. The impulse is then felt in the muscles in unusual rigidity or laxity. In the more dense tissues of the bone the response is not noticed. The vibration stays so low for so great a length of time that much continued force is necessary to effect a marked change.

The cure of disease by psychic method is controlled largely by these principles. Vibration in the magnetic forces is the agency by which all work is accomplished and the seat of recovery to normal conditions depends largely upon what part is affected, and upon the character of the difficulty. Organic diseases are far more slowly remedied than functional disturbances. If this principle were understood and followed by the Christian Science workers there would be greater credit given to the actual work of which they are able to accomplish than the many chronic disorders which they attempt and do not accomplish a cure, and of which they cannot deny.

Back of the vibrations in the magnetic force of the physical body lies that mysterious impulse of the mind we call thought. Thought force is the force similar to electricity. We know so little of the law of thought at this time, and only by comparisons of the use of the thought forces, the human body, and the attraction because of the similarity to the electric forces can we observe wonderful discoveries and similarity in similar principles of force and effect. Scientific theories that picture the atom as small whirlpools may reasonably be translated into the statement that the atoms of the

hypothetical units of matter are the first manifestations of the divine thought in matter. The universe, visible and invisible, is but the expression of that thought. Accordingly thought force stands first in the order of vibrations of the universe and then devolving into the various subordinate states. There is probably a more direct relation existing between thought and its visible expression than is at present understood. Thought is somewhat in the nature of the charged magnet. It sets up a sort of electrical motion in the delicate cells of the brain producing impulse to the muscles and by that set up a force of action. When we have action we have life. When we have live movement we have production of power. So that material action can produce a form of electrical action affecting the atmosphere or the aura of the person and generate a reserve supply for various forms of expression of the force in any vibration that the thought represents. To this atmosphere is due the peculiar influence which is sought by others and which either attracts or repels accordingly. As the vibrations are in harmony and as we might say, are either one of the two forms of forces of electronic or eonic action. We seem to have through all forms of nature the positive force and the negative force. We also have the direct force in a certain direction and a radio force extending in all directions, emanating from the eonic center.

The discovery and the formulation of the law governing the highest of all forces is rapidly becoming the

most important task of science. Electrical action or force in the physical world and the thought of discovering the cause of thought force in the mental world—or psychical. The positive and the negative elements of electricity, exemplify another illustration which is the duality in all life that seems to be ever present and as necessary as vibration. We have in the material universe the existence of positive and negative atoms. They multiply of themselves, of which, under the law of vibration, makes the action of force in the invisible and the visible world. Not all positive atoms are attracted to all negative atoms. But all negative atoms of one order of vibration will respond to all positive atoms of the same order, when brought into range of contact, if there are no counteracting influences. This is the mystery of life and which is the power which attracts in all classes.

In radium we seem to have a positive electric force at the same time mixed with the ray of the negative order which separate these and which is so fine that they produce the remarkably fine specific force. There is a very general application of the principle in the relation of one force to another. The higher or controlling force representing the positive element and the lower the negative of that class. However the molecule the smallest unit in man, visible through the microscope is the striking illustration of this relation. It looks something like a capsule in the form of a sphere made of gelatine filled with a liquid an oily substance which is

also transparent. At first glance this seems to be a solid sphere, but when moved about a tiny bubble of air is seen floating inside, demonstrating the presence of semi-liquid substance, and permitting by the motion of the mixture of the air and oxygen with the liquid substance. The outer substance is called bioplasm, and the inner protoplasm. The protoplasm being less dense than the bioplasm, represents a higher order of vibration and is therefore nearer to life, and God, the creator of life. Positive to the reference of the protoplasm it is doubtless the seat of the immortal or spirit in the physical being. But not only are these units of man's physical being the atoms and molecules the duals of nature, but man as a unit represents the same principle in the compound form. That invisible something which hides in the protoplasm of the molecule and use it as the medium for the expression of its power represents the positive element of its being. We call it the life force of the visible substance, which it unites with and makes the visible manifestation of life, represented in the negative or more solid elements and we call the complete entity the physical man.

We have the objective man dually related with the higher order of substance, and is observable to the eye of man in the finest form and finest degree resolving itself back into ether. We have the spiritual mind or life substance and the mortal physical body in life and in existence. The two seem to be present in all life. In death, the life or the spiritual, substance leaves the

physical and we have mortality existing. And after death, the earth substance which is made up chemically from the elements of the earth gradually disintegrates into its original state while the positive or spiritual substance passes on into some spiritual existence, not yet known to man.

By this mixture we find the great mystery of life and what it is. In the last analysis we do not know what is matter any more than we know what is spirit. Both primarily usher into the present existence. Each is necessary and when the positive element leaves the negative element the object is dissolved and goes back into the form of the lower order. So in the mind we have the dual relationship there; being in the form of the direction of mental impulse. The impulse is to direct the forms of matter. The impulse is in the direction of the higher order and the physical elements are not necessary and we have thought force in its purity, without the physical means of communication or transportation of that thought idea. The principle of the duality of forces holds true also in man and man's physical being. Where we find that in nature that in following the law of reproduction nature has made those forces a complete unit of life in each human being. For the principle of reproduction the species is divided into the male and into the female, otherwise forming a like being. The one is the positive force and the other the negative force for the purpose of reproduction. The child in its conception is the union of the positive of the

male with the negative force represented by the egg of the female. This union generates the force of essence which will evolve into a new mortal in the person of a spiritual being, bearing however resemblance in the characteristics of the male and the female producing it. So we find the duality of existence in all unity and all being comprising the different forms of the molecules and atoms.

As the bones are the lowest order of chemical composition in the substances of man the nervous system is apparently the higher order. We know that the seat of the nervous system or the controlling point of the nervous system which controls the actions of the human body rests in the brain. Though we know that the nervous system is the means through which thought force displays its effects upon the physical body, we know also the nervous system is the most delicate substance of the physical man, designed to receive the direct impulses of the soul or mind through vibratory force. It will be well to know that from the structure of the nervous system, the great office or main office is the brain. It is the seat of control but there are many subordinate systems of nerve ganglia located throughout the whole body; but all are directly or indirectly controlled by the brain.

The brain is the seat of objective consciousness the start of all motion, action and power. Here are the nerve ganglia of all the high centers of the senses. There are two main divisions, the upper or the cerebrum

or the brain of the intellect covering and comprising and receiving all of the sensations received through the senses. The apparent memory faculty and storage house of the final sensations, is the intellect in the cerebrum. In the lower brain or cerebellum, we find the faculties of life, of motion and of psychic power. This part of the brain neither has any power in and of itself other than as stimulated from the outside or from the intellect, which is an especial and peculiar faculty for which it may be used. Let us consider a microscopical structure of the nervous system as in other parts of the physical being. The nervous system and the nerves of the brain are made up of a multiplication of uniform atoms. In this instance the unit is the neuron or the nerve cell, consisting of a cell body and its attachments.

Of the three million nerve cells distributed throughout the physical body half of them are located in the brain. Passing out of the brain down through the spinal column runs the great cable of the spinal cord made of many separate and insulated little nerve fibres. From this wonderful nerve cable nerves are sent forth in pairs which in turn are apparently indefinitely subdivided, until connection is made with every part of the physical being. Throughout the spinal system the other half of the nerve cells and the cells themselves differ in variety and shape according to the purpose for which they are used.

We can give a general idea of the plan over all by a

description of two of the simplest forms found in the brain. A cell with its appendages in the brain is called a neuron, and consists of three parts, the cell body, the axon or the neuraxon with its end-tuft, and the dendrite with its dendrons. Every cell body has its dendrite which extends upward and with its dendrons which resembles a trunk of a tree and its branches. From the dendron extends a slight projection called the gemmules. Downward from the cell body runs the neuraxon from which is thrown off collaterals or branches terminating in an end-tuft the same as found in the neuraxon. The nerve cell itself varies in form depending upon whether the dendrites are short or the neuraxon can be so subdivided that they are a network of fibres. Now if the intelligence desires to make use of the nervous system, it manifests the same through a stimulating impulse, setting up a vibration of the cells; setting in contact and motion the delicate gemmules at the end of the dendrites in turn transmit the vibration to the appropriate nerve cell in the cerebrum where the impulse translates itself and is registered into the conscious mind and we become aware of a thought or a sensation or an emotion. And whether the impulse is going into the brain or coming out, it is being done as rapidly as vibration can carry it. The various sensations are being collated and consolidated into active thought.

The impulse energy discharged from the brain cells, affects most quickly the blood, then the tissues, and lastly the bones.

There are three great divisions of the nervous system, the voluntary, the involuntary and the sensory. The first controls all those functions of the body which are vital to life and are not under the direct command of the will. The second is subject to the will and executes these impulses of the mind and volitions going out of the brain. The third division comprises the sensory nerves which carry messages into the mind instead from the mind going out. As we see from the second division running out but with a separate set of nerves from the brain are the sensory nerve fibres to the different organs each of which is provided with a special form of transmitter designed to respond to the vibration from the external world, and send on the impulse to the brain, to which in turn forms the mind or action of mental life. By means of that universal language of vibration the natural life cannot separate one impulse from another. They are so myriad and so interwoven; their complexity is beyond conception. When one remembers that there are within the brain more than a million and half cells, and that each one has multitudinous dendrites with its myriad more numerous gemmules, that the contact of these gemmules one with another in its own group or faculty, and with those of other faculties, cause the phenomena of thoughts and action, we can get a faint idea of our mental operations. When any of these gemmules come in contact with each other the mind receives vibrations in harmony with the thought waves set up or started and a complete

coordinated contact is maintained and conscious life exists.

When the mind is at rest, the vibration of the nerve cells ceases, and the gemmules are drawn within the sheaths of the dendrons, so that contact is impossible until a new impulse is started and again arouses the objective consciousness by either a startling sensation on an impulse from the storage centers. If the gemmules lose their vitality so that their contact with each other is imperfect, which is in the case of insanity or disease the result is either confusion of action or failure of nervous operation and no action or movement.

Sudden shocks, whether physical or mental, will cause the neurons to ensheath the gemmules to a greater or lesser degree depending on the force and effect of the shock. And if the shock is severe then unconsciousness follows. Thus we have the absence of the touching of the gemmules and no co-ordination. On the other extremes we find in catalepsy the gemmules controlling muscular force, interlock in such great number that rigidity and unnatural strength is exhibited. Suggestions from without may be given in the ordinary channel when the person is in the normal condition, but it becomes more affected in the psychic state. In this state part of the brain faculties which might be made to act as counteracting influences are shut off from use by the process of closing off certain nerve ganglia and the nerves or neurons in that part of the brain.

Take the state of complete hypnosis for example, through some external influence as a fixation of attention or the passes of the hand of a very magnetic person, is a stimulant acting like the normal one producing sleep, the neurons are induced to ensheath and thus cut off all contact and all vibration of the intellectual brain cells cease and unconsciousness follows in that part of the brain. This state so far as consciousness is concerned is the same as that of normal sleep. But as regard to the state of the soul or the life principle, the cells still live, life is in existence, and that is by the minute vibrations of the protoplasm. The difference exists, in ordinary sleep the soul is in a state of inattention, while in hypnotic tension it is in a state of expectancy and therefore it is supersensitive to suggestion.

Suggestion given under these circumstances will meet with no hindrance from the objective reasoning powers of the intellect. An oral suggestion is given and received by the mind through the mental faculties without interfering with objective consciousness.

The appropriate impulse is sent into the motor brain centers and action results. If the subject is in perfect harmony with the operator and has previously responded to his influence the psychical state may be induced without resort to visible or audible means but simply by silent thought impulse. The thought vibration from the mind of the operator, to the effect, that the sight channel is closed for example, instantaneously

registers in the appropriate nerve centers in the subject's brain and at once the gemmules are withdrawn and the channel of contact cut off.

The psychic state may be induced without recourse to visible means but simply by silent thought impulse. Thus it is demonstrated that even the mind is made up as a duality. The conscious mind and subconscious mind or subliminal mind as it is sometimes termed. It is with the use of the manifestations of the subliminal mind or subjective mind that we are interested at this time.

The two parts of the mind or the two minds being possessed with this interesting power and function, it follows as a necessary corollary that the subjective mind of an individual is amenable to the control of his own objective mind as readily as the objective mind of another. This we find to be true in a thousand ways. Numerous instances of this phenomena have been demonstrated. In such a case we have what is known as auto-suggestion or self-hypnosis.

CHAPTER SEVEN

MENTAL THERAPEUTICS

History of Mental Therapeutics. Cures by The Christ. Mesmerism, Spiritism, Christian Science. Faith Cures. Uses of the Psychic Methods in the Treatment of Diseases and Improper Habits. Suggestive Hypnosis.

THERE is in the human mind the psychic power controlling most of the functions and nerve stations of the human body and that power can be invoked at will under certain conditions and applied to the alleviation of human suffering. This proposition no longer admits a rational doubt. The history of psychic phenomena presents an unbroken line of testimony in support of the truth of this proposition coming from all parts of the globe. In the early days of our civilization the power of secretly influencing men for good or evil, including the healing of the sick was possessed by the priests and the religious educators of different sects. The healing of the sick was supposed to be a power derived directly from God, and was exerted by means of prayer and ceremonies, the laying on of hands, incantations and psalms; the use of rings, relics and images, and the knowledge of it was transmitted with the sacred mysteries. Many examples of the practice of healing by the touch and by the laying on of hands is related in the Old Testa-

ment. Moses was directed by the Lord to transmit his power and honor to Joshua. By the laying on of hands Elijah healed the dead child, by stretching himself on the body and calling on the name of the Lord. And Elijah raised the dead son of the Shunammite woman by the same means. The New Testament is full of examples of the most striking character and the promise of the Master to those who believe, quoting

"In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents; if they take any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover."

This rule of conduct applies to all mankind today as well as to his followers upon whom he had conferred the power in person. That his power was transmitted and was handed down to future generation, in the faith of others—guarding it as the heritage of the Church, and employed it with humble faith in imitation of the Master, is shown by numerous examples. While the chroniclers have undoubtedly embellished many actual cures and recited many fictitious ones, the fact remains that the saints and others possessed healing powers. And beyond any question it is reported that Saint Patrick in Ireland healed the blind by the laying on of his hands. The chronicler, Enemoser, relates that Saint Bernard is said to have restored to sight eleven blind persons and caused eighteen lame persons to have

the use of their limbs in one day at Constance. That alone he healed twelve lame persons and caused three dumb persons to speak, ten who were deaf to hear and when he himself was ill, Saint Lawrence and Saint Benedict appeared to him and cured him by touching the affected parts.

St. Orphelia embraced in her arms a leper who was shunned by all men, warmed him and restored him to health. Remarkable above all others, are the cases of persons who were at the point of death and have recovered by holy baptism or extreme unction. The emperor, Constantine, is one of the most singular examples. Pyrrus, King of Epicus, had the power of assuaging knowledge, and effecting cures of the Plague by laying the patients on their back and passing his great toe over them. The Emperor, Vespasian, cured nervous affections and blindness solely by the laying on of his hands. According to Coletius, the Emperor Adrian cured those afflicted of dropsy by the touch of his fingers and cured himself from a violent fever by similar treatment. King Olab healed Edgill on the spot by merely laying his hands upon him and saying a proverb. The early kings of France and England cured diseases of the throat by touch. It is said the Pious Edward, the Confessor, and, in France, that Philip I, were the first to possess this power. Among German princes this curative power was ascribed to the Counts of Hapsburg and also that they were able to cure stammering by a kiss. Pliney says there are men whose whole bodies possessed medicinal property:

“As the Marsce Zoli and others cure the bite of serpent merely by the touch.”

This, he remarked especially of the island of Papirus and later travelers confirmed these cures, of the touch. In later times the Salmadores and Ensalamadores of Spain became very celebrated and healed almost all diseases by prayer, laying on of hands and by the breath.

In Ireland, Valentine Gregory cured, at first slight ills of people by his hands, later fever, wounds, gout and all diseases. In the seventeenth century, La Garderner and the notorious Triper cured in London by striking with the hands.

Mental Therapeutics is a science known to but very few, of illuminating and instructing the mind so that at one step it is raised from the darkness of the night to the light of wisdom. This is produced skillfully by the use of artificial means in which a man forgets the present and, as it were, perceives the future through divine inspiration. Unbelieving and wicked persons can also be deprived of this power by secret means. Much that is in the Chronicles and the New Testament concerning the cures and the healings of the sick was not unusual. We find, that as much of the seemingly miraculous happens today, as at any other period in the history of the world. In fact there is one unbroken line of such phenomena, presented to the students of psychometry which extends from the earliest period of recorded history to the present time. And now, on

account of the careful classification of phenomena produced in what we generally call hypnotism, and classified according to the laws of Psychometry, forming a most precise and exact science, the interest has become widespread in the use of hypnosis as a therapeutic agent.

The result is that theories almost innumerable have been advanced to account for what all admit to be the fact, that, namely: there exists a power to alleviate human suffering that lies not within the domain of material science but which can be invoked at the will of man, controlled by human intelligence, calling on his will to control his subjective mind. There is one amazing fact that stands out prominently from examination of all the different theories that have been advanced to account for the phenomena, and that is, that the power itself remains the same and is not affected by the various theories as to the place, their belief, or, the particular religious theory that may be assumed by that particular school of thought. Paracelsus has stated what is now an obvious scientific fact when he uttered these words,

"Whether the object of your faith be real or false you will nevertheless obtain the same effects. If I believe in St. Peter's statues as I should have believed in St. Peter himself, I should have obtained the same effect that I should have attained from St. Peter."

But that, however, is superstition. Faith, however,

produces the same wonders. The error has been as to the faith of the subject not relying on the subjective mind, and interesting itself but being infused by religious ardor and similar effects. We can easily conceive the marvelous effects which confidence and imagination can produce particularly when both qualities are reciprocated between the subject and the person who influences them. The cures are attributed to the influence of certain relics and the effect of this imagination and confidence. Scientists and philosophers know that if the bones of any skeleton were put in place of the same bone, the sick would none the less experience the beneficial effects, if they believed that they were near the veritable relics.

Bernheim, in *suggestive Therapeutics*, relates the incident of one of the younger members of the queen's service having suffered from complete *nervous aphonia* for nearly four weeks and after making sure the diagnosis states: "I told my student that *nervous aphonia* sometimes yielded to electricity which might act instantly by a suggestive influence. I sent for the induction apparatus. Before using it I wanted to try simple affirmation. I applied my hands over the larynx, moved it a little, and said, 'Now you can speak aloud.' In an instant I made her say 'Hay' then 'The' then 'Myria.' She continued to speak proving that the *aphonia* had disappeared."

The Princess of Whartonburg had suffered eight years from an apparent aphasia for which the most

celebrated doctors in Germany and France had been consulted. In 1821 the Prince of Hohenlohe, who had been a priest, brought a peasant to the princess to convince her of the power of prayer in curing disease. The mechanical apparatus that had been used by Dr. Heine for several months to overcome the contracting of the limbs was removed. The Prince asked the paralytic to join their faith both to his and the peasants.

“Do you believe that you are already helped?”

“Oh yes, I believe so most sincerely.”

“Well, rise and walk.”

With these words the Princess rose and walked around the room several times and tried even going down stairs. The next day she went to church. From that time on she had the use of her limbs.

Thousands of people flock annually to partake of the waters, and cures at the famous grotto, The Lourdes, France, where many are cured. It is safe to say that thousands of cures have been perfected, through prayer and the cures are as well authenticated as any fact in history or science.

There have been various and many methods of healing known to science, that are without chemical or medicinal treatment. They may be briefly summarized as follows:

1. Mesmerism,—this includes all the systems of healing founded on the supposition that there existed a magnetic fluid, which can be projected through one to

another at the will of the operator. The effect of healing disease by disturbing the diseased parts by incited circulation.

2. Spiritism,—which is the system of healing disease on the supposed interposition of the spirits of the dead, operating directly or indirectly upon the patient.

3. Christian Science,—this method of healing rests upon the assumption of the reality of mind and the unreality of matter. Upon this assumption, that matter is unreal follow it that our bodies are unreal and consequently there is no such thing as disease, the matter existing only in the mind which is only real and therefore by eliminating the thought of disease from the mind, the disease is eliminated.

4. Prayer and Religious Beliefs,—as exemplified in the cures performed at Lourdes, France, St. Anne de Beaupre, Canada, and other famous grottoes. To this class also belong the cures affected by prayers alone, particularly those properly known in this country as the "Faith Cures" and the "Prayer Cures."

5. Suggestive Hypnotism,—this method of healing rest upon the law that persons under hypnotic conditions are constantly under the control and suggestion of an operator who by this means can increase the function and modify the operation of the system of the affected portion, placing the mind subjective and thus permitting the impulses of restoration.

We have then five different systems of psycho-therapeutics based upon as many different theories and

each presenting indubitable evidence of being able to perform cures in any stage of civilization, that up to the present would have been called miraculous. It is obvious to the scientific mind that the evidence presented showing the many remarkable cures, have a degree of similarity, that there is some underlying principle which is common to them all.

It is the claim of this work that a full knowledge of psychometry explains the underlying principle causing all of such cures. Let us refer back to the composition of the human mind. Man is possessed of two minds, which we have distinguished, one, as the objective and the other as the subjective mind. Another proposition we should not forget is that the subjective mind is constantly amenable to control by the power of suggestion. It is also shown in the chapters heretofore, that the subjective mind has absolute control of the physical function and the conditions and sensations in the human body. This proposition seems almost self evident and will be conceded to, by all who are familiar with psychology and the phenomena of mesmerism and hypnotism. It is well known, and all acquainted with hypnotic phenomena are convinced that perfect aphasia can be produced at the will of the operator simply by suggestion. Many cases are recorded showing that the most severe surgical operations have been performed without pain upon the patient while in the hypnotic state. The fact can be even verified by experiments on almost any hypnotic subject. And in

the case of a particular sensitive subject the phenomena can be produced in an apparent waking condition.

Just how it is that the subjective mind controls the functions and ways of the body, we cannot know or ascertain at this time; other, than as heretofore observed with our defective instruments of observation, in cerebral anatomy except objectively. We can only demonstrate and prove the proposition that the subjective mind has control of the functions of the body, by the many circumstances and phenomena that demonstrate that fact by objective methods, beyond any reasonable doubt.

We have demonstrated heretofore in the foregoing chapters, instances, which recalled, will show the wonderful power the subjective mind possesses over the functions of the body and especially while in the hypnotic state. Permit me to remind the reader about the phenomena of anaesthesia by suggestion.

The production of anaesthesia in a healthy subject is demonstration of the subjective power which applies far more than appears upon the surface. The normal condition of the body is that of perfect health and activity with all the senses functioning. The production of anaesthesia is the production of an abnormal condition. However, on the other hand the production of anaesthesia in a diseased organism implies the restoration of the normal condition, and that is the condition of freedom from pain. In this, all the forces of nature unite to exist. It is well known that the

symptoms of almost any disease can be induced in the hypnotic subject by suggestion. Fever can be suggested and brought on, paralysis can be produced, chills can be suggested and the temperature reduced abnormally low. The most severe pain can be produced in any part of the body, and all these acts are well known, and, still more, facts are stated in all of the scientific works on hypnotism.

There is a power which exists which in obedience to suggestion of another, is capable of producing abnormal conditions in defiance of normal habits, as instituted, and the desires of animal creation. How much more potent must be the suggestion which operates in harmony with the natural instincts,—the desires of the patient for the restoration of normal conditions with the constant effort of nature to bring about the result. The strongest instinct of our nature is the instinct of self preservation, and life. Almost every one when he is sick wants to get well. It is his desire. It is his hope. It should be his exertion, mentally. It is obvious that any outside suggestion can operate with greater potentiality and effect. When it is directed on lines in harmony with the instinctive auto-suggestion of the patient it follows, the normal condition will restore with greater ease. Abnormal conditions can be induced and thus it is that by the practice of each of the various systems of psychic-therapeutics we find that the most marvelous cures are effected. We are again reminded of the words of Paracelsus,

"Whether the object of your faith be real or false you will nevertheless attain the same effect."

Trace down all the different systems of psychotherapeutics there is the underlying principle infused through the element of faith. It seems that faith in many cases is associated with hope for the cure and is the essential requisite in successful exercise of the psychic power. It is the one element which received the attention of the entire psychic experience of all ages. Faith is necessary for all telesthenic processes.

The Christ did not seem to hesitate to acknowledge His inability to heal the sick in the absence of that condition, which He felt to be essential, to not only the enjoyment of the blessings bestowed in this world, but to the attainment of the eternal life. He chides,

"Oh ye of little faith,"

which was His reproof to His followers when they returned to Him and announced the decrease of their powers to heal the sick. Thereby proving that He regarded faith as the essential element of success, not only in the patient but in the healer also. If the Master acknowledged the limitation of these powers, how can we hope to transcend that beautiful law which He declared and so ably demonstrated.

By this word faith is not meant some particular sect or religion. Faith is the description of that state of the mind of the subject as well as the operator. Both must have faith that the operator has the power to heal.

Just why faith is a necessary mental attitude of the patient and the healer can be only proven by the universal application of that phenomena, and we can only assume that the theory upon which it is necessary, is that it makes a connection of the thought current, from the operator to the subject, producing transliminality. Experience of all ages shows this to be a fact and we must accept it, as such, and content ourselves with an effort to ascertain its relation and if possible to find its limitations and ascertain the means to command it at will.

These methods are required for psycho-therapeutical purposes in a purely objective way, and is obtainable upon active opposition to the objective mind, is, as it were, in letting the objective mind rest and leaving the subjective mind open for communication. This is why we find that under all systems of general therapeutics, the perfect passivity of the patient is necessary and is the first essential condition. If the subject has forcibly excluded the ailment from the objective mind he may by auto-suggestion effect the same cures that otherwise could be accomplished without the element of faith of the objective mind, by the inducing of hypnosis, and the operator having the necessary faith, together with the faith of the subjective mind of the subject.

It is not the purpose of this book to go into a detailed history and account of the method and the process used by the five different schools of thought for the producing of mental therapeutics. We may say however, that

in all the methods resorted to in known faith cures, cures by religious symbols or prayers, we find two forms of faith, one is in God himself and the other faith the faith they attain by the prayer to be said or the incantation to be recited or the symbol to be looked upon that the cure will be effected. We can safely say that in the cures effected in such cases, by auto-suggestion, by the subject himself, the patient tries centering and concentrating his mind on the treatment and the cure.

In Christian Science we have the auto-suggestion of the subject himself, the patient's control of mental operation is assisted by the healer, or the reader, who by his pamphlets and by his teachings instill the subject with the theory and idea of faith, putting his subjective mind in a passive state and receiving the suggestion of healing and curing. Though the Christian Scientist believes a different method is used, in effecting a cure, the real method, whereby the cure is produced, is a matter of auto-suggestion, as demonstrated by Blenheim and other writers in mesmerism and hypnotism.

Mesmer in his time discovered the theory of power of the mesmeric fluid or the mesmeric passes. From his treatment of and cure of the sick, he thought it was necessary to have some symbol for which to use to make the necessary mesmeric passes and movements up and down particular parts of the body to cure certain diseases.

His treatments are still in use for certain ailments and are very beneficial. Even today we hear of the,

"Swedish movement," which is given in some methods of massage, and which are very helpful to certain illnesses. However, about the greatest effect they produce is the stimulation of the circulation of the blood in the person being treated. We find however, from Liebault in 1864, that the phenomena demonstrated to us—that in order to make cures of certain ailments it is not necessary to have the mesmeric treatments or the mesmeric pass or the symbols to induce suggestion. It has been demonstrated that telepathy and suggestion alone demonstrate all the phenomena of hypnotism. In producing hypnotic sleep Liebault neither used magnetic passes or concentrated gazing. He merely instructed his patients to gaze at him. He arrested the attention of his subject and then induced a state of drowsiness by suggesting in detail the state of sleep. In his treatment of certain ailments he would then suggest a cure for the special complaint for which the patient complained, and the suggestion mentally for the alleviation of that pain, was given. He even gave suggestions, mentally, as regard the person's ability to walk. Where an hysterical paralysis was in question and so on, in the various mental diseases, that he was treating, as well as the bodily ailments, he demonstrated the possibility of giving suggestion to the patient while the patient was in a normal state of sleep, which demonstrated to have been very beneficial to the patient. It is from Liebault, that we get the clear theory underlying hypnotism and thought suggestion. Ideas may

be suggested from the operator's mind to the subject's mind without any expression of the senses of the operator,—merely, by thinking, the idea, and directing the transference of a thought by suggesting that the subject receive the idea, that alone conveys the idea from the operator's mind to the subject's mind.

The instances are innumerable in the history of treatments by psycho-therapeutics of neurasthenia, diphtheria, obsession, constipation, drink habit, drug habit, stammering, sea sickness, muscular tremors, headaches, neuralgia and the endless variety of similar effect, and which are all subject and curable by mental therapeutics.

Again we find an underlying principle or connection in apparently all cases recorded of disorders, in mental therapy,—and that is, all of the ills and diseases that are cured, are ailments or disordered conditions in that part of the physical being ordinarily under direct control of the subjective mind. We find diseases of breathing and many diseases of the heart are more amenable to mental treatment. It is well known that the regular movement of the heart, the regularity of the movement of the heart and the regularity of the breathing process is directly under the control of the subjective mind which is centered in the cerebellum. There are cases recorded where persons have received bullet wounds in the brain in the cerebrum, yet the person's physical body continues to function, other, than the localized nerve centers in that part of the brain affected

and injured by the wound. The person in other respects continues to be normal and live. But not in any case when there has been an injury to the cerebellum and the spinal cord whether from disease or from injury. By disease, I mean a natural decay and decomposition of the nerve cells to such an extent that it is impossible for improvement to be made or for life to continue in form. Through hypnotism, we find that the localization of the life motor nerves are within the cerebellum and the base of the brain, and that all diseases, wherein the subjective mind and the cerebellum has connection,—that part of the body may be treated therapeutically by the mental processes.

Thus it is actually demonstrated that in anaesthesia, wherein the control of the circulation of the blood which is subject to the subjective mind or the cerebellum can be handled completely for surgical operations by hypnotizing the person first and the flow of blood can easily be controlled. In case of an accident,—if it were possible to hypnotize the person in time, the flow of blood can be stopped. But the nervous excitement in seeing the loss of blood, would distract the subject's mind, and the perfect development of that state of faith in the subject's mind cannot be effected. There have been cases however, where by auto-suggestion, the subject has been able to stop the flow of blood himself while the surgeon operated upon him. These cases however are unusual. The fact that they have happened demonstrates the theory that it is pos-

sible for all persons to do likewise if they form a sufficient mental training in that line and understand the principles of hypnotism.

Likewise we find in treatment for insanity and mental diseases a situation constructed by, that same detriment,— the difficulty of the subject or the patient in producing the proper state of faith. Most insanity cases are produced by the lack of control of the thinking processes and the will and the inability of the person to concentrate the mind on a given subject. Concentration is a necessary corollary of the mental process of Hypnosis. The subject must first concentrate his mind on the operator and thus put his mind in a state of subjectivity. In mental diseases where the person is able to concentrate the mind, then it is possible to give a wonderful curative treatment by hypnotism and thought suggestion. When more is learned, generally, among the psychic-profession especially, the medical profession interested in nervous diseases, greater use of thought suggestion, in the curing of mental ailments and in treatment of insanity in the various forms can be effected.

In the treatment of persons who have formed bad habits it is quite similar in effect but different in method. Once the operator is able to teach them how to put their mind into a subjective state so that hypnosis may be induced, it is easier, to make the suggestion and the post hypnotic suggestion in the various forms can produce the various results desired.

The field is wide for the advancement and treatment of diseases by mental therapy and much good can be obtained from the specializing of doctors in this field of work. The full consideration and understanding of this method by social service workers, corrective and penal institutions, and hospitals for the feeble minded will be necessary and very beneficial.

CHAPTER EIGHT

HYPNOTISM AND LEGAL ASPECTS

Hypnotism—Its Uses and Results. Improper Use and Jurisprudence. Magnetic Suggestions.

MENTAL telepathy is used in every day life to a varied degree, by those who are not professional teachers of the science of hypnotism. Many use the methods of hypnotism throughout their work or at critical times. All that sphere in hypnotism, known as *clair-audience* or *clairvoyance*, we will consider under the following chapters of telepathy under which head they properly belong. To many scientists mental telepathy is considered as a part of hypnotism, yet by others it is demonstrated that the person may not be in an hypnotic state and yet be in a mental attitude of receiving telepathic messages; so we will consider telepathy as a separate subject from hypnotism. There are many known cases of telepathy used in connection with hypnosis and yet there are many others where the telepathy has taken place without the hypnotic state being produced. During the past and even to the present day, hypnotism is used more or less as a stage entertainment in some parts of the country, though the fad is dying out and will continue to die as a stage

entertainment, reducing in that degree of popularity in proportion to the extent of which the subject becomes common knowledge of men, and they ascertain the merits of the art of hypnosis and fail to consider it as a novelty. Though the beneficial effects of cures, will depend upon such uses and public demonstration of hypnotism for the enlightenment of the public generally as to the possible uses of the system and the art of hypnosis.

The practice of the art is not dangerous when in the hands of competent operators and the subject in fit physical condition for such performances. However, the practice of putting the subject into the cataleptic stage and keeping him in that condition for a period of days has been found to be very injurious to the health of the subject and the practice of the art in showing the possibilities of anaesthesia, and the penetrating of the skin and other parts of the body with needles and knives to show the blood will not flow is also injurious to the subject and the practice of this feature of the art of hypnotism has been discontinued for some time.

Another very important use of the art of hypnotism is to discover and find information and secrets while in the hypnotic state, which can be done by an experienced operator. It is needless to say, however, that some crimes have been committed by subjects while in hypnotic states by the mere suggestion of the operator. Then, there are other crimes that have been committed by the subject while not in the hypnotic

state but in pursuance of a post-hypnotic suggestion given to the subject while in the hypnotic state by the operator. These two classes of crimes can more readily be disclosed and cleared up by placing the subject in a state of hypnosis and giving him a suggestion as performing the crime again. The subject will go through all the maneuvers that he went through while in the actual act.

It is not the purpose of this chapter to go into general consideration of all the legal aspects of hypnotism. It is enough to say, however, the crimes committed upon subjects while in the hypnotic state are very rare. Though they are possible, yet, it is quite natural for the hypnotic subject to commit a passive sex crime while in this state, yet it is easy for the subject to be aroused from the hypnosis by some overt act of the operator.

There have been cases however of post hypnotic effect as the case of De Castellan in 1865, and the Levy case in 1879 and other cases in France. The more dangerous of the subsequent performance of the crime class, is the attempt to get the hypnotic subject to do intentional injury to his health by giving the subject a post-hypnotic suggestion, because of all sort of paralysis and loss of memory may be caused, even some paralysis with subjective symptoms.

The hypnotic state might be used to get possession of property illegally from a subject, but more often the suggestion is made to the subject by post hypnotic suggestion. These instances are rare.

It is right to state that so far there have been but few cases reported of the defense of hypnosis being invoked by criminals charged with murder. In nearly all, however there seems to be nothing more than a sort of auto-suggestion. There have been some cases of minor offenses which can be attributed to hypnotic suggestion or hypnotism. In view of the fact where the practice of suggestion and hypnotism are more generally used there are a greater number of people subject to the application of this rule. Some writers even state that there are a hundred thousand people in France that could be so influenced, but so far, there has been no actual truth of such a great percentage of people who could be so influenced. No doubt this is the cause that the practice of hypnotism is so particular and is handled by specially trained persons and generally is not in the hands of the criminal class, for the class of people who are able to use hypnotism for ulterior purposes know also how to use hypnotism for a more enlightened and beneficial purpose. Of this the hypnotist, himself, learns before others do.

There have been some criminal cases in France very distinctly and positively shown to have been caused by hypnotic suggestion. It is for such cases that might develop that the proper method is used to place the subject in a state of hypnosis and giving the same suggestion as may be apparent in the crime as charged, and see whether he will perform the same. However, in such an instance a subject always does what the oper-

ator suggests unless it is that the operator is able to give the subject a post hypnotic suggestion and do the thing after he comes out of the state of hypnosis which he did at the particular time. This he will invariably perform. Thus by this method the authorities may ascertain the particular instruments used. By the use and practice of the art of hypnotism the state law can take the matter in hand to regulate the same and give license to psychic practitioners the same as to medical practitioners. For really it is properly a branch of therapeutics and should be used by physicians or those knowing the brain and especially the subject of psychology. State license to practitioners would prevent its misuse by misguided operators.

There is a great field for improvement in the method and use of hypnotism in connection with the law and in the treatment of moral diseases. So many of the minor offenses and minor and moral diseases of certain humans could be alleviated. The greater percent consists of the mentally deficient. In many their intellect is of a low order. In the past few years in the great cities of the country, the city courts have established a department for the mentally deficient, for the study and the examination of certain subjects continually arrested for certain crimes.

In the city of Chicago the Psychopathic Hospital has made some marvelous classifications in certain cases and although many of the subjects arrested and brought into the Psychopathic Hospital for examination are

found not to be insane yet they are of such a low mental order, they require certain kind of treatment other than the treatment of penal servitude. It is for such a class that a great boon to the welfare could be accomplished if they were given treatment by mental therapy.

Dr. Quackenbos of New York City, lately demonstrated the benefits of mental treatment for moral diseases in his many thousand cases treated by him in practice after leaving Columbia University. He says,

"that the moral defective may be compelled to take upon himself a changed nature at the response of an appropriate suggestion. The man may be made good, even in the face of their deliberate determination to continue in the clutches of sin. As a rule however the success of suggestion along that method depends largely on desire of the subject to be cured and a faith in the power of the operator."

Even the maniacs are generally easier to heal, inasmuch as they yield readily to the hypnotic influence and accept unconditionally the suggestion communicated by the operator.

Morphinomania can be successfully treated by inducing the proper suggestion of the hypnotic idea against the use of the drug in question, either by hypodermic needle, syringe or mouth. Morphine cannot be suddenly cut off from a patient as there is danger of collapse. It is an heroic treatment. It must be gradually withdrawn. Hypnotic suggestion under such

reduction is absolutely painless to the subject. By this method some confirmed smokers have been induced to deprive themselves gradually of the deleterious poison. In the treatment of the smoke habit, the process is the same. Suggestions are first given to smoke fewer cigarettes each day. Secondly the suggestion to drop the practice.

Kleptomania, habitual falsehood, hopeless dishonesty, mania for swindling and gambling all yield to suggestional treatment. Even without the use of an experienced hypnotist, one who really desires to cure himself of bad habits may do so by understanding the theory of auto-suggestion, and applying the simple principles known by hypnotists. It is well known to hypnotists that the subliminal mind of an individual is as amenable to suggestion by his own subjective mind as by the objective mind of an outside person, commonly called, the operator. Self treatment of this kind or auto-suggestion is open to all if they enable themselves to cultivate it.

A closer and clearer understanding of the relationship between the super-liminal mind and the subliminal mind, the state of mental abstraction called, reverie, immediately preceding natural sleep is most appropriate for self-suggestion, just as one is about to yield to the slumbers of the night. Let him say to himself, for instance, that he will no longer be a slave to a certain particular evil habit, that he is crippling his best expression and ability, and he will develop talent

along these lines. A careful practice of the simple principles of auto-suggestion and in various ways and with the ability to read and concentrate his mind on one line of thought and make use of the principle of auto-hypnosis or suggestion, and one will get remarkable results from such practice.

When the subject has come to the condition where he has, what is known as, "losing his grip in business" then it is quite necessary that he have the assistance of an operator or an hypnotic practitioner. The reason for this is quite apparent, because the subject himself reaches the stage of mental deficiency, where he has not perfect control of some of his mental faculties and unless he can so exercise his will as to control the concentration of his thoughts and mind it is quite necessary that he have the assistance of an experienced hypnotist.

He can tell the operator the trouble and how it is that he is, "losing his grip in business" and the operator by putting him into a state of hypnosis and by certain appropriate suggestions can lend wonderful assistance by giving him suggestions that can be carried out post-hypnotically.

We often hear of the term used of *personal magnetism* which is a common parlance and every one realizes its value as an aid to success. Though it seems, that those who are in position to possess and display such powers are quite successful, personal magnetism is simply an exhibition of one form of hypnosis or hypnotism, for it is the mental power by which others are influenced.

Some men possess it quite naturally and they are not cognizable of the fact, and their careers are marked with popularity and success. Some men acquire it by force and circumstance.

In the practice of the law, hypnotic suggestion is quite invaluable. Every lawyer should exercise it when the opportunity presents itself not in the positive and absolutely scientific way, in actually putting a subject into a state of hypnotic sleep but in the mild form. Not in the field of hypnosis, but in a form known, as suggestion it is used by lawyers continually, whether knowingly or not. If you have noticed the method of an attorney pleading for his client before a judge and a jury, a lawyer who has been successful in jury trials, you will find that he first rivets their attention usually by some peculiar or attractive manner or by some personal characteristic or by some glance thus holding a fascinating attention to his side of the case. After securing the concentration of the juryman's thoughts upon himself, he proceeds with the trial, and he pleads not in a suppliant manner as though the jurymen were his superiors for whom he was begging mercy, but as though he himself was the master of the situation. He forces his earnest convictions upon them, and by emphatic suggestions, influences their minds, not infrequently, to bring in a verdict in complete variance with the facts set forth by the testimony and merits of the case. All noted criminal lawyers have great magnetic power, and they gain their success by the constant

demonstration of its power. It is useless to hope for success in the practice of the law by jury and court lawyers without the ability of mentally influencing the thoughts of others and to do that most effectively, the philosophy of hypnotism should be studied and its subtle method carefully and constantly practiced.

CHAPTER NINE

MENTAL TELEPATHY

What is Telepathy. Degrees of Telesthesia.
Distance No Bar. Vibration and Frequency
En Rapport. Telepathy in Practice, Scope of
Psychometry.

THE phenomena of thought transference or mental telepathy and which is called by various titles by the various writers, still remains a vast field for investigation. When we consider the wonderful strides made in the discovery of the law of hypnotism after the practices were put into the form of a system by Braid in England, which by his methods hypnotism became, from a mixture of mesmerism and other forces and after Liebault discovered a principle of suggestion and announced that he was able to demonstrate that hypnotism was possible by pure suggestion without any manifestation of physical effort, and all this has been accomplished since 1841, knowing, that much of the miraculous phenomena recorded in history and in scriptures can be easily explained by the application of the laws of hypnotism,—we realize, how much, has been accomplished in making clear to the public the wonderful mental processes of hypnotism in the past eighty years.

Along with the discovery of the laws of hypnotism as demonstrated by the classifications of the various

phases of phenomena amenable to the set laws, we find, also, that in much of the phenomena is the existence of a similar force,—apparent at the time of hypnosis and other instances, this force is shown without any phenomena of hypnosis being present.

To the scientist, law is a constant and necessary succession between two facts. So in the application of the method of classification of phenomena in order to ascertain the principle of law, existing, we find a similarity of force in all telesthenia.

Primarily, telepathy is the connection of the subjective minds or rather it is the form of the communication of ideas between two minds in the subjective state or the subliminal minds of two persons. It may be the transference of thought, the enunciation of ideas or the picture of ideas or the specific facts and the specific ideas or the compound comprehensive idea, as shown by the many manifestations of the different phenomena, but always without the use of the senses of the physical body,—transported from one mind to another.

Moll, says, that telepathy has a certain relation to mesmerism, but he bases his idea about telepathy purely on the theory, that during the mesmeric seances in Central Europe, they discovered the theory of telepathy. From the investigations of the many phenomena disclosing telepathy we find two similar principles of idea transmigration. One is that the cases in which thought transference takes place is the case of hypnosis. The other general classification comprises the many in-

stances where one or both of the parties to thought transference are not in a state of hypnosis. This classification may also be divided where one is the operator and the other is the subject. And in another classification where both are in a state of semi-hypnosis.

The second classification of transference is caused merely by strong concentration of thought on the part of the directing agent, directing the messages to go to a particular person. The message will be received as soon as the person's mind is in a receptive state. Experiments show, that the message is received by the subjective mind and in some instances, it may be transferred to the objective mind and expressed by the senses. Some writers even claim that it is possible to hypnotize people at long distances by the concentration of thought. Such experiments are said to have been repeated with success at Havre, France. This phenomena is quite unusual, though it is possible and according to the laws of hypnotism and telepathy, but it is an unusual occurrence and very seldom happens.

Dr. Cook sets forth the principle that it is possible to communicate our thoughts to others without words or gestures or physical means of any kind. We can, through the exercise of will power, reveal to others the thoughts we entertain and through the same power, have revealed to us the thoughts of others without their being conscious of the fact. Dr. Cook, although not a great scientific writer, yet was a very practical hypnotist. It is a well known fact that almost anyone can control this force by will power and practice.

For instance, if you are at a public gathering and you should recognize a friend or person on the opposite side of the hall concentrate your whole mind upon that person and you desire his attention. If you are intense in your desire and if you exercise your will power, you will have the satisfaction of realizing that you have been successful and you will find that he will generally turn and recognize you, when his mind has reached a state of subjectivity. However if he fails, he will likely, when other forces of noise or speakers have discontinued and there is nothing for your friend to center his attention on then look at you, in response to the intense mental waves.

Another instance, that occurs to almost everyone, is the fact that lovers sit by each other for hours and scarcely a dozen words are spoken yet each to the other is experiencing emotions of profound love. These are the most common and most sensitive of soul and thought or idea transference and have been experienced ever since man mingled with his fellow man.

Heretofore, I gave a description in this work of the impression, during sleep of a mother whose daughter was in the Siege of Pekin (see Chapter Four), and of the dream she had of the daughter and the satisfaction she had from the dream, which was later confirmed, that the daughter had been thinking of the mother and that she was not harmed in the besieged city.

Almost every one can recall, in their life where the coming of a friend or any loved one results in the

continual thinking of that person a short time before meeting them. Such instances demonstrate that the mind knows no barrier from the physical object nor distance. Space seems to be annihilated when the power to transfer thought develops. Many instances could be cited showing the existence of that transference, but the phenomena is so well known that the proposition is beyond the matter of doubt and is now conceded.

Recalling however the principle underlying the phenomena and which is generally accepted as being the idea of vibration caused by some electric force or some other force, naturally the question arises by considering thought transference as to what that force is,—that carries the thought from one mind to another. Although not exactly thought force, for it is commonly understood as to what a thought is, as generated by the intellect, giving the impulse through the nerves to the muscles and causes movement. Yet there must be some similarity to it as it is the generation of some force which no doubt is localized in the subjective mind or that part of the brain which is the seat of the subjective mind,—the cerebellum, and is similar to the mental impulse of the intellect.

Dr. Sahler, speaking of thought force in 1901, says:

“We are introduced to a realm not yet universally recognized, the laws of which are yet only feebly grasped.”

That it is a more potent force than electricity is

beyond question. On the spiritual side it doubtlessly holds the same relation to all forces as the other does to all matter.

As stated in another part of this work the rapidity and the frequency of thought vibration running through the nerves depends upon the tensity of the impulse either received at the motor center or the end of the nerves. When we consider that no sense nerves are used at all in the transference of thought it would seem that the idea goes through almost instantaneously and such was the case as given by Dr. Cook in his book and stated in another part of this work relating to the sending of thought messages between Boston and Chicago. Such thought messages have a greater frequency than any other force propelled. This conclusion is only to be deduced by comparison of the principle given in another part of this work of the highest degree of colors,—the finer tones go more rapidly in music and the highest notes give off vibrations at a higher frequency.

However, we find, that all hypnotists are not necessarily experts in the practice of telepathy. In fact many persons possess undoubted hypnotic powers yet are unable to successfully carry out communication with the thoughts of others. While, on the other hand, persons who have never hypnotized others, become experts in telepathy.

A word or two as to how to transmit thoughts. Confidence of success is of the first importance. And

this may be the means of the ability to make the mind passive and to concentrate the thoughts whenever desired. It is always best to practice telepathy with some person who has been previously hypnotized by the operator and has given evidence of being readily influenced. Also during first experiments the subject, also called the recipient, should not be far distant from the operator or the transmitter. To practice, have the subject or the recipient retire to an adjoining room and instruct him to make his mind perfectly passive. Also inform him in a general way the character of your thoughts such as, "I am going to think of five geographical names" or "I am going to think of four persons." After he has retired concentrate your whole mind upon the names of the persons you may select, then with that impulse force, the subject shall receive your thoughts. Do not be engrossed in the desire, that he shall know, what you are to think about, for that desire implies a doubt which is fatal. Control yourself with a feeling you are directing your will to expel your mind and thought to the subject, and by practice as the precipient you will be able to formulate, sending ideas, which are preferred to thinking compound thoughts and wishing the recipient to receive them by the subject informing you of the words. He may not at first be able to give you the actual words, but may tell you the substance of the thought and say that you were thinking of a city in South America or a river or an island, without being able to give you the exact

name and at first he may give you a description of the person you were thinking about, instead of being able to give you the name. As the practice is continued you will find that the process becomes more exact in particulars. Then, it will be found that messages can be transferred at a distance just as easily as when the parties are in close proximity and in many instances without any apparent element of hypnotism in connection therewith. It is a well established fact and recognized by all scientists of note in the investigation of mental telesthenia one necessary principle that must not be forgotten and is apparent in all phenomena demonstrating telepathy, and that is, that the parties sending and receiving the message, the precipient and the recipient are always *en rapport*. Seemingly a similar state of mental condition to the condition of *en rapport* of hypnotism. The difference, however, is explained very clearly by the two forms of current known in electricity.

In electricity we have the direct current and the alternate current. Both of which have the electric force. In hypnotism we have the direct force going from the operator to the subject's mind. In telepathy we seem to have the alternating force, running from each mind to the other. Even the subject is, more apparently, if desired by the operator, willing that he may ascertain the thoughts of another person at that time, which is possible and has been demonstrated, showing that the positive acting force of the thought goes forward and

returns. The greater the frequency of the state of *en rapport* between persons, as disclosed by the phenomena, greater facility and ease is shown in the practice of telepathy. Relatives are often found to be *en rapport* as is shown by the comparative ease of telepathic communication between relatives when one is suffering mental stress due to sudden fright, injury or suffering from some unfortunate circumstance.

Next come the communication with intimate friends. It seems fair to infer that the subjective mind of those who are deeply interested in each other and have habitual communion especially when the personal interest in the welfare of either agent are in that state. By this, it is certain, that telepathic communications can be established by will by the conscious effort of one or both of those parties. To a greater degree, among persons of intimacy, to a lesser degree among strangers. Experiments found among the members of the Society for Psychical Research demonstrate these facts beyond question.

Another condition that is quite necessary to the state of telepathic effort is, that, a state of perfect passivity exist on the part of the recipient under the most favorable conditions for the reception of telepathic impressions or communications. Passivity, simply means, the shutting off of the functions of the objective mind for the time being for the purpose of allowing the subjective mind to receive the impressions and to act upon them. The more perfectly the objective intelligence

can be held in abeyance the more perfectly will the subjective mind perform its functions. This is why a state of profound hypnotism is more favorable for the reception of suggestions either oral or mental. It may be said, that the most favorable condition in which a subject can be placed for the reception of telepathic suggestion, is a condition, wherein, the functions of his objective intelligence are for the time being entirely suspended. In view of the fact, of the similarity between inducing the hypnotic state and natural sleep is so closely related it would be the natural sleep or time of reverie just before entering the profound sleep that is most desired.

For experiment for all practical purposes without the use of hypnosis the parties should agree to receiving the messages just about the time of entering profound sleep.

Wassermann, writing in Germany, in 1819, of certain apparitions of magnetism gives the following experiments:

“First experiment: I endeavor to acquaint my friend whom I have not seen nor with whom I have not spoken nor to whom I have not written for thirteen years, with the fact of my intended visit by sending my form to him in his sleep with the force of my will. When I had unexpectedly went to him on the following evening, he evinced his astonishment at having seen me in a dream the previous night.

“Second experiment: This is at a distance of three

miles by Madame W., is said to have heard a conversation between me and two other persons relating to a certain secret and when I visited her on the third day she told me all that had been said and showed her astonishment at this remarkable dream.

"Third experiment: At a distance of one mile; An aged person of 83, was to see the wife of a deceased friend F. When I visited her on the next day, her first words were that she had in her sleep, dreamed, I was dead, and on inquiry learned that I was the corpse. Here there was a slight error.

"Fourth experiment: At a distance of one-eighth of a mile. Dr. V desired a trial to convince him, where upon I represented a natural street brawl. He saw it in his dream to his great astonishment."

It does seem reasonably well established that the state of near natural sleep is the best possible condition for the reception of telepathic impressions or telepathic messages. In this state the passive or subjective condition of the mind of the precipient and likewise of the recipient is heightened. It is the best that fits the purpose, for in practice the more successful will be the experiment, during the state of natural sleep, when all of the objective senses are quiet and the subjective mind is at rest and supersensitive.

It is true that we know very little of these laws and we also know, as when the demonstration is performed privately that the subjective mind controls all of the various powers of suggestion and is most active during

sleep, and by the use of auto-suggestion and post hypnotic suggestion or post-auto-suggestion with careful practice of these various methods the operator will soon discover what wonderful results can be obtained. Just how the force is passed that is used in conveying the message from one brain to another seems to be one of the undiscoverable processes of science.

Garrett Serviss explains the theory in this way:

“It is tenable from a scientific point of view, because it does not go beyond the realm of physical or material control. It simply shows that the brain is capable of transmitting and receiving and interpreting in terms of thought vibrations of the ether which are not the same as those that produce the sensation of life. William Crook suggested that the waves conveying the telepathic messages might be smaller and quicker than those that form the x-rays. Such rays would have no effect upon the eyes or upon the ordinary senses. The cells of the brain system through some yet undetected mechanism might respond to them if they were thus supposed to be the most subtle of all material connections between the intelligences of being, and yet there is nothing supernatural about this phenomena. They are the product of the living brain and affect only the living brains.” Serviss goes on to say, “that telepathy is not the transmission of thought from brain to brain, no more

than a telephone or telegraph message is an actual transmission of thought, no more than a ray of sunshine is a transmission of heat or light. What is really transmitted is a strain of vibrations which are finally at the end of a series of transformations interpreted by the brain in the terms of certain sensations according to their length and frequency."

The foregoing instances are mentioned for the purpose of showing that the power exists in mankind for telepathic impressions to be made from one to another, even when both are awake or when both are asleep. It demonstrates the existence of a power far greater than one would naturally suppose would be required to convey to the subject, the suggestion, and by practice a system can be made very perfect.

If it is the desire to transmit a message after going to sleep all that is required is that before going to sleep one should strongly will the desire and direct his energies to convey the necessary suggestions and impressions to the sleeping person or the recipient of the message, during the night or during the sleeping state.

It is quite apparent that persons are in the habit of putting their minds in a state of subjectivity when they are content to pray, they easily receive a message, "coming from somewhere," though they may not know from where. There is every reason to believe that if the person instead of praying to the Omnipotent Being, would transfer his state of mind from the objective to

the subjective state holding it in the passive form, he would likely receive messages from the person from whom he directs to receive such a message.

We have observed heretofore the finer the substance existing, there, we can find the highest order of vibration and the higher the order of vibration, to such extent, the interference of the cells of lower order fail to receive the vibration. And if so far removed, to be of a different class, then we find, the intense vibrations of the high order to penetrate the low order substances without any apparent retardation or diminution. Such for instance as the Roentgen Rays, in light and Hertzian or Marconi sound waves. The penetration of the X-Ray is the test of its efficiency and usefulness and known generally to the public. Demonstration has shown that the Marconi Rays of sound waves travel in the ether and pass through walls of steel or stone or concrete or any solid substance; being restrained very slightly; and retarded to the extent of the density of the solid substance obstructing. It is more difficult for the waves or ether vibrations to pass through, manganese, steel, stone, and iron, in the reducing order, of metal solids than wood. And so on, this rule applies to all forms of solids and their effect on the high order ether waves of sound discovered by M. Marconi.

These ether waves should not be confused with the rays of heat and light produced by Radium which was discovered by Mme. Curie. Radio emanations from Radium are of a much higher order, than either vibra-

tion of the Marconi ether waves 'or the Roentgen Rays. The velocity, and speed of vibration are higher than the ether waves and with the destructive violet Rays of the X-ray are produced at the same time by the Radium emanations.

The test of the higher order of vibration as observed in the vibration, cognizable to the senses, is the basis for the hypothesis of the degree of vibration to be found in the thought waves or the mental emanation. Taking by comparison the speed and intensity of the Marconi ether waves, the X-Rays for light, the placidity of heat waves in their higher order compared as to the ordinary light, heat and sound vibrations which are cognizant by our senses in the descending scale of comparison, we can go in the ascending direction and find Radium emanation to possess all the foregoing units of vibration and of a higher order of speed and intensity and besides electricity, still other forces not yet defined.

These are the more refined orders of material forces. As the thought impulse in the brain can set in motion an impulse through the nerve traveling faster than sound and almost as fast as light, we are safe in saying as fast as a message on a telegraph wire, we shall compare the message transmission of the kind from mind to mind as an extension of the system that produces impulses the same as wireless telegraphy and wireless telephony is an extension by the use of the delicate ether cells they being of the higher order. A great degree of power in wireless is required, because of the

obstacles to penetrate, and the resistance of the receiving apparatus as much as the distance to be covered.

In telepathy, if the recipient is in a state of passivity the message is easily received and the energy expended in sending the thought impulse is very slight, otherwise to the extent of slight subjectivity and weakened connections lessens the impulses and impressions received to a varying degree.

Finding the cerebellum is the receiving station for the highly intensified thought impulse waves, which because of their frequency and of the highest order only the most delicate molecules are able to receive the highly intensified vibration of the thought wave, we are compelled to confine the operation of telepathy in all its various manifestations to the functions of the cerebellum and the finer parts of the nervous system.

In another chapter in this book will be given the use of telepathy in clairaudience and clairvoyance found in the chapter on spiritism. Though we feel the import of the many thousand recorded instances in the literature of psychic-phenomena upon which spiritism and spiritualism claim such wonderful truths such can be easily explained by the principles of thought telepathy. The other branch of telepathy is the production of the process by the inducement of the hypnotic state first and maintain the state of hypnosis and secure connections whereby more specific results can be accomplished.

CHAPTER TEN

INSTANCES OF TELEPATHY

Circuitous Transliminality. Telepathy as Superinduced by Hypnosis. Clairaudience and Clairvoyance. Methods of Producing. Analysis of Spiritism by Telepathy.

E now come to the phenomena bordering on the miraculous yet deftly explained by clairvoyance or spiritistic power. We desire to review a few instances by illustration and then to explain the system of the operation of the forces underlying the phenomena showing such to be nothing more than a telepathic force; traveling from soul to soul or from one subjective mind to the other. To illustrate the use of the spiritual faculties, the faculty of the subjective apart from the objective consciousness, let us refer to the case of a young woman who lived at a sanitarium some years ago as described by Dr. Sahler in his estimable work. The following account was given by a member in the audience. On the evening in question when Dr. Sahler returned from a professional call, some forty ladies and gentlemen had assembled in the parlor of the sanitarium, numbered among them lawyers, ministers and the principal of a state normal school. The doctor stopped for a few minutes conversation with his guests before beginning the experiment. He then enquired if Miss B. was there.

Being answered in the affirmative he invited the guests if they would elect a committee to take charge of the young lady during the evening. She was then taken to his room on the opposite side of the house and doors were closed. Miss B. did not know a half dozen of the guests and many of them she had never seen. By request the committee blindfolded her and remained in the room until she was summoned mentally. When the guests in the parlor were satisfied that a sufficient time had elapsed they signalled that she should be called. The doctor then sat with closed eyes and gave the mental summons. Immediately the young lady in the opposite room with the committee dropped her head as if asleep, she arose walked out of the room into the hall, then to the door of the parlor, opened it and walked in toward Dr. Sahler. The movements were those of one as if seeing with the eyes. The doctor placed her in a chair near the door with her back to the audience. His first questions were as follows:

“Answer quickly how many persons are in the room at this moment.”

The last word had not been pronounced before she answered, “Thirty-nine.”

“How many ladies and how many gentlemen?”

The correct number of each was given in reply and the committee testifying to the accuracy. She was then told to start on her right hand and name the individuals in order and if not acquainted with their names describe each one accurately. In regular order

she accordingly named the persons or described the dress or some particular distinguishing marks and position he was sitting. The doctor then asked if Dr. O. was in the room. She said "Yes, being in the back parlor near the window." Being asked if she had seen him enter, she replied, "Yes," she had seen him come in about ten minutes ago "with another gentleman whom I do not know and have never seen before." She was asked to describe the gentleman: "He looks like a man about fifty years of age, is of medium height and is rather stout, has a bald head, a mustache and is sitting in a large easy chair." All details were correct. Being asked if Mrs. O. was with her husband she replied: "No she did not come, she is at home and a young lady in a red dress is sitting beside her reading a book." It so happened that Dr. O. had a telephone in his house and upon calling up his wife found the description of the situation there to be correct in every detail.

We see by this situation the remarkable principle developed. One is the telepathic report between the operator, Dr. Sahler, and the subject, Miss B. First the doctor hypnotizes the subject, brings her forward to the room, placed her back to a number of people and then asks questions and leaves the subject to answer, inadvertently she utters the facts from the operator. Dr. Sahler knew the number of people in the room when he asked the number of the subject. He also knew the description and the names of most of the

people and those he did not know by looking at them he knew the different articles the persons were wearing. The ideas of his mind were immediately transferred to the subject. And it was he who had given the authority to announce through her objective senses. She was in a perfect state of hypnosis and a perfect state of somnambulism, subject to the expert direction of the operator, Dr. Sahler.

Another principle, however, that seems to have been developed and which is not generally recognized by the hypnotic operators, is the transference of the subject from the operator Dr. Sahler to Dr. O. Dr. Sahler asked the subject if Dr. O. came in and she replied "Yes, he came in ten minutes ago with another gentleman whom I do not know and whom I have never met." Dr. O. then asked her to describe the gentleman. Dr. Sahler had transferred her subjectivity to the orders or command or requests of Dr. O. and to answer these questions which she accordingly did. She did not answer these questions only as directed by Dr. Sahler. Dr. Sahler was looking at the party at the time so what appeared to be a very clever case of clairvoyance was nothing more than the subject in the position of an automaton stating in verbal language what the operator declared in his mind for her to say.

Then there is another situation that has developed, however, and this is how it was for Miss B. to say that the young lady was sitting in a red dress in Mrs. O.'s home beside her. This is a form of telepathy used in

hypnotism and hypnotism only. There is some connected relationship between the person to be examined and the subject all within a state of subjective hypnosis except, where, at the direction of the operator, the subject can ascertain, certain persons which have been placed in certain rooms and how they have been dressed. At first the process would seem to be marvelous, yet when we consider that all that is necessary, is for the person who is the subject to be placed in mental transference or condition of *en rapport* with the person in the other room of the house, if they desire to ascertain where certain things are or where they were placed. In this case we see the subject was placed *en rapport* with Mrs. O, the wife of the doctor. Immediately the connection is taken up through the subject, Dr. O. The idea also comes back to Mrs. O's mind as it appears to some one there and as to how the girl is dressed and what she is doing.

Almost all other instances can be explained in this manner. Where it appears that wonders of clairvoyance are used we find that nothing more has been used than a three cornered system of mental telepathy or a form of transliminal communication. Prof. Denton in his book, entitled, "The Souls of Things" followed the theory defined, as the power of the human mind, to discern in advance the history of inanimate objects by means of clairvoyance. Many wonderful stories are related, of the exercise of this supposed miraculous faculty. Prof. Denton made a number of experiments

with his sister, his wife and some others for quite a while.

Knowing more of the power of telepathy and the subjective mind it was readily understood that all that Prof. Denton claims in his methods, is nothing more than the principle of telepathy being used by the professor as the operator, infusing into the mind of his subject the history and life of the inanimate things that he has placed in their hands. The professor was an eminent geologist, and a scholar. In his mind was the history of every geological specimen in his possession and all he had to do was to get *en rapport* through the subjective mind of his own and the subject and the entire history of the inanimate objects and have the subject enunciate blindly. An origin of an object was clearly demonstrated from the fact that Prof. Denton confined his investigation in his exhibitions entirely to geology and like subjects. Doubtlessly if he had been asked to have his subject give the philosophy of radiography and some of the higher forms of nachemical devices there would have been such confusion in thought and idea as to demonstrate at the time that all that was said and done was in the mind of the operator, Prof. Denton.

As the knowledge of telepathy is increased, and when it is understood that telepathy is made up of a series of thought waves of the subjective mind, the submind is endowed with transcendent powers in certain directions.

Professor Denton tried hard to show the spiritual power of clairvoyance, in eliminating the element of telepathy but gradually the field of clairvoyance has been curtailed and that of telepathy correspondingly enlarged; which follows the general theory of the classification of ideas and formulating laws more exactly according to the tests of experience.

Telepathy is a force found and used in all clairvoyance and in other hypnotic phenomena. It is the prevailing force and the general power underlying the phenomena. This much can be said of telepathy at this time. As it is constantly appearing in every phase of psychic phenomena it constitutes the force in every manifestation of subliminal thought power. In solving the perception of that which is beyond the reach of the senses we find the same underlying principle in all forms of clair-audience or *clear hearing*. There is a process of clear hearing which is more rarely developed and used than that of clairvoyance. Few instances of this phenomena are recorded. However, in all instances we examine we find the underlying principle of telepathy and the transference of ideas from a person to the audience or at a seat in the distance where the facts are to be ascertained and the message or thought force is reposed in the subjective mind of the operator to be there relayed to the objective mind of the operator and pronounced with its full significance. Many cases can be found where the hypnotic subject is the relay station to receive the many messages heard

in other parts of the world. The careful use of the method and the art of hypnosis with a skilled operator in control can give to the hypnotic subject that knack or means of ascertaining finer sounds made in an extreme distance. That persons placed in the coordinate *en rapport* with a person in the distance upon a suggestion, mental messages may be accurately ascertained between the communicants. So with the use of hypnosis the most remarkable phenomena can be demonstrated and one can put to shame, all the wonders of spiritualism, so far recorded and advanced and vouched for by the confirmed spiritists.

CHAPTER ELEVEN

TELESTHESIA NOT SPIRITISM

Telepathy in Spiritism. Theory of Spiritism.
Messages from the Dying. Mental Waves.
Vagaries of Spiritism. Spirit Photography
Exposed.

ITHOUT being acquainted with the rules of spiritualism and hypnotism and not understanding their various manifestations and possibilities you go to the seances of a medium of spiritualism by one who really has the ability to perform some of the wonders and phenomena and you are astounded somewhat at the accuracy of the various writings. They are very striking, especially if automatic writing is the method followed. Of course in the many instances of table tapping and the moving of the object, careful scrutiny of the situation always discloses the fact that it is nothing more than partial hypnosis of yourself, or, if there is a crowd the entire audience. Such was the case heretofore related in this work, of the instance in India when the Indian Fakirs hypnotized the crowd, by coiling snakes, but failed to include the women on the balcony of the hotel and they saw what really happened.

Automatic writing is a composite method of holding the pencil in the hand and having it write as directed by the operator. The subjective mind is in control

of the muscles and nerves of the arm and hand that propels the pencil, the objective mind meantime being perfectly quiet and totally oblivious of what is being written.

In all spiritistic seances we will invariably find either the operating medium or a subject who understands the knowledge of the subject of communication by that of the medium and those with whom he is in telepathic rapport. We will take the instance reported in the proceedings of the Society for Psychical Research. Experiments were tried by Rev. Newhand and his wife. The latter acting as the automaton. The primary object of these experiments was to test the power of thought transference. The questions were written down by Rev. Newhand and then were given to the operator. As to their characters and subjects the following is a fair example.

Q. "Is it the operator's brain or some external force that causes the transcript?"

A. "Brain or Force."

Q. The will of a living person or material spirit that came from that person, answer—person or spirit.

A. "Wife."

Q. Give first your wife's christian name and your favorite name for her. This was accurately done.

Q. What is your own name? Answer: Only you.

Q. We are not quite sure of the meaning of the answer, explain. Answer: Wife.

In the subsequent sitting the following questions and answers were given.

Q. Who are you?

A. Wife.

Q. Does no one tell wife what to write? If so, who?

A. Spirit. Wife's brain.

Q. How does wife's friend know?

A. Wife's spirit constantly guides.

These two cases clearly demonstrate the proposition, where an operator can be found, not dominated by the suggestion, the spiritistic hypothesis will not infuse his spirit. Such is the only test by which to ascertain by the character of the communication. When that test is applied, it is found that all that is mysterious about automatic writing can be explained from the principles of telepathy. So it appears that the fact that the power to write is always amenable to control by suggestion. Consequently the strongest presumption is toward the directions of the suggestive mind of the operator. In the subject of transphenomena we find the modified form of hypnotism and telepathy quite often auto suggestion. The persons hypnotizing themselves so that they can go into a state of mesmeric trance or sleep, even giving the suggestion before entering the sleep of what they are to do or say; and they conform clearly to all the principles of auto suggestion or auto hypnosis. There is one test, in all spiritistic phenomena and in all psychic activity, speaking orally or by automatic writing, the record of the result is

limited to the knowledge of the operator or the subject, exposed by the powers of suggestive mind, whatever it be. There is nothing supernatural about the phenomena, except that by the careful use of the powers of hypnotism in the method of telepathic ideas that can be transferred to the operator or from the operator to subject or anyone that is *en rapport* with the subject or the operator,—depending upon the control of the situation and the methods of telesthenia being induced and used. It is well for the public to know that spiritualists and spiritualistic mediums, who are supposed to have some supernatural powers are fast coming to an end through the greater understanding of the principles of Psychometry and telesthenia.

A series of investigations were made by scientists at the University of Paris, who recently announced their findings and so called feats of the spiritists they exposed. One of the foremost mediums of France asserted to be the wonder workers of their art, agreed upon request, to submit the matter for a scientific investigation. Experiments took place in a dark room according to the class of the spirits of the medium. In the first part of every test the medium was enclosed in a sort of a cabinet formed by curtains arranged so the committee could see to investigate the so called phenomena. The committee consisting of the specialists and professors of the University of Paris and the head of the department of pathological psychology. Fifteen seances were held between March 20, and June 23, 1922, and were at-

tended by the medium and the four experts. The report stated that during the fifteen seances the medium emitted nothing but saliva. On the first occasion of the manifestation the medium leaned over and touched the wrist of Prof. Newman with the substance of which he said gave the impression of a viscous odor. The four experts stated that the substance commonly supposed to be the ectoplasm and of which so much is written by Sir Conan Doyle and Sir Oliver Lodge, had the appearance of a sheet of rubber. The experts in their final opinion, however state, "as regards the existence of an ectoplasm which would be unexplainable by the data obtained and claimed, now unknown to physiology the experiments lead to and can only be considered as entirely negative." It is quite apparent that, "the ectoplasm supposed to have been emitted by the medium or the person in the trance is nothing more than the gases given off by any human being by the sebacious glands, coming from the evaporation of the sweat liquid caused by the many little glands in the skin throughout the body." Many of the spiritists call this the aura surrounding the person. The confusion comes from trying to photograph this aura which some of the scientists claim can be done, claiming that it is the photographic reproduction of the spirit substance. Nothing more foolish could be assumed; such as the confusing of the material vapor with the spiritual essence.

That there may be a spiritual power producing a

force conveying messages and sending forces through the ether we find from modern mechanical devices, such material substances are too fine to be even seen, let alone to be photographed. It may be considered as being impossible, when we realize the minuteness and the frequency of the current of vibration,—we are driven to the conclusion that it will be impossible to even get a mechanical device delicate or perfect enough to photograph a thought message.

Many experiences are reported of the transmission and receipt of telepathic messages occasioned by the dynamic explosion of mental impulses, as well as other forces, during the late world war. Among them is a singular one related by Lieut. Commander R. G. S-St. M' of the Royal Naval Air Service, as follows:

“During the World War, I was stationed as a Lieutenant-Commander of naval aviation at a point named V—— in France at a school for the training of naval aviators. I was an American in the British Service and I had a friend who was in the American Air Service having entered the war long after I did, who was then fighting on a sector some hundred miles distant from me.

“While we had lived in America together we had been very close friends, and there existed a strong feeling between us. It was my only one regret that my friend was not in British Service with me, but he was in the American Service. We saw each other often, in Paris, London and other times in the camps behind the trenches.

“One afternoon while there was an American offensive in effect, I was in my office at the Headquarters at V—— and grew extremely nervous about three o'clock, I could not work and I could not very well be relieved of duty thus I was quite miserable. I felt that something terrible had happened, nothing terrible that had happened to our troops, I did not feel that we had suffered any great disaster, but I felt that there was something keen happening in my life, that I could not account for. I finally became so nervous that I left my office and retired to my quarters. Along about six o'clock that evening I received a radiogram from an American Base Hospital requesting me to come at once to the bedside of my friend who had fallen that afternoon from a great height from a bombing plane and was not expected to live. I went to him as fast as I possibly could in a light plane and flew to a point a few miles outside of Paris where he lay in the base hospital supposedly dying. He did not die immediately, but in fact, lived for some three months. He was a pitiful wreck.

“Undoubtedly the tragedy that happened to this lieutenant, my friend that afternoon was the direct cause of my mental torment in my offices almost a hundred miles distant from him. It is said that he begged for me continuously in his delirium and it is quite apparent that his subconscious mind was centered entirely on me and the fact that I should reach his bedside as soon as possible. There was a high

mental connection present and undoubtedly the lad sent a thought message to me.

"This lad had a mother in America. Something must have reached her mind very unusual the same afternoon at that particular time. A cablegram was sent some time after the accident, being delayed, was delivered to my living quarters in London first and then to the Admiralty and then forwarded to me at V——— France arriving two weeks late. The cablegram was from the Lieutenant's mother and read as follows: 'Something serious has happened to H———. Tell me at once. You know.' Although she had the address of her son and his commander could have immediately got in touch with him yet she called upon me for direct information.

"How did she know I knew what had happened to her son? Did I convey to her my uneasiness that afternoon? Did her son send her a telepathic message the same time he affected me?

"After I had returned to America, I asked the lieutenant's mother how she felt I knew of her son's misfortune, and she said,

"I knew that H——— could not help himself, and that he could not tell me. I felt that something had happened to him and that if anything ever befell him you would know, and thus I called upon you." Although the boy was unconscious the messages traveled thousands of miles to the mother.

A little speck of radium which has been discovered

sending off its violet rays and the alpha rays can be photographed in a dark room, yet not even the best of instruments can get the picture of the many atoms of what appears to be a sort of a gas or shading away of the appearance of the rays. No camera has yet been developed quick enough to catch the speed of all the rays or measure the little particles, given off by the radium dissolution. And as there is every reason to believe that thought force is infinitely more potent and travels with greater speed and with a greater intensity of vibration and contains a higher frequency of action than radio activity force, it can be seen that the ability to photograph the thought force emanating from the body and particularly from the subliminal mind is far away from present day inventions. There is every reason to believe that thought vibration or thought force travels as fast as light. Light, we know travels at the rate of 186,000 miles per second. For example a thought impulse would travel with a speed to encircle the Earth seven times at every tick of the watch or jerk of the second hand.

Recently the press in America has been quite active in quoting Sir Arthur Conan Doyle, the eminent English narrator, and giving much publicity to his articles on Spiritualism, disclosing instances where the distinguished writer claimed he actually talked with the spirit of his son, and again when he touched the spirit hands of his dead mother.

The last incident he claimed happened at a specially

arranged seance at No. 282 W. 7th Street, New York City given by Eva A. Thompson and her husband, self styled materializing mediums.

When Sir Arthur Conan Doyle, creator of the master detective mind of fiction, "Sherlock Holmes," declared solemnly that he had not only talked to his departed loved ones, but had also seen and touched the hands of the spirit, a great many people took it for granted that Sir Arthur had brought into his spiritualistic observations the same power of analysis and observation he showed in his "Sherlock Holmes" stories.

At the first of the seances given by the Thompsons the "spirit" of Sir Arthur Doyle's mother was brought back for the touching of the hands by the eminent writer.

The second seance was three nights later, May 9, 1922, when police woman, Genevieve McLaughlin and Detective Andrew McLaughlin, of the Fourth Inspection District New York police force, were present. These able members of the police force were not so thoroughly convinced of the authenticity of the spirit of "Aunt Emma," invoked for Miss McLaughlin by the same mediums, as Sir Arthur had been of the spirit of his "mother."

Accordingly, Miss McLaughlin grappled with the spirit of "Aunt Emma," while Detective McLaughlin took care of Thompson. When the lights were turned on the "spirit" proved to be Eva Thompson, the medium, who was supposed to be rigidly entranced in a cabinet. Arrest of the two Thompsons followed.

Mr. Brownell, president of the First Spiritualist Church, whose wife's "spirit" was also impersonated by the versatile Mrs. Thompson, says:

"I was as much deceived as Sir Conan Doyle. If I had thought that it was somebody impersonating my wife I would have thrown her in the East River. These frauds are most deplorable and they do a great deal of harm to genuine spiritualistic phenomena."

The Thompsons were found guilty of violating the Fortune Telling Act and fined accordingly.

Similar exposes can be effected in all the supposed to be marvelous "spirit phenomena" seances.

Eliminating the factors of clairaudience and clairvoyance, which is the form of telesthenics between live subliminal minds, in spiritistic performances, we find no other essential elements meriting veritable attention.

CHAPTER TWELVE

TELEPATHY AND PHANTASMS OF THE DYING

Transliminal Visions from the Dying. Spirits from the Dead Refuted. Relation to Teles-thenia. Difference in Degree. Three Degrees of Phantasms.

E come now to the examination of the many demonstrations of phenomena and the apparitions and phantasms of the dying. Scientific investigations of modern times have demonstrated the fact that many of the ghost stories which the clairvoyants in the years past have recorded have a real foundation of fact, that it has been demonstrated, that certain shapes resembling persons do from time to time appear to the living. It has also been demonstrated that these apparitions exist for some time and it is not true in all cases due to a state of hypnosis in the person living.

The London Society for Psychical Research has made scientific investigations of this subject and have been patiently accumulating the facts connected with the cases reported to the Society. The Psychical Research Society was started with the idea for disproving spiritualistic phenomena and has after some forty years of investigation in thousands of cases convinced probably all of its active members that it is the spiritual nature of the deceased that lives on, that more or less com-

munication which is all the time taking place, is possible between the spirits of the deceased being and the living member, having a sort of *en rapport* connection. Under the auspices of the Psychical Research Society a few years ago, Prof. Henry Sedgwick investigated some 1,700 cases of apparitions of dead persons, seen and recognized, by friends at a distance at the time of decease. He reported that the result showed coincidences 440 times as numerous as they should have been, under the law of chance. Of late years many of the scientific writers on psychic phenomena come out boldly in support of the theory that there is a bridge of communication between the living and the dead.

Such writers as Sir Oliver Lodge, Camille Flammarion, and Sir Conan Doyle and other writers of great intelligence have been trying to inform the public of their faith in support of this theory. Upon examination of all the writings however we are drawn to the conclusion that the above writers and others who have the same theory regarding spiritualistic phenomena and phantasms of the dead are not well acquainted with all the subtle powers of hypnotism and telepathic forces, that operate in such phenomena.

The same is true of the public who follow the writings and teaching. Many writers claim to know their subject, when in fact they are not well acquainted with their subject nor its basic forces. It is foolish for people to attempt to understand hypnotism without first knowing the general principles of psychology, and the structure of the brain.

Twenty years ago when the writer was in the university it was commonly known, then in the teaching of psychology of the purposes and the use of the cerebrum. Much was being taught about the faculties of the different parts of the cerebrum, and that the cerebellum had a certain purpose in the human being which was accredited more to faith. Nature must have had a use for making the cerebellum or otherwise Nature would not have placed it as a separate part of the brain. So to jump to the conclusion that the searchings of some writers in the phantasms of the dead, and messages from the dead, and reports from many instances, and of the attempt to classify the different relations and to discover an underlying principle or rule of similarity, making a classification under law, will lead only to confusion and to interesting phenomena but which does not discover a scientific principle.

There is one fact that seems to run through many of the apparitions and ghosts reported to authentic scientific bodies, that is, we find the phantasms from the dead or ghosts occurring almost entirely from persons who departed this life in a sudden or abrupt manner. Although there are cases of old persons having departed this life gradually and yet leaving a ghost or phantasm. Yet, no cases have been discovered, where death was caused by injury to the cerebellum that phantasms have been left. Especially of the class where the person after a long, lingering and slow illness departed this life leaving a physical body thoroughly

decayed by disease at the time of the death there is an absence of phantasm.

Having under consideration the theories and principles of life itself, as enunciated in another chapter of this work and in connection with the apparent rule of this phenomena the phantasms coming from persons who have departed this life suddenly it would appear that certain parts of the body of the person who so suddenly departed this life still live and function. Taking another step forward in the consideration of this view of the subject and knowing well that in the foregoing chapters on subjective personality and the subliminal part of the mind, man possesses the power to create phantasms or visions or send telepathic messages, it would seem that the seat of the subjective mind, which is the cerebellum, would be the locality for us to study the apparitions from the apparent dead.

Every vision received by one in telepathic rapport with another must be presumed to have been created by one or the other. Many cases are reported that the phantasms have been perceived by more than one person at the same time. Others have been perceived under circumstances such as to leave no doubt that the recipient was in a complete normal condition and he thought he saw the vision objectively. In few cases of the last mentioned, all seem to bear an idea to the subjectivity, or at least a certain degree of passivity of the mind. Like all other, so called spirit phenomena and spiritism, it is, in my opinion all the phantasms of the dead

are directly traceable to the powers of the subjective mind. Either the deceased person is partially living or the subjective mind of the recipient is aided by telepathic communion with the apparent deceased.

Another principle we find existing in all of these death phantasms is that there has been a total suspension of the objective consciousness. We know the more complete the extinction of the objective consciousness the more pronounced the process of telesthesia of the subjective mind. This theory has been demonstrated in perfect hypnosis in the relation of the normal sleep and is so apparent and clear that with a complete obliteration of the objective faculties, it is safe to assume the subjective mind then becomes all the more powerful, as it does at the time at death.

It should appear at first, that the power to create phantasms resides and is in the subjective mind of the human being. Second, the power becomes greater as the body approaches near to the condition of death, that is, as the suggestive conditions becomes stronger as the objective personality becomes weaker in its sphere of activity. It accordingly follows that at the hour of death that the functions of the physical body are entirely suspended, and the functions of the five senses are also suspended, that the power of the subjective mind is greatest. It is the generally accepted theory which has been employed to account for the coincidence of the hope of seeing ghosts of victims of violent deaths, is, that when the soul is torn suddenly

and prematurely from the body it retains more of the material element of the body than it does when death is the result of gradual disintegration and a natural separation of the material from the immaterial. This is the popular theory.

When we consider one other additional fact in connection with the sudden death of persons, we find that where the death was caused suddenly by an injury and whereby the cerebellum was so shattered and its functions were entirely impaired then there are no phantasms of the dead appearing and no ghosts.

Subject to the scrutiny of the ordinary rules governing and permitting the classifications of the phantasms of the dead, quite often, have such phantasms which have all the earmarks of a phantasm, yet we find they are nothing more than some semi-hypnotic apparition of the living with reference to the imaginary spirit of a deceased relative or friend. So the field is narrowed down to the classifications of phantasms being caused by the cerebellum of the brain in the dying person is still in a condition to function.

Another state of phenomena that seems to be apparent is that all the phantasms of the dead are of those who have died under circumstances of great mental stress. In the late war there were many phantasms of the dead of the soldiers dying on the battlefield. In these cases we have the phenomena of the soldier being injured physically, causing mortality, in his body lying on the battlefield and the cerebellum being un-

injured and unimpaired the subjective mind is functioning as strong, if not stronger than ever because of disablement of the objective senses of his physical being. His power of thought force transmission telepathically is explosive in form. The sending of telepathic messages is greater and we find his thought force messages being received by persons who have a mental state of apparent passivity or subjectivity. In all of the instances of those killed on the battle field they have all such characteristics.

Of the ghost phantasms or the message from the dying coming back telepathically may be received by relatives or near friends when their minds are in a state of passivity.

We have instances where two persons agree whichever passed away first one shall show himself to the other at or soon after the hour of death. The result is that the agreement is often carried out with startling fidelity and the object accomplished, the phantasm disappears forever. In such instances we have the phenomena of post-hypnotic suggestion taking place after the hour of death, as the term is ordinarily understood. In fact, physical death has taken place, but the subjective mind lives on and until the cerebellum becomes decomposed and in a state where it is unable to function it is possible for the subjective mind to receive and to transmit messages. In many instances recorded with reference to such agreement to take place at the time of death, the phantasms do not ap-

pear objectively or subjectively by anyone save by the parties themselves who agreed to perform the phantasm.

In the examination of all, the other phantasms of the dead we find the facts to be that it is not the entire spirit that contracts and that it is nothing but a thought of the deceased's projected at the moment and caught up by the subjective mind. In most cases there is nothing more than the apparition of the person himself in form. So we are driven to the final conclusions that a phantasm or ghost is nothing more or less than an intensified telepathic vision or thought picture;—its objectivity, power and its permanency being in exact proportion to the intensity of the emotion and desire which called it into being as the embodiment of a thought or an idea, and projected by one subliminal mind to another mind.

Hudson, in his able work, explained the difference of phantasms transmitted from one person to another as a phantasm or ghost of a deceased person is one of degree and not of kind; of species and not of forms,—those are creations of the subjective mind. To this theory we must agree and the phenomena of ghosts that generally inhabit certain buildings, we find to be phantoms of nothing but disembodied thought and more often an impression made on a person in a semi-hypnotic state suggesting the phantom to a person or whoever it might be entering the particular spot of a building or locality. In all instances we find the appli-

cation of the one and same law is the law of telepathy only. They are but modified forms of the use of the telepathic powers or the messages or the thought messages being transferred from one to the other, to be received by a particular person or a group.

Such a power is marvelous beyond conception and our present inefficient recording devices in this field of operation make it appear to be almost supernatural. But as investigations may go on and practice of the theory and the art of telepathy continue these wonderful apparitions will appear, just as simple and clear as many apparitions of mesmerism did in the past. The phenomena of mesmerism became clear when the principles of suggestion as found by Liebault were pronounced and hypnotism discovered. Therefore it appears to be visible in the following three generic classes differing principally in the method or means used in the process.

First, is the idea sent from one living person to another for the purpose of communicating an idea to that one individual and is perceived by that person only, usually by means of vision which fades away when that vision is accomplished.

The second, is a thought sent from a dying person to the world at large, communicating some facts of some potential import. This is sometimes visible to the objective senses and is always confined to one locality and dies when its object is accomplished.

The third, partakes of the characteristic of the first,

and the second, and is created by a living person. It is not sent to any particular individual but to persons who inhabit the house or the locality.

In following out the investigations of these theories, enunciated with reference to telepathy, the true light dawns upon the understanding and destroys the physical appearance of the being, ascribed to the phantasm.

With other illustrations, the proof is sufficient in confirming the phantasms of the dead to be merely a branch subject under the consideration of psychometry.

CHAPTER THIRTEEN

PSYCHOMETRY A SCIENCE

Telesthenia. Telesthesia, Hypnotism. Mental Therapy, Habit Suggestions. Transplanetary Communications. Practical Usages.

IT is quite apparent from the foregoing that Psychometry can be considered as an exact science and is not an ephemeral theory. The field of trickery as used by the mediums, tricksters and the fakirs because of the apparent mystery surrounding the art of telesthenics, is due to ignorance of the principles of Psychometry. The more deeply the scientists investigate, it will be found that even hypnotism and telepathy is a study of a natural science as it deals with the mental and physical action of the human being and the operation of the thought force. This telesthenic force is the result of natural endowment which all healthy persons are capable of using and developing for a more perfect state of usefulness. A careful study of the rules and principles of hypnotism and telesthenia will wipe out much of the superstition and bigotry in the minds of most people and they will become more familiar with the laws of the power of the mind over the body, the control of the lower orders of material by the higher orders of vibration and see the wonderful manner in which diseases may be relieved, pains and ills may be cured,

worries may be discarded and happiness and peace of mind restored to an individual. And then we will see the reason why Christ himself preached that man possessed an inherent power such as man was then unable to understand.

There is nothing trifling about the theories of hypnotism and telepathy and the laws governing the actions of the subjective mind. The laws then discovered are like the truths of all other science and are capably and easily understood by persons of ordinary intelligence and when once understood it is the simplicity of application that renders these laws of such great value to all people. Up to this time the scientists have fairly discovered the exact laws of the operation of this telepathic force and, to thoroughly understand this force, it was necessary to know what life is as nearly as possible, at least the manifestation of life, in its various forms of activity in the human being. It was also necessary to know much of the science of psychology and that certain parts of the brain are used for certain faculties. The cerebellum has been much overlooked.

In the experience of the writer a few years ago it was a common fad among many people to repair to a hospital to be operated on for appendicitis. At that time few of the physicians knew of the necessity of having the vermiform appendix in the body, and it was commonly stated in schools that there was no use for the vermiform appendix, and that it should be

removed. Many people were sent to hospitals and were operated on to have their appendix removed, fully believing in the teachings of the practitioners, and their advice to them that there was no need for the vermiform appendix in the human system. Any scientist who is well acquainted with the development of the human body and has made careful study of biology will be driven to the conclusion that there is necessity for all things formed in nature, that there is a reason for every part of the body, and that there is a use for every gland that is placed in the body be that an excretory gland or any of the internal glands.

The Omnipotent Being designed the human structure, and perfected the human from the composition of material matter, the like of which has never been reached by human intelligence, either in outside construction or physical make up, not mentioning the many intricacies that make up the brain and the wonderful workings of that brain as set forth and disclosed by what we know as the mind. It is pure nonsense for anyone to say that there are parts of the human body that are not necessary for life and should be removed, because the position of the scientist in making the assertion that he does not know the meaning of that part or that gland or that particular faculty in the human system which he considers obsolete.

Considering the future of this science of Psychometry and the development of the processes of hypnosis and telepathy it is well first to consider the founda-

tion of the intricacies of the makeup of the human brain. If you take a piece of cloth about four feet square and lay it out on a table, observe its size and then if you are able to comprehend about a million and a half little specks scattered over sixteen square feet of cloth you could then get a picture of the number of cells in the human brain. In the study of physiology we know of the gray matter of the brain as being the outside coating and just inside a thickness of gray matter about an eighth of an inch thick lining that coating of the brain, throughout the structure except certain parts of the ganglia near the base of the brain. Even this gray matter is found to be lining some of the covering of the cerebellum.

It is also a commonly known fact to physiologists, that the more highly educated and developed the person is, the greater the number of convolutions of this outside part of the human brain which accounts for the concentration of the enlarged surface space of the gray matter into the human skull, the brain cavity. We know that every little cell in the gray matter of the brain is connected by a little nerve that goes to the base of the brain. There are many other connections in the brain from one side of the brain to the other side of the brain. The cerebrum at the frontal part of the brain and upper part, is divided into two halves and has three lobes on each side, besides the cerebellum and the medulla oblongata at the base of the brain. The cerebellum and the medulla oblongata, however, are not so

divided. The medulla oblongata seems to be the distributing center of the motor nerves to the body, and besides are closely related to the digestive and reproductive organs. It seems to be the supreme function of the cerebellum to act as the seat of the dynamic or storage battery or stimulating power that is sent out psychically, as well as by the direction of the will, to govern the actions of the muscular movements of the body. While the cerebrum is asleep and the human intellect and will and all the other faculties of the cerebrum are resting, the cerebellum continues to operate the heart and lungs in respiration and circulation.

And from recent investigations and discoveries for hypnotism and thought transference of thought telepathy, it is found that the cerebellum is the seat of all these generative thought powers and forces. If we had an X-ray mechanism, delicate enough to observe the operation of the brain and the cell actions we would find such action to be the highest degree of physical movement. If instruments could be perfected to enable the human eye to see movement in the brain and observe the action of the nerves where we receive the thought impulse at certain motor centers, we would be able to see the wonderful workings and the delicate nerve processes of the human mind. Unfortunately, however, we have not been able to perfect any such mechanical device that can observe the delicate vibrations of thought force, in the brain.

And it stands to reason that after we can observe

the delicate nerve vibrations of thought impulses that are directed through the nerve system to the muscles it would be necessary to go one step further and develop a mechanism that would be able to feel the thought force that travels from one person to another in thought telepathy. So we are compelled to confine our operations and observations of the operations of the cerebellum and the human brain by observing its manifestations of the phenomena of its operation. Enough has been ascertained to know that the cerebellum is the dynamo or the storage battery, stored up with electricity or with a magnetic generative thought power force having the same relation to the human brain of the human body as the cell battery has to the ordinary automobile. The use of the generator on an automobile is that the cell batteries are continually being stored with energy and charged with electric force. So it is with the cerebellum. In the normal healthy person, the cerebellum is charged with energy and thought force or the force by which impulses are made and sent from the nerve center to the nervous systems from the nerves from one cell to another operating in unity and harmony, causing the brain and body to function.

In the past several years much improvement has been made in the lines of communication by the perfecting the telegraph and the telephone. Then the Italian inventor, Marconi, discovering the delicate vibratory waves traveling through the ether, perfected

the mechanisms to record the impressions of these waves and transmit vibration through the ether without the use of the connecting wires. The delicate sound vibration of the receiving station the record of their frequency, were obtained, and the cause of their various modulations discovered and the recording instrument, duplicating the sound as received from the transmitting instrument, by reason of the order of vibrations.

Investigation of these forces in the field of electricity goes farther and farther and becomes apparent to the scientists that electricity being of such a high order of vibration appears to be the life force producing action in the cosmos. So far, scientists have not yet been able to say definitely whether electricity is the life force in the human being or the animal mechanism or not. We do know that by the use of electricity in a delicate way that greater vibrations can be affected in the nervous system. When the electricity is too strong the shock is too great and causes the vibration to become so intense that the walls of the gemmules, dendrons and dendrites become disconnected by the shock and death will result in the human being. A slight shock of electricity has all of the apparent biological effect as the shock from fear or from fright.

Marconi, in his discoveries of radiograph, discovered the finer sound waves traveling through the ether and has been able by his mechanisms to propel and direct these waves. Though the waves can be controlled and

be sent in a given direction, yet the waves will travel easier around the earth in a circumference, to the distance, according to the degree of electric power used to send forth the vibration. Knowing what we do, about the thought waves as they are exemplified in the state of *en rapport* in hypnotism and thought telepathy and from the actual manifestation of such thought waves we know that the frequency of the wave is so intense and the power necessary to send the wave is so fine and small, the waste of energy by the apparition or idea transferred is practically nil. So, that, it would appear that to perfect the mechanism and process whereby the catching of the fine thought wave and propelling the wave from the human brain could be the most delicate and most wonderful invention to be made by science. We know from practice of the telepathic process, that the operators and the subjects can become better and more proficient in their work, more accurate in receiving the idea by practice. Thought waves have the additional advantage over the radio as they go direct from the person who is sending them to the recipient. The wave is not bothered by obstacles and that it does go in a certain and definite direction or line to a given animal. It may go in any direction but goes direct to the recipient's brain. A wave can travel a given path and go almost instantly. Even some messages can remain suspended at a time to operate later. We call this process telesthenia for want of a better term. Correctly they are idea vibra-

tions in methodical sequence traveling by the delicate waves being sent forth by the cerebellum, the seat of faculty called the subliminal mind.

It follows, that the mental vibrations and especially the thought waves in telepathy are of a higher order and finer degree of vibration than the vibrating force observed as electricity.

As in the past, in other fields of endeavor so will it be in this, a vast development of the science of psychometry is possible. More will be learned of the laws of telepathy yet to be discovered and more certain will the scientists classify and name the different parts of the process. When one stops to think and consider that the field for development in telepathy is no doubt the greatest field for opportunity and development open to the imagination of man and the scientific thinkers. Even for commercial purposes a human being can be so trained that they could use the subliminal mind and the telepathic forces, that the conveying of messages from one part of the country to another with the slightest possible expense of energy is available. As to accuracy it merely takes and requires efficient practice on the part of the transmitting and the receiving stations, the precipient and the recipient.

For the astrologists, telepathy offers a greater method or a means of discovery to communicate from the earth to the other planets. The distance between planets is so great that the chance for communication by physical

means is almost impossible. The radio messages seem to offer the greatest known prospect at this time, except by telepathy. Of course to send any messages to any of the planets such as Mars or Venus, because of their proximity to the Earth, it is first necessary to assume that the planets are inhabited by human beings. It has been stated quite assuredly based upon recent observations that the planet Mars is inhabited by human beings. The inhabitants should have a greater mental development than we on the Earth have at this time.

This hypothesis is based on the discovery of atmosphere, vapor clouds, water, and artificial canals on the surface of Mars. The advanced degree of development is reasoned on the basis that the planet Mars being larger than the Earth, is older, and therefore the inhabitants having been developing longer have reached a higher state of mental development.

It may be possible and we have every hope that an instrument can be made to send radiographic messages by the Marconi system, through the distance of space between Mars and the Earth. Then it may be possible to devise a code whereby eventually an intelligent message can be transmitted. In August, 1924, when it was known by astronomers, that Mars would be many millions of miles closer to the earth than ordinarily, and great steps were taken by astronomers to set telescopes in order to get better views of the surface of the planet. The observers were handsomely rewarded for their

efforts. Even a year ago it was announced by Marconi that he was receiving in his highly developed instruments radio messages, of such an excessive meter length that they are beyond the power of any sending station on the earth to send. So he reasoned that as they come from some other planet where some one was sending radiograms out into the ether to this planet.

How fair it is to assume then, that, if thought telepathy, at practically no expense of energy in sending a thought message where distance is no obstacle,—as shown by the demonstrations on this earth, that it would appear quite easy for the possibility of sending thought message to the inhabitants of other planets. Needless, of course to say, you must be *en rapport* with some one there. That is easy to answer. In nearly all telepathic messages it is not the exact language used by the precipient that is conveyed to the recipient, it is the idea itself named or described by the language. So it would be in the system of communicating used between persons of different planets. The thoughts and ideas would be conveyed not the language. It might be possible that by the development of the system of telesthenia, following the methods done by some operators in their experiments of shifting the control of the subject from themselves to another operator and making his mind subjective to the mind of some other person as in hypnotism, and thus transmit the subliminal control of the subject to an operator on some other planet. By chance there might be some one

on the other planet focusing his mind to such a plan on this one. There is every reason to believe that this process of *en rapport* could be projected and the transliminal messages of thought communications could continue and repeat.

It would be possible then, that by the direction of an operator on another planet he could direct the subject on this planet to write out the messages. The messages would be written in the language of the operator on the other planet and not in the language of the subject. For it has been demonstrated, in hypnotism, that even when the subject is a very ignorant person and unable to write he can be able to spell words correctly, of the language he is directed to use by the operator, and he is able and does write and spell the words accurately. The words are transfused into his subliminal mind by the operator.

Great possibilities of development seem to be here. The patience of the operator, knowing the science of telesthenia, is required, and the development of the mind, the operation of the subliminal forces of the subliminal mind and withal he should know of the demonstrated wonders of astronomy and the astrological bodies. By every known test and rule it seems to be consistent with the telepathic laws that the possibility of interplanetary communication between human beings on the planets is feasible by the transmission of thought force messages.

Much progress has been made in the development

of hypnotism for therapeutic purposes for the medical profession. Of course to the practitioners it is easier to prescribe a formula for a drug than it is for him to exercise his brain and will for the production of telepathic treatment. However we find that nearly all physicians to a greater or less degree use thought suggestion for the treatment of a subject to gain the confidence of the subject, in other words to imbue the idea of faith. Much of the recovery is attributed to the faith of the patient than it is the ability and position of the physician to give him messages that will make him well. Fully sixty per cent of the diseases and the sickness of humanity can be cured more by the confidence and faith of the subject in the medicine and in the physician than in the chemical action that takes place that is generally prescribed. The practice of gaining the faith of the patient is exercised by nearly all physicians in their treatment. It would appear that we might go a step farther and ascertain the full power from the developing of treating people by the mental process alone without the aid of drugs. This system of treatment will take hold upon the people just to such an extent as they become more enlightened in the principles of psychometry and of the powers of thought suggestion and the hypnotic treatment. It will take time to overcome prejudice among the people. Only by enlightening the people, persistently by the wonderful benefits of the cures by mental treatments, do they become generous, open minded and broad

visioned to the various theories of hypnotism thought suggestion and Psychometry.

The universities and colleges of the country seem to be lacking in teaching those methods, and in not establishing schools of thought and research on mental therapeutics and practice. In some of the medical schools in America, in this regard, they are far behind the medical schools of Europe. Though there are some few clinics established in some of the larger cities, they are operating in almost, a fear of existence, due to the prejudices of the public. Many of the freak cults that have established themselves in America, claim to be faith healers and such other sort of bigotry. It has been demonstrated that a physician or surgeon with careful knowledge and the will power and the ability to hypnotize can so arrange the circumstance and environment at the time of operation that they can hypnotize the subject to a state of anesthesia and deaden pain and prevent the loss of blood. It is true that you cannot do that with all patients but it can be done with the majority. With a thorough understanding of the principles of hypnotism where is the one who would rather have a lot of dope given into his system, than have the clear mental suggestion and avoid the effects of dope. Many people cannot undergo opiotic effect in any form, and for that very reason many operations are avoided. The physical condition of the subject himself must be considered—his weakness of heart and other organs. It is true, however,

that there is a possibility that the hypnotic operator will be enabled to take great advantage of the subject, but in this condition the State can examine all the hypnotic operators, license them, the same as physicians, which would place the control of the operation of hypnotism for therapeutic purposes in good hands.

There is another and new field opened for hypnotism and telepathic treatment and that is, the suggestion of hypnotic treatment in immoral adolescence cases. Persons who are born with immoral habits or bad habits are fit patients. The committing of some persons to the jails and penitentiary does not relieve their dilemma or weakness for crime. It does not cure them of their faults nor does it seem to reform some of them. A cure for some of the foregoing afflictions are set forth in another chapter of this work. The many instances reported to the Psychical Research Society, has demonstrated that the best methods for treating persons who have formed some of the ordinary bad habits, such as kleptomania, and some of the uncontrollable habits are by the suggestive process and hypnosis. Wonderful results can be obtained in the treatment of insanity. In this field of operation of hypnosis, when under the control of the corrective departments of the state, and instead of following the theory that these persons are insane, or have diseased minds, it would be better to consider them in a field to themselves and proper subjects for treatment by suggestion. This is a good field for social service workers from which by discerning

the rules and laws of hypnotism and the theory of its practice they could work wonderful results for the unfortunate subjects.

In the past twenty-five years some of the rich of America have endowed and created institutes for the discovery of certain bacteria organisms in order to discover the treatment of diseases among the people. So far no clinics for the research of Psychic Therapeutics and psychiatry have been established. It seems that it would be necessary for the establishment of such research schools sufficient funds should be available so that the devoted time of the investigators could be given, without reserve, for the study and development of the principles and the practice of hypnotism and put the theories of Psychometry into practice. With the general distribution of learning of the many phenomena and features of hypnotism and telepathy, wonderful advancement can be made among the general public for the use and benefit of all. As each and everyone possesses a mechanism to send and receive telepathic messages among one's family and friends, it is only by the practice and understanding of these principles and the practice and use thereof can the art be realized. By careful practice and without the expense of time or money the system can be established for the use of the remarkable forces in producing the most perfect system of communication known to man.

CHAPTER FOURTEEN

HOMMIGRATION AND CLIMIMIGRATION

Telesthenia Among Animals, Birds, Wild
Animals. Sense Telesthenia. Keen Percipi-
ency of Indian Guides. Transliminal Messages
Between Man and Animals.



ANOTHER feature of the investigation of the scope and methods of transference of thought ideas requires observation,—that is the mental connection where the telesthenia is in the minds of animals demonstrated by the phenomenon of animals returning to their home or their place of habitation and birds returning to their nests. It is common knowledge to all that the observable feats of homing pigeons flying hundreds of miles to their place of nesting or to their home is considered remarkable. Just why this is and how it is that the birds and animals are able to follow a direct course returning to their place of abode is interesting. An incident, that has been observed by almost every person is that a cat, regardless of how far it may be taken or by what means of transportation, will return to its home. Wild birds will invariably return to the place of their raising.

The dog will almost invariably go to its master whether that master be home or at some other place but to that place the dog will go, traveling in an almost direct line. The horse, to a lesser degree, has dis-

played the same faculty of aerial communication or aerial direction in traveling.

The scientists, who have observed, this similar phenomena in animals of the jungles, and wild animals, report that they find this sense of direction in returning towards home, is cultivated to a much higher degree in the wilder animals.

So because of its similarity, the phenomena of thought or idea transference between humans and animals or birds, it seems proper, such manifestations be included in this work as a feature of thought transference or telesthenia.

Careful observation of the method, whereby birds are able to return to their nests show that they have this homing ability developed to an extraordinary degree. We may observe, that the flying of the birds back to their nests from close radius where they are high above the surface of the ground and can observe the distinguishing developments of nature, can be distinguished from control of mind, whether by sight and direction or whether it is the keen sense of returning in a direct line to their place of abode.

It is only with the observance of the returning ability of the homing pigeon that we accurately say that there is such an extraordinary degree of this phenomena, observable to all readers. It is directly observable to people who have lived on farms and have had pigeons under their care and raising. All pigeons will return to their home even though they may be carried away.

from home with their heads completely concealed and covered depriving sight of the surrounding country or conditions. To a greater degree the particular kind of pigeons called homing pigeons are able to carry messages hundreds and hundreds of miles and will almost invariably return to the place they consider their home or their place of abode. For ages the sending of messages by the homing pigeons from ships far out at sea and from battle fronts have been known, demonstrated and conceded. The one observable feature about their method is that they fly in an almost direct line, being swerved from the direct line only by the stronger currents of wind. They will always fly over the hills and over the mountains instead of going around, following the path of perfect direction through the air.

Professor Washburn, at Lashley Lake, has shown by investigations that perms taken from their nests on Burguas Key at Portugas, Florida, made home from upward of eight hundred miles away. The Professor discovered, that the birds could not have made their way by any landmarks visible to the human eye and that they had no special mechanism in the nose which could assist them, which they thought the birds might possibly possess in certain parts of the body. He supposed their eyelids or ear coverings or oral cavities were sensitive to tractual or thermal mechanisms which may assist them in reacting in slight differences in pressure or temperature or the humidity of air columns. The reason for supposing the possession of such peculiar

mechanism in the extra air cavity or in certain parts of the body is not established upon any fundamental foundation. Many other birds display similar characteristics of returning to their home or place of migration. This faculty should not be confused with the established habits of the migratory birds which migrate to warmer climates or colder climates at different seasons of the year. For such migratory sense is a habit and is developed in the birds and taught the younger birds by the older birds.

The most commonly known display of this phenomena, in the home coming of animals, is the returning of cats. In the country communities in America where cats are very promiscuous, almost every family has a cat. They are mostly for protection from rats and mice. We find a desire in the family sometimes to get rid of the cat. The effort has always been to take the cat to a town or to some other densely populated neighborhood and drop the cat, in the hope that the cat will take up with some new neighbors or at the nearest farm house and make its home. The surprise has always been that, the cat returns to its unsatisfied owner. It seems, however, that in the case of young kittens they will pick up with people who fancy them and pet them. But with a grown cat, who has made its home with a family for a period of time and is carried away unaware of the surrounding, by the roads or the means of transportation whereby it is being moved from its home, the cat will invariably return by the

most direct route to its home. In removing the cat from the home it may be carried many miles in one direction and then in a diagonal direction quite a distance, but when the cat is released it will return, direct, through the fields, showing that no matter what is done to confuse the cat, it will always return to its home. It seems to have a natural impulse to return home.

Many interesting experiments have been made by scientists and a few will be related. J. H. Fabre, a French naturalist, says that in going from Orange to Serignan, France, a distance of forty-eight miles his oldest cat was confined in a basket and upon arrival it was kept invisible for a week hoping that it would become used to its new home. This was all to no purpose for upon regaining its freedom, it returned, at once to Orange its former home. When found in its former home the animal was wet to the skin and its body covered with mud, an evidence that it crossed the river Aygues and afterward gathered up the dust of the fields, as there was no mud away from the river. Two bridges lay across the river; one, at the point above, the other below the course the cat must have followed, but it used neither bridge. Its instinct directed it home by the shortest course and it overcome the waters to reach its abode.

Professor C. F. Hodge relates that he and his friends took a large tom cat with them in a boat on a lake at Madison, Wis. The cat became restless and anxious

to go home. He would climb out on one end of the boat and stretching his head toward home he meowed almost continuously.

Hodge and his friends then amused themselves by turning the boat slowly around and round, first one way and then another, to see if they could throw the cat off its bearings, but without doing so.

"Whether right side, left side, bow or stern," says Hodge, "Tom was always on the part of the boat nearest home and straining his head so far as he could in that direction. Fully a mile from shore, how could it tell which shore was which?"

"A few lights were visible on the shore so that the parties were slow to distinguish their own cottages. They then wrapped the cat in a woolen blanket and held it on the lap and then, on the bottom of the boat while it was turned round and round as before. Whenever released the cat started, with never a mistake, or with the slightest hesitation toward the end of the boat nearest home. Whether the boat was turned by a single stroke as on a pivot or rowed slowly round in a circle the results were always the same."

It would appear from this that the cat has the mechanism inside its brain, tuned to a high state of efficiency, whereby it is able to ascertain the direction and not only that but persists in having the body in position to move forward in that direction at every possible moment.

Prof. Francis H. Hinch of Western Reserve Univer-

sity, Cleveland, Ohio, made some experiments which deserve attention which were described in *Scientific Monthly*. The first cat experimented upon was born in a barn on the professor's homestead and had learned as a kitten to enter the house through a glass door. It became a favorite house cat, but at the age of fifteen months it proved such a bird hunter, that the professor's family decided to get rid of it, and he made these experiments on it in a way of losing it.

In the first experiment the cat was carried in a gunny sack over a rocky course mainly by electric power down a series of hills to a point on the University Campus in Cleveland, Ohio, four and six-tenths miles from its home, in Cleveland Heights.

There it was given a dish of milk and the liberty of two rooms, in one of which the window was slightly lowered at the top. That was on a Monday morning. At five o'clock in the evening it was still in its quarters. Wednesday morning about forty hours later the cat suddenly appeared at the back porch of the professor's house and gave its usual signal to be admitted.

In order to reach home the cat had traveled an unknown country, consisting of the city and suburban streets. It crossed the grading of the Belt Line railroad, probably by a bridge and ascended a series of terraces to a height of four hundred feet. This cat would never repeat this performance in the day time, though the professor was trying to make it do so. It went away and was not seen again.

The professor then secured another cat which was considered even more suitable for experimental purposes. She was a female with kittens which were not yet weaned and therefore the strongest reason for finding its way home. She was a large and powerful animal and therefore able to make a long journey. Her home was in the immediate vicinity of the professor's house. She had become such an inveterate hunter of birds and chickens that its owner wished to get rid of it. Seven times this cat made her way home from points varying one to three miles away. The last time she was secured in a sack and blindfolded and carried to the release point, placed in a wooden box which was weighted with stone. The box raised at the moment of release by a cord running a hundred feet away, to the professor. The cat only turned in the direction of home and journeyed back.

The same homing ability is also found in the ordinary dog. Some dogs, used to hunting, have the sense developed to a greater extent. In the case of dogs we are met with the additional feature of the dog "back tracking" its way home by the "scent," as the sense of smell in the dog is very highly developed. However, there is an instance which is reliably reported to the author having occurred in the southern part of Kentucky where a man possessed a very good hunting dog. In that locality hunting is considered one of the most usual pastimes in the winter. The owner of the dog, however, left Kentucky and went to stay in Arkansas

several hundred miles away in the early fall of the year. He had left the dog remaining at his home in Kentucky. A few weeks after the owner of the dog had left for Arkansas, traveling by train, the dog seemed to be possessed of an idea of going hunting in a certain direction, and making his usual howl started out in a merry gait in the direction of the southwest. The dog was never seen again in Kentucky. Almost two months later the dog showed up at the place where its owner was living in Arkansas. The dog had never been to Arkansas before. The dog was worn and haggard and looked wan. His coat of hair bore evidence of having crossed several streams and had the mud of the various districts through which it had traveled, showing it had traveled in an almost direct line from the home in Kentucky,—southwest toward this place in Arkansas. An additional feature was discovered, in that about the same time the dog disappeared from its Kentucky home, the owner went hunting with other dogs down in Arkansas and had expressed a desire that he wished his faithful dog in Kentucky was with him for the hunting trip that morning.

We see by this observation, that there must be some sensory mental connection between the owner and the dog. The dog evidently received a message to go to its owner for a hunting trip and having received that message through space started in the direction toward the owner. The obstacles of distance, forest, large rivers,—having crossed the Mississippi River, which was shown,

did not deter him in his determination to arrive at the side of his owner. Without a doubt, this incident is a clear example of the thought message being sent by the owner inadvertently, and received by the dog in Kentucky, and the action of the dog in responding to that message to go to its master. It also shows that the mental power for direction to the traveling of the animal is not confined to the homing instinct for the dog himself left home and went to his master. There are a number of instances of dogs trailing their masters and following them after getting lost in a town, and eventually turning up on the corner where the master may be standing in a busy street. But with the dog that traveled from Kentucky to Arkansas the dog did not go the same route the master went, as the master went on a train in a circuitous route to get to the place in Arkansas. The dog was found to have traveled, in an almost direct course, across swamps, rivers and mountains to get to its master.

With the reverse order of the races of the lower degree of development, we find that this instinct of location by objects the location of direction of the home is used to a much greater extent than by the higher civilized tribes of the earth. It is particularly noticeable among the Indian guides from the north in the Canadian wilds. An Indian guide can lead his party along and tell you that, "bear is coming" or "bear over there" meaning that a bear is near by and by turning and walking in that direction they soon

locate a bear. Upon examination they found that it was too far to be seen and too far to be heard, yet they found that the bear was there. We wonder how the Indian guide knew and he cannot tell you, only that he knew the bear was over there.

You may continue the hunt and the Indian guide will travel along and may say "Deer coming" and you ask him how he knew. He is unable to tell why,—but he knows, the deer is coming. You may walk with him for two hours in the same direction and he will remind you that the deer is in that direction. After a while you will hear the deer running. From an examination and an estimation of the distance, the distance between the guide and the deer at the time the guide first mentioned the coming, it was found in one instance that the deer was fully fifteen miles away. The question is how the Indian guide knew that the deer was coming and that the deer was in that direction. He received a thought message, he had a communication receivable to his sensitive faculties for such perception in his mind. It is true that he has cultivated that faculty. All the Indian guides cultivate those forms of perception and make use of it in their environment.

The higher their state of development is the degree they have trained this sense of perception to lessen the degree of error. It is quite similar to the scientific use of telepathy in the form of clairvoyance for the discovering of lost articles, known by some other person to have been placed in a certain position and not men-

tioned by word of speech. The sensitive mind of the operator is able to discover the lost article by reading the mind of the person even though at a distance and even without that person being cognizant of the mental reading.

But for the Indian guide to get the sense of direction he must get the message from the presence of the deer. He has his receiving instruments so finely set in tune and the recipient nerves so carefully adjusted that he will be able to tell whether it is a deer, a bear, or some other animal. It has been proven that the animal is too far away to smell or to hear or to see yet the guide become aware that the animal's presence is near and even which way the animal is going.

The above were experiences told by a hunter of the northwest to the author and such phenomena has been observed by many hunters who have related similar experiences.

The peculiar phenomena of the migration of birds is that some of the migratory birds spending the winters in the south and summers in the north of the United States never shift to another part of the country but in the fall of the year they will go to the same homing place for the winter and in the Spring they will return to the same homing or nearby places in the north for the summer. It shows that they do not travel from one place to another for the weather conditions alone. But they have a power of sensing and formulating the idea of forward movement in a certain direction, be-

cause of the sensitive effect of the weather conditions. These many circumstances merely go to show that in the dumb animals who have no powers of articulation or recognized forms of speech yet they have means of communication subtle though they may be, nevertheless accurate and precise.

The drove of wild geese flying toward the south early in the Fall of the year generally travel in the form of some letter. Just why they form a letter in their traveling is unknown and has not yet been ascertained, yet they will sometimes fly in the form of the letter "L" and sometimes fly in the form of the letter "V" and sometimes in the form of the letter "D" or a letter of some different shape without any apparent reason for the formation. It is supposed to be for the protection of the weaker flyers or the untrained birds. It has been observed that the leader or the director of the flying group is sometimes at the head of the letter and sometimes in some other position, chirping and calling upon them and directing them to change the formation or to fly a certain way. It has even been observed that upon a signal from the leader, they change the formation to different shaped letters. The feature of this phenomena has not yet been fully analyzed to show its meaning and necessity. That it is, is all the more interesting that it appears to be the phenomena of the subliminal mind among the animals as well as in man, opens up a field of wonderful and wide investigation.

CHAPTER FIFTEEN

THE SPIRITUAL ESSENCE IN MAN

Life Force. How Formed. The Psychic Life and the Soul. The Christ and Psychic Doctrines. The Soul the Highest Order of Vibratory Life.

IN preceding chapters we have sought to show the readers that the life force or the force emanating from certain centers in the brain is the invisible self or the manifestation of the invisible self, which is the soul, and that the physical body structure is the channel or mechanism used by the mind to express the soul by action. Observation proves that there is no power alone in the physical mechanism without this life force or the soul being present giving action and momentum to the different cells of the body. Flesh and bone alone are as inert as wood and stone. From the dynamic impulse of suggestion coming from the brain or the motor centers we get life and action. That central power back of the life impulse is the soul, the spiritual essence, conceded by some scientists and very substantially demonstrated, by other scientists, yet by some psychologists it is absolutely denied.

It is apparent, however, that by a given impulse a series of complex actions come from some set of nervous activity or a group of coordinating cells in the body,

causing vibration in a uniform manner that produces much of the manifestation of life. However certain parts of the body may be perfectly quiet and the life force continues to exist in those parts of the body. But if the brain is functioning normally, or even the cerebellum, the seat of the subjective mind is functioning, we still have life and existence. Through all intents and purposes the soul is present and the scientists take the position that the soul the cause of the spiritual existence has the ability to leave the body at the point of death,—that, what we ordinarily know as death is not the end of life but only a change in life and that the soul passes on to the separate Spiritual existence, and discards or is relieved of the burden of the physical being.

Let us turn to the Gospel of Saint John and take the declaration of The Christ himself concerning the doctrine of immortality. He spoke to Nicodemus which is found in John 3:14-16:

“that whosoever believeth in Him should not perish but have everlasting and eternal life.”

“For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him shall not perish but have everlasting life.”

To the theologians, it would seem to be intended that by this language he meant the life of the soul, but it has not been clearly demonstrated that he did not mean the life of the physical being, that which is carnate which becomes apparent to our eyes.

But knowing that Christ Himself is the ablest Psychicist of all times and knew more of the powers of the subjective mind than any Psychicist before or since, we must concede that because of the demonstration of the Psychic powers, He meant one life specifying neither.

Commenting on the interpretation of life as He enunciated it to Nicodemus, the psychic life as it is understood and demonstrated by Christ Himself in His phenomena of psychic healing,—Dr. Sahler in his work claims that the soul is the symbol of the spiritual element. It is the life impulse to the mind and to the brain cells thus causing vibration and life action found throughout the nervous system and the human body. His deductions seem to be quite clear and very correct and it seems to be beyond the necessity of demonstration that we are safe to assume that the spiritual element in man commonly called the soul that has been preached to humanity through all the ages in which there is the physical worldly personification of the essence of the religion used by the Mohammedan, the Buddhist and the Christian. An argument against the spiritual essences of man and the immortality of the soul is overcome by the almost universal acceptance of the doctrine. In previous chapters in referring to the phenomena of psychic messages by Christ and the raising of Jairus's daughter and the healing of the blind we do not attempt to make any assertions against the divinity of Christ, only to show that He knew and understood the laws, of the psychic life and of the

subjective mind and demonstrated those powers to the people of His day.

To the multitude He spoke only in parables, even specifically stating that they were not ready to hear the many things that He knew. To His disciples He told more but said that there was much that could not but be given them at that time. His knowledge of the subjective mind and the powers employed were direct from the divine being, the omnipotent God. Yet Jesus assumed the form of the human possessing only the physical man and using the mind of man, demonstrates to humanity that He could assume the form of man and by use of the psychic powers, a force in his natural being, do many wonders. The coming into the physical life and the departing is a part of the work of Divinity and nature and not a part of the work of man. The explanation is left to the work of the theologian not to the scientists. But to the many works which were performed in His physical life, wonderful as they are, and apparently miraculous at the time, all can be explained by a knowledge of Psychometry and a thorough understanding of the powers of the subjective mind.

As a child of twelve in the temple, He had the wisdom of the ages, and they marveled at His learning. The truth is He had the wisdom of all ages, He had the wisdom of God. By the use of His subjective mind He instinctively knew the truth no matter what the proposition might be. He continually preached to the people the theory of belief and the doctrine of belief and that

you must believe in Him. He believed in Himself and that He was the Son of God, which was the truth. Believing it and knowing it as the truth He was able through the powers of the subjective mind to demonstrate the wonders of the psychic life over matter. We see thereby the close proximity of the operation of the psychic life to the subjectivity of mind and to the soul. Now let us proceed further. We will go back to the Scriptures and in John 6: 40-47 and The Christ made the same declaration in the following clear conception on the theory of the soul and immortality:

“And this is the will of Him that sent me, and that every one that seeth the Son believeth on Him may have everlasting life.”

“Verily, verily I say unto you, ye that believeth in me have everlasting life, and again, I say, verily, verily, I say unto you, ye that hear my word and believeth in Him that sent me have everlasting life and shall not come into condemnation but is passed from death into life,”

and again,

“I am the resurrection and the life, ye that believeth in me though ye were dead yet shall ye live, and to whosoever liveth shall never die.”

It is quite apparent to the most casual intellect that the seeming use of the word life and death should not, always mean the life and death of the physical being for in next to the last verse, where He says,

“I am the resurrection and the life”

He means the clearest expression in the clearest language and it means just what He said. He is the life substance, the soul. Associating with that idea the idea that,

“he that believeth in me,”

even if he were dead, no doubt,—physically, the subjective mind or psychic life be living, though the intellect is dormant, yet, shall one live. Many passages might be quoted to the same effect which are found throughout the gospels. The Christ was not in the habit of uttering idle words or making statements that did not contain the elements of eternal truth. And these are not the exceptions as demonstrated by history, but they are in fact the literal scientific truths. He gives beliefs as the essential prerequisite of the achievement of immortality. At other times He gives belief as the essential requisites for the attainment of health and life and this is a clear relationship between psychic phenomena of healing by the subjective mind, the life force infused therein and the divine utterances.

The transition of the soul from the dead body into immortality is worthy of a threefold consideration. We shall not attempt to go into the question of the theory of the attainment of immortality by the soul through the rewards and punishments according to the deeds done while the soul inhabits the body. That is another matter, that rests with the theologians. Al-

though the philosophers could well afford to spend their time studying the relationship and what are sins and by what standard rule shall sins be considered a violation,—whether the sins against the dogmatic laws of the churches, in the light of consideration of the psychic life, is dawning upon the scientific mind, or is it that which causes the loss of immortality; or the renunciation of the belief; that there is the principle of immortality existing in the soul, and that alone, is the sin that causes the death of the soul. And to a modified degree must we also consider, that those, who attain the greatest perfection in psychic life, are they at the same time perfecting the soul for immortality. There is so clear a close relationship between the psychic life and that exemplification of the soul in the human body that dogmatists should well take notice that they cannot alone rely upon their own interpretation of the Bible. They know so little about psychic life and the phenomena of hypnotism and telepathy that they do not suspect the enlightened world to shove aside all that is known of the phenomena of hypnotism and telepathy as pure canardism, and accept their dogmatic interpretation of the sayings reported in the new testament, explaining some of the parables and other passages as to what they consist from a biased point of view where literally they mean otherwise.

We have seen it demonstrated in the history of the human races and particular human beings and the study of their lives, that, many who are not well edu-

cated or enlightened enunciate some of the most profound truths in the plainest and clearest languages even to the point that some people claiming they are inspired by the divine being.

The man, Lao Tsze, for instance in China who lived five hundred years before The Christ enunciated wonderful truths and in the plainest language far in advance of the known logic and experiments given to the enlightenment of the people of the times. It was known that, Lao Tsze, himself was not a great scholar or a student of what was known by others at that time. The "Tao" written by Lao Tsze, contained so many wise and profound doctrines of God's laws that the people attributed doctrines to him, and supernatural powers, even claiming he was not born, till sixty years after conception when his hair was white and that he lived to an age of two hundred years and disappeared and was never buried, even bordering on deification.

That Confucius was born to life and had his period by reclusion and study and careful thought; came back into the world to preach his gospel of natural philosophy, which so astounded the public, that in China, the people consider him as one of the Deity. All that he knows as he declares about the Deity and God he learned from the Tao, written by Lao Tsze. Confucius made no claims to deification or even to religion or even to God, except that he did believe in Buddha and Buddha's explanation of the divine being, and sought to demonstrate by the actions of nature.

In our present day we have a very potent example of righteousness in the history of the American people. An uneducated backwoodsman, born in humble surroundings, getting no education in schools, and reading only the books of limited scope and with no training in literature; yet was able to go on the public platform and express in the clearest and most profound language, wise thought, and doctrines beyond the conception of the most learned and educated of his day. The profoundness of doctrine and clearness of utterance by Lincoln in his Gettysburg speech particularly his directness and his simplicity can be compared only with the directness and simplicity of the Sermon on the Mount and the doctrines as enunciated by Buddha.

The beautiful principles enunciated in the Sermon on the Mount as known to all the readers of the Scripture, were, in a different form, yet not so simple in language, proclaimed to the world by Buddha in India, and by Lao Tsze, in China five hundred years earlier.

Buddha proclaimed a religion before Confucius lived and about six hundred years before the coming of Christ. We find he was also an uneducated man. He had merely a smattering of learning to give expressions to his ideas. As a thinker however he was very profound. He had his period of thought when he was all to himself, in his younger days. When he went forth into the world he gave forth his doctrines of religion the people stood aghast and believed that he, Buddha, was the sublime being himself. Careful scrutiny of his

enunciations and his doctrines however in the light of present day knowledge of hypnotism and thought telepathy and the powers of the subliminal mind demonstrates to us again that in life Buddha and Lincoln "communed with Nature," as Bryant, the poet, would say, and developed the powers of this subjective mind and gave expression to the wonderful effusions of a soul, a part of the divinity itself.

In a psychic way, Christ went further, by demonstrating the necessity of belief. That the people should believe in Him and believe in He who sent Him, and that belief was necessary before healing could be had by the sick or saving of the immortal soul by man. Such faith is the necessary and fundamental principle required in all telesthenia.

In Lincoln's speeches we find the theory of belief also present in many forms, expressed and suggested. His strong belief in the endurance of the American nation and God. That Lincoln was a partaker in no particular form of religion is a matter of history. Yet he was devout and profound and believed in a supreme being, is not denied. But where he got the wonderful sentence structure in his speeches and the excellent language and words he used in his speeches and the ability to express himself in such a logical manner, conveying truths, in the most profound way, is attributed to no schools of education nor to experience in public life or extensive reading. It must be attributed to severe mental labor and to the assistance of his subjective mind.

It is said great men are brought into the world when necessity requires. To such a doctrine the author does not agree. They rise to the top in the estimation of the public and are called forth from the crowd by the public to be leaders of men because of their demonstration of their power, ability and wisdom. The public generally stands aghast at their goodness and their wisdom. Christ Himself took the form of a humble poverty ridden child, in order that it should not be attributed, that His wonderful powers lay within the possession of wealth. To also demonstrate that such powers were more potent, stronger and overwhelming than all the powers of wealth. We have similar demonstrations in life today of the powers of the psychic. Telepathic powers of the psychacist can overcome all material obstacles or force of substance, and demonstrates to the world that those who live best, can get the most out of life are those that live nearest the principles and theories consistent with the demonstrated phenomena of the powers of the subjective mind. This doctrine is proven by scientific facts and is also consistent with the teachings of the gospel at the time of Christ, and even the preachings of Buddha. There is a relationship between the soul and the subjective mind which is demonstrated by science and confirmed by dogma.

When Christ himself proclaimed the law of belief and that it was the condition necessary to immortal life and the saving of the soul, He formulated a scientific proposi-

tion then new to the world. He declared the law of faith which was the power of the soul to heal the sick, and He knew that the same law that governed the soul had its relation to eternal life. He did not formulate the proposition in terms as demanded by science, nor did He give such reasons as the inductive processes require.

We have also discovered heretofore that the subjective mind is incapable of inductive reasoning. Inductive reasoning is left to the objective mind in the cerebrum. Jesus stated that the time had not yet come for Him to tell all He knew. Jesus would not have been appreciated in His day and He knew that, therefore He spoke in parables, instead of speaking specific truths. His mission in His day was to proclaim the law of immortality to show that man whose soul has not been aroused to the full light, dies as the brute, and so far as He accomplished His mission, He is entitled to be called, the Savior of mankind. He taught the doctrine of future rewards and punishment. The symbols which He used to describe the condition of the soul after death as those which become apparent among the people with whom He lived. This fact is not argued for or against His divinity. It would have been impossible for Him to convey His ideas of the soul immortality, if He did not use the symbols and the language understood by the people with whom He spoke. It is true He taught morality and the conduct of life. But His code of ethics was sublime and god-like in its purity

and simplicity. But it was not new, he merely expressed those doctrines in simple language,—that which could be easily understood by all. The parable expression in the language of Buddha and The Christ has been followed by the expressions of Lincoln. His first mission in life of The Christ was to reveal to the world the essential conditions of immortality of soul. His mission as a moral teacher was only secondary. One doctrine was merely a code of ethics, though the immortality of the soul, as enunciated by Christ, has been proven to be a scientific fact even though it took nineteen hundred years to prove it.

As another indication showing the close relationship and the actions of the subliminal mind and the immortality of the soul we have but to refer to the passages in this work regarding the law of post hypnotic suggestion given before death to take place after death. Before the cause of suggestion can be given by the subjective mind the theory of belief must be present in its full conception and then it is demonstrated that the course of the suggestion follows the soul across the boundary of mortality. This theory seems to be a clearer concept of the belief in the beneficence of the prayers for the dead.

Touching as we have upon the divinity of The Christ and in explaining some of his many marvelous manifestations of the supernatural, as being the operations of the subjective mind, we do not want the reader to assume that all the marvelous manifestations of the

Master can be so explained away. For Christ enunciated a doctrine of the immortality of the soul, and by exemplification sought to make clear the meaning of the soul, and also proclaimed the existence of the Holy Ghost. Just what the Holy Ghost is has never been demonstrated to the physical senses of man. But that it is a being in the spiritual life has been stated in dogma and in the scriptures and is the only foundation of fact upon which to base our conception of that the Holy Ghost exists. The Christ did proclaim, however, that the greatest sin was the sin against the Holy Ghost. Just what that sin is, never has been satisfactorily defined or explained. It may be assumed however that it is a violation of the fundamental law of the soul's existence. It cannot be a moral offense or a violation of some of the moral laws or ethics of this life or of our physical existence. A moral offense so gross that a God of infinite love and mercy cannot forgive us, if the scriptures are to be believed, does not stand ready to forgive when the proper atonement is made, cannot be conceived. Nor has such forgiveness been mentioned in the Holy Writ. We are therefore forced to the conclusion that as forestated, the sin against the Holy Ghost must consist of the violation of the soul's existence. It must therefore be the sin of unbelief and the denial of the existence of the soul and its creator, the God.

This would be in strict accordance with the laws of Psychometry and has been scientifically demonstrated

to exist. For the persistent denial of the soul's existence in man would eventually suggest a belief or feeling so strong that the soul does not exist and it would neutralize the instinctive desire for immortal life. The soul in either case could not have a consciousness of its own existence or individuality.

With the belief in the soul's existence as entirely wiped out, the essential element of suggestion and telepathy, which has been demonstrated in all of the phenomena that has been discovered and examined, is wanting. So, without the belief in the existence of the soul in the human body, the ability of the subjective mind to do what has been proven, it is necessary, first, to believe in the soul and the subjective mind. If the exemplification of faith be lost, all of the wonderful powers of hypnotism and telepathy are gone or are lost to the individual. The Christ had the ability to demonstrate the greatest exemplification of this faith in the subliminal mind and also the means of proclaiming to the world the doctrine of the immortality of the soul.

Investigation of the phenomena of hypnotism and psychometry demonstrate it is a process perceived slowly and continually, yet carefully demonstrates the existence of the soul or life substance in the body which is the spiritual essence localized in the cerebellum. Where it goes when the body becomes mortified is not the purpose of this work. Whether it reincarnates in some other being or whether it was created by God for

the particular being that it inhabited and upon the physical death of that being, it returns to its Maker is not the province of this work. Whether the soul is a part of the divine essence and upon the close of physical mortality leaves the being to return, to become a part of its Maker is another proposition which is not a part of this work. We do know, however, that the exemplification of the phenomena of the subjective mind under the general subject psychometry and its close relationship to the elements of the human soul invariably and consistently in performance forces us to admit that the relationship between the soul existence in the human form, the subliminal mind by its manifestations, and the spiritual essence has a similarity that is appalling, if not convincing.

It would seem that after reviewing the lives of those who demonstrated their ability to pronounce the most sacred truths to mankind, that in the codes of ethics of the conduct of man, that those who lead simple lives observing the wonderful manifestations of God and creation and the actions of nature were men who devoted much of their time in a state of prayer, and in quiet communion with their God, seemingly, a state of being *en rapport* with the Divine Being. By prayer is not meant a recitation of certain forms of verses or language. The placing of the mind in a receptive state, or passivity, being able to absorb the pouring out of all the wisdom of the Omnipotent One.

So in an explanation and reference to the psychic

powers of The Christ, it does not lessen the estimation of Him as one of the divine Triune God, because of the manifestations of His psychic powers while in the physical form on this earth. But, because of the similarity of His work by demonstrations and the so called miraculous, the miracles that have been explained by the known laws of telepathy and hypnotism, demonstrates the theory, and demonstrates the truth of the statement, that man is made in the image of God. Whether physically or mentally the Bible fails to disclose; but from the foregoing it would seem to show that the likeness exists in the mental and spiritual sense and more definitely in the field of the psychical.

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