
HYPNOTISM

ITS MYSTERIES, HISTORY AND MASTERY



With special reference to the
contention that anyone of
average intelligence can become
a successful hypnotist.

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HYPNOTISM

CHAPTER I

The Glamour of Hypnosis

REVERED by men and adored by women, acclaimed by the world of science and virtually deified by the masses, the successful hypnotist enjoys an accolade that is beyond the reach of even great conquerors and the masters of empire.

Nor is it at all difficult to understand how this priceless gaud was cast in the crucibles of human adulation and bestowed upon the modern disciples of such dauntless pioneers as Braid, Charcot and Tucky. The conquering Alexander or Napoleon, when subjected to analysis, is but a master strategist, an adept at warfare who knows how to employ such material things as battering rams or high explosives and deploy soldiers in fighting pha-

lanxes or other advantageous formations; he is by no means beyond the ken of human interpretations. And the bejewelled and glorified Gargantua of dynasty is in the same category; behind his glittering sceptre is the age-old story of bloodshed and unconscionable chicane; stripped of his regal purple, he is naught but a highly publicized marauder, a pitiable puppet.

The hypnotist, however, can neither be analyzed nor catalogued; in the valley of mankind, he rises like the topmost peak of Everest; his ability to control the human mind and his power to relieve disease-ridden mortals of mental and physical maladies are among the miracles that defy human comprehension.

Is it any wonder that the hypnotist—yes, even the tyro—is looked upon with awe? Is it any wonder that he or she who watches the master hypnotist perform becomes enamoured of this science and longs to walk in his footsteps?

Nor is it the experience of the authors of this work that such desires are in vain. Time was when men thought that the hypnotist was a man with a certain God-given power that was his and his alone. Experience, however, has shown that the power to hypnotize is within the reach of all who are willing to study its phenomena and carry to the altars of the master-hypnotists the lamps of diligence and patience.

It is the purpose of this book, above all other things, to show you how you, too, can become a hypnotist. Moreover, it is our aim to acquaint you with the theory and practice of hypnosis, together with a brief history of its beginnings and achievements, so that you will be well equipped to go forth in the world and apply this science and teach its evolution and utilitarian phases to all who seek enlightenment.

We feel, however, that before such unfoldment can be made intelligible we shall be obliged to give considerations to certain moot questions regarding hypnosis and to clarify certain points that have all too long been bogged in the quagmires of controversy.

It is said by some, for example, that hypnosis can be employed to effect immoral ends and that it therefore looms as an unspeakable menace to unsuspecting women. Suffice it to say, for the time being, that there is absolutely no truth in this statement. Honest, impartial investigators have tested this theory and found it wanting. In fact, these truthseekers have made emphatic asseveration that hypnosis cannot change the basic character of the subject and that the said subject, under control, rejects whatever suggestions would run counter to his or her moral or ethical convictions.

Even the application of the knout fails to restore the hypnotized subject to consciousness,

except at the command of the operator; but the mere suggestion of an act contrary to the subject's moral, ethical or religious beliefs is as potent as Gabriel's trumpet; the subject regains consciousness in an instant.

Later on in this work we will offer the opinions of experts in this regard. Meanwhile we will consider another point, namely, the oft-uttered belief that the subject who submits to hypnosis places himself or herself under the hypnotist's control for all time.

This belief is based, in a large degree, upon the gullibility of those who have gazed with awe upon the diabolical work of Svengali, the unspeakable fiend of George Du Maurier's "Trilby". What most people fail to realize is the fact that Du Maurier was not a scientist but a widely read author of lurid literature. Indeed, for proof of this statement all we need do is to consider the method by which Svengali "gives Trilby a voice". Through hypnotic legerdemain, he gives a cultured operatic voice to this untutored, uncultured girl and makes her one of the greatest songbirds of her generation. Indeed, so great is his power that one is almost led to believe that Svengali will now proceed to the Great Sahara Desert and make a Tetrassini of the Sphinx. In fact, such were the views conveyed by the play; all over the world people were talking about these men of magic—hypnotists—who could

take a non-player, seat him at a piano, and have him play Beethoven or Chopin.

According to the views of Du Maurier, as expressed in "Trilby," the hypnotist has the power to put into a consciousness wholly devoid of any latent talent the ability to sing, paint or even write poetry. Serious scientists, however, have learned that hypnotists can bring out of a subject only that talent which is in the subject's consciousness. So it stands to reason that Du Maurier, with his fantastic novel, was working on a plane of imagination.

Hence, his extraordinary influence over the helpless Trilby must be looked upon as something made of the gossamer of folklore and not of the materials of scientific fact.

Indeed, earnest scientists have shown that the idea that one who is hypnotized gives his mind to the hypnotist is a mere myth. It is, in fact, on the same plane with the immortal tale of the man who, in exchange for special favors, gives his soul to the devil. Indeed, this idea of surrendering one's mind to the hypnotist bears an uncanny resemblance to the theme of "Faust."

In dealing with reality, however, we learn from the great hypnotists and psychologists that the operator in hypnosis is, in fact, a mere medium and that he has very little to do with the change that takes place when the subject passes from the state of consciousness to that of hypnosis; that the part

he plays in the realm of the mind is similar to that which is played by the catalyst in chemical phenomena.

Time was, of course, when almost everybody gave credence to the tale of the hypnotist's tremendous power and control. In fact, even Mesmer, who, through his experiments with animal magnetism, paved the way for modern hypnosis, believed that the operator's control was so great that a fluid in his body wrought miracles in the mind of the subject. Today, however, we know that the hypnotist need not be a person of extraordinary power and that even self-hypnosis is possible.

The shattering of this myth, however, was not accomplished in a fortnight. In fact, this is a result that has been achieved only in the past decade, fully ninety years after the birth of modern hypnosis. Schools of thought grew up in the field of controversy on this particular subject, and all over the world scientists conducted experiments in the attempt to discover the actual role of the hypnotist. Was the operator an emissary from the kingdom of the devil? Did he hold in thrall all of the minds that yielded to his influence? Or did he control a mind only for the duration of a particular sitting? These were but a few of the questions that rent the embattled air in the war of the opposing hypnotists.

And now, many years later, we know the real

answer. Hypnotism is merely a form of hetero-suggestion, transmuted into autosuggestion, and the hypnotist is but a guide. Were it not so, self-hypnosis, now a recognized phenomenon, would be impossible.

Further discussion on these points, too, will be presented as we proceed.

For the time being, we shall concern ourselves with another question, namely, the suggestibility of the subject and its relation to the operator.

Just as it was once thought that only certain persons had the power to hypnotize, it was believed that only certain types of individuals could be hypnotized.

Time, however, has proven that almost any person of average intelligence may become a successful hypnotist and that almost any person can be hypnotized. Moreover, a certain group of scientists have devised an "H. I." or hypnotic index. This means that by subjecting a person to a certain series of tests they can rate him or her on his or her suggestibility to hypnosis. Moreover, these scientists and other earnest investigators have come to the conclusion that many nineteenth-century ideas about hypnosis were erroneous, among them being the belief that no person can be hypnotized against his or her will. Dr. Axel Munthe, for example, tells how he approached an individual who consid-

ered himself immune to hypnotic influence and put him to sleep in an instant.

What it is important for you to know is that you, too, can become a hypnotist and that almost any one can be hypnotized, if not by one method then by another. Methods of inducing hypnosis in so-called refractory cases will be dealt with, in detail, later on.

Meanwhile, let us take a glance at the history of hypnosis. To be an adept in a science one must know something about its beginning and evolution.

CHAPTER II

History of Hypnosis

THE origin of hypnosis, like the origins of most arts and sciences, is a matter of speculation. That is to say, our knowledge concerning its beginnings and rise is by no means definite.

Suffice it to say that animal magnetism must have been the forerunner of hypnosis and that the actions of reptiles, birds and other creatures brought this phenomenon to the attention of men. It is a well-known fact, for example, that certain types of snakes gaze at birds, render them paralyzed through constant staring, and then crawl up tree trunks and devour them. Moreover, we know that the deadly cobra, fascinated by the lapping of the waves on the sandy beach, becomes transfixed and utterly helpless. Explorers, finding cobras in this hypnotic condition, have captured them bare-handed without difficulty.

The men of early times, observing the influence that one animal had over another and that certain acts of nature had upon this or that creature, might

easily have come to the conclusion that they themselves could exert a similar influence upon the lower animals and upon each other. Indeed, it is the opinion of the authors of this work that this is how hypnosis, under various names and in many shapes and forms, came into being.

As to the exact age of artificial sleep—which is all that hypnosis is—it has been intimated that God put Adam into a hypnotic trance when He removed our illustrious ancestor's rib. In other words, God was the first hypnotist. As a matter of fact, a certain religious sect, with millions of subscribers to its various tenets, holds it to be a self-evident truth that Adam was thrown into this dream state (hypnotic sleep) and that we and all the creatures ever born go forth into the world in this state of somnambulism. According to this view, of course, Adam was never awakened from the dream state. The authors of this work neither affirm nor deny this belief, and they refer to it merely to give the reader a broad view of the history of hypnosis.

Certainly the ancients knew something about this science. In fact, various manifestations seem to point to the fact that the descendants of the early peoples make a greater use of hypnosis than is made of it by the more modern races. How else shall we explain some of the strange happenings that are reported in Thibet and Indo-China? Each

year travellers to these parts tell us about seeing a boy cut into two on the streets of India and then made whole again and climbing a rope dangling in mid-air. All this is very strange until we learn something about the phenomenon of mob hypnosis: this boy and various accoutrements and trappings exist nowhere but in the subconscious mind, and the glorified conjuror is but a clever hypnotist.

But enough of speculation. Try as we may, we shall never have any definite knowledge concerning the evolution of animal magnetism among the Egyptians or Babylonians.

What we do know—and what it is important for any rising hypnotist to know—is that there lived in Austria in the eighteenth and nineteenth centuries (1733-1815) a man named Franz Anton Mesmer and that he held the world spellbound with his demonstrations of animal magnetism or “mesmerism.”

Mesmer was born in Weil, Austria, on May 23, 1733, and after attending common and preparatory schools he went to Vienna to study medicine. While thus engaged, he became so deeply interested in the influence of planetary bodies upon the humans of the earth that he wrote as his graduation thesis a dissertation on magnetism. It was Mesmer's idea that the human hand could exert a similar influence over human bodies, and he conducted a series of

experiments in the attempt to put his theories to practical tests.

He later attempted to practice as a mesmerist, but the Viennese authorities branded him a charlatan and ordered him to leave the city. His attempt to practice at Spa met with like opposition and he was driven, in 1778, to Paris. Here he gained many disciples and hippodromed mesmerism until a demonstration of it looked like the feature attraction of a three-ring circus. Chroniclers of the time record that Mesmer and his followers held hands as they formed a circle around a group of "magnetic" tubs. These tubs contained sulphide and other ingredients and were provided with iron conductors, the terminals of which were made to contact the hands of the patients by means of a dangling metal ring. It was Mesmer's idea that this arrangement of "magnetic" forces would draw from the bodies of the patients all signs of nervous tension and cause each individual body to be shock-proof, healthy and strong.

Most scientists merely laughed at Mesmer and branded him as a fool. A few, however, felt that mesmerism was the foundation rock upon which a new branch of medicine would be established. One of these was John Elliotson, M.D., and another was Dr. James Esdaile. Both Elliotson and Esdaile were proud to walk in the footsteps of Mesmer and

they did much to add to his fame. Theirs was an unquestioning faith.

Dr. James Braid, however, was a man of a different turn of mind. A brilliant English surgeon and phrenologist, he did not condemn Mesmer, but he felt that mesmerism was only the shell of a science. Hence, although he believed that Mesmer had come upon a great discovery, he saw the *baque*, or "magnetic" tub, as a useless apparatus and felt that nervous ailments could be minimized or eliminated through what he called "nervous sleep." The patient was ordered to relax and the operator, or hypnotist, was supposed to exert an influence over him.

It was Braid, by the way, who discarded the term mesmerism and called this science of healing hypnotism. He later expressed the belief that a more suitable name should be given to this method of practice, but it was only within recent years that hypnotism became known as hypnosis.

Even to this day, however, there are folks who insist upon calling this science hypnotism and who look upon the word hypnosis as an affectation. It is to be observed, too, that the showman calls it hypnotism and the physician or other practitioner refers to it as hypnosis.

As hypnotism or hypnosis, whichever you want to call it, it has been studied and practiced in vari-

ous countries since Braid's day, and it has recruited from all walks of life some of the most brilliant men in the world. It is quite natural that most of these votaries should be physicians. However, many non-medical men have taken it up, studied and practiced it, and added much to our knowledge of it.

To give a complete history of the experiences of these practitioners would require several volumes. Indeed, it is doubtful that such a history could even be written; for some of the best results ever obtained through hypnosis were effected by men and women who preferred to live in obscurity and practice in the cloak of anonymity.

However, several names stand out upon the horizon, and among these are Tucky, Charcot and Bernheim. The reader will do well to look up these men in any standard encyclopaedia and become familiar with their contributions to this science.

Of these latter-day investigators, Charcot is about the most famous. Affiliating himself with the great French hospital for nervous and mental ailments, the Salpetriere, he carried on numerous experiments with hypnosis and invited as spectators some of the world's greatest thinkers and scientists. So great was his skill that his name and the study of hypnosis are almost synonymous.

Conspicuous among those who attended Char-

cot's lectures and demonstrations at the Salpetriere was Dr. H. Bernheim, who attracted considerable attention as a philosopher and historian of hypnosis.

Both Charcot and Bernheim, in their experiments, emphasized the importance of suggestion. Braid, so far as we know, knew little or nothing at all about this phase of hypnosis. Picking up the threads of Mesmer's animal magnetism, or mesmerism, he saw in hypnosis some mysterious magnetic influence, and the idea of suggestive therapeutics never occurred to him. Hence, the work done at the Salpetriere might well be looked upon as the basis for present-day hypnosis and also as the forerunner of all types of suggestion.

In other words, Charcot, Bernheim and others of the Salpetriere group made quite plain the simple fact that hypnosis, for all its startling manifestations, is associated with the processes of thought and that it has nothing to do with magnetism.

Indeed, when we consider the fact that Braid was ignorant of the laws of suggestion we begin to wonder how his hypnotic treatments were effectual. If he made no suggestions, how could he have brought about a catharsis or, in plain, every-day language, an elimination of nerve tension? Certainly, this is something that should cause wide speculation; and about the nearest approach we can make to the true facts is to say that the mere laying on of hands or gazing conveyed to the patient the idea

that a cure was to be effected. In other words, it was a case of silent suggestion without even the knowledge of the laws of suggestive therapeutics. Indeed, the Braid method of effecting cures might well be placed in the same category with the miracles wrought by such things as wishing-rings and amulets: a disease-ridden wretch, believing in the power of the mystic object, touches it and is healed.

But the method of Charcot and Bernheim is easier to understand. These men, ignoring the alleged influence of planetary conditions and the mumbo-jumbo of magnetism, delved into the mysteries of the subconscious mind and called attention to the power of suggestion.

It was upon the relation of suggestion to bodily and mental health that Bruere and Freud based the science of psychoanalysis; and it was upon this same foundation that Core built the science of autosuggestion.

Curiously enough, the world, in its enthusiasm over psychoanalysis and autosuggestion, has forgotten that hypnosis is the science that gave these other methods their start. Nor is it true that hypnosis has been discarded and that psychoanalysis and autosuggestion are its successors. Hypnosis, in all its glory, is still there at the crossroads, waiting to be reintroduced to the world as the most powerful therapeutic agent of all time. What it

needs is another Charcot, another votary who will establish clinics and flood the world with records of miraculous healings.

Meanwhile the hypnotists of the world are merely marking time. Wonderful cures are being effected through hypnosis, but little is said about them. Moreover, great textbooks are being compiled and earnest scientists are conducting experiments in the effort to establish facts concerning such things as suggestibility and the relation of hypnosis to plain suggestion.

It is the sincere opinion of the authors of this volume that the glorious rebirth of hypnosis as an every-day therapeutic agent is not far off. Moreover, they feel that it devolves upon every intelligent man and woman in the world to study this science and prepare for this great revival. You, who now read these lines, might have within you the makings of a great hypnotist. Who can tell? It was contact with a sample treatise on astrology that led Sir Isaac Newton to study mathematics and lay down his principles of gravitation, motion, etc.

Who shall say that you are not the one person in all the world who is destined to study hypnosis and take up the torch with which the great Charcot startled the world in the closing years of the last century?

CHAPTER III

Putting the Subject to Sleep

CERTAIN scientists make asseveration that Freud turned to psychoanalysis only after he had failed as a hypnotist. Now whether this is true, the authors of this volume do not know; nor do they feel inclined to engage in any controversy thereon.

It is a known fact, however, that many persons who condemn hypnosis do so because they themselves are not adept at it. To study the myriad mysteries of hypnosis is one thing; actually to hypnotize some one is quite another; the theory of this science has little relation to its practice.

Indeed, some of the best operators in the realm of hypnosis are persons who have never heard of Braid or Charcot and who have never given any consideration to such things as suggestibility and the relation of hypnosis to hysteria.

On the other hand, there are historians and philosophers of hypnosis who have never been able to induce hypnotic sleep in any patient.

And between these two sets of men we find the person who is able to hypnotize and who is more or less familiar with this science's history and theory.

Indeed, it is the purpose of this volume to add to this class of individuals. In other words, we want the individual reader of this volume to become both a practitioner and philosopher of hypnosis. Hence, it shall be our purpose, in this chapter, to deal with actual hypnotic trances. Various points concerning the different stages of hypnosis will be discussed later on. For the time being we have before us a certain Ralph Rushmore. He is our subject and it is our duty to hypnotize him.

Our first step is to have him relax and make himself comfortable. He may be standing, sitting or lying down, but for the purposes of this experiment we shall ask him to sit in a big arm chair.

Our next move is to tell him that there is nothing mysterious about hypnosis; that it is nothing more than sleep, artificially induced. This is of the utmost importance, due to the fact that Ralph may have had impressed upon him that hypnosis is somehow related to black magic or voodooism or that it is dangerous. In fact, it is often an erroneous conception of hypnosis that lies in back of a subject's refusal to be hypnotized. He himself, in his conscious mind, may desire to submit to the commands of the operator, but that indelible impression in his subconscious mind will not allow him to submit. Just how this can be, will be discovered when we discuss the nature of the subconscious mind.

As to our next step, this is subject to the vari-

ous views of the master hypnotists. Some claim that now, with the subject at ease, it is the business of the hypnotist to have the said subject gaze at a shiny object. Others claim that the shiny object is superfluous and that at this point all we need do is to tell the subject, in soothing tones, that he is very drowsy and that he is going to sleep. And still others agree that the shiny object is unnecessary but insist that the mere suggestion of sleep is not enough; that we should stroke the subject's forehead or the nape of his neck.

As these authors see it, each subject should be treated as an individual, the shiny object being employed in one case, the stroking of the nape of the neck in another; etc. In other words, experiment and not dogma should be the rule in this regard.

And now let us take it for granted that this particular subject, Ralph Rushmore, is gazing at a shiny object, the said object being an electric light bulb or the barrel of a metallic pencil. While he is thus engaged, it is our duty to give him powerful suggestions of drowsiness and sleep. Indeed, these suggestions must be so potent that he *must* go to sleep. This is accomplished by saying, "Sleep, sleep," in a monotone.

The sleep suggestion, *in toto*, runs like this:

“Sleep, sleep; you are feeling very drowsy and you want to go to sleep. Sleep, sleep; your eyelids grow heavy and you feel the powerful touch of

sleep. Sleep, sleep; by the time I count ten you will be fast asleep. One, sleep; two, sleep; three, sleep; four, sleep; five, sleep; six, sleep; seven, sleep; eight, sleep; nine, sleep; ten, and you are fast asleep."

In most cases the above suggestions will suffice to bring about the desired state. In others, however, we may have to make our talk run something like this:

"Now, Ralph, you are perfectly relaxed and you hear only the sound of my voice. You will act on every suggestion that I give you and you will drop off into a deep, deep sleep." At this point, we must repeat the sleep-suggestions appearing in the foregoing paragraph.

And now, for the sake of argument, let us take it for granted that Ralph Rushmore has reacted in a favorable manner and gone into a deep sleep. Now is the time for us to give suggestions to his subconscious mind, fully believing that each and every one of them will be carried out. Just what these suggestions will be depends upon our purpose.

Let us say, for example, that we want Ralph Rushmore to feel very cold, to feel that he is freezing to death. To effect this result we will speak to him as follows:

"Ralph, you feel very cold, and it is growing colder and colder. You are on a ship that is near-

ing the North Pole and you feel that you are freezing to death.

Under this barrage of suggestions, Ralph Rushmore will shiver and pull up his coat collar. He will cup his ears with his hands, and his teeth will chatter like those of an explorer in an arctic blizzard.

And now we can reverse the situation and make Ralph Rushmore feel that he is being burned almost to death by the scorching sun of a sandy desert. To accomplish this, all we need do is to give him powerful suggestions of heat.

These suggestions will run as follows:

"Ralph, you are walking in the heat of a scorching sun. It is hot, very hot and you are burning. Oh, it is hot, so hot! You are burning, Ralph, burning!"

Under the influence of these suggestions, Ralph will remove piece after piece of his clothing, even down to the last stitch. He cannot do otherwise; this will be the natural reaction of the subconscious mind to "heat suggestions".

Now, as to the various things that Ralph can be made to do while in this state, there is hardly any limit. He may be led to lift heavy weights, eat red pepper and relish it, or even laugh or cry at pictures that exist nowhere but in our suggestions to his subconsciousness. Of course, we must tell him that he is Samson and that he can lift these

weights; that this (the red pepper) is candy that he relishes so; that he is in an art gallery gazing upon a humorous or sad picture, as we care to make it.

So much for the mere demonstrations of hypnosis. They are very entertaining, and he who can effect them for an audience is in great demand in any society. In some cases this is as far as the student of hypnosis will care to go; to be able to accomplish this much has sufficient compensations.

But for the student who wants to use this science as a healing agent there are other phases of hypnosis to be taken into consideration. One of these is what the master hypnotists call post-hypnotic suggestion. It is the post-hypnotic suggestion that serves as the master key to hypnotic healing.

Now, for the sake of demonstrating the relation of the post-hypnotic suggestion to the therapeutics of hypnosis, let us consider the case of a man who is afflicted by what psychologists call *claustrophobia*, which means the fear of being shut up in a box, cell or other object of limited space.

Now to you, as a normal human being, this strange dread will appear to be almost unbelievable. However, the fear does exist and it is one that has to be dealt with every day by our leading psychologists. It is a dread that cannot be overcome by mere reason, and therefore we call it a phobia. Just what it is due to cannot be dealt with at great

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length in these pages. However, for the sake of argument, we will say that Ralph Rushmore, when a child, was locked in a clothes closet by a mischievous playmate or by a well-meaning mother who had but a meagre knowledge of proper discipline or psychological reactions.

The said Ralph Rushmore is now in the chair before us; he is in a hypnotic state; he has obeyed our commands to feel very cold, extremely hot, etc. We have made these suggestions to test our influence over him. Now we are going to do something to relieve him of this abnormal condition. Hence, we start by talking to him as follows:

"Now, Ralph, you are in a little closet and the door is locked, but you feel at ease. There is nothing to fear about closets or other objects of limited space and you know this. Never again will you be afraid of closed-in spaces. You are just as comfortable in this closet as you have ever been in your life. There is nothing to fear and you know it. And now, as a means of relieving this fear for all time, we are going to give you a post-hypnotic suggestion. You will not be able to resist this suggestion; you will have to do just as we command. Exactly ten minutes after you awaken you will have a strong desire to enter a clothes closet in this house and lock yourself in. You just have to do this. And once you have done it you will never again fear confinement. In fact, you will like to lock

yourself in a room; you will enjoy it. You will laugh at the idea that you ever had a dread of being shut in."  !

Just why this post-hypnotic suggestion will relieve one of *claustrophobia* is not important. Suffice it to say that it does afford one this blessed relief; that it has been used in thousands of cases; that it has brought great joy to the phobiacs to whom *claustrophobia* was a merciless master, a cruel, harrowing chain.

Further discussion on methods of hypnosis, etc. will be set forth as we proceed. Meanwhile, let us take a glance at the case histories that have been handed down by the master hypnotists and learn something about hypnosis as one of the greatest healing agencies of all time.

CHAPTER IV

Hypnosis in Medicine and Surgery

WE shall record first of all a few cases from the files of the first mentioned co-author of this book, Dr. Thomas L. Garrett.

THE GIRL WHO WAS HAUNTED

This case is so strange that it is almost fantastic. A young girl, one who had enjoyed the finest of educational and cultural contacts, suddenly found herself the victim of an awful obsession. Awakening one night from a horrible dream, she cried out that an ugly man had taken possession of her body and soul and that she would be his slave forever and ever. Sedatives and other drugs, applied by her family physician, gave her no relief; nor could she cast out the spirit of the ugly old man through reasoning. Indeed, it was impossible for her to reason; her mind was paralyzed by fear. The imps of fear bored at her brain and heart hour after hour, day after day; there was no peace for her tortured soul; insanity lay just ahead.

It was at this juncture that Dr. Garrett was called in. The girl's family had heard of his work

and they had faith that he could hypnotize her and relieve her of this obsession.

Dr. Garrett's reports show that he hypnotized the girl, talked to her while she was in the hypnotic sleep, and, before waking her, gave her a powerful post-hypnotic suggestion. He told her that she would awaken and announce that the ugly old man had gone out of her life forever.

Upon awakening, she made this joyful proclamation and expressed her gratitude. She has been a happy, normal person ever since. ~~.....~~

AFRAID TO ENTER BATH TUB

A society woman discovered, much to her chagrin, that she was unable to enter a bath tub. Friends suggested that she have a shower installed, but a physician, a man who understood phobias, advised her to undergo psychological treatments. Knowing something about psychiatry, this physician realized that if this phobia were not nipped in the bud it would soon take another form and another and finally tether this woman with a horrible fear complex.

The woman herself, trying to employ reason, made attempt after attempt to take a tub bath; but each time she entered the tub she felt that she was going to die. This horrific feeling was dissipated only after she rose from the tub.

Called in to give this woman relief from her

dread, Dr. Garrett hypnotized her and told her that this fear was a thing of the past; that she would no longer experience this feeling of terror while in a tub.

After three such sessions, the fear was dissipated. Now, whenever this lady takes a bath she laughs and wonders how the old tub-fear could ever have had its existence.

THE LITTLE EPILEPTIC

This is a case that reminds one of the Master, Jesus, when he said to His disciples: "Suffer the little children to come unto Me; for of such is the Kingdom of Heaven."

Is there anything in all the world as pitiable as the little girl who is the victim of epilepsy? She plays with her little blonde doll—the one with the light blue dress—and suddenly, just as she is pouring tea for her little guest, she is stricken with an attack. She curls up on the floor, her mouth ajar and her arms akimbo, and she writhes and suffers like a lost soul in the depths of the hottest hell imaginable.

Such was the case of a little girl who lived in a big house about forty-five minutes from New York City. The attacks were frequent; they were sapping the little girl's vitality; she was experiencing a living death. Indeed, some of the best physicians in that part of the country predicted that real death was not far off.

Dr. Garrett, consulted when hope had been all but abandoned, gave her a series of hypnotic treatments and restored her to normalcy. The cruel barbs of epilepsy have disappeared; the little doll in the blue dress now has a perfect "Mother" to fondle her; and tea time is a time of happiness, a time unmarred by writhing and torture.

* * * *

It is the experience of Dr. Garrett that hypnosis can relieve one of any physical or mental affliction. Through administering hypnotic treatments, he has relieved thousands of patients of various maladies, from a simple headache to heart disease.

Nor does Dr. Garrett claim that he is one of a chosen few, that he alone can effect these remarkable results. Indeed, whenever he is questioned about his work he refers to the wondrous cures wrought by the master hypnotists.

The following cases are from the records of Dr. J. Milne Bramwell:

CASE No. 1

Miss _____, aged 20, was operated on for double strabismus (meaning that both eyes were crossed) by Mr. Bendelack Hewetson, of Leeds, England, November 4th, 1889; hypnotic

suggestion being the only anaesthetic employed. She obeyed all his commands; kept her eyes in the required position, or turned them so as to put the muscular fibres on the stretch. Anaesthesia was perfect; when awakened she would not believe that the operation had been performed, until shown her eyes in a looking-glass. There was no subsequent pain.

On December 26th, 1889, she fractured her nose; hypnotic anaesthesia was induced, and the bones moulded into position.

[It is to be observed that the hypnotic treatments used in these cases were not employed to relieve disease. However, they did relieve pain, which, in many cases, is all that is necessary in the treatment of a malady. In other words, in many cases pain itself is the disease. Hence, it follows that hypnosis can be used in the treatment of ear-ache, tooth-ache and migraine (headache)]

CASE No. 2

Miss _____, aged 19, September, 1895. Good family history. The patient had suffered from obstinate constipation since infancy, and menstruation, which began at 11 years of age, had always been painful. With these exceptions her

health had been good up to fifteen months previous, and she had had no hysterical symptoms of any kind. Then, after over-exertion and mental strain, violent muscular tremor of the right arm and hand commenced. This only ceased during sleep, and soon spread to the right leg, and then to the left arm and leg. Walking was difficult and painful, and latterly she could hardly cross a room: she also complained of constant diffused headache. From the beginning of her illness, if she looked at a bright object—especially anything blue—everything appeared of that color. This impression persisted for about an hour, while its disappearance was always sudden and accompanied by a feeling of faintness. After electricity, massage, careful drugging, and change of air had been tried—all with negative results—the patient was sent to me by Dr. de Watteville.

Hypnosis was induced at the first attempt on September 2nd, 1895, and followed by immediate improvement; in the month the patient was well and returned to work. Three months later there had been no relapse; the bowels were regular, and menstruation painless. On several occasions, she had ridden over fifty miles a day on a heavy tricycle without undue fatigue, and had gained over a stone (14 pounds) in weight. She married shortly afterwards, and, at the date of the last report (1901), was a strong, healthy, well-developed

woman and the mother of two children. There had been no relapse.

* * * *

The following is a case reported by Dr. Wetterstrand:

Mrs. _____, aged 36, had suffered for eight years from attacks of hysterical convulsions, associated with discharges from various parts of the body. No organic disease had been detected. The patient improved under ordinary hypnotic treatment, and recovered completely after ten days' of treatments, rest, and regular sleep.

* * * *

The following cases are reported by Albert E. Davis, Hon. Physician to the Liverpool Psycho-Therapeutic Clinic, England:

OBESITY

In obesity the results are very satisfactory. One of my patients lost eight pounds in twenty days, and within a couple of months was reduced to the desired weight.

By hypnosis one can remove the inclination for those articles of diet which perpetuate the condition, and not only this, one can establish a healthier functioning of the body generally with healthier habits regarding exercise, etc.

ANAEMIA

This disease is well known to the public on account of its frequency. It may be described as a diminution of the amount and equality of the blood; its victims are mostly young women. Many authorities regard it as a nervous disease. In numerous instances it is brought on by depressing emotions and surroundings, and many of its symptoms—the palpitation, shortness of breath, headaches, lowness of spirits, dyspepsia—are distinctly functional or nervous in character. Anaemic patients as a rule are very susceptible to hypnotism, and the disease itself yields readily to this treatment.

Liebeault was so impressed by the results he obtained that he claimed hypnotic suggestion was an almost certain remedy in this disease, and the experiences of other authorities tend somewhat to confirm this opinion.

* * * *

Dr. Hamilton Osgood reports the following on the treatment of eczema:

ECZEMA

Miss _____, aged 28, suffered from eczema, affecting particularly the scalp, face, hands and feet: this had been unrelieved by four years'

careful treatment. The palms of the hands were enormously thickened and intersected by deep fissures—the condition almost resembling elephantiasis; there was also insomnia with much irritation. The patient commenced to sleep after the first sitting, and at the end of the forty-seventh all trace of the disease had disappeared.

* * * *

Dr. Esdaile contributes the following report on a case of epilepsy:

Mrs. Goodall, aged 33, epilepsy of nineteen years' duration. The attacks, preceded by an aura and accompanied by violent convulsions with loss of consciousness, occurred about twice a month. For six years she had also suffered from severe abdominal pain, and was unable to sleep without *Cannabis Indica*. She entered the Mesmeric Hospital on January 28th, 1847, and was under treatment for two months. Result: the fits ceased; she slept naturally without narcotics, and the abdominal pain disappeared. Later reports confirmed her recovery.

* * * *

Is it any wonder that some of the greatest exponents of hypnosis claim that this phenomenon, properly applied, is one of the most potent agencies in the realm of therapeutics?



CHAPTER V

Methods of Hypnosis

NOW, of course, we, as the authors of this little volume, are quite aware of the fact that you, the reader, have been shocked by the simplicity of hypnosis. If you have never dealt with this science, it goes without saying that you had always looked upon it as a thing of mystery; that you had always considered the hypnotist a person of extraordinary, even superhuman powers; that you had thought that the subject was hypnotized through some strange ritual. And now, within the past few minutes, so to speak, you have learned that the method of inducing hypnosis is quite simple; that it is, in fact, merely a matter of telling the subject to go to sleep, effecting this result through a simple means, and then giving potent suggestions to his subconscious mind.

How great then will be the shock when we tell you that even the step of putting the subject to sleep is utterly unnecessary? Yes, this is a fact that is subscribed to by some of the most eminent hypnotists who ever lived; it is a truism that has been employed by numerous psychotherapists; it is the basis on which practising hypnotists have re-

lieved countless sufferers of various physical and mental ailments.

“Waking hypnosis”, as it is sometimes called, is administered while the subject, fully conscious, lies down or relaxes in a big chair. “Now,” says the operator, “you are fully relaxed and at ease. You feel very comfortable and you know that you are in perfect health. Every organ of your body is functioning normally and every atom of your being is absorbing every suggestion that I give you.” At this juncture, the operator gives the subject powerful positive suggestions for the particular ailment under consideration. In other words, he sees as perfect the body or the mind that the patient thinks is impaired and he tells the patient so in no uncertain terms.

Let us consider, for example, the case of Ralph Rushmore, who, as we have said heretofore, is hampered by a case of *claustrophobia*. In our former treatment, we used the post-hypnotic suggestion. In this treatment, the actual sleeping state being absent, the post-hypnotic suggestion is out of the question. Hence, what is to be used is plain suggestion, suggestion that will be absorbed by the subconscious mind while the subject is in this relaxed, receptive state.

What we shall say to Rushmore will run something like this:

“Now you realize, Ralph, that you have in your

system the courage and fortitude that once lived in the minds and bodies of your brave ancestors. Your ancestors feared nothing; you, too, fear nothing. You realize that you are just as safe in closed-in spaces as you would be out in an open field. You realize that you are protected there as well as anywhere else; that nothing can harm you; that what you once feared was nothing but your own imagination, etc."

Now, of course, this "waking hypnosis" can be employed to effect cures, but it is hardly satisfactory for parlor entertainment and stage purposes. In the latter instances, hypnotic sleep is essential.

All of which brings us to the point where we must discuss suggestibility or the subject's susceptibility to hypnotic suggestion.

In the first place, it must be understood that some persons are easier to hypnotize than others and that the method of inducing hypnosis in one case may not be effectual in another. Indeed, these are things that investigators have studied over a period of years. In some cases, for example, it is the gazing at a shiny object that helps to induce hypnotic sleep; whereas, in other cases, the best way to put the patient into the hypnotic state is to suggest sleep while he or she lies on a bed in a dark room.

In this regard, it is important to know that the subject who cannot be induced to go to sleep at one

sitting may often be made to do so after three or four sittings. Time was when this was not known and many hypnotists were of the opinion that if a subject could not be put to sleep in one session he or she was refractory or unhypnotizable. Earnest investigators, however, have learned that one can be taught to go to sleep, just as one can be taught to do arithmetic or to learn the rules of spelling. Hence, we know to-day that it is often necessary to make many attempts before hypnotizing certain types of subjects. Dr. Bramwell reports that in one case he succeeded in hypnotizing a subject only after attempting it for the sixty-eighth time.

It is this same Dr. Bramwell who gives us an interesting insight into the methods of inducing hypnosis. The following is quoted from one of his writings on the subject:

“At that time the patients were all drawn from my own practice (referring, of course, to his medical practice), and the induction of hypnosis, which at first had often been tedious and difficult, soon became easier with increased experience. Mechanical aids (shiny objects, the rubbing of the nape of the neck, etc.) were gradually discarded: the patients simply looked at my eyes for a few seconds, while I made energetic suggestions. I now held a clinic three times a week, and sometimes hypnotized from thirty to sixty patients in an evening. I passed rapidly from one to the other, saying to each

in turn: 'Look at my eyes! Your eyelids are getting heavy, you cannot keep them open, they are closing now, they are fast!' As the eyelids closed, which they almost invariably did at once, I made an energetic pass in the direction of the patient's face and said: 'Sleep!' With two exceptions, success was obtained in every case, and in nine out of ten in the time necessary to utter the words just quoted."

Quite recently a group of serious investigators experimented with various types of patients in the attempt to establish a "hypnotic index". In other words, they felt that a hypnotist could, by putting a prospective subject to certain tests, tell whether that said patient would be easy or difficult to hypnotize. These tests consisted of suggesting certain conditions to persons in the waking state and observing their reactions to same. For example, an experimenter placed his right hand on a prospective subject's diaphragm and said to him, "It is very hot at this point." Some subjects felt the heat immediately; others said it was just a trifle warm at that point, etc. One or two, of course, felt neither intense heat nor warmth and were considered "negative" or poor subjects for hypnosis. Those who experienced "white heat" in this region were rated as "A" subjects; those who felt "just warm" were given a "B" rating, etc.

On the other hand, there are scientists who deny that a "hypnotic index" can be established, and who maintain that the operator, for all his ap-

parent importance, need do very little except talk to the patient. These are the men who see hypnosis as a form of autosuggestion, their claim being that the only one who takes an active part in effecting hypnosis is the patient himself. In other words, it is a case of transmuting heterosuggestion (the suggestions of the hypnotist) into autosuggestion (the thoughts of the subject) and thus effecting the desired result.

Some persons, hearing this explanation, ask why hypnosis is necessary at all. As they see it, if hypnotism is just another form of autosuggestion, why would it not be just as well for the subject to use plain autosuggestion without the presence of the operator? To this, we would reply that after all this is merely a theory put forth by a certain school of hypnotists and that it is still debatable.

However, even assuming that this school has discovered the true principle of hypnosis and that hypnotic treatment is but another form of autosuggestion, we could still see the reason for the presence of the hypnotist. Throughout the ages, all men have been like the little boy who ties a string around a finger to remind him that he should do this or that. We see this string as just another piece of cord, but in reality it is the substitute for the amulet, the wishing ring or other object which reminded the ancients to wish, to feel perfectly safe in the face of danger, etc.

In other words, we are so constructed that we need this or that object to remind us that this or that thing has to be done or that this or that condition exists. This, by the way, is the basis upon which the whole science of psychoanalysis is built. The man who, as a boy, was crossed in love by the little girl with the bright yellow dress, suddenly discovers that yellow taxi-cabs nauseate him. However, he has forgotten all about that little girl with the yellow dress and he does not recall her until he is put into a sort of "twilight sleep" by the psychoanalyst. Then it dawns upon him that the yellow of the taxi reminds him of this disagreeable experience. In other words, it is an object of a certain color that reminds him of an early, forgotten experience connected with that particular color.

Now, what has all this to do with the presence of the operator in the case where the person believes that hypnosis is but another form of auto-suggestion? Simply this: the presence of the operator will suggest to the patient's subconscious mind that he, the patient, is about to pass into the hypnotic state. This is the much-needed impression to be made upon the subconscious mind. It is, indeed, related to the feeling of holiness that comes over one when he views one of the symbols of his particular religion.

That it is possible, however, for the desired hypnosis to take place without the presence of the

operator, we are well aware. This phenomenon is called self-hypnosis and it is an accepted fact.

Dr. Bramwell has the following to say about self-hypnosis:

"Shortly after commencing hypnotic work, I found that patients who had been deeply hypnotized, could be instructed to reinduce the condition at will. Here, suggestions during hypnosis were not necessary for the production of its phenomena; they were equally efficacious when made beforehand in the waking state. The subject was able to suggest to himself when hypnosis should appear and terminate, and also the phenomena which he wished to obtain during and after it. This training was at first a limited one; the patients, for example, were instructed how to get sleep at night or relief from pain. They did not, however, always confine themselves to my suggestions, but originated others and widely varying ones, regarding their health, comfort, or work. In several instances they made use of self-hypnosis for operative purposes, and astonished their dentists by remaining insensible to the pain of having their teeth extracted."

It is to be observed that these patients used self-hypnosis after having experienced the hypnotic sleep through the efforts of the operator. However, there are cases in which persons have hypnotized themselves without having any previous experience with hypnotic treatments.

CHAPTER VI

What Makes Hypnosis Possible?

THUS far, in our treatment of hypnosis, its history and practice, we have simply explained that it causes certain results, that it can be used in the realms of medicine and surgery, and that it is even possible for one to hypnotize himself.

We have not, in any of the foregoing pages, explained why it is that hypnosis is possible. Here and there, we have made references to the subconscious mind, but we have not explained what this subconscious mind is or made any statements concerning its nature.

Hence, we feel that the time has come to give some consideration to subconsciousness and show why it is amenable to hypnotic suggestion. Only in this way, it seems, can we give the reader the clue to hypnotic phenomena.

In the first place, the reader should realize that he has a conscious mind and a subconscious mind, each part being a division of the whole mind. As to the conscious mind, suffice it to say that this is the mind with which we carry on our daily tasks. We want to say something, and with our conscious

mind we move our tongue and lips and form words. We want to walk or to lift a weight and we simply go ahead and move our arms and hands. In other words, the conscious mind is the one that we have full control over.

The subconscious mind, on the other hand, takes care of our inner machinery. Were it not so we would have to stay awake at night to regulate our breathing and keep our hearts beating. We would also have to sit down, with pencil and paper, to figure out just what messages to send to our liver to keep our bodies at the right temperature when we go from a very warm room to a very cold one.

As it is, however, we do not have to worry about any of these things. In fact, each of us is like the manager of a big corporation who employs thousands of willing workers. The corporation head does not have to leave his private office and go down to the factory to make sure that some man in overalls affixes the proper gadget to this or that contraption; the man in overalls knows his job and he does this work almost mechanically.

Now each minute particle of the subconscious mind is just like that worker. It knows just what to do in this or that emergency and it never has to be taught a thing a second time. Indeed, it has been trained over a period of years to react this

or that way, all depending upon the situation that arises, and its performance is letter-perfect. In other words, each part of this vast subconsciousness has an exact reaction to each impression made upon it. As to new impressions, impressions which it experiences for the first time, it reacts in a flash and then after that it reacts the same way to the same impulse.

All of which might give the reader an idea that the human body is a mere mechanical device which is controlled by a blind robot, the robot being the subconscious mind. This, however, is only partly true; the robot, once constructed, could act only upon a limited number of suggestions (impulses); the subconscious mind can be purged of old impulses and endowed with new ones.

Like the robot, however, the subconscious mind cannot reason. It can only receive suggestions and act upon them; it cannot accept one suggestion, reject another, etc., except in cases where moral or ethical principles are involved. Hence, not being able to reason, it must do exactly what it is told to do. In this respect, it is like one of the noble six-hundred who have been made immortal by the great Tennyson:

“Theirs not to reason why;

“Theirs but to do and die.”

And it is this condition that makes hypnosis possible. We tell the relaxed subject that he is feeling very tired, that his eyelids are growing heavy, and that he will soon go into a deep, deep sleep. Immediately his conscious mind conveys our thoughts to his subconscious mind, and all the subconscious mind can think of is "Sleep, sleep, sleep." Now, mind you, this is the same subconscious mind that you give orders every night of your life. Maybe it has never occurred to you that you use a form of hypnosis every time you lie in bed and await the proverbial Sandman. This, however, is exactly what you do; you suggest to your subconscious mind that you are ready for sleep, and the ever-faithful subconscious obeys just as willingly and as quickly as the most dutiful servant.

Hence, we realize that the hypnotic trance is exactly the same as sleep, except that it is artificially induced.

What is more important, however, is that the subconscious mind, given orders to sleep at a time other than its regular bed-time, stands porter at the door of thought and awaits further commands. In other words, it is like the chauffeur who, after taking the car from the garage at nine o'clock every morning over a period of years, is suddenly roused from his sleep and told to get out the car at midnight. Now, no chauffeur, under these circumstances, would simply get out the car; he would,

indeed, ask what he was to do after he had prepared the car; this is an emergency command and further questions are in order. It is a thing apart from the regular routine and there must be some reason for it. The chauffeur awaits further orders; the subconscious mind awaits further commands.

And this is the hypnotist's great opportunity. He tells the subconscious mind to do this or that, and the region of subconsciousness, not being able to reason, goes right ahead and does the most extraordinary things.

As has already been suggested, the subconscious mind will carry out any suggestion except that which is contrary to its owner's moral or ethical convictions. In other words, the hypnotist cannot hypnotize a woman of good moral character and make her amenable to suggestions that savor of impropriety. For many years certain sets of religionists and moralists, influenced by "Trilby" and other lurid novels, maintained that hypnosis was dangerous and that it could be employed by unscrupulous operators to enslave young girls and to make thieves and assassins of young men. Impartial investigators, however, report that their best efforts to produce results along these lines proved abortive. Whenever the subject was in danger of running counter to his or her moral or ethical convictions he or she awoke without any commands from the operator. In one instance a very modest

young lady was given suggestions of torrid weather and told to remove her garments. She doffed her coat and jacket, but when commanded to remove her dress she regained consciousness.

A woman was given a rubber dagger and told to stab her husband. Brandishing the harmless weapon, she rushed to the spot where her husband lay and made a pass at his body. But when the rubber dagger was displaced by a real steel weapon she awoke, saying to the operator as she came out of the trance, "Oh, I couldn't do that!"

✓ Nor was it necessary for the operator to tell the woman that he had made a change in the daggers. This woman's subconsciousness detected the difference immediately; it always does; it always will.

Why this is cannot be explained, except that any qualified student of psychology will tell you that the subconscious mind knows everything and that it forgets nothing. Perhaps you have forgotten that you fell down the stairs when you were a baby. All you know is that whenever you come down a flight of stairs you hold onto the bannister; you don't know why; you just do it from what you call force of habit. But the fact is that your subconscious mind remembers that fall of twenty, thirty or even fifty years ago and compels you to hold onto the bannister. You never eat cabbage, and so far as you are concerned you just feel that you

don't like it. But the fact is that when you were a baby a careless nurse stuffed you with cabbage and gave you a severe case of convulsions. You have forgotten, but your subconsciousness remembers only too well. Hence, when you say "No, thank you," as some one offers you cabbage, you are talking through your subconsciousness.

Of course, cabbage wouldn't give you convulsions now. But your subconscious mind does not know that; it only knows that it was cabbage that almost caused your death when you were but a baby.

Now this is where hypnosis plays a big part. Suppose you want to eat cabbage and, in a sort of day-dream, you realize that your present reaction to it is due to this childhood experience. Now, in order for you to be able to eat and digest cabbage, without untoward results, you will have to have your subconscious mind re-educated in this respect. This, as you may already have guessed, can be accomplished by the hypnotist. All he has to do is to put you into a trance and tell your subconscious mind that henceforth you will be able to eat cabbage and enjoy it and that it is good for you.

In a similar manner, any phobia or near-phobia may be dealt with. And if the person so afflicted does not respond to hypnosis he or she can be treated while in the waking state, as described heretofore.

Of course, in order to effect this result, you should try to discover why the particular revulsion or phobia exists. When you know how it came about it is easier to deal with. However, inasmuch as you give positive suggestions, without going into details about the origin of the undesirable state, such knowledge is not absolutely necessary.

The discovery of such origins, through constant questioning, is the method used by the psychoanalysts. The patient relaxes and talks about all of the things that come to his mind, and the psychoanalyst makes notations and attempts to trace this or that complex to the symbols contained in the rambling monologue. Hence, it might be said that in some cases the psychoanalytic method is employed as a forerunner of the hypnosis.

It is also true, however, that sometimes the psychoanalyst, unable to penetrate the almost impervious depths of the subconscious mind, calls in a hypnotist and asks him to find out the meaning of this or that part of a dream. The hypnotist then hypnotizes the subject, asks him why this or that condition exists, and is rewarded by an answer from the subconscious mind. A leading American psychologist, who is both a hypnotist and psychoanalyst, tells how he gave a girl hypnotic treatments over a long period in the attempt to discover why she had a certain complex. One day the girl happened to mention something that the doctor considered

significant; it was about a man. Asked who the man was, the girl said she did not know; that he was shielded by an umbrella. He then hypnotized the girl and, by questioning her subconscious mind, discovered that the man in question was her brother.

Through establishing this fact, he was able to clear up the girl's trouble. In telling the story of this case, the doctor says that psychoanalysts and hypnotists would do better by co-operating than by fighting each other. Certainly, his particular experience with this young lady seems to give him a good foundation for his reasoning.

CHAPTER VII

Mysteries of the Subconscious

THAT the subconscious mind never forgets and that it has powers that the average person never dreams of has been established by some of the strangest happenings ever recorded by the chroniclers of human events.

Witness the story of the man who awoke in a little Y.M.C.A. room in a strange city and wondered what his name was and how he had come to this place. He went downstairs and asked the clerk to let him look at the register.

"I'm the man from Room fifty-two," he explained, "and I'm trying to find out what my name is."

"Oh," said the clerk, "I remember you; you came here at about six o'clock last night; you're registered as William Taylor. There's your signature right there."

"Well," the stranger replied, "the fact is that I don't know who I am. And how I ever came here is even a greater mystery."

"You mean that you are an amnesia victim?" inquired the clerk.

"I suppose that's what you'd call it," said the other.

Searching his pockets, the man discovered that he had forty dollars. He paid his bill, bid the clerk adieu, and started out to discover his own identity.

Such was the beginning of a long quest. As William Taylor, he made his place from one town to another and finally found a position as an orderly in a hospital.

So far as he knew, he was wholly ignorant of such things as *Materia Medica*, *Symptomatology*, etc.; but one day, hearing two doctors discuss a strange case, he interrupted them, saying, "It's as plain as the nose on your face; that's anthrax."

The doctors, amazed at his apparent impudence, paid no attention to him. They had work to do; they had to telephone to a city fifty miles distant to summon one of the best known diagnosticians in the Middlewest.

When the said diagnostician arrived he examined the patient and said, "Why, this is a case of anthrax."

Now it dawned upon the two hospital physicians that the new orderly had said the same thing. But what did he know about such things, anyway? Maybe it was just a good guess.

Several weeks later these doctors were face to face with another difficult case. A man collapsed

on the sidewalk just outside the hospital, but no one knew just what was the matter with him.

The orderly, however, knew immediately. "That man has the 'bends'; you know, that disease that attacks all those who come in constant contact with compressed air."

But again the doctors, paying no attention to the orderly, summoned a diagnostician. And again, much to their chagrin, the doctors learned that the orderly knew what he was talking about; this patient had been a deep-sea diver and he was suffering from the "bends".

"Were you ever a physician?" asked one of the doctors.

"Not that I know of," said the orderly. "You see, I am not really William Taylor; the fact is I don't know who I am."

Suffice it to say that thereafter Orderly Taylor was consulted whenever an unfamiliar case came to the hospital and that he was relieved of many of his menial tasks and looked upon as a diagnostician.

And always he was wondering who he was. That thought, that perplexing question ran through his mind day after day.

One day, quitting his post at the hospital, he started to drift again. Somehow he felt that new and unfamiliar scenes would jog his consciousness and give him a clue to his identity.

But travelling soon consumed his savings and one day he decided to settle down in a big city of the Middlewest and start a business. The project he decided upon was a building and loan association, and within a year he had the affair organized and he was its president.

Five years later, as William Taylor, loan association head and important realtor, he decided to become a member of the well-known order of Free and Accepted Masons. Prospective sponsors responded with avidity, and before long William Taylor presented himself for initiation.

But the said Mr. Taylor was by no means the usual candidate. To the other members of the class, everything associated with the initiation was new; but to Taylor every symbol, every spoken word seemed so familiar. In fact, the Mason who "raised" Taylor (the one who taught him the ritual by word of mouth) later explained that this candidate knew his lines in the twinkling of an eye.

So great was Taylor's power to absorb the lore of Masonry that he became a thirty-second degree Mason in record-breaking time. Nor had he ever been known to study any line for more than a second.

His Brother Masons were bewildered. Indeed, so was he. They asked him where he had acquired his knowledge of Masonry and he could not an-

swer them. Nor did he care, at that particular time, to tell these brother fraternalists that he did not even know who he was or whence he had come.

About eight years later, however, feeling that all of the important papers to which he had attached the signature "William Taylor" were illegal, he consulted a lawyer and told him his whole story.

"I must protect the financial interests of those who have confidence in me," he explained, "and I am afraid that if I die all of these investors will suffer because of the illegality of my signature."

The lawyer, agreeing with him, decided upon a novel plan. Taylor's photograph, together with part of his story, would be published in various papers in the East and any one who recognized him was to communicate with the attorney at once.

The advertisement bore fruit. A woman in New England contacted the lawyer, explaining that the said "William Taylor" was her brother-in-law.

Later developments showed that the man in question had been a leading New England physician and surgeon and that he had been one of the founders of a local Masonic Lodge. Hence, it was easy to understand why William Taylor, orderly, had been able to diagnose disease and why Candidate Taylor had had a previous knowledge of the inner workings of Freemasonry.

Of course, his real name was not anything like

"William Taylor". He was really the distinguished Dr. Lewis T. Le Bouissain, the Dr. Bouissain who had wandered out into a New England rainstorm after a quarrel with his wife. That was sixteen years ago. Now it all came back to him, in a flash.

As Dr. Lewis T. Le Bouissain, he went back to the little New England town, arranged his affairs, and then returned to the city in the Midwest. And the next day a startled city learned that "William Taylor", genial organizer of the local building and loan association, was henceforth to be known as Dr. Le Bouissain.

This, indeed, is one of the strangest stories of the American scene. It is one of the truths that laugh at fiction.

But it is important to you, as the reader of these pages, for only one reason—and that is that Dr. Le Bouissain's subconsciousness remembered, remembered its medicine and its Masonry. It was given this instruction and it always retained it.

This particular story has never before appeared between the covers of a book. It is, indeed, one that came to the attention of one of the authors of this volume in his days as an active newspaperman.

There are, however, numerous other strange stories about the subconscious mind, and they are referred to time and again by noted writers on psychology. One of these refers to a certain queen

who spoke, in her sleep, a language of which she had no knowledge when in the waking state. It was later revealed that when she was a mere babe she had lived at the court of a foreign nation and that it was there that she had heard this unfamiliar tongue.

In other words, her subconscious mind absorbed this strange language without the conscious mind's knowledge and it was the subconsciousness, fully alert when the conscious mind nods in the lap of Morpheus, that was causing the queen to talk in her sleep. Thirty-five years later, the subconscious mind still remembered a language that the conscious mind never knew.

Another story from the records of the psychologists is about an old Irish servant who, on her death-bed, repeated over and over again thousands of words that no one in the household could understand. But the priest who was summoned to give this seventy-year old lady extreme unction said that she was reciting lines from a Hebrew ritual.

"Aunt Bedelia speaking Hebrew!" ejaculated the lady's nieces. "Why, she was lucky if she knew a thousand words in English, let alone Hebrew."

But Bedelia's older sister, travelling three-hundred miles to attend the funeral services, recalled that the deceased, when a child of six, had lived in the household of a Jewish Rabbi. Sixty-

four years later, the subconscious mind, most active just before its owner's death, was expressing itself in a language that the live Bedelia had never known.

A complete history of the remarkable powers of the subconscious mind would fill many volumes. There is the case of the idiot who could sit at a piano and play the most difficult compositions; that of the hat check boy who took charge of thousands of hats and coats in the course of a day without using a checking system or making a single mistake; and that of the boy who could stand at the side of the railroad track, watch the long numbers on the string of freight cars, and give the sum of all these figures without using pencil or paper or putting himself to any effort.

All we can do, in this limited space, is to mention this tremendous source of power and call your attention to the fact that this is the great reservoir with which you are dealing when you use hypnosis. The subconscious remembers everything, forgets nothing. Moreover, it obeys every command that you give it; it cannot reason; it just has to obey.

CHAPTER VIII

Hypnosis Summed Up

LOOKING backward, we realize that we have dealt with the history of hypnosis, its methods and manifestations, and also its place in the realm of medicine and surgery.

As to its history, we know that the beginnings of this science are quite obscure. We are certain, however, that mesmerism gave rise to hypnosis as we know it to-day; that it was Dr. James Braid who gave it the name hypnotism; and that its most famous exponent in the realm of medicine was the great Charcot of the Salpetriere.

Its induction, or the method of using it to put a subject into a hypnotic trance, is another matter that we have learned about. Time was when you, the reader, were given to understand that the phenomenon known as hypnosis was produced through some magic means and that the hypnotist, or operator, had to be possessed of supernatural powers. We have learned, however, that any person of average intelligence can become an accomplished hypnotist and that the process of hypnotizing a subject is really simple.

To put one into a hypnotic state, only two

things are necessary, namely, the undivided attention of the subject and the use of spoken suggestion. The undivided attention of the individual can be obtained in various ways. One way is to have the individual gaze steadily at a shiny object, such as a metal pencil or an electric light bulb; another is to stroke the nape of the subject's neck. Some hypnotists secure the said attention by holding their thumbs on the subject's forehead.

Another method, of course—and one of the oldest—is to gaze into the patient's eyes. We have not mentioned this, except to show that it was the means employed by Dr. Bramwell. It was this method, exaggerated by alarmists, authors of lurid novels, and caricaturists that subjected hypnotism to unwarranted attacks. The gazing eye was looked upon as the "evil eye", and the hypnotist was scored as a designing creature who learned to exert his influence over one and later controlled one's soul for all time.

We know now, of course, that this belief was due to the gullibility of the people who were themselves hypnotized by uninformed reformers and sensationalists; that it is unnecessary for the hypnotist to gaze at the subject; that, in fact, the subject can be hypnotized in a dark room and that even the gazing at the electric light bulb or the shiny pencil or other bright objects is not essential. Moreover, we know that in the opinion of some

authorities hypnosis is but another form of auto-suggestion, the actual phenomenon taking place in his or her own mind as a result of the suggestions made by the operator. Indeed, even self-hypnosis is an established fact.

One of the other statements made by the enemies of hypnosis was that when a subject was put to sleep by a hypnotist no one but that particular hypnotist, or operator, could restore him or her to consciousness. This, of course, caused quite a storm and writers of sensational drivel conjured up many hazardous situations. What, for example, was to become of the person in the hypnotic trance if the hypnotist dropped dead? What would become of the hypnotized one if the hypnotist suddenly lost his power and was unable to awaken him or her?

Such suppositions, in their various forms, are splendid material for Sunday supplements, but in the realm of hypnosis they are just so much verbiage. The method of awakening the subject is so simple that we have not even mentioned it. To effect this result all the hypnotist need do is to snap his fingers and command the subject to awaken. Another way is to blow at the subject's face.

As to the possibility of the subject's remaining hopelessly in the hypnotic trance through the death, impotence or inexperience of the hypnotist, this is ridiculous. Hypnosis, as has been explained here-

tofore, is sleep artificially induced, and if the subject is not awakened he or she will pass into a natural sleep and awaken therefrom after several hours.

As to the uses of hypnosis, we have seen that it may be utilized for exhibition purposes or employed as a therapeutic agent. A group of cases that were treated through this science have been described in an earlier chapter.

Hypnosis has been used also as an anaesthetic. Examples of such anaesthesia have been set forth, testified to by learned physicians. In one instance reference has been made to a dental patient who hypnotized himself. Within recent years the relation of hypnosis to dentistry has been emphasized by many alert dentists, a group of whom claim that the time is not far distant when this will be the only form of anaesthesia used by dental practitioners.

The myriad mysteries of the subconscious mind have been dealt with in some degree and we have cited certain instances to show that this great source of power never forgets anything. At this point, however, we must modify this statement by saying that it forgets some things, but only what it wants to forget. In the case of amnesia, for example, one's subconsciousness forgets the name of its owner. And in every case there is a reason for such forgetting; sometimes it is to forget pain; in the

case of the New England doctor it was to get away from a nagging woman.

But there is another phase of hypnosis, in its relation to the subconscious mind, and this is known as clairvoyance. In the clairvoyant state, the subconscious mind performs feats that are almost unbelievable, even fantastic.

There is the case, for example, of the Pennsylvania minister who, after reading several books on hypnosis, visited a farmer who lived six miles away. Arriving at the latter's place, he explained that he would like to experiment with the newly hired chore boy.

The boy, who had come to these parts on a dark night and knew nothing at all about the lay of the land, was put into a trance and told that he was going on a trip to the minister-hypnotist's home.

"Do you know the way?" asked the minister-hypnotist.

"No," replied the hypnotized one; "but I'll get there if you guide me."

"All right," said the other, "I'll give you the directions. Now take the road that leads from here to the crossroads."

"I'm there," the subject replied.

"What do you see?" asked the minister-hypnotist.

"On one corner," said the subject, "there's a

big red mill. On another, there's a big white barn."

Strangely enough, the subject's description was correct in every detail. He saw a hitching-post, a sign advertising codfish cakes, etc. And he had never even been through this part of the countryside, not even in the dark. In coming to this place, he had arrived, in the dead of night, by an entirely different route.

Now, led by the minister, his mind went up hill and down dale and gave vivid descriptions of various landmarks along the way.

"Now where are you?" asked the minister.

"In front of a little white church," said the subject.

"That's my church," said the minister.

"Now I want you to go into that yellow house opposite the church. Enter by way of the front door."

"All right," the subject replied.

"Now," said the minister, "you are in my study. Tell me what you find there."

Then the subject gave a complete description of the pastor's study, mentioning every little picture and giving even the colors of the bric-a-brac.

Clairvoyant hypnosis is indeed uncanny and it can be used to effect many startling results. Witness, for example, the case of a bank robbery that

was solved by this means. Baffled at every turn in their investigation, the heads of a well-known detective agency consulted Dr. Garrett and asked him if it were possible to put a subject into a trance and exact from him the real facts concerning the robbery. Dr. Garrett put a subject into a trance, questioned him, and was fully rewarded for his efforts; the thief was apprehended and the money restored.

It is Dr. Garrett's sincere belief that many unsolved mysteries could be cleared up through the use of clairvoyant hypnosis, and he is now doing his utmost to have this method of detection used by the various police departments throughout the world.

Meanwhile, the importance of hypnosis, in its relation to every day life, is stressed by its use in courts of law and by various social service agencies. Not so long ago the judge of a supreme court ordered that a confessed "dream murderer" be put into a hypnotic trance in an effort to establish facts concerning the killing. In the South, several months ago, an amnesia victim whose case baffled regular physicians came to the attention of a student of hypnosis. When the members of the medical staff learned that this student had taken a correspondence course in this science they guffawed and intimated that he was wasting time. The student, however, refused to be cowed and he put the man

into a trance and asked him his name. His efforts were not in vain; the victim established his identity and the newspapers praised both hypnosis and the lad who had learned it by way of the post office.

A young lady in London, stricken by a strange malady, saw everything up-side-down: people walked on their heads, churches stood on their steeples. It goes without saying that her life was miserable and that she was strangely hampered. Medical practitioners studied her case but could offer her no hope. A hypnotist, however, put her to sleep and cleared up her trouble at one sitting.

The stories of such cases have become a matter of daily news, and as a result the realm of hypnosis needs more practitioners.

Perhaps there exists in the halls of hypnosis a niche that can be filled only by you. Why not give this science a fair trial?

CHAPTER IX

An Irresistible Influence

WHAT follows, from this point on, is in the nature of a postscript or a series of postscripts. The book itself came to a close with the last word of the preceding chapter.

Equipped with the knowledge already set forth herein, the reader should be able to practice hypnosis on his friends and relatives and look forward to the day when his or her ability will be recognized by the outside world. Hence, if this is your aim you need read no further. If, however, you are interested in a broader view of this phenomenon, in its almost uncanny relation to every-day life, the material set forth in these two extra chapters will intrigue your attention.

Up to this time we have dealt with hypnosis as if it were a thing apart from life, as if it were a matter that the reader or any other individual could take to or let alone. The fact is, however, that one can no more ignore the laws of hypnosis than he can ignore the laws of his particular country.

In fact, the latter accomplishment would be more feasible than the former. All one need do to unburden himself of certain laws is to live in the

woods, far from the haunts of men. Thus situated, he will be able to go about in the nude, disregard certain laws of sanitation, and be boisterous and disorderly.

The laws of hypnosis, however, are so exacting that even he who lives alone, beyond the very pale of civilization itself, cannot avoid them. The man so situated sees a snake, for example, and immediately he experiences a feeling of revulsion or fear—or both. This reaction is inevitable, even if the said human has never before seen a snake. Why? Simply because humans have lived in dread of snakes for generations. Why this is, we do not know; but somewhere, in the remote past, the snake is associated with horrific happenings. In the case of the so-called civilized human, the one who has come in contact with the tenets of Christianity, this snake may be related to the one that tempted Adam and brought sin into the world. In pagan religions, it may have another mystic association, amid the semi-civilized another meaning, etc.

Nor does this particular snake, in order to have this effect, have to be a killer or a poisoner. The fact that it is a snake is sufficient; the reaction is the same.

But, you may argue, only several months ago a great American scientist, enroute to Washington, D. C., had compassion upon a chilled cobra and provided it with a warm blanket and gave it accom-

modations in an adjacent berth. Yes, this is very true. Moreover, it aids our contention that the reaction of a human to a snake is due to a subtle hypnosis. This scientist has been de-hypnotized; he no longer suffers this feeling of revulsion or fear when he sees a snake.

We dare say, however, that somewhere in this world there are things less deadly than snakes that would cause this same scientist to quake, scurry for cover, or both. Moreover, this same thing that would scare this snake expert might appear to us as being something quite harmless. He may be afraid to take the third light from a match, to pass under a ladder, or look at a spider before noon. It occurs to us, by the way, that about five years ago a noted lion huntress collapsed from fear when she faced an audience of men.

Hypnosis, in some form or other, affects every human life, and no one, however well constituted, is free from its influences until he analyzes it and learns how to cope with it. We have said that the scientist who was kind to a cobra has been de-hypnotized, meaning, of course, that his consciousness is free from the fear or dread of snakes. As for the lion huntress, she is free from the fear that is associated with the roar of catamounts. We know, however, that somewhere in her consciousness there is the fear of men. The chances are that when she was a very little girl her mother told her

that men are wicked. Grown up and unafraid of the jungle and its beasts, she still has in her subconscious mind this man-dread supplied by her mother or some other human.

It is with these thoughts in mind that we make asseveration that no one is free from the influences of hypnosis. We have, however, merely skimmed the surface of this vast truth. The fears that we have are but a part, a very small part, of this story. Not every one has to come in contact with snakes, lions and male audiences. Hence, our contention regarding the influence of hypnosis must deal with other phases of human existence—in fact, all phases.

Nor is the problem that devolves upon us by any means a difficult one. It goes without saying that you, as a human, relish certain foods and dislike others, that you are inordinately fond of certain beings and that you abhor others. In fact, you like or dislike persons that you have never met, persons that you know only through hearsay. Indeed, in most instances dislike, or hatred, of some human is due to the fact that you do *not know* him or her. It is said that Charles Lamb, noted English author, once pointed at a Japanese ambassador and said, "I hate that man." "Why, sir?" Lamb's secretary ejaculated, "you do not even know him!" "That," explained the great author, "is why I hate him."

What did Lamb mean by this? There are

many possible explanations. It occurs to us, however, that he may have been referring to the fact that the ambassador was a Japanese. We have been warned against the "yellow peril" for so many years that most of us really believe that such a peril exists and our first thought about a yellow man is one of revulsion. Now any real student of human nature will tell you that the people of the yellow race, taken as a whole, are as desirable as those of any other race on the face of the earth. The Chinese are inherently honest; they never return evil for goodness; they are full of the milk of human kindness. But we have heard so many evil things about them for so long a time that even if we know the other side of the story we still experience that feeling of revulsion for them. Our conscious minds see them as they are; but in our subconscious minds there are tales of Chinese banditry, intrigue and horror.

Nor is it all difficult to see that the latter impressions are due to hypnosis. If you take the time to study your reactions to various things you will note that most of your notions are preconceived, that you had this or that feeling about this or that situation or thing long before you came in contact with it. And, whether you know it or not, this is all due to hypnosis—or, if you like, suggestion.

If you are a man you like a certain brand of cigar or cigarette, providing of course, that you are

a smoker; and if you are a woman you prefer a certain kind of perfume. Moreover, whether you are a male or female, you are partial to certain colors and to certain forms of architecture, body lines, etc.

Now when you say that you want this or that brand of cigarette, cigar or perfume, or that you prefer this or that type of architecture or this or that contour in a human, you believe that you are a rational being and that this choice—whatever it may be—is due to your wonderful judgment. But the fact is that you have nothing at all to do with such choices, the real decision being made for you by the cortex of your brain. Long ago an impression, favorable or otherwise, was made upon your cortex by this or that suggestion, and now the cortex is reacting in the only way that it knows how.

FREUD!

Yes, the fact of the matter is that you, no matter who you are, are constantly absorbing suggestions and later reacting to things through an impression-laden cortex. Some of your impressions were given to you long before you realized that you were absorbing them; others registered in your subconsciousness, via your cortex, during your school days; and still others come to you, hour after hour, by way of your various senses.

You wake up some morning with the firm conviction that you have indigestion and that you ought to try this or that corrective. But why? You have

never been troubled by indigestion. If you check up on yourself you may discover that night after night you have been listening to a radio programme that is sponsored by a certain laxative company. You did not know that the prelude about the man who was groggy from indigestion was having an effect upon you. But it was; relaxed, with your mind concentrated on the radio, you were a perfect subject for waking hypnosis.

A young man, you prefer dark-haired women—but you do not know why. Somehow you feel that blondes will make you unhappy. How did this thought originate in your mind? Nine times out of ten the young man who simply cannot cotton to a blonde woman has absorbed the widely circulated statement that blondes are fickle, that they go from man to man the way a circus performer leaps from horse to horse.

You believe that you are an enlightened human (and, of course, you are), but you find yourself affected by certain little superstitions. You laugh at superstitious folks and you tell yourself and your friends that you are too intelligent to be superstitious. Inside of you, however, there is a contradiction; you take the third light from a match and you laugh at fate, but for the balance of that day you are a trifle uneasy.

Thanataphobia being what it is, most folks, unconsciously or otherwise, have a tendency to shun

cemeteries. In fact, this feeling is so universal that the man who dares to walk amid the mounds of the burial grounds at midnight is considered a sort of hero.

Only a little while ago the newspapers carried the story of a fearless man who, on a wager of several hundred dollars, agreed to walk through a graveyard from midnight until sunrise. The next morning he was found dead, his coat caught on a thorny rose-bush. Supposedly immune to fear, he had walked amid the graves and been frightened to death by the thing that pulled him by the coat. Daylight revealed that his captor was a beautiful rose-bush; but in his subconscious mind, these thorns were not thorns at all, but the bony fingers of death.

Escape or ignore hypnosis? It is utterly impossible. One may as well try to walk between the rain drops in a Spring shower. Whatever you are, you have been made by suggestion, by the laws of hypnosis.

Nor does it do you much good to know this if you simply accept it as true and do nothing about it. Realizing that you are so constituted, it behooves you to make yourself immune to harmful suggestions and receptive to good ones. To effect this condition, you must deal with two things—de-suggestion and hypnosis. De-suggestion, or relief from harmful suggestions, can be effected through

having yourself de-hypnotized. Tell your hypnotist about the harmful suggestions that you harbor in your subconsciousness and he will give you helpful positive suggestions to supplant them. Then tell him that you want to be filled with helpful suggestions and he will give you these, same to be given in either the waking or sleeping state.

Or, if you prefer, work out your own salvation by using self-hypnosis, details of which have been given heretofore.

CHAPTER X

Hypnosis and Education

THUS far, in this, our postscript, we have made statement after statement without taking the time to qualify each and every one. This is because we feel that the statements call attention to self-evident facts. At least, so far as we can see, they must appear self-evident to the person who reflects on the laws of cause and effect.

It occurs to us, however, that certain persons may demand further explanations. Therefore, we shall make an attempt, in this chapter, to trace the history of an individual mind and show how it is affected by the laws of hypnosis.

Maggie Migolo comes into the world in the regular way and she has Mary Migolo for a mother and Patrick Migolo for a father. Maggie lies in her crib, wriggles her little pink toes, and, so far as we know, does little else.

But one day Maggie learns to say "Mama" and "Papa". How? Why? Well, simply because this word-image is impressed upon her mind by spoken suggestions from her mother and father. Certainly she does not know the significance of these words when she uses them. Indeed, were she told, in the



very beginning, that Patrick is "Mama" and Mary is "Papa" she would certainly designate her parents in this erroneous fashion. She has not arrived at the age of discretion and she believes whatever she is told.

As she grows a little older, however, Maggie learns that Mary is "Mother" and Patrick is "Father". Hence, with her conscious mind recognizing this error, she can convey to the subconscious mind the impression that a male is the father and a female is the mother.

It is to be noted at this point, by the way, that one's subconscious mind never learns how to reason. It can accept suggestions, but it cannot reject those which are erroneous. Like a soldier on the field of battle, it takes orders and nothing more.

However, it can be taught that a certain belief or idea is wrong, and it can change this idea through the suggestions given it by the conscious mind.

Now, to continue the story of Maggie Migolo, let us say that when she is two or three she plays around on the floor while Patrick and his friends slake their thirsts and talk about "the good old days". These sages will have the idea that Maggie knows not what they are saying, and they will be right; but Maggie's mind, ever alert, will absorb hundreds of impressions that will be recorded by her subconsciousness. Among other things, these

men will doubtless give vent to the feeling that God loves the Irish and that the Irish are the greatest people in the world. This impression will make its indelible mark upon Maggie and she will grow up with this belief firmly planted in her mind. That is how patriotism is born.

When Maggie is going on four she plays with a little kitten and a dog attacks the pet and kills it. Maggie recoils from this horrific scene, but in a few weeks, or even days, she forgets all about it. That is, she never mentions it and it appears that she has forgotten it.

Turning twelve, however, Maggie shuns dogs; in fact, she lives in utter dread of them. Just why this is, she does not know. Her conscious mind has forgotten that dog-and-cat incident and she cannot remember any experience with a dog.

In other words, Maggie was hypnotized by that dog-and-cat incident, hypnotized into believing that all dogs are killers. Call it by whatever name you will, it is hypnosis, pure and simple.

Nor is this the only impression that results from Maggie's experience. As she grows into young womanhood, she will fear not only dogs, but anything that in any way resembles a dog. She will, for example, dislike every man whose jaw is similar to that of a dog, and she will root for all she is worth against Yale and its celebrated bulldog. If she happens, by any chance, to marry a

Yale man, she may find herself divorced on the grounds that she would not permit him to hang his bull-dog pennant over their bed.

Indeed, the complications that could result from this dog-and-cat experience are so numerous that full treatment of them would require many volumes.

"Ha, ha," says a girl reporter at Maggie's divorce proceedings, "she wouldn't allow her foot-ball star husband to keep his bull-dog pennant over their bed. She must be crazy, Was she afraid of the bull-dog?"

Laugh, little girl reporter, but you yourself may some day be a victim of an old hypnotic experience. Once you were frightened by a snake in your grandfather's garden. You do not remember it; you were just a tot; but your subconscious mind remembers. And who knows but what some day you may awaken very early, be frightened by that snake on your husband's chest, and make a lunge at the gorgeous tattooing with that bedside cutlass of yours.

You will remove the cutlass from its place on the dressing table? Yes, but that may make *your* sailor husband very angry? Besides, you do not know about the snake that is tattooed on his chest. He hides it from you. He does not want you to know the history of it.

"Ah," says another scribe at the proceedings, "why didn't this Yale man remove the bull-dog

pennant? That would have settled everything."

But would it? You, too, are very young, Mr. Reporter. Do you know that that bull-dog pennant is this man's talisman, that he would not care to live without it, that it means just as much to him as a holy symbol means to a mystic? When Bill went to Yale he was a weakling, but that bull-dog gave him courage. That is why he needs it so; it is his mental crutch. That is why he has a live bull-dog in the yard, too. Yes, that is another reason why Maggie was always unhappy. Always her ancient enemy was just outside the window—and it was one of her husband's best friends.

As for Maggie Migolo, she always detested men, anyway.

Why? Well, you see, she was very sensitive, and one of the things that she learned at school made a horrible impression upon her. It was this\

"What are little boys made of, made of,

What are little boys made of?

Snaps and snails, and puppy-dogs' tails;

And that's what little boys are made of, —
made of."

Is it any wonder that Maggie Migolo did not get along with her husband? Not only did he have a bull-dog on the wall, but he himself, having grown up from boyhood to manhood, was made of "puppy-dogs' tails".

Nor is this an isolated case. This Mother Goose rhyme about the making of boys from puppy-dogs' tails has been taught to so many generations of girls that the impression is almost indelibly fixed in the female mind.

If educators really knew anything about psychology this particular nursery rhyme would be eliminated from all future editions of Mother Goose books. They do not, however, pay any particular attention to these reactions, and millions of children, day after day, absorb harmful impressions that later on well up in their subconscious minds and cause no end of trouble.

Even ideas begetting race prejudice are impressed upon young minds by certain nursery rhymes. Witness, for example, the following from the yarn about Mother Goose and her son Jack:

"The Jew and the squire
Came behind his back,
And began to belabor
The sides of poor Jack.

* * * *

"The Jew got the goose,
Which he vowed he would kill,
Resolving at once
His pockets to fill."

The Jew in this story is offered to children

as a thug who clubs little boys and also as one who is avaricious and will steal or commit any other crime in order to fill his pockets with money. Is it any wonder, in face of these facts, that children become Jew-haters without knowing the reason?

Nor do such teachings end with nursery rhymes. There is a question in the minds of these authors as to who has done more damage to the world—Hitler or Shakespeare. A Hitler lives in one generation, carries on his foul work, and then passes on. Shakespeare's "Merchant of Venice", however, is taught in almost every school in the land, day after day, throughout all generations. ✓

Who shall say that it was not such nursery rhymes as Mother Goose's and such plays as "The Merchant of Venice" that produced Hitler and men of his like?

Nor is the hypnotic power of the nursery rhyme limited to reactions of race hatred. If you study them very carefully you will discover for yourself that they can produce many other unfavorable results.

Fairy tales, too, can have a horrific effect upon young minds. Take the story of "Hansel and Gretel", for example. Here we find a mother and father who are too poor to provide for their children, and the said children are to be taken into the woods and deserted. On the surface, this appears to be a very simple story, but if you study it

in the light of modern psychology you will discover that its possible effects upon immature minds are too horrible to contemplate.

Consider, for example, the case of the school child whose own parents are none too prosperous. Reading this story, he or she can easily acquire the feeling that some day this very real father might have to follow in the footsteps of the woodchopper. Inside the child's mind there is an impression that woods are henceforth unsafe; that this is a place where young children are taken to be deserted. There is a feeling of insecurity. It may disappear from the conscious mind, but the subconscious mind will always retain it. And the full-grown man, wandering in the woods, always wonders why he feels so insecure. At the root of the trouble is the story of "Hansel and Gretel", engraved on the subconsciousness in early childhood.

Nor is this the end of possibilities in this case. There is in the realm of psychology a mental condition known as "fear of the loss of shelter". Tethered by this awful fear, one becomes a prisoner in his own home. He walks or rides a block or less from his home, and suddenly he is gripped by a fear that almost kills. The result is that he has to rush home as quickly as possible. Always there is that fear that he will be without a home—an unconscious fear that now rises to consciousness and paralyzes his reasoning powers.

Many explanations are offered in the attempt to discover the reasons for this condition, but as yet the master psychologists have come to no definite conclusions. It goes without saying, of course, that each victim of this condition will present a separate and distinct case history. It is our opinion, however, that many men and women who are thus tethered by unseen chains are victims of the "Hansel and Gretel" story. When they rush home, they think they are scurrying for cover; but the fact is that they are running away from that wood-chopper who wants to lose them in the woods. They are bolting for home and mother, where they will be safe.

And there are countless other victims of early impressions, among them the person who is afraid to cross a bridge. This, you say, is a strange, unreasonable fear. For those who are not sensitive, yes! But what about those sensitive ones who in their schooldays learned that proverb: "Never cross a bridge until you come to it"? In the subconscious minds of these humans, there is an ineradicable line that runs: "Never cross a bridge; never cross a bridge; never cross a bridge." The rest of the proverb has been dimmed by the passing of the years, but this part, being associated with the great steel spiders that span our rivers, insists upon being repeated. Hear it? It says, "Never cross a bridge; never cross a bridge; never cross a bridge."

The full-grown lady quakes at the thought of bridges. As for crossing one, either in her car or by foot, that is impossible; that is something she simply cannot do.

Escape the power of hypnosis? It is impossible. That is why we must be careful of the suggestions we give our children. Nor must we forget that these little ones absorb our words in their sleeping as well as in their waking state.

And we must be careful about our own thoughts, about the suggestions that we give ourselves, about the suggestions that we receive from others.

As for our educators, each and every one of them ought to be compelled to take a course in hypnosis. Only in this way will we be able to eliminate from our teachings the suggestions that breed race hatred, fears and other unfavorable conditions.

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