

THE POWER WITHIN

THE RE-EXAMINATION OF CERTAIN PSYCHOLOGICAL
AND PHILOSOPHICAL CONCEPTS IN THE LIGHT OF
RECENT INVESTIGATIONS AND DISCOVERIES

by

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The Author gives a demonstration of the living burial.

SPES SIBI QUISQUE

It lies within a man's self to attain his hope's fulfilment

Publisher's Note

For the benefit of the lay reader and students in psychology the following guide to study might be noted:

- A.* Chapters 1-5, 8, 16-18, and the Appendix are in the nature of a popular, psychic and scientific approach to the study of the human mind and its powers and functions, and include some outstanding discoveries in this field that might well be among the most notable of our age.
- B.* Chapters 6, 7, and 9-15 deal with classical psychology and psychiatry, which are presented by the Author in a simplified and interesting manner for the layman as well as the student.

Although, therefore, this book reads consecutively as one complete work, it can be read as two books, *A* and *B* separately, according to the choice of the reader.

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PREFACE

MAN, know thyself! Look into, and use, the *Power Within* you, for it is mind that makes the man. Mushrooms spring up in a night and wither soon afterwards: so it is with shallow knowledge. The tree takes years and perhaps centuries to grow, but its roots are deep and its branches are great: so it is with deep knowledge. Cultivate the tree of knowledge. Prune, water, and be careful not to let it wither in solitude.

The author has endeavoured to place before the reader a survey of the whole realm of mind, showing the great power within each one of us. The limitations of Western psychology are explained and suggestions made as to how this can be linked up with the inner knowledge of Eastern psychology with its remedies for fears, illnesses and the final triumph over death.

All the following records of experiments in telepathy, blindfold-reading, with its joyful news for the blind, fakir technique, and apport-materializations are strictly scientific and were carried out under the most rigid tests, to demonstrate the power of the unconscious mind in man, and to furnish helpful deductions to assist mankind in utilizing that power.

The sections treating of academic psychology and psychopathology are set out in simple style with interesting subject matter, making reading and learning easy.

The purpose of this book is to make the reader master of himself, and a source of good in the world, to bring happiness and peace to mankind, above all, to acquire a sound knowledge of the conscious, subconscious and unconscious states of mind and how they work; for to know mind is to know God. We must study life as well as books; the bones and sinews do not make a man but just a corpse. But for mind, the body is only a piece of mechanism.

The study of this book will help the reader to know himself and others, and learn how to correct his faults and turn failure into success, and find happiness. Seek ye first the Kingdom of Happiness, and all other things shall be added unto you! The reader will learn how to make his thoughts things and so, by the use of

that power within, release himself from the limitations within which he has confined himself, by idle and wrong thinking. The creative power of thought is manifest throughout the Universe which is linked up with the great Universal Mind. It knows no limitations and a realization of this truth enables the student to enter into possession of that which is his.

One is only too well aware of the shortcomings of any book that attempts to cover so vast a field of enquiry within small bounds, and at the same time to make the text easy to read and simple for study.

The author can only express the hope that no matter what the reader's sphere may be, he will benefit by the reading of this work which has taken years to compile. It has gradually taken shape, bit by bit, until the picture could be drawn upon the canvas of the conscious mind with care, power and precision, just as the artist concentrates upon his picture to the exclusion of all else that would tend to draw him away from his purpose.

May it be said in days to come, that the profound truths of Mind have never been stated more simply or forcibly than in this book, laying stress on the secrets revealed from ancient times concerning the greatest of all possessions given to mankind—*the power within.*

The writer would like to take this opportunity of thanking Philip S. Wellby, M.A. (Cantab), for his assistance, Rhonda de Rhonda, F.R.G.S., Dame of St. Hubert, for being one of the chief hypnotic trance subjects used, Brenda Davies, M.R.C.M., for assisting in certain telepathic and hypnotic demonstrations, and also his old friend Dr. C. de Radwan, for his co-operation in demonstrations of telepathy (of which he is a master), and for assisting in the preparation of gramophone suggestion records, which are a boon and a blessing to men. His thanks are also due to many others, including his private secretary, Margaret Wicksteed, who has assisted in telepathic demonstrations on frequent occasions and typed out a fair proportion of the manuscript, and to the late John Christie for certain suggestions, as well as the publishers for their great assistance and care in preparing the MS for press.

INTRODUCTION

IT is acceptable to reason that if man is a progressive being in process of development, every kind of investigation which furthers this progress is worthy of attention. All knowledge that we have so far acquired assures us that nature is ever at work and in motion; nothing is immobile, but is for ever in process. This incessant movement necessarily involves constant change, and every change demands new adjustments.

In recent years large numbers of people all over the world have been drawn to the study of mind for the sole reason that conditions of life amongst civilized races have changed so rapidly that the necessity for individual and universal adjustment has been thrust upon their notice. They have become aware that unless they can discover some satisfactory means of meeting the new strains and stresses of life they are in danger of having to own themselves bewildered and defeated, and of surrendering to any sort of leadership that appears adequate to meet the immediate situation.

Those who are engaged in simple forms of manual labour which provide us with the necessities of life, the farmer, the backwoodsman, the fisherman, have no occasion to delve into the intricate problems which the realm of mind seeks to unravel and solve.

In spite of the claims of the psychologist that he lightens the burden of existence, removes apprehensions, and liberates us from many troubles and much mental suffering, he is looked upon with mistrust and aversion by many intelligent and thoughtful persons. "Why," they ask, "should we complicate our existence by the introduction of innumerable questions as to our stock in trade beliefs, conduct and habits of thought? Why stir up the mud in our streams and ponds, and bring to the surface the *débris* that has settled there? All the healthy activities we enjoy, games, sports, and the pleasures we find in our homes and in our amusements, will be spoilt for us if we submit them to minute analysis."

There is much to be said in favour of such arguments and protests, but against them, it can be stated that thousands are suffering from troubles and anxieties which rob life of happiness which might be theirs, and whose progress as human beings is

hampered by obstacles and impediments which can be removed. It is the part of psychology to come to the rescue of these unfortunate people, whether they be young or old. From the results obtained in recent years by psychologists, it can be shewn that the health, character and mental capacity are improved by the practical application of their discoveries, and that they are exerting an increasing influence for good in the world of to-day.

For the most part, Western psychologists have so far concerned themselves with mental phenomena, and an investigation of the contents of the mind and consciousness, while many attempts have been made to explore the subconscious reservoir wherein are stored all experiences, memories and fragments of knowledge acquired by the self. As they proceed further with their studies they will, I believe, be compelled to acknowledge that psychology must concern itself not only with the mind, but also with the soul, and admit that man is primarily a spiritual being.

The Eastern teachers have always insisted that in order to obtain a knowledge of Reality, the seat of observation must be transferred to the super-conscious, in which man as a spiritual being is rooted. Synthesis is the end of all scientific investigation, and psychology of necessity will be brought to the admission that the nature of man is three-fold, that he is a being of body, mind, and spirit.

A hundred names can be cited of writers who have come into prominence within the last twenty years, who have advanced their own views as regards the application of the truths they have discovered and verified. It is safe to predict that the next twenty years will produce an equal number of eminent psychologists. Some of these, I have little doubt, will find themselves launched on a voyage of discovery of the soul and the spiritual principle that informs the mind. *Spiritus intus alit*. Psychology can minister to a mind diseased. It raises its wand and dispels illusions and banishes fear; but it is the spirit that makes all things new. Psychology reaches its term in the study of man, and man is the epitome of the Universe. When we arrive at the knowledge of what man is, his origin, his potentialities, his destiny and his part in the Cosmos, the labours of the psychologist will be ended; we shall then have the fulness of knowledge and with it fulness of life. Until that day dawns we have need of teachers to help us to realize how great and joyful a thing it should be to live on this Earth. The gaiety of

our care-free moments eludes analysis and scrutiny, and our happiest days are those of which we take no conscious reckoning. The desire for happiness appears to have been implanted in man, and it is an admirable plan to study by what means the causes of unhappiness may be removed. It is because I hold that the study of psychology indicates means for the promotion of the health and happiness of the individual that I advocate its claims to all and sundry. The contents of the mind determine the kind of experience the individual meets with, and also the manner in which he will deal with that experience. By clearing out the rubbish we have allowed to accumulate, rearranging our mind stuff, and retaining only what is serviceable or beautiful, we may enter upon new experiences that will transform our life in every detail, and present to us a new world of illimitable grandeur and significance.

From my own prolonged and systematic studies of psychology and psychiatry I have been led to the conclusion that it may be useful to indicate a few principles of general application to serve the purpose of making every day life more significant and more satisfactory to the man, woman, and youth of to-day. I shall not analyse the works of the many famous writers who have already elaborated theories of great interest and value to the student. My object is to present certain aspects of psychological facts in the simplest form, and draw attention to the mental processes involved in meeting the experiences of every day as they come. The attraction that the study of mind holds for so many people may be traced to the perpetual search for happiness, which urges mankind to explore every avenue which may lead it onwards to the desired goal.

I am disposed to regard reason as part of the mental mechanism by which the subconscious is brought into consciousness; and if, as I hold, the subconscious with its glimmerings from the unconscious is the seat of divine creative energy, or the soul, the operations to be effected by control and direction of the conscious mind may be said to be a work of divine grace. This, I admit, is a metaphysical conception, but it is impossible at this period of time to confine any investigation to physical matter, because physical matter itself is proved to be derived from a truly mysterious and imponderable centre of energy which defies ultimate analysis. Psychology thus will eventually resolve itself into a branch of that universal investigation which may be termed the science of the soul.

Psychology can be used in daily practice by every doctor who will point out to his patients that all pain is caused by alteration in the circulation of the blood and lymph, at the focus of discomfort, either towards anæmia or on the other hand congestion. An injury causes pain, not solely because a nerve-ending or nerve tissue is injured, or exposed, but because by so doing the circulation is altered. In the case of the rheumatic, the pain is caused by the anæmia of the part affected, and that is why the correct type of heat applied for a long enough period will relieve the pain, by temporarily increasing the circulation to the part, no matter what the exact cause may be chemically, or physically; the different types of heat from radiant heat to deep infra red and ultra-short wave, relieve by increasing the congestion (and so relieving the anæmia) in that order of use from superficial to deep anæmia of the part. When the patient realizes this, he will take more care to keep warm and apply warmth to help himself, using the psychology of self-help.

In this work the author has endeavoured to link up the study of the unconscious and subconscious mind with the conscious mind, shewing how the former works on the unseen plane, and influences the latter; how thoughts are recorded physically in graph form; the causes of abnormal thoughts and the resulting mental states; in a word, his aim is to present a study of psychology in a simple concise manner, with a final application to daily life.

If you were visiting a place abroad you would first ascertain so far as you could, what type of place it was, what you could do there, and where you could stay. How much more important it is that you should find out all you can about this land of Mind with its instincts, reactions, wonders yet untold, with its life here and now and the life to come! To have no knowledge of this world of mind and the astral body is to be cast into the 'outer darkness' of the Bible in an hour when you least expect it, when your earthly life is taken away from you by what is known as death. Be thoroughly prepared and acquainted with your present and future journey through the power that is within, to guide you and help you to succeed in life and be happy in the life to come.

Regarding the experiments with mind I have recorded, including telepathy, blindfold reading, which will aid the blind to see, and immunity to pain and fire and the burial phenomena, and the greatest proof of our living in a world of illusion demonstrated in the experiments in which materialization of objects takes place, I would remind the reader of the words of Edwin C. Hill, the famous American radio commentator, when he gave two country-wide broadcasts on my books and myself:

There is nothing so powerful as truth and often nothing so strange. Did not Major Yeats-Brown, the celebrated author of *The Bengal Lancer*, say in the London *Sunday Express*, "I cannot explain the phenomena produced by Thibetan Magicians. I do not know how they can overcome physical fatigue so that they can run over a hundred miles without stopping; nor how they can conquer gravitation so that they can rise in the air with no support between them and the leopard skin on which they have been sitting cross-legged. Nor how they can swallow deadly poison without injury. Nor how they can pass into a trance which closely resembles death, with heart and lungs at a standstill. Yet these are all well-attested facts vouched for by credible witnesses."

One need not believe in the supernatural to turn an open ear to Dr. Cannon. For, without question, there are latent in many of us, if not all, curious powers awaiting the application of simple, natural laws—laws which the Western peoples, in their furious scramble from the cradle to the grave, have forgotten or neglected, but which may, indeed, be known and practised by older simpler peoples, with a different sense of values, and living very close to the great heart of Nature.

The Eastern adepts know far more about the mind than do the Western psychologists, and also more about our body-mind mechanism than do our anatomists and physiologists. For instance the pineal gland which in adult life has been described as containing 'brain sand', which gland is considered vestigial and more or less relegated to the dust-heap, has long since been known in the East as one of the most important of the endocrine glands in the human body, being the centre of dreams, of hallucinations and of clairvoyance, and my own study at post-mortem examinations appears to confirm this, the pineal gland being larger in mediums, and the brain sand being shewn microscopically to be of different grains of sand, having different sizes for the various individuals. In certain forms of insanity the pineal gland has degenerated into

colloid matter. This discovery tends to support the Eastern belief that we are like wireless receiving (and transmitting) sets and the various sizes in sand produce different wave-lengths in the thought vibrations of each individual, which is proved in psychology. The Ancients referred to the pineal gland as the centre of dreams. They shewed also how the different *chakras* or autonomic nerve centres of the body can be pulled or pressed on by misplacement of the various intervertebral discs and hence in time cause distortion in thought, which is evidenced in mental deficiency and certain other mental or mind-states.

There is one great secret disclosed by psychology which all must learn, that it is within the power of man to bring into action, the Will to do, the Will to live, and the Will to keep well; to fear nothing and be happy. Make up your mind you are going to do it, and you will succeed: 'God rest you merry gentlemen: let nothing you dismay.'

Whoever you are, whatever your position, your plans or aspirations, *now* is the time, the only time over which you have control. Take possession of that which is yours. In this volume you will find advice as to how you can take your time and use it. Man, know thyself! When you have achieved all that your mind sets before you now; when in time to come you have fathomed the secrets of mind-control and mind itself, and realized what the Universe holds for you, you will be able to exclaim: "Thine, and therefore mine, is the kingdom, the power and the glory, for ever and ever."

THE ASTRAL BODY

IN the human being we have the highest form of organic evolution on earth, and in the human organism the psychological are the highest functions. At the beginning of organic life simple tissue formation and tissue movements effect the simple functions of nutrition and cell division: there is no psychic life of the micro-organism in the sense that psychic is now understood. As organisms rise in the scale of development we find groups of organic functions taking on progressive multiplicity and complexity. In the higher organisms there are functions which are the product or outcome of functions. These congeries of functions in virtue of their complexity effect the higher functions both physical and intellectual, which are only achieved as the outcome of the multiplex and complex functions evolved by the ego. We do not find real psychological phenomena in the lowest organisms. Psychological phenomena have their basis in individual consciousness and will, and in man the psychic or mind potentiality is the predominant force. As a consequence we observe that the physical functions which are the product of the material activities are powerfully influenced by thought and emotion. A sudden fright or severe shock to the nervous system may turn the hair grey in an hour thus psychologically bringing about a result which under normal conditions would have taken years of functioning to reach. In no respect is the psychological factor in physical functions more noteworthy than in its action in regard to the reproductive function. Women's consent is largely and in many cases the sole condition of response to the male in the initiatory of this function, and in the after stages of the embryological development the psychological factor is very notably influential. As we probe more and more deeply into psychological principles we can hardly avoid being drawn into metaphysics. Metaphysical science teaches that the astral body, ably described by Sir Oliver Lodge, is the medium of communication with the ether, the life-beyond and God. It constitutes a medium through which the physical body is susceptible to vibrations registered through the five physical special senses of sight, sound, touch, taste and smell. The physical manifestations of emotion are consequent

on impressions received from the astral body. To put it succinctly, as man is body, mind and spirit, so he has three co-existent, interpenetrating and conjoined vehicles of the ego, referred to in the Holy Bible as the 'three in one' to those who understand the Eastern knowledge, from which realm the Bible comes. The physical body is the outer manifestation of the astral or soul-body, which in turn is animated and informed by the etheric body or soul (spirit), the seat of the One Universal Life-force. My experiments at South Kensington with these three bodies has been fully described in *The Shadow of Destiny*¹. In the Bible the astral body is called the 'golden bowl' and the etheric body the 'silver cord'. The quotation runs, 'The silver cord be loosened and the golden bowl be broken' (Eccl. xii, 6).

When it is recognized and realized that Life is a spiritual power at source, the nature of which we can judge only by observing its manifestations in bodies which it causes to live, we shall have a clearer understanding of states of consciousness. Where there is life there is consciousness. In attempting to formulate the component parts of that whole which constitutes the self, psychology cannot ignore the accumulated evidence now available for consideration as to that vehicle of consciousness called the astral body: it serves as the medium through which the ether or life-beyond acts upon the material physical body. If we would study the individual as a whole, as a total unity reacting to environment, the functions of the astral body must be admitted as of primary importance. By means of this vehicle consciousness is able to function apart from the material envelope, the physical body. In hypnotic trance, under the direction of the hypnotist the subject can transfer his consciousness to scenes distant both in time and space from the spot occupied by the physical body at the moment of entrancement. There are many instances recorded and substantiated in which the astral body has been exteriorized and projected to a distance, and has been observed by those capable of registering the vibrations which render the astral body visible to one tuned in, to consciousness. I have conducted many such experiments myself and gone further than this in requesting the materialization of objects which have definitely materialized in the room, with eminent witnesses and shrewd lawyers as observers. During the blitzing of London with the V2, I was concerned in an expensive

¹ *Rider & Company, 6s.*

experiment in which the subject brought a specified object from a bombed London area where the astral body was actually caught by a V2. To our horror her clothes became filthy, coated with grime and grit, and her face and torso like that of a coal-miner's face and body after coming up from the mine. To me, this was one of the most convincing experiments that the astral body does visit the place to which it is directed, contacts things there, and brings back vibrations from the scene of its labours.

Human consciousness as it develops is ever in process of contacting vibrations of higher frequency. Such contacts are made through the medium of the astral body. It is a duplicate of the physical body but composed of more tenuous matter which is invisible to the physical eye. Its organs correspond to those of the physical body, when active, and when passive it looks like a large egg of yellowish hue, hence the Biblical term 'golden bowl'. The 'eye' of the astral body gives the faculty of clairvoyance and its 'ear' that of clairaudience: it is referred to in the Bible (St. Luke xi, 34), 'If thine eye be single, thy body shall be full of light.' In other words, if one develops this 'astral' vision, one becomes happy, wise and glorious. By the astral body, emotions are transmitted to the ego or self, and for this reason the astral body is often referred to as the emotional body. Every plane of being has its own range of vibrations and vehicle of consciousness. The physical body is adapted to the physical plane, the astral body to the astral plane, and the etheric body to the spiritual plane. At this point I would draw attention to a very interesting, and to some of my readers a very strange fact in connection with the expression of the emotions. Our physical apparatus is limited to a certain range of quasi-mechanical organs which provide the only medium for emotional manifestation; thus, the mind affected by sudden emotion of fear or alarm may manifest that emotion in expression through the vocal organs in a cry of fear; similarly, if affected by a joyful emotion it may employ those same organs in shouting for joy. It may be noted that under stress of passion we may shout in anger, or when stirred to enthusiasm by the performance of a masterly soloist, singer, violinist or pianist, we give vent to shouts of applause. In every instance the mind, operating through the brain has to avail itself of limited means of expression on the physical plane.

When we come to consider expression of the emotions on a

plane of higher vibrations than the physical, what happens? Here, there is an immensely extended range of the means of manifesting expression more definitely and distinctly, for instance in colour-waves, in thought-forms and symbols more vivid and meaningful than anything that can be produced through the physical apparatus. In this way we can gather some slight idea as to the intensity of life and feeling in the unseen world, as to which so great a wealth of testimony is available to those who give ear to the adepts of secret knowledge; those beings conversant with phenomena of other planes of being, so powerful and terrifying in their darker aspects and so entrancing and sublime in their higher manifestations. Believe me, there have been and now are in existence on the earth at this day, beings whose majestic power would utterly confound the man in the street if he could view them for one moment with the eyes of the seer.

The astral body can be demonstrated to anyone by laying him in a 'bath of static electricity' and holding an ordinary 'Osglim' neon night-light near him, when the gas in the lamp which is held in the hand, lights up, and one can definitely outline the astral body to even two feet away from the physical body: the static electricity does not light the lamp unless placed in the vicinity of the body of the patient or subject, or an object.

When the hour arrives for our consciousness to be withdrawn from the physical body and the life force is transferred to the next plane of being, we awaken to the consciousness of astral matter and function in the astral body. It is in this plane that hypnotic experiments and hypnotic diagnoses are carried out with remarkable skill and detailed anatomical and physiological data can be obtained which for years the author has found in many ways superior to those ascertained by ordinary clinical examination, such as locating a wooden bullet which the ordinary X-ray cannot find, and recording the state of each organ of the body just as one would at a post-mortem examination.

In due time, the 'golden bowl (the astral body) shall be broken and the silver cord (the etheric body) becomes unloosened' and then the astral body having been discarded, man lives in the vehicle of still more tenuous and refined matter which is known as the etheric body and is the first body to form in Life and the last to remain, when man is a spirit.

These facts, throughout all recorded time, have been known in

the sanctuaries of Initiation and formed part of the science of the soul disclosed in the mysteries of the secret temples of the East. Jesus taught these in the form of parables to His twelve disciples calling them the 'mysteries of the Kingdom of Heaven'. So long as these truths are ignored by psychology, psychologists will resemble children playing with toys in the nursery; but the nursery days must in the natural and inevitable course of events come to an end.

As consciousness expands, a new set of facts and phenomena offer themselves for investigation. With the death pangs of the physical body we take a step into a new state of consciousness; but to many, that state of consciousness is already familiar during earth life. When the physical body loses its active consciousness in sleep, the astral body becomes partially or fully conscious, the degree of consciousness varying according to the degree of spiritual or psychic development of the individual. In trance, the astral body is active whilst the physical body is inert. In Biblical days this was common knowledge and in Acts x, 10, it reads; 'he (Peter) fell into a trance'. Again in Revelation i, 10; 'I was in the spirit on the Lord's day'. In Revelation iv, 2; 'And immediately I was in the spirit'. If you see a good hypnotist place his subject in trance you will appreciate this statement more clearly and see how 'immediately' the subject is put into this state. The phenomena of hypnotic mediumship afford many opportunities for observing the nature and capacities of the astral body.

In my work, *The Shadow of Destiny*, the reader will find an account of one of my own experiences in the astral body while my physical body remained apparently lifeless in the chair I had been occupying. On this occasion the astral body was freed from the physical counterpart by the astral visitation of a Thibetan guide, and I was fully conscious of my identity and environment in that body as I am usually in the physical body.

The incidents that occur in a dream are not under the control of the will, and do not conform to the familiar occurrences of the physical plane. To be able to function consciously in the astral body it is necessary to reduce the demands of the physical body by methodical training, and to eliminate the coarser vibrations of thought and feeling by conscious control of the mind, the emotions, and instincts. When this is achieved, a definite effort of the will and powerful mental concentration on the part of the subject,

together with an attitude of confidence as to the result and absence of hesitation or fear, will result in the capacity to control experiences of the trance condition when the body is at rest and thence it is not a far cry to travelling consciously in the astral plane. Concentrated thought supplies the motive power for directed action, and individual experimentation supplies the key to the technique of projecting the astral vehicle to a distance after disengaging it from the physical counterpart. In hypnotic trance the astral vehicle is under the control and guidance of the hypnotist.

Under hypnotic suggestion a man's actions, his senses and even his beliefs, may be strangely modified by the introduction of a notion introduced by the operator. Through the medium of the astral body cures can be wrought or injury inflicted. This is a fact with which the Eastern magician is thoroughly familiar. As it has been pointed out by many writers, the physical structure of the body, its muscles and organs, is an old inheritance and represents stereotyped thought-habits confirmed and accepted for many generations. None the less, it is true that the bones, muscles, nerves and organs of the body, including the arteries, are affected by an effort of directed thought. The universal movement towards an improvement of bodily physique, the organization of bodies and associations to promote physical fitness attests the fact that the mind, if concentrated on the modification of the bodily organism, exercises a most powerful influence on the growth of muscles, the respiratory organs and the entire framework of the human being.

Do you know that it is possible to develop the muscles of your body or improve other organs by practising imaginary exercises or imagining that certain organs are improving and you are getting better? Try it for yourself. Lie in bed at night and give your mind up for ten minutes to the conjuring up of a picture of some simple exercise such as the exercising of the arms and legs. Go through the exercises very carefully in your mind. Concentrate upon them with all your might, at the same time taking slow, deep, even breaths. Do this nightly for a month and see the improvement which takes place. This is quite obvious when you think about it. Do you suppose that the muscles improve by ordinary physical jerks or because of pure action of the body? Nonsense! The muscles of a corpse would not improve, no matter how much they were forcibly exercised. The physical jerks constitute a mental ritual which impresses the imagination with the importance of the muscles,

and with the necessity for good general health, and this causes the circulation and nerve activity to heighten and make the muscles respond to the need of the body. It does not matter whether the need is expressed by physical action or not: so long as you get the impression on the mind with sufficient intensity, you will get the result you desire.

It may be noticed further that an attitude of mind affects the attitude of body: courage and confidence produce an erect carriage; despair or despondency are manifested in a bent or drooping frame and disordered gait. We know that the chemical nature of secretions, from the endocrine or ductless glands of the body, undergoes a definite change in connection with the emotions, and if a state of cheerfulness or depression becomes habitual, permanent alterations of organic functions take place. The seat of the emotions is the astral body, and it is through the astral body that changes occur in the physical body by its effect on the vibrations of the involuntary nerves and hence on the ductless glands secretions. This fact will certainly receive recognition in due time.

CHAPTER III

THOUGHTS ARE THINGS

NOW, let us study some of the powers of mind. Two public demonstrations were recorded in the local Isle of Man newspapers, the first of which is quoted from the *Ramsey Courier* dated Friday, 20th February, 1942 as follows:

DR. CANNON'S EXPERIMENTS

How Molten Metal will not Burn the Flesh

Dr. Alexander Cannon,¹ formerly of Ballamoar Castle (now requisitioned), recently gave an interesting series of demonstrations to A.R.P. personnel and members of the L.M.A. (Manx Special Constables) at St. Andrew's Hall, Douglas. The demonstration was also given at the Douglas High School for Boys.

Dr. Cannon prefaced his demonstration with a brief outline of Piccard's experiments showing that the sun is cold, and the higher one gets the colder it is. Further that the sun gives no light of itself, which seemed proved by the fact that as Piccard went higher and higher it became darker and darker until he was in pitch darkness at midday. The explanation of this was that the cosmic rays given off by the sun are turned into light by the reflection of certain of its rays by particles in the air, and the heat produced by the force of that energy passing through those particles.

The basic principle underlying all these phenomena, Dr. Cannon said, is the fact that everything in the world vibrates, and this applies both to animate and inanimate objects. A fast vibration is interpreted as cold and a slow vibration as heat, a diminished one as numbness and an irregular one as pain. One, going out into very frosty, snowy weather, becomes cold and in time numb, as the fast vibrations gradually get less in excursion, and when one enters warmth again, a condition of slower and more forceful vibration, it tends to increase the excursion of the vibration, which at first becomes irregular in attempting to keep up the height of the excursion and not succeeding, and hence pain is produced by the warmth after the intense cold. As the vibration becomes more and more even and greater in extent and slower, so does the body once more lose pain and feel warm.

Demonstrating this theory, Dr. Cannon showed with a lighted match how by the use of the laws of Nature it could be made not to burn the skin. The hands can be placed in molten lead and so long as the lead remains entirely molten the hands are uninjured; should

¹ Since 1942: Laureston Mansion House, Douglas.

the molten state cease for the fraction of a moment, the hands would be burnt to the bone. The kettle, he said, can be held, placing it on the palm of the hand containing boiling water, and so long as the water is boiling it will not burn the hand; after the water goes off the boil the hand can be burnt badly: it is a question of the speed of vibration.

Admiral's Daughter Assists

Dr. Cannon also demonstrated with Miss Brenda Davies [M.R.C.M., 1944], daughter of Admiral Arthur John Davies C.B. [K.B.E. in 1942] who was also present, how telepathy can be used in finding an object hidden by members of the assembly. He carried out a thought-recording experiment with his 'lie-detector', which he invented many years ago, showing the effect of different types of thought recorded instrumentally on paper. A blindfold reading from matter submitted by the assembly was given and then he showed how an object may be altered in weight without visibly adding to or taking away from it.

Rabbit hypnotized

Dr. Cannon also carried out a hypnotic physiological experiment with a hen and then a rabbit, actually belonging to two members of the audience, and showed how the hen and rabbit could be put into a state of catalepsy. A message was written on a piece of paper which was burned, and later the demonstrator told the audience what had been written on the paper.

The effect was also demonstrated of gramophone suggestion records with coloured lighting, showing the effect upon the mind and body and how with red lighting faces change in shape and appearance. The principles of various forms of levitation were also explained and demonstrated.

The demonstrations were followed with close interest.

The Isle of Man Examiner, dated Friday, 13th February, 1942, quotes:

RABBIT HYPNOTIZED IN SCHOOL

A rabbit and a fowl were hypnotized in the assembly hall at the Douglas High School for Boys on Friday afternoon, this being only one of a number of remarkable occurrences witnessed by a large gathering of boys and girls.

The reason was a visit by Dr. Alexander Cannon, the famous mystery medico, who should need no introduction to our readers.

Under the auspices of the School's Scientific Society, which is run in connection with the senior boys, he gave a remarkably impressive series of demonstrations which he entitled, 'Some Mind-Power Secrets of Hidden Tibet'. The pupils from the Girls' High School were also

invited to be present and took as avid an interest in the proceedings as did the boys.

Here are some of the things with which Dr. Cannon amazed his youthful audience:—

Blindfold reading from matter supplied by the boys, his eyes being covered with pads of cotton wool and thick cloth.

A demonstration of telepathy by which hidden objects were found (in which he had the co-operation of Miss Brenda Davies, daughter of Admiral Davies, by whom he was accompanied); putting into action a lie detector which he invented some time ago; immunity to fire; experiments in the relationship of breathing and pulse-beat to thought; hypnotizing a fowl and a rabbit.

The boys, who were presided over by Eric Cannell, followed the doctor's experiments and demonstrations with intense interest, and even at the end of two hours did not want him to leave.

In the words of Mr. A. H. Sykes, the head master, by whom Dr. Cannon was thanked for his visit, it was interesting, amusing, and instructive, and certainly made the boys think.

Dr. Cannon went to a great deal of trouble to give the boys and girls as full a 'programme' as possible, and brought with him a lot of apparatus.

Dr. Cannon repeated the demonstrations to members of the A.R.P. in the evening.

The following report from the *Isle of Man Times*, dated Wednesday, 23rd October, 1946, heads the column by the words, 'DO MIRACLES HAPPEN?' with a sub-heading, 'Yes, But They Are Not Miracles'. Then it goes on to describe my lecture and demonstrations to the *Manx Dilettanti Debating Society*, at a special meeting held in the All Saints' Hall, Douglas, at 7.30 P.M. finishing at 11.20 P.M. It states that the whole of that packed audience 'were certainly entertained and impressed', and continues:

Dr. Cannon told many marvellous stories of 'thought transference', telepathy, voices heard from afar which gave instructions, step by step, of how rare articles could be found; articles which were moved hundreds of miles by efforts of the mind and not by any physical process. He also demonstrated his ability to read, though heavily blindfolded, letters which were handed to him by members of the audience.

This was the 'Dilettanti's' opening night of the session, and a debate proceeded in the ordinary way presided over by Mr. J. Kenneth Conibear, opened by Mr. J. Arthur Cain (Advocate) . . . and a vote of thanks was initiated by Messrs A. H. Bing and W. A. Clague. Mr. Cain, the lawyer, stated that it was the best lecture that the 'Dilettanti' had ever had in its whole history of nearly forty years.

This report was repeated in the *Isle of Man Weekly Times* on Friday, 25th October, 1946.

On the same date the *Isle of Man Examiner* devoted two columns to the report with the heading, 'PERPLEXING DEMONSTRATIONS AND CLAIMS BY DR. A. CANNON' and sub-headings, 'Debris from London V2 Rocket Fell in Douglas', 'BELIEVE IT OR NOT', which was the title of the writer's lecture. The report commenced:

Blindfolded with a black mask, two large pads of cotton wool (a lb. in all) and two pieces of towelling (bath towels), the man in the grey striped trousers, black coat and high winged collar sat down and asked someone to give him a letter. Ruffling it between his fingers he began slowly, and with slight hesitation, to read aloud: "This is a letter from London, 108 Cannon Street, E.C.4., dated August the 26th. There is a crest on the letter and the telephone number given is Mansion House 8656. . . ."

The man was Dr. Alexander Cannon, specialist and 'mystery man', and the incident described was one of his demonstrations of blindfold reading, given in All Saints' Hall on Monday evening in connection with his lecture to Dilettanti Debating Society entitled 'Believe it or Not'. The Hall was crowded and for almost four hours Dr. Cannon held his audience with amazing events. . . . He also succeeded while blindfolded in separating a pack of cards (which were held by a member of the audience *face downwards* all the time, so that the audience could not see what the cards were nor the result until the end of the demonstration) into two sets, one all blacks and the other all reds, each card being handed individually *face downwards* to the demonstrator. He handed the sorted-out cards individually, still *face downwards*, to two separate members of the audience, during the demonstration. This, he said, was accomplished through vibrations from the cards which persons could teach themselves to receive. . . . Columns would be required to relate even part of Dr. Cannon's many descriptions to the Society, the moral behind which he said was perseverance. It was deep knowledge and not shallow knowledge that was required. He said, "It is an incontestable truth that man is enclosed in the environment he creates, and so bound by the limitations he sets himself. He lives in the atmosphere to which he belongs and in the sphere of his own imagination. . . ."

"I am not a spiritualist," he said, "I am a scientist." Earlier, Dr. Cannon said he believed himself to be the first man to split the atom—over thirty years ago—but not the atom of uranium!

These demonstrations were repeated by request, impromptu, at the Fiftieth Anniversary Dinner of the Isle of Man Medical Society and before the local British Medical Association, on Satur-

day, 16th November, 1946, at the Peveril Hotel, before the Governor of the Island, the President, Members, and distinguished guests from the mainland. The blindfold reading was done after the blindfold tests were rigorously carried out by two 'sharp Alec' medicos.

By special request a further and fuller demonstration was given at the largest hall in Ramsey on 10th December, at 7.30 P.M., and the *Isle of Man Examiner* in the weekly issue of 13th December referred to the hall being 'crowded to capacity' and the lecture-demonstration 'creating widespread interest' and 'the audience was representative of all classes of people from most parts of the Island.' The Editor of the *Ramsey Courier*, Mr. A. C. Teare, presided. The proceeds were in aid of Charity locally organized. Another paper remarks: 'the audience listened and watched for three hours, spellbound. . . . It was very greatly enjoyed and appreciated by all.'

In this demonstration I introduced telepathy, using Miss Margarette Wicksteed.

Then I gave the *burnt message demonstration*. A number of the audience wrote questions on separate pieces of paper, which were placed in the hat of another member of the audience and a third member of the audience selected one paper which was handed to me and placed on a large steel knitting needle and burnt in full sight of the audience. I then gave the message to the audience and described the type of person who had given it, and this was confirmed in the presence of the audience.

A pack of cards was then produced and several of the audience chose cards out of the pack and returned them to the pack, reshuffling the cards each time, and then placing the cards behind my back, within one minute selected the cards chosen by the members of the audience. I never saw one card: all face downward.

Then three cards were selected by the audience from a pack in the possession of Dr. Thomas Hardy who was in the audience at this part of the demonstration, right at the back of the hall. With my back to the audience I selected three identical cards from a pack on the stage, which were obviously correct, by the clapping and cheers of the audience. Then the message was transmitted to Mrs. Hardy, wife of Dr. Hardy, who was in her home in Ramsey. Four members of the audience were selected and went by car

and asked her to write down the first three cards which 'came into her head' and she wrote down three cards and when I opened the paper and read them out to the audience it was obvious that they were correct, from the enormous cheers, deafening applause. Her answer on paper was passed round the audience.

Dr. Hardy then gave a very interesting purely legerdemain performance in which he produced cards from the air: this was not psychic but very effective.

One other psychometry experiment which I performed may well be mentioned here, as it created great interest under very good test conditions: I was first of all blindfolded, having used the same blindfold on a member of the audience to convince him and the audience of the effectiveness of the heavy blindfold, all the edges plastered down firmly. Then a dozen or so envelopes were distributed amongst the audience and the recipients placed in each envelope an article belonging to him or herself, and sealed each envelope. The envelopes were returned to the demonstrator after having been well mixed up by a spectator from the audience and then I proceeded to open each envelope in turn and read a description of the person to whom it belonged, colour of hair, man or woman, type of dress, size, and apparent age, and then the content of the envelope. As a change and variation I would then go up to another person with the sealed envelope and tell him the contents of that envelope belonged to him. In each case the result was correct.

After reading messages blindfold, and selecting cards face downwards, blindfold, the writer then took a pack of cards, and asked a member of the audience to select one (no 'forcing' as conjurors do) and then to write any word of any length on the card in pencil. Whilst still holding the card facing the audience, when it was brought up to the writer face downwards, the card chosen was stated correctly and the word written on it announced, and spelt correctly (*see* Plate V).

Then for amusement the famous original Indian genuine three-card trick was done openly, and no member of the audience could guess the position of the selected card. This is of interest, as many of the experiments proved that whilst the writer could pick up the thought of the member of the audience, the audience could not do vice versa, which rather tends to shew that Professor Soal's experiments do not meet or foot the bill of enquiry: I refer to his

B.B.C. experiments. I contend that the basis is psychologically wrong and I would suggest that the experimenters first of all learn how to do these things themselves and then test the public, because by then they will have learnt the correct *modus operandi*. This will be obvious to all thinking people, and especially to the followers of 'Sherlock Holmes'.

I concluded this particular lecture-demonstration with the thrilling story of Charles Brown, known as 'Lama, the Thibetan Magician,' who was not only the greatest variety artiste of the early twentieth century but one of our greatest psychics who had many latent psychic powers and many which he used to advantage with his public. I had met Lama on more than one occasion and told the audience why he suddenly vanished from the stage at the height of his fame, not more than forty years of age, with a fat Stoll contract of over £500 a week (now equal to £1,400 a week) to go for over three years, and yet he vanished into thin air, due to a most amazing genuine series of threatening materializations over which he had no conscious control. I must tell you that wherever Lama went, there was never an empty seat and I have witnessed his performances of from anything from thirty to eighty minutes, a feat almost unheard of even in the theatrical world. I am told that everyone on the stage made for the wings when Lama's act was on, and each time the onlookers were more and more mystified than ever. In the autumn of 1905 the phenomena commenced to appear, and it was in the nature of cards appearing from nowhere with threatening pictures on the back, and which I was able to satisfy him were execution scenes as carried out in Thibet for blasphemy. He told me that these cards felt very cold, whereas his ordinary cards, which he used at the closing part of his performance, were warm, comparatively speaking. It was not until he had been carrying out the act for some weeks after this started that he suddenly put them down one day backs upwards in the order in which they had materialized that he suddenly noticed that the executioner's sword was now on the downgrade getting closer and closer to the neck of the victim. Then he was seized with panic and vanished from the stage, and lived in retirement for many years afterwards. I could tell you a long thrilling story about Lama as I knew him, but that would not be justified in this book, as it would not be within the scope and purpose of this tome. I will leave that for others, who must still

be alive and know of this incident. I shall never forget the uncanny feeling and shivers that went down my back when I handled three cards which he materialized for me, without wishing to do so. There was no conjuring about this: if you could realize how scared Lama was, you would fully appreciate this. I have hanging up here to this very day in one of the long passages of this, my home, a bronze Thibetan moulding from Thibet which Lama materialized and another one which I was given when in Thibet, and so confirms his story, of the executioner and his sword and block. Why did this happen? Did Lama blaspheme when he said he had run away from Thibet with its many secrets (when he had never been out of England so far as I know and said so himself) and never spoke on the stage as he was only supposed to know Thibetan. Thus, his inscrutable face was something for all to watch and wonder at—a wonderful face indeed, with years of hard work, study, self-discipline and kindness to others, all registered behind those inscrutable eyes. I know of one man who has just died this year whom Lama on the stage cured of an ‘incurable’ pain in 1902. From that day to the date of his death in 1946, this patient had no reminder of the pain which Lama removed under a form of hypnotism and magnetism on the stage at one of his performances, which were filled with wonder, magic, showmanship, and some ‘unseen power’. Wherever you are now, Lama, I send you my best wishes and God Bless you!

I now pass on from these entertaining and informing experiments with friends and neighbours to give an account of the most spectacular demonstration of mind-power that has ever been witnessed in this country within recent years. The occasion was a public meeting held at the Queen’s Hall, London, on 14th February, 1939, at which I had the pleasure of presiding for the purpose of welcoming my old friend Dr. Tahra Bey on his return from the East. Tahra is a Doctor of Medicine, a Bey of Egypt (Baron)—his real name Tahra Kalfnonan—and a staunch supporter and exponent of Oriental Occult Sciences, whom I have known for upwards of twenty years. When quite young he already possessed extraordinary psychic powers. In my book, *Powers That Be*, I recorded many of his great achievements.

It must be remembered that the climatic and atmospheric conditions of the British Isles present great difficulties to the performance of the feats I am going to describe, which few of

the wonder-workers of Eastern lands would attempt in a crowded hall under such adverse conditions.

The exuberance and might of Nature's life-force observed in the tropical forests of the Indian Continent, the magnetic quality of the clear atmosphere, and the intensity of the sun's light and heat acting on vast tracts of the Earth's surface in Eastern countries, produce certain conditions which are highly favourable to the training of the body and concentration of the mind undertaken by the adepts of Eastern magic. There are many records by eye-witnesses, such as those alluded to by Major Yeats-Brown, of things they have seen and verified for themselves in Thibet and elsewhere which would not be practicable in these latitudes. This fact explains the great interest attaching to these amazing demonstrations by the renowned Fakir Dr. Tahra Bey.

I explained to the very distinguished and critical audience assembled at Queen's Hall the nature of the feats they were to witness, and I now wish to place on record what followed so that my readers may gain some definite idea of what can be accomplished by the development and control of the marvellous power of the mind as demonstrated in this instance by my friend and famous Oriental Magus, Dr. Tahra Bey.

DEMONSTRATION OF MIND POWER GIVEN AT THE QUEEN'S HALL, LONDON, 14th FEBRUARY, 1939

Experiment One

The first experiment was the producing of a cataleptic state by pure act of will and fakir (pronounced Fāk-ēē-ĕh) technique, that is a state of voluntary catalepsy. By instantaneously losing his consciousness Dr. Tahra Bey put himself into a state of corpse-like rigidity in which breathing and circulation came to a standstill. His body was then placed by two assistants upon two scythe blades, one under the shoulders and the other under the ankles. A huge stone of not less than two hundred pounds in weight was then placed by the assistants on his abdomen (stomach and bowel area), the rigid body being supported in mid air by the two sharp scythe blades. A blacksmith then proceeded to break the stone into pieces with a large heavy hammer swung forcefully on to the stone (*see* Plate I opposite page 40).

The purpose of this demonstration was to show the tremendous resistance of the rigid body in this state of voluntary catalepsy. In a normal state the body would be badly cut and injured with the blades of the scythes, and even if death did not follow, very serious injuries would be inflicted.

We medical men have more than once had the opportunity of observing hospital cases of rigidity, with hysterical, epileptic and dementia præcox (schizophrenia) patients, as well as those occurring under hypnosis in normal people. These people are involuntarily affected with rigidity, whereas Dr. Tahra Bey produced this condition voluntarily, and I can testify to the fact that he is mentally and physically very sound.

This state lasted for two minutes, and when Dr. Tahra Bey recovered consciousness, he asserted (and I confirm the truth of this observation) that for a duration of fifteen minutes his body remains totally impervious to physical pain. In fact, on regaining consciousness he has to use his eyes solely in walking as he cannot feel the floor, since the limbs are completely numb. This is contrary to what usually takes place in the involuntary catalepsy of hysteria, epilepsy, and hypnosis. To Dr. Tahra Bey, pain is an illusion (and to me it is a state of the mind).

Experiment Two

Dr. Tahra Bey on returning to consciousness in order to prove his insensibility to pain took some long needles (ten to twelve inches long and over a quarter of an inch thick), and the large dagger-like knives (which were shewn to and examined by the audience), plunged them into his flesh, in the chest, arms, legs and thighs, as well as the very vulnerable neck. Hæmorrhage was caused but was arrested by the power of his will. It should be mentioned that these implements were not sterilized in any way whatsoever.

Some fakirs have driven hundreds of large needles of this type into their flesh and left them for several days. Dr. Tahra Bey has complete control over his pulse, and we shall see that it may reach as many as one hundred and twenty pulsations a minute. Further, the pulse of the right wrist may vary considerably from that of the left wrist.

In this state of insensibility, Dr. Tahra Bey avers that he holds complete control over his consciousness by his unconscious mind.

He maintains that, in spite of this state, he feels quite normal. I am of the same opinion. The Fakir's will-power has reached such a degree of potency that when a knife is driven into his own flesh, in spite of the depth of the wound, he can, at will, heal it and make the scar disappear almost immediately.

(After this demonstration number two, doctors were invited on to the platform to examine and to observe for themselves the facts I had just stated) (*see* Plate I opposite page 40).

Experiment Three

On the stage was placed a bed of nails which was made up of extremely sharp, huge nails with unsterilized points. Dr. Tahra Bey lay upon this bed, and an assistant stood on his chest in order that the nails might penetrate well into the flesh. After this Dr. Tahra Bey stood up and showed the audience that the nails had been indeed driven well into him, without drawing a single drop of blood.

It is on record that a young fakir of Tanta, in the Orient, El Said (pronounced Ell Side), remained in that position, lying on a bed of nails, for seven months, whilst holding up one arm, and keeping a closed fist. He was fed entirely on hot water and milk, and it is very significant that after a period of only five months, the nails of his fingers had grown so long as to penetrate through the hand to the other side. This proves that circulation persisted during this period of seven months; the growth of his hair and beard also confirmed this fact (*see* Plate II.)

Experiment Four

This demonstration of a form of telepathy that may be termed Cumberlandism, or Helstromism, or Vogtism, or Cannonism, is manifested by unconscious movements felt directly from hand to hand or through the air.

The main purpose of this demonstration was to prove that no artificial means of any kind, drugs or the like, are used, because to numb pain would completely stupefy the mind sufficiently to make this experiment impossible. On the contrary, any drug taken to aid such mental activity would increase pain intensely if pain were present. No drug or artificial aid is used, and I can vouch for this

from my own personal experience. This form of telepathy is based on the fakir's sensitiveness, which was demonstrated by Dr. Tahra Bey's request that any one of the doctors then on the stage should think of some object on the person of a friend or acquaintance in the hall (*see* Plate II).

Dr. Tahra Bey asked his hearers to concentrate in thought on the place where the person chosen was then sitting (to picture it in their minds to the exclusion of all other thoughts); to think of how he had to get there and what he had to do when he got there.

Experiment Five

Several people from the hall were invited to come up on to the platform, and to each was given a sheet of paper and an envelope. Each person was requested to write down his particular thought on paper, *e.g.* "Will you go down the centre of the hall three quarters of the way, turn left and take the glasses off the lady wearing a red hat, and hand those glasses to me?"

The written wish was placed in the envelope and then stuck down, and the envelope handed to the President, who first shewed it (sealed) to Dr. Tahra Bey and then held it up to the audience whilst the experiment was carried out. As soon as this had been successfully accomplished, the President opened the envelope, read out the request, confirmed it, and then handed the paper to the audience for verification of the accuracy of the experiment.

This experiment was repeated about four times.

Experiment Six

The next experiment was one stage removed from the last, the telepathy being between a person remaining in the hall and Dr. Tahra Bey, who remained on the platform.

Further clairvoyance comes into operation in this instance by which faculty the Fakir can tell not only what the question or wish is, but if it will come to pass and when. This is not so-called fortune telling, but a great secret of the Orient. This demonstration was carried out with French-speaking people, as Dr. Tahra Bey does not speak English.

First of all, all the French-speaking people were asked to stand up, and Dr. Tahra Bey took their names and addresses.



The unconscious body is laid on a bed of extremely sharp nails with unsterilized points. (*See p. 38*)

PLATE II



A demonstration of a non-contact telepathy, the message having been written and sealed up by a member of the audience, quite unknown to anyone on the platform. (*See p. 38*)



PLATE III

Physiological experiments on a hen and a rabbit, demonstrating the preliminary stages through which the body passes in preparation for the marvellous feat of burial. (*See p. 40*)



PLATE IV

The Burial Scene. After the body is put in the coffin and covered with sand, the lid is firmly fixed and more sand is thrown on it. (*See p. 40*)

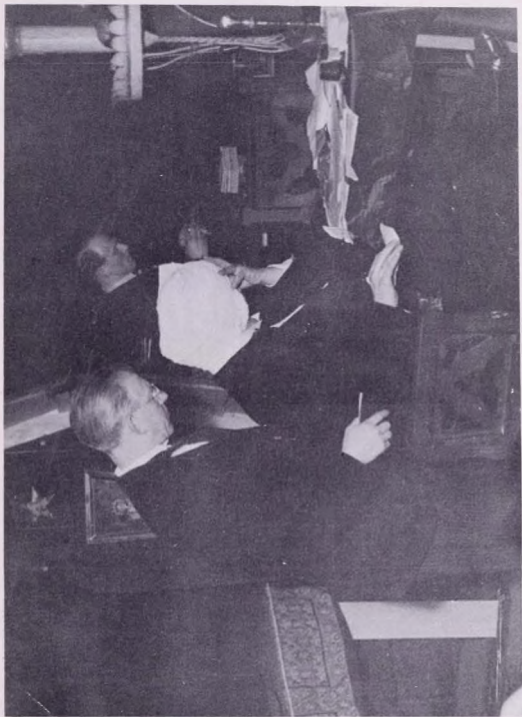


PLATE V

The Author uses his "Spiritual Sight". (See p. 33)

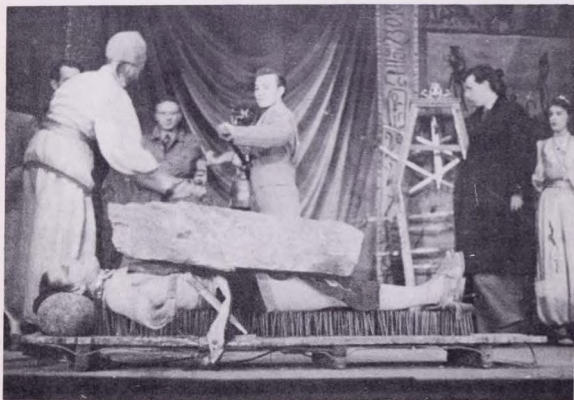
By courtesy of "The Isle of Man Examiner"

Fire-eating. A two-foot wick, burning in paraffin oil, is allowed to fall into the mouth, and flames one to three feet high are then expelled.

(See p. 44)



PLATE VI



Another illustration of breaking a stone resting on the Yogi's body. The stone is too heavy for four men to lift. The Yogi lies on a bed of ten thousand nails. It is broken after many attempts, but the Yogi is uninjured. (See p. 45)



Six heavy-weight members of the audience, standing on Kitao's body with a thin cloth only between them and him. His naked body is lying on the bed of ten thousand six-inch sharp nails (tested by spectators).

(See p. 45)

PLATE VII

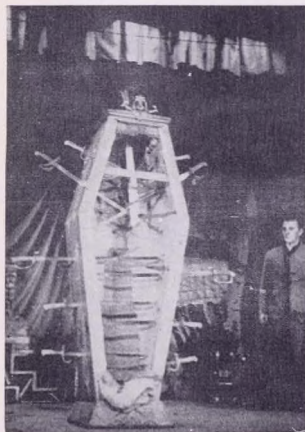


Twelve strong spectators attempting to strangle Kitao with a strong rope tied in a slip-knot (examined by spectators). (See p. 45)



The return from the dead: once more the Fakir awakens, bringing back to life the great secrets of the Unknown from beyond the grave.

PLATE VII-A



Fourteen swords penetrate the "coffin" leaving no room for contortionist trickery.



Kitao's head being pierced by a three-foot sword penetrating it from above.

leave buried in the earth for a period of time stated by you and then predetermined by him, in a state of suspended animation.

This astounding phenomenon cannot be produced without an exact knowledge of the complex organism and functions of the three bodies or vehicles of consciousness possessed by man, namely, the physical, astral and etheric bodies, the etheric being referred to in the Bible as the silver cord and the astral body as the golden bowl (Eccl. xii, 6).

In addition to this technical knowledge it is necessary that the Fakir should have developed the power to control these bodies at will, and to transfer his consciousness from one phase or department of activity to another.

Few indeed are those who can successfully demonstrate so miraculous a feat. The opportunity of witnessing it is exceedingly rare in Western Countries, and even those who have travelled widely or resided for many years in Eastern lands have seldom been fortunate enough to meet with a Fakir or Yogi or Magus willing to give them proof of this complete mastery of the human organism and of the power of the human mind.

We may well believe that it takes more than one life-time to acquire this power. Years of arduous training and unceasing discipline are essential to attain to such a degree of mental and bodily control, and only those who have thus attained know how this power is acquired.

Do not suppose for a moment that the advanced Yogi or Yogin makes this tremendous and sustained effort in order to give a public display of his powers. He undertakes this austere voluntary training for the purpose of purifying his whole being, of rising above the frailties, ignorance and errors that beset mankind, and of solving the mysteries of human life.

It is only occasionally that these Masters of Occult Science can be persuaded to come before the world to let people know that it is possible to acquire such wonder-working control over mind and body. We must hold such men in the highest esteem and be proud to welcome them as our friends and teachers, as I myself am proud to welcome my old friend here this evening.

The demonstration which you are about to witness is a state of voluntary catalepsy into which Dr. Tahra Bey is going to pass for a period of fifteen minutes, which period of time you fixed, presumably because you did not wish to wait longer just looking at a coffin, and that the length of time does not matter so long as you witness the phenomenon, and are convinced that no ordinary person could remain alive so long under such conditions. To satisfy those who may have doubts as to the possibility of extending the time of burial for a very prolonged period, I may add that I can vouch for the fact that my friend Dr. Tahra Bey was buried for twenty-eight days with sentries to guard his body, and at the end of that

long period returned to life again in the same way as you will see demonstrated here to-night.

The voluntary catalepsy into which Dr. Tahra Bey passes is mainly characterized by the temporary loss of consciousness, suspension of breathing, and apparent cessation of circulation of the blood.

The coffin which you see on my left will be hermetically closed, once the ears, nose and mouth of the Fakir have been stuffed with cotton wool, to prevent the sand getting into them during this state of Death. Furthermore, the coffin will be filled with sand, after which the lid will be nailed down. Any person in a normal state would not be able to remain alive in this coffin for more than one minute. Asphyxia would unavoidably follow. In the East the experiment is often carried out for long periods of time, yet the initial process remains the same.

In the Orient a few fakirs take talismans with them to the grave, and after a time return to life with their bodies duly endowed in various ways. Dr. Tahra Bey has prepared such talismans for this demonstration, the use of which will be explained shortly.

The Fakir fills his ears, nostrils and mouth with cotton wool, and passes into voluntary catalepsy, pressing on his carotid arteries and swallowing his tongue, and is then placed in the coffin by two assistants. The coffin is then filled with sand, the lid securely placed on the top, and the whole coffin covered with sand (*see* Plate IV).

Whilst the body of the Fakir, temporarily deprived of breath and blood circulation, is placed in the coffin a living mummy, I shall give you explanations of the lethargic state of the Fakir.

I know that Dr. Tahra Bey will awaken at the exact minute which he himself has determined and he will then regain his consciousness and resume his breathing, and return to normal life.

Let me point out in the first place that this *phenomenon of auto-suggestion* which allows the Fakir to appoint the exact time of his awakening, is frequently familiar to a great many people who hardly give it more than a passing thought. Does it not often occur that when you make up your mind to wake up at a certain time, you say to yourself before going to sleep: "I must wake up at five o'clock", for instance. Through this *practice of self-hypnotism* you will indeed often wake up at the appointed time. Should this prove successful, you think it perfectly natural, although you may not take the trouble to analyse its automatic process. How is it possible for you to be asleep and for your mind to still be at work and know what time it is? Because your unconscious mind is always awake. It keeps vigil on all your actions, mental and physical. A proof of this is to be found when sleep-walkers (somnambulists) can manifest their intelligence without being in the least conscious of it, and without being able to remember anything of it afterwards.

Another apparent mystery is the fact that Fakirs can live without breathing inside a sand-filled coffin. The breathing mechanism becomes

internal as soon as the Fakir, turning his tongue in his mouth, places it against the palate, in order to close the windpipe. This is precisely what Dr. Tahra Bey does before producing the lethargic sleep.

We find many instances of similar phenomena in the animal kingdom. The frog, for example, which breathes the air so rapidly, may often remain under water for four to five hours in a cataleptic state. Its eyes are then closed, not by eyelids, but by a special skin covering the eyeballs and protecting them from the long contact with water. A water tortoise also, which inhales abundant quantities of air, can stay at will in the water for many hours on end. It is significant that if one should force it to do this when it is otherwise inclined, the result would be choking, followed by death. When, however, it enters the water of its own accord, it may remain under it for an almost unlimited period of time.

A number of water snakes have similar habits. Crocodiles, and many other reptile and hibernating animals whose lives are spent in slow motion for months at a time, also exhibit a condition of striking similarity to that of the Fakir's apparent death.

For a burial of long duration—sometimes lasting for months or even years—it is indispensable that the body of the Fakir should be completely protected from the influence of oxygen. For this purpose the body is wrapped up in a wax-covering, once the breathing process and blood circulation have come to a standstill, and the body has lost all its warmth. Under these conditions, microbes and anærobes, or germs living outside the range of oxygen such as those of tooth decay and gangrene, cannot cause pollution and rotting of the body.

Mummification experiments on plants, animals and human beings, carried out in ancient times, were based on the same principle. Century-old preserved bodies which we see in museums and churches were mummified *after* life had left them and actual death had taken place. In the case of Eastern fakirs the process of the conservation of the body is identical, the only difference being that life has not departed but is merely running in slow motion. Thus, after the ceremonial removal of the sand and wax by attendants is completed, the soul of the fakir, bound to unconsciousness, now resumes its full character and regains all its former attributes, *e.g.* intelligence, power, consciousness, etc.

As already stated, the purpose of these burials is for fakirs to purify and rid themselves completely of all material concerns without dying, and above all to penetrate, as it were, into the Hereafter, and its mystery, in the hope that they may return in possession of its great secret.

Dr. Tahra Bey is unable to speak for a while after the ordeal of real burial, and therefore it rests with me to explain the talismans you are about to receive from the table on the platform, which I remove from the coffin. Each is a piece of paper in triangular form, and contains a special prayer, written in Arabic, which the Fakir

has taken to the grave and thereby endowed it with great spiritual power. One should sleep on the talisman nightly thinking as one goes to sleep of the wish for good in one's heart, and the day will come when it shall be realized through the power of mind being linked up with the Great Universal Mind of God. Thus the knowledge of the Hereafter and its mystery, which has been given to few of us, will gradually be unfolded, until one day you yourself by the practice of this great mystery, will indeed discover its revealing secrets.

Indeed it is through THE POWER WITHIN alone that we achieve all these great things, and fathom the secret of the Hereafter.

Om mani padme hum. Na Ka So Da Na, Emnafa, Elemnafa, Emhetobah, salaam! Hi fāh tī sā Hoh! Nunk Sa Nam, Bis-mille ma, mirrah-heen, syla medi, my-ta neen.

N.B. Dr. Tahra Bey and the writer repeated the above demonstration of his amazing powers at the Aeolian Hall, New Bond Street, London, W.1., on 23rd and 24th March, 1939, by special request.

It will be of interest to my readers to know that in January of this year, since the above account of Dr. Tahra Bey's remarkable demonstration was written, I was able to give to the people of the Isle of Man an opportunity of witnessing the phenomena of the burial scene in person at St Andrew's Hall in Douglas. A full description of this demonstration appeared in *The Isle of Man Times* on 17th January, 1948, and at the Royal Avenue Cinema, Onchan, on March 10, 1948, under the distinguished patronage and in the presence of the Right Honourable the Viscount Bangor, P.C. etc., etc. and the Viscountess Bangor, etc.

On this occasion I concluded an entertainment in aid of local charities by being screwed down in an airtight coffin brought on to the stage, for half-an-hour, the time appointed by the audience. At the end of this period the coffin was opened and I returned to normal consciousness with a message from the Great Beyond. The photographs illustrating the demonstration are reproduced in this book.

Long as this Chapter may be, I could not bring it to a close without introducing my friend and Egyptian Fakir Kitao, with his charming assistant Audrey, and his stalwart 'Old Man River'. Let me take you to the Theatre where I tested his demonstrations and found them to be genuine, before an audience which filled the theatre to capacity.

The demonstrations by Kitao were impressively announced by Captain B. and to mysterious music his wonders unfolded to an audience full of anticipation, amid the stage splendour of an Ancient Egypt setting with most appropriate coloured lighting.

A wick eighteen inches long was soaked in ordinary paraffin oil and lit by an assistant and handed to Kitao, who actually swallowed one foot of the lighted wick whilst the flame rose from his mouth for two feet into the air and continued to do so for two minutes (a long time when watching). I took a snapshot of this demonstration myself,

which is reproduced in this book, as the flame was rising. There was no evidence of burns in the mouth or lips afterwards, but the flame readily burnt a bystander (*see* Plate VI).

Other illustrations reproduced here, which I took at the same demonstration show a stone weighing half a ton (weighed by witnesses) which six men failed to lift and which with further help was then crashed on to him, as he lay on a bed of sharp nails each not less than six inches long. The stone was then broken with a fourteen-pound hammer used by a volunteer from the audience, after which six heavy men stood on him. During these demonstrations he had quickly thrown himself into a trance and was controlled by an ancient Egyptian spirit of great power, as was evidenced by experiments carried out later. The nails penetrated the skin without bleeding, and within ten minutes not a mark remained in evidence of the miracle just performed. He also demonstrated a similar test, lying on a bed of swords (*see* Plates VI & VII).

Kitao next washed in a tray full of sharp cut glass, well mixed by a stick, the sharpness of which was tested and proved. I noticed that he did NOT close his eyes, yet from this rigorous and prolonged ordeal, he came out unscathed.

Then followed a demonstration in which an ordinary rope was placed round his neck by members of the audience with an ordinary non-trick loop, and twelve hefty spectators who volunteered, tried to strangle him, six being on either side, but failed to do so, although they pulled him about the floor like a piece of india-rubber. The photograph shews how Kitao is trying to maintain his balance in spite of tremendous force. Again he comes out of the experiment unscathed. I noticed he entranced himself while standing prior to the test (*see* Plate VII).

The grand finale of Kitao's performance introduced the sword-box, which was so small that Kitao could not stand up straight in it, and there was hardly room for him to get into it. The photograph shews the fourteen swords in position, before they were removed for the final demonstration. A close and careful observation will convince any reasonable observer that not even a contortionist could do what Kitao did, and in spite of challenges with large sums of money being offered, no one has yet come forward to try it out. However, the smallest spectator in the audience was able to get into the sword-box, and when the third sword was shoved in, it was found that it would have had to pierce through his back. The "smart Alicks" and 'know alls', many of whom were present at this demonstration, had to admit that it was not possible to put these swords through the cabinet without piercing the human body many times. Yet this was achieved. To show his position in the box had not moved Kitao held a handkerchief in his right hand and was only covered with a thin cover, in accordance with the Lord Chamberlain's rules and regulations. His head could be felt and members of the audience were allowed to feel the swords through the flesh. His voice was proved

LESSONS DEDUCED WORK MIRACLES

NOW, Sherlock Holmes, and what do you deduce from these experiments referred to in the last chapter? The reply comes from careful and detailed observations, the essential foundation of accurate deduction, which is a very important composite mental mechanism. For thus we arrive at correct thoughts.

The creation of Sherlock Holmes was a masterpiece of Dr. Conan Doyle's invention, which has benefited the thinking world by the emphasis on this valuable power of deduction. He tells us from the facts observed, nearly forty per cent of blind people are hypnotizable to a satisfactory deep stage of hypnosis, although to achieve this the road may be found rough and dreary, but well worth while. Then, surely forty per cent of blind people can be taught to see with their astral eyes, do their work, go to the talkies and theatres and no longer need rely upon the stick and the faithful dog as indispensable to their excursions. Surely this will appeal to Sir Ian Fraser whose efforts for the blind we all admire and praise. It is a treasure hidden beneath the feet of many blind persons: may God enable them all to use this power. I refer to those who have seen at one time but are now blind: of course it may be possible with long training to make the others see who have been blind from birth. It must only be a matter of education, patience and perseverance and knowing the right technique. The fact that the author hypnotizes a good subject and soon teaches him under rigorous blindfold conditions to read and see without physical eyes, speaks for itself.

Now there must be hundreds of good hypnotists in the world who can each start by making one blind man see, and then the next man, and so on. There is one snag, so far as the blind man is concerned, which is the fact that although he appears normal and can eat and sleep in this hypnotic state, he is himself unconscious of his existence although he will talk, argue and reason during this period of trance just as if normal, until in the course of time, over a long period, the unconscious is bridged to the conscious without losing the efficacy of this God-given gift, which so many in ignorance have condemned. May all our eyes be opened that

we may also see with the eyes of our Psyche or soul and unconscious mind; then the miracles of old can be once more repeated, remembering that 'Thy touch has still its ancient power——'

Telepathy is a gift of immeasurable value which helps us to read the mind of another and so really understand and be in a better position to help this person, and the world in general. Mind telepathy was the first telegraph and telephone service on our Mother Earth. It is an asset of primary importance as proved through the pages of history, for the power of the mind transcends all else in the world.

The Science of hypnotism and mind control, including the art of telepathy, the *Master of Destiny*, dates back more than three thousand years. The Aryan Hindoos devoted centuries to unravelling the secrets of the control of the human mind, and to divulge those secrets meant more than the forfeiture of life itself. They realized that human intelligence is frail and finite, but life infinite; that to be forewarned is to be forearmed. They knew that every moment of one's life has to be accounted for; that they must lean on no one, yet not stand aloof; that rust destroys more than use. Their philosophy was and is one of deeds, not words; they understood that 'impossible' is the adjective of fools; fear is the proof of a degenerate mind; speech is silver, silence is golden; that one must be master of his own faculties and slave to none of his desires; that as a man thinketh in his heart, so will he become, and that every action is the result of a preconceived idea. They taught that a great character founded on the living rock of principle, is a fact, not a solitary phenomenon, to be at once perceived, limited, and described.

It is a dispensation of Providence designed to have not merely an immediate effect but to prove a continuous, progressive, and never-ending agency. Such a character survives the man who possesses it, and leaves its imprint not only upon the sands of time, but throughout eternity.

These Hindoo adepts were a cultured sect when Western people were almost barbaric. Music and all the refinements of taste, architecture and the like were in exquisite development when England was ruled by Boadicea, and had the Druids as the heads of its religious faith. These adepts of a Hindoo religious sect not only knew the secrets of the government and control of the mind of man, but they also held sway over the animal kingdom.

They used the sleep state of hypnosis in serious cases of palsy or paralysis, although most of their work was, and is, among their descendants to-day, performed without sending the subject to sleep.

The adepts now, as of old, first hypnotize themselves and whilst in that state communicate with their subject's unconscious mind by telepathy and so cause any hallucination, illusion or delusion they think fit to suggest. They are very powerful, and their works extend from the North to the South, and from the East to the West. These great wise men of the East know that a stream of consciousness embraces unknown powers. In England there are very few men who know the powers of hypnotism. They are indeed masters of the mind of man, and can use hypnotism in the waking and sleeping states to a degree that is indeed uncanny.

We are taught that it is extremely doubtful whether the persons who think most, that is, those who have most conscious thoughts passing through their minds, do the most mental work. The sage tells us that the tree we plant grows while we are sleeping: so is it with a new idea that is planted in a real thinker's mind. It will be growing when he is least conscious of it. An idea in the brain or mind, is not a legend carved on a marble slab: it is an impression made on living tissue which is the seat of active nutritive processes. Will not the initials I carved in the bark of the tree increase from year to year with the growth of that tree, and shall not my recorded thoughts develop into new forms and relations with my growing mind? The Yogis, who are the wise men of the East, tell us that works of genius instead of being the result of an infinite capacity for taking pains, are due to the intelligent action of a secondary consciousness. The labour is performed in a 'subterranean workshop', as it were, and then presented in complete form to the normal consciousness. It might even be claimed that every deeply hypnotized subject shows evidence, if in memory changes alone, of the existence of a dual or secondary consciousness, which we term the unconscious mind. The phenomenon of automatic writing shows not only that such a secondary consciousness exists, but also that it may be in action simultaneously with the normal one.

We are told that great names never die and that we are only remembered by what we have done. What have you done to make your name go down in history? It is never too late to mend. Start now.

Sir Arthur Conan Doyle, M.D., made Sherlock Holmes as a fictitious character, but there was a real Sherlock Holmes from whom he took his character, and whose real name was Dr. Joseph Bell, a Consulting Physician at Edinburgh who taught Arthur Conan Doyle all he knew about the use of observation, common-sense—that most uncommon faculty in the world—and this great power of deduction, without which no real knowledge would ever be framed correctly.

A few of my readers will remember those Edinburgh days when Dr. Bell walked those Infirmary wards and no one could forget his most classical case, which started Student Doyle using the power of deduction. A patient was ushered in and Dr. Bell glanced at him, before his assembly of students, and said, "Well, my man, you've served in the Army." "Aye, sir," replied the patient. Bell continued, "And not been long discharged from the Army." "Aye, sir," was the affirmation. "You belonged to a Highland regiment." "Aye, sir." "You were a non-commissioned officer." "Aye, sir." "And you were stationed at Barbados." "Aye, sir," was the answer of his astonished patient. Dr. Bell turned to his students and said, "You see, gentlemen, the man is a respectful person but he did not remove his hat, which is natural for any soldier. Had he been discharged a long time he would have learnt civilian ways. You notice he has an air of authority and he is obviously a Scot. He is suffering from elephantiasis as you observe, which is a West Indian disease and Barbados is where the army is stationed there. All so simple if only you use your powers of observation and deduction. Deduce gentlemen, please!"

May I impress upon you the great importance of always using this psychological composite power of deduction based on perception, apperception and on observations in dissimilarity, to be described in later chapters of this work.

Hypnotism is the 'Sherlock Holmes' of the mind, for the unconscious mind always observes, deduces and never forgets, although one may not be aware of this detective force within oneself.

This brings us to our next observation and deduction. If one person can, under the power of hypnotism, apport a lost object, so can any suitable hypnotic subject be trained to do likewise: this would be a useful and powerful faculty in the hands of trained police officers. It could also be used in a wrong way for stealing. The experiments which the author conducted have only been used

to recover lost and bombed property, such as the golden crucifix from the bombed church of Lowicz in Poland.

This is concrete evidence of how to use the mind and make thoughts things, which is one of the greatest uses psychology can be put to; and if an object can be dematerialized in one place and then rematerialized in another place, it is not a far cry to the dematerializing of diseased cells or organs in the human body and the rematerialization of them through the hypnotic trance state of a third party, bringing to light at least one secret of the miracles of bygone centuries, and thus fulfilling the prophecy of Jesus, "The things that I do, ye can also do, if you have *faith*." But I would point out here that the Sanscrit word originally used, from which the Greek word was mistranslated, meant not only 'faith' but 'inner knowledge and understanding'.

A little knowledge is dangerous, and so this science should only be practised by those who by word and deed, satisfy the world of the possession of this inner knowledge.

In any walk of life one must take risks, and my maxim proffered to you is to fear nothing, and fear no man, but respect all. *A brave new world is needed; one with grace, grit and gumption.* This philosophy of mind will lead from wars to peace, from disease to health, and from sorrow to joy.

During the South African war men were dying of disease like flies, and a patient whose case seemed hopeless kept begging pitifully for food, which the treatment forbade. "Do you consider that this soldier is sure to die?" asked medical officer Doyle to the surgeon in charge of the military hospital. The reply came, "He is as near death as can be." "Well then," said Captain Doyle, "I propose giving him a solid meal." The surgeon was horrified and retorted, "You take on a grave responsibility." "If he has to die in any case, what are the odds?" replied Dr. Doyle. "Surely it makes no odds whether the disease or food kills him? I'll take the chance." Accordingly he did so, and the dying man promptly started to recover and against all orthodox theory and practice Arthur Conan Doyle effected a cure.

I trust that this may be a lesson to you, my dear reader, to gain a sound knowledge and make accurate deductions therefrom, and also in the face of all opposition and prejudice to do what you feel is right, remembering that ideas are things which you hold, but convictions are things which hold you.

HYPNOTISM AND DREAMLAND¹

AT this stage of our studies, it is useful to study the relationship of hypnotism to sleep and the state of mind produced.

The relationship of hypnotism to normal sleep is unmistakable, and is only distinguishable in its essence from the latter by the fact of the connection between the sleeper and the hypnotist. One must not confuse the term 'sleep' with the term 'exhaustion'. Besides, two different ideas are unfortunately mixed up in the term 'tiring'. Sleepiness and the subjective feeling of tiring are also by no means identical, although they are often associated. Physiology teaches that sleep is produced by tiring, but this is not so. Even if true, exhaustion of the brain usually calls forth a subjective feeling of tiring, and the latter is commonly associated with sleepiness for its own sake.

We must maintain in opposition to these four facts:

- (1) That extreme exhaustion often creates sleeplessness;
- (2) One often becomes more sleepy from sleeping;
- (3) Feeling of tiring, sleepiness and real exhaustion often appear entirely independent of one another;
- (4) Sleepiness usually appears at definite habitual auto-suggested hours and disappears in spite of increasing exhaustion when one has to overcome it.

Physiologists have attempted to measure intensity of sleep by the intensity of the sound required to awaken; how little is proved by this is shown by the fact that an accustomed noise soon fails to awaken, however loud it may be, such as the ring of an alarm clock, whilst soft unaccustomed noises awaken at once. Many an anxious mother is awakened by the faintest noise made by her child, while the snoring of her husband or some other accustomed loud noise fails to disturb her.

Silent processes as well as tedious, monotonous processes which do not require a change of conceptions make us sleepy; and comfortable positions of the body, and darkness, do likewise. Associated phenomena, such as yawning, nodding, stretching the limbs, which

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increase the subjective feeling of sleepiness, and which, as is well known, are very infectious, also play a part. The habit of going to sleep at a particular time calls forth a powerful sleepiness daily at that hour; but certain places, the voice of a certain person, lying back in a comfortable easy chair in which one is accustomed to go to sleep, listening to a tedious sermon, lying in a certain position in bed, and, above all, the closing of the eyelids, are all very common sleep-producing means. These have been called habit, but we must recognize that these facts are absolutely analogous to an unconscious auto-suggestion. The most suggestive of all these associations is the closing reflex of the eyelids, and for that reason this is the best suggestion for sleep.

When we observe a person sleeping we notice that he moves, reacts to sensory stimuli, covers himself up again if one pulls the bedclothes off, that he not infrequently speaks, groans, or leaves off snoring when told to do so, and even that he answers when spoken to, and occasionally may get up and do things when requested. Some people sleep very lightly and very quietly, and awaken at the faintest sound, and show more link with the outer world. We are only aware of our sleep subjectively in that we know the linking of the reflection of our waking-consciousness by the remembrance of our dreams. We feel that our sleep-consciousness is different from our waking-consciousness but that it approaches the latter more nearly, the lighter our sleep is. Sleep-consciousness can be differentiated from the waking-consciousness by the following facts so far as our dream-consciousness permit the latter to gain an insight into it:

(1) Sleep-consciousness does not show a sharp division between inner conceptions and perceptions, as all conceptions are more or less hallucinated in that they have subjective characters of perceptions and simulate real happenings;

(2) The sharpness and precision of the waking-perceptions, which are produced by the outer processes, are usually absent during these dreams—or sleep-hallucinations; the latter appear, however, with very intense accentuation of feelings, and may exercise powerful reactions on the nervous system. A dream can produce sweating, convulsive muscle contractions, extreme terror, and, if erotic, produce emissions without mechanical stimulation of the penis, while erotic perceptions during the waking state rarely can do this;

(3) Dream-hallucinations are very faultily associated, in contradistinction to thinking and perceiving when awake; as a rule, only loosely connected outer associations link one with the other. The organized unconscious logic of thinking during the waking state, which becomes instinctive, and which is gradually automatized by the psychical dynamisms during life is not applicable to sleep-thought; the conscious mind obviously is in a condition of relative inactivity or inhibition during sleep. The most abject consummate nonsense is therefore dreamed, is associated and perceived quite falsely as far as time and place is concerned and is even believed to be true. It is only during light sleep and rarely during deep sleep that a higher or lower degree of logical control is produced, which, at times, exists side by side with the dreamed nonsense; it is as if two consciousnesses were present simultaneously, the dream-consciousness which believes in nonsense, and the other, that of the waking logical associations, which says: 'No, this is all dream nonsense; I am lying half-asleep in bed.' These three typical characteristics of the dream state are the criteria of hypnotic consciousness, namely, hallucinations of perception, exaggerated feeling and reflex actions of the same and dissociation of the organic logical association of the engram complexes, and these are the best foundations for a marked suggestibility.

The reverse process of going to sleep, namely, the period of awakening, shows the suggestive phenomena, as in the process of going to sleep. One usually awakens at a certain hour by means of accustomed associations. A light sleep frequently forms a gradual transition from the sleep to the awakening period, and the remembrances of dreams are left behind. Sometimes dreams awaken the sleeper.

The capacity possessed by many people to awaken at a particular time is based on the power of their conscious minds to so influence the unconscious mind by painting the pictures with care, power and precision upon the canvas of their minds. The artist must concentrate upon his picture to the exclusion of all else that would tend to draw him away from his purpose. A master painter will not only put in the tree that he is painting in every detail and perspective, but every detail of his surroundings too. So must we! Let nothing distract you whilst painting the picture upon the canvas of your mind, of your goal. The same process applies to hypnotism.

Your patient wants health! Well, surround him with a picture of all that health can give him in the form of comfort, feeling of well-being and the like, and remember to paint the picture in his mind in great detail and with precision.

Your patient may come to you because he lacks confidence and has no faith in himself. Impress upon his mind the position you wish him to hold in life, using the present tense with implication that he already holds such a post. Then, whatever position he rises to, teach him to aim at a still higher one, because the peculiarity of the conscious mind is to drop back into inertia after being forced through to an objective. The conscious mind argues: 'I have been driven to do this thing but now I have reached the goal I will rest'. Teach him to say: 'No rest for you, for I have already commenced you working for another still higher goal'. It is essential for him to maintain the momentum once he has attained that which you first implanted in his mind. He must hold fast to it. As the momentum increases make his progress more rapid until eventually it will be possible to reach an objective almost at once.

The course followed in bringing forth the objective can be likened exactly to the process that takes place in a seed. It is sown in complete darkness in the soil, and it first of all dies, then unfolds the exact life-picture mentally held in its life-cell, and in obedience to the universal law it sends up a shoot seeking the light, and at the same time sends down a root seeking nourishment. If any obstacles lie in the path of that shoot it does not attempt to force them out of its way, but travels around them. If the root fails to find nourishment, then it must wither away. Food being found, it blossoms forth and, having reached its goal, another seed is once more planted and the process repeated. Note that the development takes place in complete darkness until maturity is assured. So it is with the thought-picture which becomes the thought-form and thing; in like manner all great ideas are made real.

Now your patient is going to look around and see how the thought-picture is developing, and how it works; is he? Would he do this with the seed? If he did it would die; he has set his objective and planted the seed of materialization, and just as he knows the seed in the ground will, if cared for, grow to maturity without thought of how he does it, so will his thought become a thing, if he does not interfere and play with that thought.

Due to the persistent holding to the goal and absolute airtight

secretiveness (analogous to the seed developing in complete darkness and not being looked at or disturbed) the conscious mind finds no escape for its increasing energy, and in desperation it plunges through, like the overload of steam through the safety valve of a boiler, and your patient's objective is reached.

In hypnosis, the light sleep with recollection of dreams is distinguished from the deep sleep which usually is not accompanied by such recollections, which latter characteristic is the total amnesia on awakening. Nevertheless, we find that the people who sleep most deeply are just those who exhibit the phenomenon of somnambulism, during which state they sleep-walk, carry out complicated actions, even in some cases to dictation, speak, and have been known to even exert violence; these are phenomena which have been recognized in jurisprudence as a ground for irresponsibility. This indicates that the loss of memory after deep sleep for what has happened during that period is only amnesia and proves that consciousness is by no means blotted out during deep sleep, but is only cut off from the waking-consciousness. On the other hand the lethargic sleep shows itself in a different way from somnambulism with its narrow consciousness, but one is not justified in deducing the existence of complete inactivity of the cortex from the inactivity of the motor area. Many people forget all their dreams, which is an auto-suggestion of amnesia. I cannot be awakened so unexpectedly at any time of the night that I do not remember the last portion of a dream, but unless I immediately write it down I forget it. Therefore what remains in my memory is the picture of the perception renewed in the condition of waking and not the direct recollection of the dream, for the latter is invariably obliterated shortly after awakening. A further peculiarity of the dream is that the stimuli of the senses which affect the sleeper scarcely call forth a normal perception in the sleep-consciousness; they are inadequately associated and in consequence are hallucinations.

The person hypnotized is in part only distinguishable from the spontaneous dreamer in that he is adequately conscious of the influence of the hypnotist. He behaves just like the dreamer as soon as the hypnotist leaves him, and the hypnotist sometimes uses these qualities of the sleeper in order to deceive him in many ways, such as causing him to eat a candle in the belief that it is a banana, which has been demonstrated on the stage many times.

of the profoundly hypnotized subject operate with immensely increased effect from the whole environment.

Whereas in the coma of disease the paralysis is absolute and complete, in induced somnambulism it is partially or entirely removable at the command of the hypnotist. He can arouse any centre to more than its normal functioning activity, so that the subject or patient who for a moment before was insensible to the fumes of strong ammonia held close to his nostrils, will now recognize the faintest odour; and he who now lies in a condition of muscular impotence, will, at the word of the operator, perform extraordinary feats of strength.

The same holds good with the expression of the emotions. From a state of abject misery the subject may be suddenly transformed to one of bliss, and be it noted that he shows both conditions more markedly than he would if he were awake; for, in the normal state, his emotions are subject to that inhibitory influence which we call self-control, and which is non-existent in the somnambulist subject or patient, over whom each passion, each emotion that is called up, has, for the moment, undivided sway.

I have observed that a person hypnotized in a 'screened room' with the door closed, as is necessary for using radio-therapy under Defence Regulations, cannot 'travel' outside that room, as he can from any other room, to see what is happening elsewhere, which suggests that hypnotism is based on a wave-length in some way common to the length of the so-called 'short wave'.

Have you recognized that the man or woman who is the most intellectual, has, in the proper use of knowledge, the greatest power to fascinate and is the most responsive to fascination? In other words, the more intelligent the person, the more easily hypnotized is he or she and vice versa. Reflect upon this great truth.

In regard to this subject one must not forget that the committee appointed by the Academy of Medicine in the University of Paris in 1825 said in their famous report on Mesmerism, issued in 1831:

This Committee recognizes first the insensibility of the mesmerized subject; second his power of seeing his own interior organs and those of others, and of foretelling the issue of his own and others' diseases; third, the exaltation of memory; fourth, clairvoyance apart from natural vision; fifth, the action of the mesmerist at a distance.

The death trance has been known to endure for several months, and, during the whole of that time, there is neither decomposition of the tissues nor coagulation of the blood. It is in this state that the Hindu yogis and fakirs have allowed themselves to be buried in coffins hermetically sealed for weeks at a time, to resuscitate themselves on being restored again to the air as related in Chapter III. The celebrated mind reader, Irving Bishop, was no doubt in this condition when the doctors held a post-mortem examination on his body. They found that his heart and other vital organs gave unmistakable signs of life during dissection. This, coupled with his widow's evidence to the effect that he had been in that condition twice before, points fairly conclusively to the fact that he was not dead at all when the doctors cut him up: he was in the death-like trance-state.

If the overwhelming evidence of human testimony can be believed, seers in this condition have given accurate accounts of things observed by the 'eye of the Soul', which is what I believe is referred to in the Bible, St. Luke, xi, 34, where it reads, "If thine eye be single, thy body shall be full of light," which I have demonstrated in Blindfold Reading experiments. These seers in this state have described battles going on miles away and events taking place in distant parts of the earth. They have foretold occurrences, which were still in the future, as minutely as if they were happening in the present before their eyes. All of this, backed up by evidence as good as any other truth can boast, goes to prove that it is possible for the mind of man to come into touch with a Universal intelligence, which I call the Universal Mind of God, that knows all things.

This brings me to a few Biblical records which show the importance of suggestion on the mind of man and on animals.

Although mesmerism is supposed to have been discovered about one hundred and fifty years ago by Dr. Frederick Anthony Mesmer, M.D. of Vienna, the science was evidently known to Moses and the magicians of Egypt, who were past masters in this art, which was practised by them very successfully on Pharaoh. I realize that many of you will want evidence for this bold statement, which I now quote in Bible language. In Exodus vii, 20, 21, 22, we read:

And Moses and Aaron did so as the Lord (? Law) commanded;

and he lifted up his rod and smote the waters that were in the river, *in the sight of Pharaoh, and in the sight of his servants*; and all the waters that were in the river were turned to blood. And the fish that were in the river died, and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout the land of Egypt.

And the magicians of Egypt also did so with *their enchantments*; and Pharaoh's heart was hardened.

Remember that the magicians 'did so by their enchantments' and they probably 'did so' by the same power that Moses possessed.

What did the magicians do? They turned the bloody water into blood; they killed the dead fish; and they made the stinking river, stink. How did the magicians do it? By enchantment. Did they enchant the bloody river, the dead fish, or the stench? NO!

Who or what did the magicians enchant, is the important question to those Bible students who persistently deny the truths of mesmerism, and this question admits of only one answer. *They enchanted the king.* He was mesmerized. And in no other way can we consistently account for the statement that 'All the cattle of Egypt died' and the 'first born' of those 'cattle died' again, or appeared to, on the night of the Passover (Exodus ix, 6 and xii, 29).

We go on to read that Moses then turned all the dust of Egypt into lice, 'And the dust became lice on man, and on beast, and in man, and in beast'; and as the magicians could not perform this miracle, Moses is credited with a power superior to that possessed by them. *Why was this?*

Moses, by his wild wandering life, and inherent love for his own race, was well calculated to forcibly impress the King of Egypt, as unbidden he entered the royal presence, and in a bold, defiant manner declared to the king that, unless he let the children of Israel go free, the God of Israel would cause the water to become blood; and by his very earnest manner he could make him believe, not only that it would be, but that it had changed and that the fish were dead. Moses probably knew as much of the enchanting or mesmeric process as the magicians. And it was not a difficult thing for them to reproduce a second impression on the mind of the king, and make him believe that they, too, turned the already bloody river into blood, and that on the surface dead and stinking fish were floating towards the sea. Pharaoh during

this time was in a negative or quiescent state, which is essentially necessary for success.

In the other 'lousy' experiment, when the magicians failed, the conditions were entirely different. Moses had evidently mesmerized the king into believing that 'all the dust of Egypt' had become 'lice on man and on beast, and in man and in beast' which latter would not be practicable, as lice could physically live ON a person or animal, but not IN either.

And remember that people who imagine that they are covered with vermin are not in a proper state of mind or body for a second mesmeric impression, either from a magician or Moses or a mesmerist. Learn from the Bible history, then, one important lesson. Never under any circumstances attempt to mesmerize anyone who is not in a passive state of mind or body. Moses was very cute: he saw that the magicians had got the better of him the first time, so he succeeded in implanting a state of mind in which they could not again replace or add to his suggestions to his mesmerized Pharaoh or King.

Let us now investigate the Biblical reference to mind control over animals in the story of Jacob, the great psychologist of old, who got the better of his father-in-law. Jacob was clever and understood in a measure the power of suggestion, even to the creative mind in cattle; for do we not read in the Book of Genesis, xxx, 37:

And Jacob took him rods of green poplar, and of the hazel, and chestnut tree, and peeled white strakes in them, and made the white strakes appear, which was in the rods, and he set the rods which he peeled before the flocks in the gutters and in the watering troughs where the flock came to drink, that they should conceive when they came to drink; and the flocks conceived before the rods, and brought forth cattle, ringstraked, speckled and spotted.

The full story is that Laban having deceived Jacob by giving him Leah for a wife after he had served seven years for Rachel, proposed to keep his original promise if Jacob would serve seven more years, and as an encouragement he guaranteed that he should have all the speckled cattle in the herds as wages. Now, Laban knew that speckled cattle were rare, and thought himself on the safe side, but Jacob was too clever for him. He placed speckled rods at the bottom of the drinking troughs and separated the herds into male and female sections, allowing them only to mingle

at the troughs. He kept back the female herd until they bellowed with thirst, so that when they came to drink, their longing for water should be very great, and consequently the rods would make an impression upon them—such an impression, indeed, that a subsequent desire for water would be associated with the image of what would seem to them a speckled fluid. This process repeated, so as to deepen the impression, resulted in a great number of speckled cattle being born. Good work, Jacob!

Plato's axiom, 'We become what we contemplate' is applicable here.

Motherhood gives a further example and shews how it should be surrounded with wholesome and happy suggestions. On one occasion I was visiting a lady's house, when I was impressed with the very delicate beauty of one of her daughters, who was totally unlike the rest of the family, and I remarked on this fact to the Mother. After some hesitation, she replied: "Do you believe, as a doctor, that an image strongly impressed on a mother's mind can have any effect upon her child before it is born?" I replied that I had always believed that, and I could bring forth much evidence in support thereof. Seeing that I was greatly interested, this lady offered to show me a piece of evidence that was conclusive. Summoning the young lady to her side she bade me to take a good look at her, from her features to her very expression. Then rising, she asked me to accompany herself to another room. There the lady unlocked a richly-inlaid cabinet on the wall, and disclosed—the portrait of the girl. "Isn't it like her?" she exclaimed. "A very good portrait," I said. And so it was. Smilingly, she remarked, "But, she did not sit for this. She was drawn and modelled from it. It was painted nearly twenty years ago, and Anne is only sixteen now. I painted it myself four years before she was born. The face here depicted came to me every night in my dreams, until it took possession of me and absorbed all my imagination, so that I came to wish my child would be like that painting. And when my child was born, she was the living model of the painting I had painted, not only on the canvas there, but upon the canvas of my mind."

I will conclude this chapter by selecting two methods of hypnosis which come within reach of all who care to practise this art:

(1) The persistent massaging of the back of the neck just below the occiput and mastoid bones on each side, and near to the axis vertebra in a person lying down, massaging in an anti-clockwise

direction on each side firmly for some time, with the patient's eyes closed; warmth, then heaviness and, finally, numbness are gradually produced in the arms and the legs until at the end of twenty to thirty minutes at most (very often much less) the patient feels the whole body gradually 'disappearing' until at last the head 'goes' and the patient is then fast asleep. The advantage of this method is that it can be carried out on the battlefield under the strain and noise of warfare, as the hypnosis is produced by physiological means and therefore its practice should give us far-reaching results:

(2) A simple suggestion method, but this requires a darkened room and, above all, quietness. I place my patient in a comfortable chair or lay him down flat on a couch and cover him up with a warm rug, especially seeing that the feet, limbs and shoulders are kept warm. The limbs and neck must be in comfortable positions. The patient is then told (and this is all-important): (*a*) what I am going to do; (*b*) what to expect; (*c*) what I expect of my patient: (1) that it is necessary for the patient to pass of his own accord into a state of restfulness and extreme mental comfort in which he will automatically carry out verbal requests, unless he objects; (2) the patient may think he is falling asleep, but in actuality he is very mentally alert. I then say to him: "I want you to think of nothing at all." I give him a signal for awakening: "You will hear me count seven and, when I have counted up to seven, you will be able to open your eyes, and awaken." I then tell him: "I am going to press my fingers on the whites of your eyes, and although you will scarcely believe it, your eyes will not close, but will remain wide open; they won't blink. You see your eyes have already lost their power of feeling and are anæsthetic." If successful, as is usual, I can at once command sleep, and hypnosis is produced. If not successful, or if I wish to further suggest deep sleep and tire the patient's senses with a view to producing profound hypnosis, I fix the patient's eyes for a few seconds with my own and then replace this method by asking him to look at a witchball about a foot above his head and a few feet away from him, into which is reflected a red or blue light (according to the type of patient I am treating; red for a strong male personality and blue for a marked female personality, irrespective of the physical sex). I then say in a monotonous voice: "Look steadily at the light reflected in this crystal, but do not strain your eyes; you will soon see two

lights, or the light may move, and a glow or halo will form around it; think of nothing and let your mind go blank. Your sight is growing dim and indistinct; your eyes are beginning to feel heavy and soon will feel very heavy; and your eyelids will tend to close. Keep your eyes open as long as you can and so try to resist this feeling of tiredness (pause). Numbness is creeping over your limbs, your arms and legs (pause). My voice seems muffled; it is becoming more and more muffled (pause). You are getting more and more sleepy and can no longer keep your eyes open. You now breathe slowly and deeply, slowly and deeply, slowly and deeply, slowly and deeply. Now as I pass my hand (now resting on the patient's forehead lightly) over your eyes, your eyes will close; your arms and legs, especially your arms, are becoming warmer and warmer, and more heavy. They are becoming heavier and more and more numb. Relax more; let yourself go! Just go to sleep, but remember that you are not really asleep, and will hear all that I say to you. As you sleep more deeply you will only hear what I say, and you cease to hear anyone else speak, and therefore do not know how to answer them; keep your eyes closed tightly; let go!" (The patient is now in a dreamy state.) "Gradually you forget everything, forget everything, forget everything, forget everything. Your thoughts, like birds in the distance, are vanishing, vanishing, vanishing, vanishing (pause). You are unable to lift your eyebrows and you cannot open your closed eyelids; the more you try to raise your eyebrows in your effort to open your eyes, the more tightly will your eyes be closed" (pause). I then stroke an arm or leg (covered with clothes) from the top to the bottom and suggest that the arm is becoming stiffer, and stiffer, stiffer and stiffer, stiffer and stiffer, and whatever position I place it in, it will remain fixed (catalepsy). The arm is then moved in certain directions, telling the patient to continue the movement, and if it continues to move of its own accord until I stop it, I suggest it is becoming heavy and just like lead and that when I let go it will drop into his lap, heavily, just like lead. I then suggest a dream and ask the patient to relate it and act it. If the patient is definitely in the state of somnambulism, as this test would suggest, the patient will faithfully reproduce all these acts. One can suggest that he is a General leading an army to victory and the patient immediately and faithfully produces that rôle. One can also suggest post-hypnotic actions to be carried out at a future time, and this will be done.

Now one makes the necessary therapeutic suggestions and asks the patient to nod his head in affirmation; this movement definitely increases the affirmation made. Lost memory can be recalled with a faithfulness and accuracy almost incredible.

The patient is commanded to repeat silently in his mind certain suggestions, so turning the hetero-suggestion into auto-suggestion under extremely potent psychic conditions. Say: "Repeat in your mind 'My unconscious mind now works by day and by night for my health, success and happiness' (repeat many times). 'I overcome everything with the greatest of ease; the greater the opposition, the stronger is my resistance' (repeat several times). 'I feel calm, harmonious and confident; I am in harmony with the Universe and at peace with myself—at peace with myself' (repeat several times). 'My mind is in a state where reigns peace and calm, peace and calm' (repeat several times). 'I feel strong, courageous and energetic; and feel wonderful, simply marvellous!' (repeat several times)."

The patient is then awakened by counting slowly up to seven and usually succeeds in opening his eyes at the end of this period. If he doesn't, blowing upon the eyelids and, if necessary, manually opening them is sufficient to bring the patient back to complete consciousness.

Supposing that any tragedy befell the hypnotist before he was able to awaken the patient, the patient would fall into a natural sleep from which he would awaken any time after about two hours' duration.

During the hypnotic state the patient is extremely sensitive to your suggestions, and you must therefore select your words with power and precision, remembering that the spoken word is greater than the sword and that during this state of mind every word has magic power.

SLEEP AND DREAMS

LET us now investigate sleep and dreams more technically, as it were. During sleep the organism is still physiologically active; digestion is active; pupils actively contract; respiration functions; sexual organs active; sweat glands active; involuntary nerves active and muscles relaxed.

There are five *theories of sleep* which deserve consideration:

(i) The *biochemical* theory which states that during the day a state of carbon dioxide narcosis occurs in a mild form and has toxic effects on the central nervous system producing sleep, which in some hours restores equilibrium, with its accompanying wakefulness.

(ii) The *circulatory* theory suggests that effort in time produces a diminished blood supply with resultant anæmia, ending in sleep, during which process the blood-supply is gradually increased, so making sleep lighter hour by hour, after the first hour, until the waking state is eventually produced.

(iii) The *energetic* theory implies that during the day energy is lost and tiredness results in sleep, which restores freshness and vigour.

(iv) The *neurodynamic* theory indicates that the nerves lose energy during the day, and in this sense is a location of the energetic theory. Histological examination of the brain cells in animals killed in various stages of exhaustion and in full vigour tends to strengthen this theory. It is believed that each cell in the cortex is 'insulated' from the others, and that a curling up of the dendrites occurs, cutting off connections one with the other. This is supported by the fact that during sleep there is a greater resistance to synaptic communications.

(v) Claparede's *psychological* theory is that sleep is an instinctive behaviour, and is capable of being influenced by will-power. Certainly at birth sleep appears to be instinctive in the baby who wakes up to be fed and then curls up and sinks into sleep once more. Soon it becomes a voluntary act controlled by the child. In support of this theory there is also the fact that in psychæsthenia or mental fatigue, there is abulia or fear of and inability to sleep. Further, people of strong will can sleep whenever they like. Napoleon told us that when he wished to interrupt some matter

he closed up some cupboards in his mind and opened up others; that if he wished to sleep, he shut up all the cupboards of his mind.

If sleeping, and we are awakened, we have the power to put ourselves to sleep again: we can do this in broken dreams and often complete them.

Sounds that are of qualitative interest may or may not awaken a person, as is evidenced in the mother who is not disturbed by the loud snores of her husband, or even by the noise of thunder, yet the faintest noise of her sick child will immediately awaken her.

What happens in the condition of sleep? Sleep is the resting time of consciousness, when the body is closed down for repairs, so we get psychological rest, but the amount of physical rest depends upon the physical state of the nerves and organs of the body, and therefore to ensure good sleep we must have a healthy body as well as a healthy mind. During the day one lives in a state of tension, as repression is at work keeping a lot of conscious wishes in the background, such as things one would like to do in preference to what has to be done whereby one may discharge the duties of daily life.

Phantasy is life's refuge from hard fact. Consider the phantasies of the theatre-goer; or observe how easily one can pass into a state of phantasy in reading the *Arabian Nights*, or some such fairy story, until one has completely lost hold of reality for the time being.

Although when one goes to sleep, one shuts out sounds, one does not shut out reality, and bodily sensations are always with one.

To what extent is our *dream* life affected by stimuli that continue or occur during sleep? Sound, light and somatic sensations do definitely affect the content of dreams, which are to some extent conditioned by external stimuli, such as a sudden flashing of light, or loud noise. I recall a war patient who woke up in terror thinking he was being bombed, owing to the fact that the night nurse accidentally flashed the light of her lamp on his face. Krauss states that a soft, continuous light may condition a dream, and he relates dreaming of a beautiful girl and as he awoke stretched out his hands to caress her, to find that it was the rays of the soft moonlight upon his face.

An auditory sensation may affect the dream content, although it is always interpreted in terms of vision.

In dreams, words are never spoken between the characters

of the dream, but a dreamer may have vague recollections of having been speaking to someone, but what he said and who the 'someone' was, he knows not.

Anxiety dreams are determined by somatic experiences. One dreamer had the task of being presented with a huge number of coins and had to make two columns of equal height, but he could not do this. He awoke to find his feet caught in the sheeting at the bottom of the bed, so that one foot was longer in position than the other, and hence the unequalness of the dream factors. This is typical of all anxiety dreams, no matter what their nature. One more example of a somatic nature will suffice. In a dream a man felt himself being strangled by a robber, and awoke from this nightmare. Later on in the day he developed a severe laryngitis to which he was subject. It is therefore demonstrated that both external and internal stimuli affect the dream content.

In dreams, the repressing force is weakened, during the period of sleep, and the repressed wishes of the sleeper rise into consciousness. In a child repression does not yet exist, so his dreams are a true reflection of his wishes. In the adult, owing to repression, the dream is distorted and does not come into consciousness in its true form. The dream undergoes alterations through *mental mechanisms* which will be considered so far as the four important mechanisms are concerned.

(i) *Condensation* where many thoughts, images and persons are congregated together. Thus, a dream scene may be a synthesis of many known places, and a dream personage may be built up out of the features, characteristic mannerisms, and peculiarities of several people.

(ii) *Displacement* alters the emphasis of the true wish. Unimportant details stand out with great vividness, and important points are slurred over. The emotional factor in the dream may be transferred from one person to another.

(iii) *Dramatization* arranges the dream content to form a connected story. The characters of the story, however, behave in the most irrational and unexpected manner, but the result, even though it may be muddled and nonsensical, is a fairly well connected story.

(iv) *Secondary elaboration* is a mechanism which takes place immediately on waking. The dream story is elaborated and worked out in such a way as to bring it more into line with one's knowledge and experience. In this manner the true content of the dream becomes still more effectively hidden by the *ensor* as it were.

The *manifest content* of a dream is the dream as it is related soon after the dreamer has awakened. The *latent content* is the true meaning of the dream before it has been condensed, displaced and dramatized; in other words, the unconscious wishes which give rise to the dream, and can only be brought to light by analysis or hypnosis. The analysis reveals that the dream makes use of certain symbols which Freud considers have a sexual meaning. Hypnotism tends to shew that this is not necessarily so, and that the sex problem in dreams is far over-rated.

The *symbols* used appear to be universal, belonging to the primitive mind, being common to the dreams of savages and philosophers and are made use of in folklore, legends and art throughout the world. In the dream, the King and Queen represent the father and mother of the sleeper, and the Prince is the dreamer himself.

The actual psychic structure of a dream differs from that of waking conscious thought in two respects, (i) dreams are in images and not in words, which images are a more primitive form of thought, and (ii) there is no directional thought, there being no 'ifs', 'buts', 'eithers', or 'ors', no good or bad idea, the thought being illogical, incoherent and undergoing all sorts of rapid transformation, and the dreamer is non-critical, and lacks emotion, and accepts the most grotesque events as reality.

Are dreams purely anarchical, or is there some significance in them? Is there any underlying interest or principle? There is certainly a principle, and there may be unconscious interest, but this has not been proved. The dream often employs material in which it expresses its meaning through some event that has happened during the day. The fundamental striving of the organism may very likely operate just as much by night as during the day.

During the day in the waking or half-waking state one may have 'day-dreams' which may cover as wide a ground as the phantasies one enjoys at the picture theatre or other shows and at night the phantasy may be continued in the dream. Phantasies may be termed the expression and enjoyment of the motives of the soul, as in fairy stories, phantasies of communities, and definite wish-fulfilments as if by magic. If the hero wishes to swim, he has magic boots whereby he can walk upon the water, or he can fly on his magic carpet, and so increase his ego. One lady reports that she dreamt that in her room she saw a certain lady of society

knocking at her door, and as this lady entered, the dreamer turned into a table so as not to be seen, so gaining her end as if by magic.

Wish fulfilment dreams do occur, and I recall an arctic explorer who, half starved, dreamt he had dinner at the Ritz and of puffing a fine cigar, having used up his tobacco months before. In children, dreams of the wish-fulfilment type do occur.

The *analogy of dreams in the psychoses*. There was a girl brought up in a workhouse, who had been born a deaf-mute and hunchback, and developed *delusions* in which she was beautiful, wealthy and going to marry a prince. A case of chronic delusional insanity may further illustrate this mechanism. The patient was a lady suffering from paranoia, who believed herself to be the rightful queen secretly married to a mysterious prince of untold wealth and power, from whom she was being cruelly kept apart by political intrigue. She was convinced, however, that in due time this prince, who owned the institution in which she resided, as well as all the other public buildings of the country, would come to liberate her; that he would ascend the throne of the country, and that they would reign happily together for ever after. The history of her case is that she belonged to a wealthy county family, and when about to make a very good marriage had the misfortune to lose her money, her home, and her position, in consequence of which her engagement was broken off. At this time she was to all appearance perfectly well mentally and by no means destitute, as a little income remained on which she could live in fair comfort with the strictest economy. Now she would naturally think with regretful longing of the old days when she, the central figure in her district, had everyone paying her respect. But she did more than this: she refused to face the cold, miserable reality, and she avoided it by stepping into a kind of exaggerated day-dream from which she has never emerged. In her present state she has, from her point of view, recovered all her old position and advantages and increased them tenfold. Her love affair has come right and is a grander thing than she had ever hoped. Better far than being the head of a county, she is shortly to be head of an empire with nations instead of villagers to do her homage. She has gained peace from a situation which was intolerable to her, by the method of avoiding the conflict altogether, and at the price of completely losing her hold on reality.

Phantasy may be described as a real refuge from hard fact.

The individual has an immediate imaginary fulfilment of some desire and ignores the practical obstacles which stand in the way of fulfilment. The building of 'Castles in the Air' is indulged in by all of us, and within limits is not only harmless, but, indeed, actually helpful in so far as it encourages the individual to further effort towards attaining his castle in the air and bringing it down to Mother Earth, and making his dream come true.

Freud states that in every dream there is concealed an unconscious wish. Dreams consist of a latent content which will not enter consciousness and a manifest content which does. The dream may be regarded as having a framework on which it moulds itself into the shape in which the dreamer experiences it and relates it.

The framework is the manifest content, and it is the central idea which is the latent content, and the latter is the idea, tendency, or wish which the dreamer's unconscious mind is striving to repress.

The dream must be taken bit by bit by free association, and so we get back to the part which the person does not like to face.

I have spoken of dreaming of 'castles in the air': do not forget to bring them down to Mother Earth. Make the psychological reality a physical reality wherever possible. You dream of a great future, and I can assure you that it is within your power to make those dreams come true. This is how you can do it. Whatever you are called upon to do must receive your wholehearted attention and interest—your maximum ability. Do it in such a way that those above you will take notice. You can compel them to notice you if only you have enough vigour and common sense. It depends upon you. To become despondent about your lot in life is to belittle yourself: to be determined on greater things will surely bring its reward. In gauging your own importance do not allow yourself to float in a sea of superlative egotism; in other words, do not let your head swell! A proper estimate of oneself must include credit for retaining control. When you realize your own importance you will keep control of it, so that you may apply your power in a sensible and cool way. You are bigger than you think you are. Act up to this. Then as the years go by you will bring your 'castles in the air' down to the reality of Mother Earth, and your dreams will be interpreted in a very realistic way: indeed, your dreams will then come true. You will then be a living psychologist who can put into practice the theory which you teach.

THE SUBCONSCIOUS AND UNCONSCIOUS OR SUPERCONSCIOUS MIND

WE shall now consider the two divisions of mind termed the subconscious and the unconscious. If psychology postulates the subconscious as a vast reservoir of undetermined capacity in which is stored and recorded all past impressions, perceptions, experience and knowledge which may be under suitable stimuli revived in the conscious, so must it also postulate the unconscious or superconscious mind, the source of a range of impressions, perception, experience and knowledge with which consciousness has not yet made contact, but which in course of its expansion and extended capacity to respond to stimuli, is yet to be encountered in a further stage of development, which can be aided under hypnosis and will eventually form a part of consciousness. This process may be logically inferred from the analogy provided by the limitations of the physical eye in its registering capacity. The ultra-violet 'light' and infra-red rays beyond the range of physical sight would be visible to an eye adapted to the reception of an extended range of vibrations, made possible under deep hypnosis, for the eye of the astral body possesses this power of adaptation.

An idea which is conceived by the mind with inspiration may be later verified by investigation and experience.

As the scientist pursues his investigations into the properties of Matter he continually reaches out into the region of the imponderable, a region closed to the observation of his physical senses. Thus we find that our conceptions of Physics are becoming merged into Metaphysics; in fact, Matter has recently been defined as 'all that is objective to consciousness'.

When we discard the physical body at the end of our life on earth, our consciousness is transferred to the astral body; the matter of the world we then live in, the astral world, is of higher vibration than that of the physical world and we experience an extension of consciousness adapted to our new environment. This fact has been fully explained by myself and by many other writers elsewhere. The range of our awareness is expanded to include a multitude of phenomena of which the majority of people had little or no experience while living in the physical body.

It follows that there are grades of consciousness which may be roughly divided into physical, astral, and etheric consciousness corresponding to the nature of matter on the physical, astral and etheric planes of being. From these facts we may infer that no limit can be placed on the potential expansion of consciousness. The measure of any particular human-being-awareness is the measure of his degree or grade of consciousness. We can now get a much clearer idea of what is meant by an 'Adept' or Master of Occult Science.

Occult Science includes the whole range of phenomena in the seen and unseen Universe. We are beginning to recognize the fact that Mind is the source of all manifestation on all planes of being. In so far as the human brain is the physical instrument through which Mind operates on Earth, we can appreciate the wonders of the evolutionary process that has resulted in the development of a brain that is capable of becoming an ever more and more efficient instrument of Mind. It is thus permissible to surmise that in distant ages to come Matter as manifested in the Universe on all planes may become objective to man's expanded consciousness and that the mind of man may ultimately be in conscious communion with the Universal Mind.

Consciousness in man is ever in process of development; it is not static. All being is in motion; life is synonymous with motion. Both the subconscious and super- or un-conscious have this in common that they do not form part of the normal consciousness, but they are both potentially available and accessible to the consciousness if it can be so modified or extended as to become responsive to stimuli arising from the subconscious or super- or un-conscious. Although psychology is not usually regarded as a part of philosophy, it has already contributed data which philosophy is bound to take into consideration, and by its investigations has provided material of great value towards the framing of a philosophy of sociology. Psychology in its ultimate issues verges on philosophy. It cannot be denied that mystical philosophy has its origin in a state of consciousness which psychology is directly concerned with. The study of mind proceeds from the known to the unknown, so that its scope of enquiry must be continually expanding. The consciousness of the most highly developed minds of to-day embraces much that has been incorporated from what recently formed part of the super- or un-conscious.

Buck, Carpenter, and other mystical philosophers have testified

to an enhanced state of mind which they describe as Cosmic Consciousness, which is an aspect of super- or un-consciousness; a state in which the full implication of the unconscious is realized, perhaps only momentarily as in a flash of vision, or for a period of undetermined duration, when time as experienced by the normal consciousness ceases to exist.

Physics assures us of an amazingly vast extension of light vibrations beyond the visible spectrum whose frequency is calculated in trillions per second. X-rays though imperceptible to the naked eye can be utilized by medical science. The gamma and other rays emitted by radium, and the cosmic rays of outer space, are now used and are being subjected to further investigation and experiment. The science of this vast range of vibrations was unsuspected by the physicists of last century. By analogy it is within reason to anticipate that in the future a sensorium of greater receptive capacity will be developed in the human organism by which man will become aware of a new range of phenomena.

The content of the subconscious in any particular individual is an accretion of the facts of individual experience and is accordingly, by its very nature, limited to the aggregate of those facts so far incorporated in it.

The content of the super- or un-conscious consists of an agglomeration of facts in process of being apprehended, being that portion of the Universal Mind which the individual mind has hitherto not contacted, and from which additional experience and knowledge will be brought into the conscious in the process of evolutionary development. From the conclusions reached by science in regard to the nature of the physical universe it may be inferred that there is an incalculable number of facts awaiting apprehension. Consciousness in man is ever in process of becoming: in the words of the Scripture; 'It doth not yet appear what we shall be'. (1 John, iii, 2.)

Intimations originating from this inconceivably vast mass of ascertainable facts are constantly impinging on our consciousness as we direct our attention to what has been described by J. Arthur Findlay as *The Unfolding Universe*. Psychology is driven to postulate the unconscious, from which expanding consciousness derives supersensual knowledge. If the soul of man is, according to the teaching of the Ancient Wisdom of the East, a seed of Divinity, a God in germ; that seed must grow sooner or later into the perfect

image of its Divine Creator. Expressed in terms of psychology, man will attain to an all-embracing consciousness in which both the subconscious and the super- or un-conscious are merged. No longer will there be a within and a without, an above or below, for all will be included in the one, and the one will be identical with the all.

All mental processes are closely related to the Universal Mind, with which occasional contact has been made by advanced members of the human race who have attained to Cosmic Consciousness, to wit, the Thibetan Yogin, the Hindoo Yogi, the Moslem Fakir, the Chinese Sage, the Persian Magus, and the Atlantean Kushog. In this rare state of consciousness, colour, sound and form are correlated and the mind becomes aware of the inter-relation of every particle of matter with every other particle in existence, and a fragment of rock crystal is a material manifestation and example of the sum total of dynamic energy animating the solar system. In such a manner Cosmic Consciousness invades the mind and produces knowledge in the mind; but here it must be definitely and emphatically stated that the attainment of Cosmic Consciousness is not merely the result of the development of the mental capacities. The attainment of such a state of consciousness conferring wisdom, is only to be gained by man through purification of the self, the ego, through which the powers of the soul ultimately find expression. Psychology cannot localize the soul, and endeavours to dispense with it, confining its investigations as far as possible to mental mechanisms and phenomena of a physical nature, but I reiterate the question which I have raised before in my previous writings, "How can we limit ourselves to surface-scratching when we have become aware of the rich lodes of unlimited content awaiting further investigation below the level of our trivial explorations?" Most of the paraphernalia so dear to Western psychologists will, I venture to affirm, eventually prove to be little more than the elaboration of trifles of small account to a true science of the mind in its relation to the Universal Mind.

With regard to the extent of the field of enquiry yet to be explored I venture to suggest further that psychology at no distant date will be compelled to direct its attention to an examination of the facts considered by many as already established by that ancient branch of scientific enquiry, Astrology. Those who have devoted themselves to a serious and methodical study of astrology, affirm that they have evidential proof of the operation of certain celestial

(as distinguished from terrestrial) forces to which man is subject and that everyone is susceptible to influences emanating from the planets of the solar system as well as from the great luminaries, the sun and the moon. Of the physical effect of the sun and the moon on life, as we know it, no words need be wasted here, but the scope of astrological enquiry is identical in many important respects with that of psychology, inasmuch as it deals with the contributory causes that give rise to peculiarities of temperament and behaviour as well as to the physical and mental characteristics of the individual. Thus the celestial bodies form part of man's environment in a particular sense. Do we not speak of the insane as lunatics—those who suffer from a 'tic' of the moon (Luna)? It is a significant factor demanding consideration in an effort to elucidate Transient Causality. I must point out that I refer to the scientific study of astrology, which I have only seen practised as such by the wise men of Benares in India; although it must not be forgotten that just over a century ago the University of London had such a Chair.

At the risk of repetition I would again direct the attention of my reader to the Ancient Wisdom to which I have made constant and detailed reference in my previous popular works, and put in a further plea for recognition and recovery of the knowledge possessed by the great civilizations of remote ages: in doing so I speak from personal experience of the profundity and scope of that knowledge, which far exceeds the limits of the contents of the normal consciousness of Western peoples to-day.

Given a progressive development of human consciousness, much that at present still lies within the unconscious may become included in the conscious.

In some of my popular works, *The Invisible Influence*, *Powers That Be*, *The Science of Hypnotism* (and *Colour Science*), *The Shadow of Destiny* and *Sleeping Through Space*, I have dwelt at some length on the extension of scientific enquiry towards the vast region of the Unknown, and of the forces and influences to which human beings are subjected from that source. From day to day new revelations as to the latent powers of mind known and studied in the East for centuries, are being presented to the Western mind. Slowly but surely attention is being directed to the consideration of these revelations. Psychologists are being reluctantly forced to admit that the system of Yoga known and practised by Eastern adepts includes all psychology, psychotherapy, psychiatry and hypnotism.

THOUGHT AND RESPIRATION¹

IN studying mind processes it must not be overlooked that chest movements are definitely related to thought, and for many years the author has been endeavouring to record graphically these movements sufficiently clearly to be able to compare at a glance the various types and rates of thought-processes by their mathematical interpretation.

In this chapter the writer will deal with normal thought processes, as abnormal states can be deduced from the eighteen different types of thought recorded.

A definite system has necessarily been formulated in order to primarily investigate (1) the nature of the thoughts in the various subjects examined, and (2) the reaction of each individual to special thoughts and especially to dictated thought.

The method employed has been to study the following states of mind:

1. Attention of a fleeting nature;
2. Attention of an exacting and prolonged nature; concentration;
3. Inattention: allowing the thoughts to wander;
4. Complete mental and physical relaxation: resting comfortably in an easy chair and just 'thinking of nothing';
5. Dozing states;
6. The Sleep-state;
7. Hypnotism: artificial sleep;
8. Visual thought: only 'seeing' things;
9. Auditory thought: only 'hearing' things;
10. Kinæsthetic thought: only thinking in terms of movement;
11. Emotional thought: the word reaction-time of Jung recorded in graphic form;
12. 'Music Thoughts': the movements of the chest which occur when listening to music in (a) musical, and in (b) non-musical people;
13. The different rates of thought-processes;

¹Reprinted from *The Medical Press and Circular*, 29th August, 1945. Vol. CCXIV, No. 5547, by kind permission of the Editors.

14. Interest as an important factor producing a greater reaction to each type of thought;
15. Normal variations: the type is constant but the extent of the reaction varies;
16. The effect of music and/or systematized movements on thought and respiration in asthmatical subjects;
17. The effect of prolonged concentration on health as recorded by reduced respiratory excursions;
18. Mechanized recording of telepathy.

In the course of this study three types of instrument have been used:

(a) The ordinary pneumograph with recording tambour and small revolving drum: its excursions are too limited to shew clear distinctions;

(b) Golla's Respiratory Box (fully described in '*Brain*' December, 1929): it is *not* portable and is clumsy.

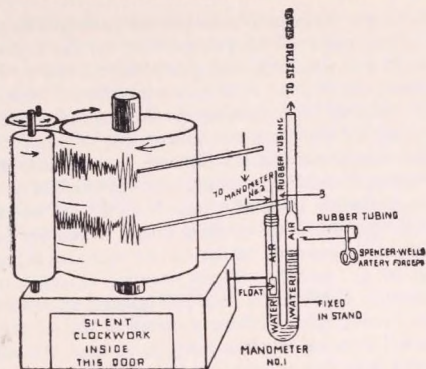
(c) The instrument now described and specially made by Palmers, scientific instrument makers of London, and which Sir James Baillie, LL.D., D.Phil¹, has named after the inventor, the 'Cannon Psychograph' (*see* FIG. 1), fully described as the Psychostetho-kyrto-graphmanometer: it is portable.

The respiratory and other chest movements of the subject are indicated graphically by utilizing the air displacement caused by the expansion and contraction of three flexible transversely ribbed rubber tubes or 'stethographs' about three inches in diameter and eight inches long, the three being joined to one piece of rubber tubing by a metal 'three-Y piece'.

These stethographs are fastened round the chest by convenient light chains, just tight enough to prevent them slipping during the course of the experiment.

The air so displaced moves a column of water in the 'U-tube' or manometer, in which floats a light vulcanite cylinder supporting a fine aluminium wire, to which is attached a celluloid arm and very light ink pen, which holds a few drops of Eosin as the writing fluid. An adjustable guide rod is fitted so that the pen can make contact with the surface of the glazed white paper, which is slightly powdered with chalk.

¹ Then Vice-Chancellor, University of Leeds



FROM ABOVE

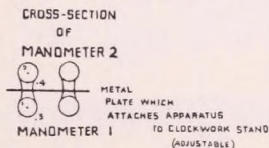
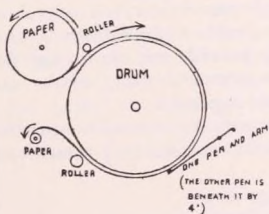


Fig. 1.

An additional outlet is provided in the water manometer, this being normally closed by a piece of rubber tubing a few inches long gripped by a Spencer Wells artery forceps, which remains closed until opened by the experimenter, and should only be opened

when attaching the stethographs to the subject and adjusting the writing level and depth of the pen pressure on the paper, which should be only just touching, sufficiently for the ink or Eosin to be drawn from the pen by molecular attraction. A much larger excursion is obtained by attaching the stethograph tubes to the vertical opening on the glass manometer and the clipped adjustment tubes to the horizontal side openings of the manometer.

The recording drum or kymograph is driven by silent clockwork, and has a mean surface speed of 1 inch (2.5 cm.) per minute. Fine adjustment of this speed up to more than 3 inches per minute is readily obtained by movable blades on the escapement fan.

In order to get records of long duration (average of seven hours non-stop at a speed of 1 inch per minute) an attachment is fitted to the kymograph to enable a complete roll of the special paper $5\frac{3}{4}$ inches wide by 12 yards long, to be used. An adjustable upright is also provided to carry the manometer.

Two manometers are employed in order to synchronize records of two different people at the same time: this is extremely valuable in the study of thought transference, and in synchronously recording the reactions of two people to the different types of thought.

The apparatus is portable and can be used in any office, consulting room or surgery or at the patient's bedside. Anyone is entitled to make the apparatus.

With this apparatus over five hundred cases have been recorded to date, and the results are sufficiently constant to warrant serious attention.

The main findings are:

1. *Attention* of a fleeting nature (See FIG. 2).

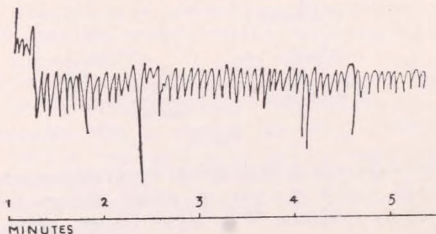


Fig. 2.

The baseline is uppermost, as the principle of the manometer inverts the reading and this is much more regular than the apices at the bottom (the points on the graph) which also shew the undue bodily movement in sighs, etc. There are, of course, slight variations in all those cases with different individuals, but the general appearance is the same. In the actual record shewn, (FIG. 2) the measurements are: 15 respirations per minute; the amplitude of the respiratory excursions—smallest 8 mm., largest 30 mm., and average 14 mm. whilst the sigh measures 50 mm.

2. *Concentration*: attention of an exacting and prolonged nature (see FIG. 3).

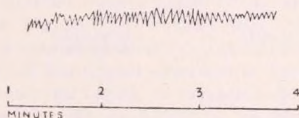


Fig. 3.

The excursions tend to become smaller and in some cases to a very marked degree, and the baseline and apical line have often equally sharp angles. The measurements in the record (FIG. 3) are, respirations per minute 18; the amplitude of the respiratory excursions—smallest 3 mm. largest 8 mm. and average 6 mm.

3. *Inattention*: allowing the thoughts to 'wander' (see FIG. 4).

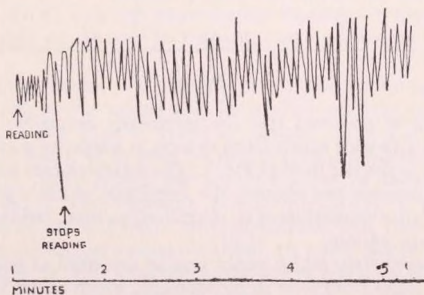


Fig. 4.

The chest movements become much greater and in many cases there is much wider spacing, and the apices and bases are often equally pointed. The measurements in the record (FIG. 4) are: average of 12 respirations per minute; the amplitude of the respiratory excursions—smallest 20 mm. largest 64 mm., and average 25 mm.

4. *Complete relaxation* (mental and physical), the subject resting comfortably in an easy chair and just 'thinking of nothing', so far as this is possible (see FIG. 5).

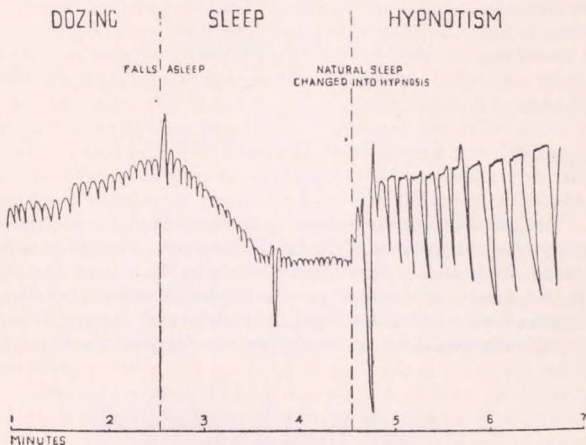


Fig. 5.

It will be observed that the respiratory excursions are large and slow with wide square bases as soon as relaxation is established, as shewn in the last third of FIG. 5. The measurements are: average of 8 respirations per minute; the amplitude of the excursions—smallest (after establishment of relaxation) 20 mm., largest 50 mm., and average 28 mm.

5. *Dozing states* which might best be described as solar-plexus¹ pressure states from food in the stomach, which causes the person

¹The solar plexus lies behind the stomach and pancreas.

to snooze or fall into a light-sleep state. FIG. 5 shews that the 'complete relaxation' graph becomes much shorter and less square-topped, until eventually a state of complete unconsciousness which is often termed sleep takes place. The respiratory measurements are: 12 respirations per minute; the amplitude of the excursions—smallest 4 mm., largest 12 mm. and average 8 mm.

6. *Sleep state*, recorded in FIG. 5 to which I have just briefly referred to. It is shewn to be a further state of rest than dozing and the graph gradually sinks lower (remember it is inverted by the manometer) until a level is reached which is true sleep: here the measurements are—19 respirations per minute, the amplitude of the excursions—smallest 2 mm., largest 4 mm., and average 3 mm.

7. *Hypnotism*, the state of 'artificial sleep' marked in FIG. 5 would indicate that hypnosis in the somnambulic stage is a grossly exaggerated state of that already described as 'complete relaxation'. It will be observed that whilst no thoughts are dictated and the hypnotist is in the presence of the patient, the latter is in a state of extreme relaxation and vacuity. The respiratory excursions are exceedingly large in every dimension and accordingly there are less excursions per minute, namely, 5; the amplitude of the excursions being—smallest 38 mm., largest 70 mm. and average 65 mm. This shews how beneficial hypnotic sleep is from the metabolic aspect, as with these slow, deep, even respirations, the oxygen intake into the lungs and the time allowed for the oxygen to pass into the red corpuscles etc. must permit of a greater absorption of oxygen which in this state of mind can adjust the biochemistry of the body without any physiological ill-effects or pathology.

And now let us turn to study the type of thought reactions *per se*.

8. *Visual thought*: this can only be properly obtained in deep hypnosis and in the waking state by people who have 'pure visual minds' and only think in terms of pictures and not in terms of hearing (audition) or in terms of movement (kinæsthesia), remembering that many people use all three types of thought often synchronously. The regularity of the respirations is the great feature, the bases and apices being equidistant and constant. The amplitude of the excursions—smallest 16 mm., largest 18 mm., and average 16 mm. Respiration rate 14 per minute. (See FIG. 6.)

9. *Auditory thought*: thinking purely in terms of audition, produces a more zig-zag graph of often the same magnitude which

is also undulating, invariably. The respiratory rate averages 14 per minute as in the case of visual thought; the amplitude of the excursions—smallest 14 mm., largest 33 mm. and average 20 mm. (See FIG. 6).

10. *Kinæsthetic thought*, or thought in pure terms of movement, as used in mental arithmetic, algebra and geometry, also on another plane. This type of thought is recorded in FIG. 6. The respiratory movements are 10 per minute, and not fast as a rule except in very

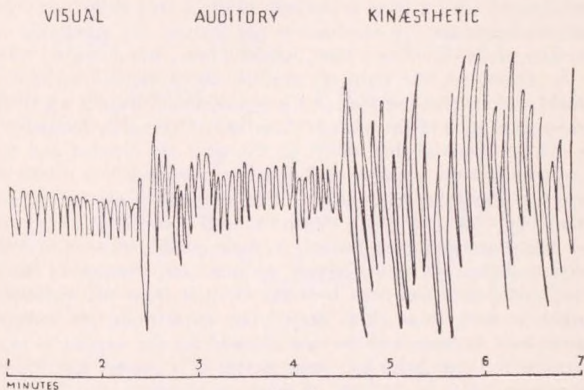


Fig. 6.

nervous people, where they may be as fast as 25 per minute. The amplitude of the excursions—smallest 69 mm., largest 95 mm. and average 74 mm.

The writer has shewn that most people use both visual and kinæsthetic types of thought and memory, and that is why they can remember things better when they both see them and then write them down, an action which not only increases the power of attention but reinforces the other process. It would appear from these results that the cleverest people think in visual, auditory and kinæsthetic thoughts, separately, or collectively, with the greatest of ease and that *intelligence can be tested* by what he calls THE FATIGUE PHENOMENON. An analysis of the records taken indicate the 'anatomy' of this useful test.

Under hypnosis the subject is taken to an imaginary school where he can either see, hear or 'do' (visual, auditory or kinæsthetic) the multiplication tables from $2 \times 1 = 2$ to $12 \times 12 = 144$, *i.e.* he can either see them written on a blackboard or hear the children saying them or 'do' them (by writing them down) for the children.

What happens is that a very intelligent person will *see* the tables clearly and carefully go through them visually from $2 \times 2 = 4$ right through to $10 \times 10 = 100$, and then he can no longer see them, but now *bears* the children saying them right to the end of the 12 times table, whilst during the last table he feels himself *writing* the table down, also.

The average person will see the tables as far as $7 \times 12 = 84$, and then he can no longer see them but now hears the children saying the 8 times, 9 times, 10 times, and perhaps the 11 times tables, but has to finish by writing them down for the scholars through to $12 \times 12 = 144$.

A less intelligent person will only see the tables as far as $3 \times 9 = 27$ (average result), and then he no longer sees the tables but hears the scholars saying the tables as far as $7 \times 10 = 70$ (average result). After that he has to 'do' them and may or may not reach $12 \times 12 = 144$, and stops at the 10 times tables, being under the conviction that he was told to stop there (the mind's rationalization) and if corrected says he cannot do it, and gives no satisfactory answer as to why he cannot.

A dull-witted person cannot see the tables at all, and begins by hearing the children say them as far as $3 \times 3 = 9$ (average result) and when he tries to 'do' them, he gets 'stuck' and commences to persevere until wandering and then vacuity supervenes.

The progress can be watched on the record by the obvious changes in the type of thought recorded and the 'hate' or 'dislike' curve appearing when the person gets 'stuck', as seen in type of curve in FIG. 7. The order is then—visual, auditory, kinæsthetic, hate or dislike curve, wandering, vacuity, and even sleep states. This is seen only in a less obvious form in normal people who read themselves to sleep, but the majority are not aware as some more introspective persons are, whilst reading the book, of living the scene until they think they can hear the people talking, and feel themselves move in bed as they go to sleep.

It would appear that this *fatigue phenomenon* is of the utmost

value, as it can be used within limitations, in the waking state. Might it not be considered that it is a form of *regression* from visual to auditory to kinæsthetic to wandering, to 'vacuity' thought? It would be reasonable to also assume that pure visual thought is far from being 'primitive' (unless it is that the primitive living nearer to Nature knows more than is generally accepted or realized?)

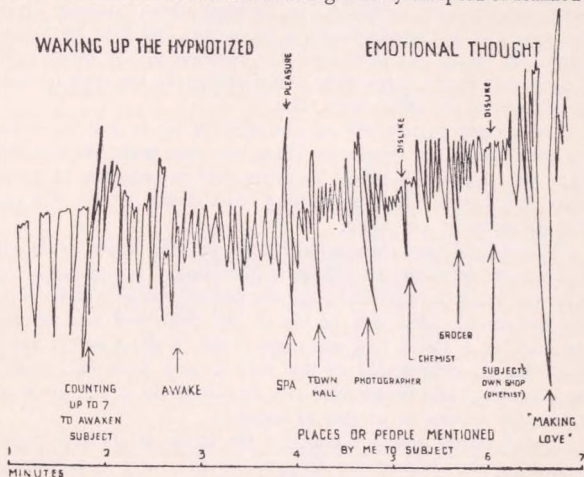


Fig. 7.

but on the contrary, marked evidence of intellect. Where would Conan Doyle's 'Sherlock Holmes' and his marvellous powers of *deduction* be if the visual thought were not most prominent and active in the powers of observation?

11. *Emotional thought* is determined by the reaction of the person to particular words, as in Jung's Word-reaction Test, only here it is not a question of 'delay' marked by a stop-watch but of undue disturbance in the respiratory rhythm (see *The Lancet* 19th Nov., 1932, p. 1103). Study FIG. 7.

The more the subject attempts to control his reaction to any particular word or statement, the greater will be his emotional reaction recorded. It was on this type of graph that the writer

originally detected when a person was lying, by the hesitation shewn at the base of the line looking like a 'dislike' line curve, but the base being wavy instead of flat, owing to the hold-up in respiration because the unconscious mind desired to speak the truth, and hence the mental clash caused momentary hesitation in breathing.

Measurements need not be given here for these reactions, as the main point to observe is that the excursion is so obviously greater and distinct, that unless one wishes to ascertain the minute variations in the various subjects, no material end is gained. It is obvious that the measurements of such reactions are only relative and comparative.

12. *Music thought.* On this particular type of thought a massive tome could be written, the mind reacting to different types of music noticeably in those with a 'musical ear', and, to some extent in the 'non-musical' person who may even pose as not knowing one note from another. The breathing becomes more regular and often much faster than in other types of breathing; and how often has one heard the comment that listening to music eases the pain. It is a scientific fact frequently practised by the Yogis and Fakirs (Fäk-ee-ěhs) to remove pain by very fast breathing. How many doctors can remember cases of pneumonia and pleurisy where they were able to remove the fluid, sticking a formidable needle into the chest (at the back) to remove the pleural effusion without using a local anæsthetic, and the patient did not appear to (and did not) feel pain. The usual theory is that the patient is too ill: the correct answer should be that he is breathing fast enough to remove pain. A serious scientific trial of this fact will leave the inquirer in no doubt whatsoever as to its efficacy.

The graph appears to follow the music even in a non-musical person, indicating that sooner or later such a person reacts to the rhythm of the music. The 'music lover' on the other hand reacts to more than rhythm, to a vibration which moves the very foundation of his unconscious and emotional mind and soul. Although the average rate of respiration eventually becomes 25 or even 30 a minute after several minutes (20 is the rate shown in the graph in the first three minutes), it is not infrequently slowed down when the vocal refrain is commenced, and if the voice is not mellow a reaction simulating the 'hate' or 'dislike' line curve repeats itself for a time. The amplitude of excursions—smallest 27 mm., largest

65 mm. and average 40 mm. (See FIG. 8.) Under hypnosis the length of each line (depth of each curve) is lessened as if producing a more and more soothing influence.

13. *Rate of thought-processes.* This can well be compared in FIG. 6 shewing the speed of visual, auditory and kinæsthetic thought, and it is even more exaggerated in a good *hypnotic subject* carrying out the fatigue phenomenon test with the multiplication tables, the speed definitely slowing down in this experiment as

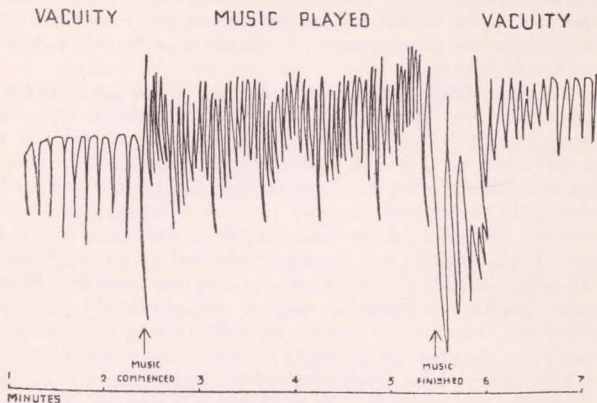


Fig. 8.

one proceeds, visual to auditory, to kinæsthetic, to wandering, to vacuity.

It is notable that the test is definitely different for the rate of thought-processes if carried out in the screened room as used for short-wave therapy (described in the *Medical Press and Circular* No. 5503, 25th October, 1944), where the respiration rate becomes much less in amplitude and in speed. It is also interesting to learn that in the screened room (which the writer calls 'the cage') a person who can clairvoyantly see moving pictures in a large witch-ball in an ordinary darkened room suitably illuminated with a dim light, can only see still pictures when inside the closed 'cage' and, in fact, a number of these still pictures have been found to

be mental pictures of the patient's past life, and afterwards the patient has been able to recall past incidents, names and addresses which he confessed had long since left his memory. No such phenomenon has been observed in the ordinary room. As the person becomes more and more fatigued the curve gets less and less until he falls asleep, when it still remains small (*see* FIG. 5).

14. *Interest* increases the power of the subject's effort of concentration and therefore the greater the interest in a particular subject still less is the excursion but the type of reaction remains unchanged. This also applies to *normal variations*, which really amounts to the person's capability to take an interest in things in general.

16. *The effect of music on the asthmatic* is really a kinæsthetic reaction to auditory stimulus. The irregular erratic breathing of

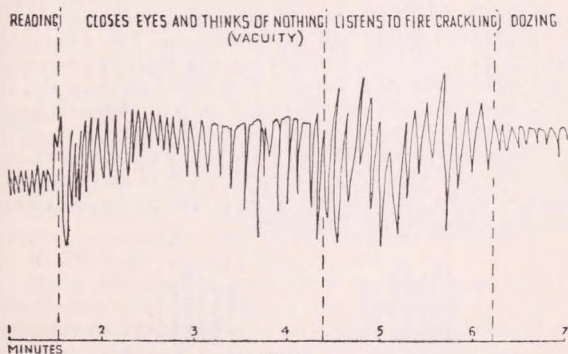


Fig. 8A.

the asthmatic becomes much more even and regular under the influence of waltz-time music of a melodious nature, especially if played in tuneful combination with a 'soft' saw, as soloist. All asthmatics are nervous people even if full of catarrh, and the soothing music naturally produces a smooth rhythm of the body and of the emotional or astral body and 'mind'. (*See* FIG. 9.)

17. *The effect of prolonged concentration* might be described in some ways as a physical fatigue phenomenon due to the autonomic nervous system being unduly occupied with the mental processes

THE POWER WITHIN

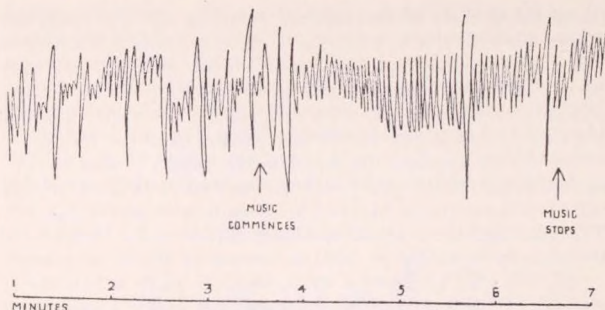


Fig. 9.

instead of the bodily functions; it also explains one of the causes of 'nervous indigestion' and like phenomena. The main point shewn in the graph is the gradually reducing respiratory excursion which becomes minute at the end of an hour, suggesting that all mental workers should not exceed half an hour without a break and at most 45 minutes. See FIG. 10, and note the size of curve in the first two minutes and then at the end of thirty minutes and finally after one hour. This is a matter which is worth the consideration of the industrial authorities as well as the educational authorities, including our Universities.

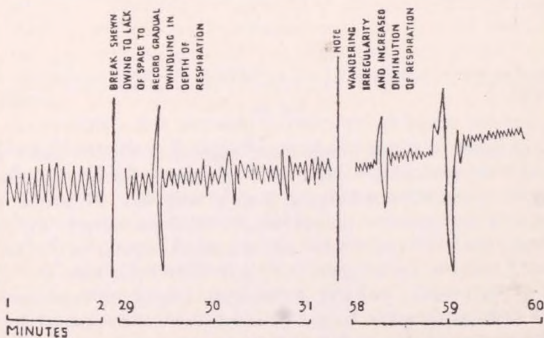


Fig. 10.

In this way it can be seen how the lungs may be made vulnerable to tuberculosis by the lack of intake of fresh air and oxygen and other factors linked with it, which are common knowledge to the physiologist and researcher in these fields; the setting up of a vicious circle with the dangers just mentioned can be plainly observed and might be explained on these lines with some force and authority.

The graph shews that within three minutes of resting and relaxing the normal rhythm of respiration is once more established and will last the next time for about twenty minutes before diminution occurs and forty minutes before serious diminution takes place. Experiments shew that about five minutes are needed the next time to recuperate and after that a fairly regular maintenance is established up to three hours, but after this time at least half-an-hour's break is needed to establish full respiratory excursion.

During the first two minutes there are 14 respirations per minute and the amplitude of excursions—smallest 12 mm., largest 18 mm. and average 15 mm. After half-an-hour's concentration 17 respirations per minute and the amplitude of excursions—smallest 5 mm., largest 22 mm. and average 7 mm. At the end of an hour's concentration on work, the respirations were 20, including the big sighs, and if these are excluded, they average 24 mm. per minute. The amplitude of excursions—smallest 2 mm., largest 11 mm. (excluding the sighs which are respectively 72 mm. and 37 mm.) and average 3 mm. This graph speaks for itself.

18. *Mechanized recording of telepathy.* (See FIG. 11.)

In the majority of experiments it has been shewn that the mental atmosphere produced by the thoughts of one person influences the other. This is by no means a new discovery as our great forebears of old would testify that the entry of one person into a room would create ease and pleasure whilst another would produce dis-ease and displeasure. I use the word telepathy from the Greek meaning 'far-feeling'—the communication of feelings or impressions between persons at a distance and also loosely for thought-transference which implies 'at any distance far or near'. Having attached the two people to the 'Cannon Psychograph' whether they be in the same room or different rooms (using a long enough tubing and seeing that it does not get trapped in the doors or by anyone's feet), to two independent manometers which record simultaneously on the revolving drum, one below the other,

Subject One is told to close his eyes and to think intently about some object he decides upon (and then is communicated to the observer without the other subject having the least suggestion given to him). Subject Two is also told to close his eyes, to relax and just see what comes into his mind in the form of pictures, thinking of Subject One as he lets his mind relax. Usually, at the end of one to one-and-a-half minutes Subject Two produces a

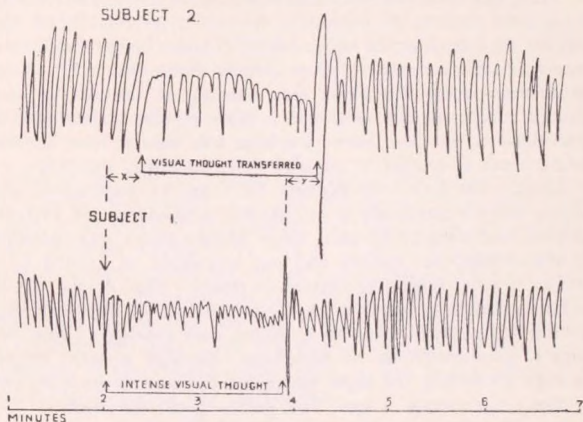


FIG. 11.

similar record on the drum, indicating that the 'picture has been picked up' correctly. Neither of the subjects can see the drum record, to which they have their backs, if in the same room as the apparatus. The percentage of accuracy is 70 per cent (circa) and indicates how much we are unconsciously influenced by the thoughts of others or in turn are unconsciously influencing the thoughts of others.

SUMMARY

It would appear that a definite pattern-reaction concerning the relationship of thought-processes to the act of respiration does, in fact, exist. The technique employed enables us to test the power

of attention, ability to concentrate, inattentiveness, idle states of mind, a person's capacity to relax, the power to visualize, audit, act, and react to the drama of life, to the emotional and rhythmic power of music, the rate of thought-processes; the effect of kinæsthetic-audition of music on asthmatical breathing, and the possible *ill-effects of prolonged mental concentration* on health, a break of five minutes each three-quarters of an hour being a wise margin for the first hour, and five minutes every half-hour for subsequent hours up to three hours being the necessary rest periods to prevent fatigue; of pleasure and displeasure and in children from the emotional test, their tendencies and likely careers, together opening up an enormous field of study of the various thought-processes.

It is reasonable to assume that *hypnotism* and the undeniably great powers of the Yogi, Fakir and Magus (self-hypnosis experts) are beneficial to a greater extent than modern medicine may care to admit, in that the whole technique depends largely, not only on powerful suggestion (a very important factor), but also on regulated breathing exercises, which we might do well to study more carefully.

The mechanical recording of the demonstrations of *telepathy* emphasizes more than ever the importance of environment in every sense of the word; that there is a great truth in the saying, 'We grow like those with whom we live', the result of constant mental atmosphere which we continually unconsciously absorb and so gradually but inevitably get infected with their state of mind and mental outlook and is indeed a parable of life.

Just as thought is revealed in the respiration, so the converse is true: if a person is taught to alter his breathing to more even, deep and slower breaths, so in time do his thoughts become more forceful, steady and fruitful, provided he perseveres in his efforts, bearing in mind that perseverance is the World's greatest ruler and is the price of success.

THE INSTINCTS AS A BASIS FOR PSYCHOLOGICAL ENQUIRY

AND now we approach the classical study of mind. Psychology may be broadly defined as the scientific study of the mind with special reference to normal conduct and behaviour. It concerns itself with the contents of consciousness, and the states of consciousness in various stages of development; it investigates the workings of the mind, and the results of mental activities, together with those innate forms of behaviour associated with instincts, tendencies which are the products of a long evolution. All that constitutes the self and its expression falls within the scope of psychological enquiry. In a word, it deals with the man in action. The study of physiology is a necessary preliminary to a course of psychology, and a grounding in the facts of biology is justly deemed essential to any study of man as he is.

If we wish to study behaviour we refer to one of the simplest forms of organic life, the *amœba*, and find that, in a sense, the *amœba* does all that we do:

- (i) It breathes with its whole body;
- (ii) It excretes urea;
- (iii) It is sensitive to light;
- (iv) It digests food with the whole of its body;
- (v) It actually divides itself, in order to reproduce its kind: we only act in a much more elaborate way;
- (vi) It maintains itself against heat and cold;
- (vii) It fights against the external world in order to maintain a state of equilibrium.

In psychology the individual is considered as a whole. The *amœba* is always in a state of action in relation to its environment. It comes into contact with another *amœba* and fights with it, changes its direction to, immediately surrounds it, and so forth. It is selective in its activities: it retards its progress on sensing larger organisms. It appropriates foreign substances for food, and if not suitable ejects them. Its movements are purposeful—

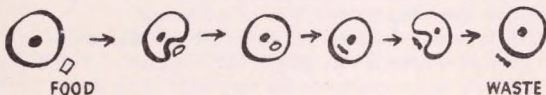
directed to the achievement of certain ends; and its movements only cease when these ends are gained.

The fundamental fact of living organisms which distinguishes them from dead matter is retentivity, and this depends upon past experience: this is the essence of memory.

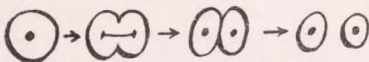
Its variability of reaction shows that it does not act mechanically, but varies according to its needs. It is that which deals with the native interrelation of living organisms and the environment.

AMŒBA

(1) TAKING IN FOOD AND DISCHARGING DEBRIS:



(2) REPRODUCTION:



It is a mutual relationship of constant invariable reaction between organism and the environment in which it lives. The organism always appears to be impelled from within: a basic fact. Every part of the human organism is always, as it were, groping for satisfaction. This is the conative, striving and dynamic view of the human being. Striving and thwarted striving are at the root of all psychology. The wish is at the root of all psychology.

A mental process includes: (i) behaviour, and (ii) consciousness. It is a highly synthesized reaction comprising elements that are, or at some time in the person's life have been, accompanied by consciousness.

Instinctive tendencies all emphasize this striving of the human organism—through urge, will and impulse. We do the same as the protozoa of unit life, only in a much more elaborate form.

Wishes, desires and inclinations are hidden tendencies to action, and are often unconscious, and not necessarily at the onset conscious.

We come into this world with all types of primeval instincts, such as the gregariousness of antidiluvian monsters, etc. A baby crying for food has not been taught to do so, but some discomfort in the organism reflected in the consciousness induces crying: this is an instinctive reaction. The food given it is ingested, and comfort follows with quiescence. Later hunger once more appears, and hence the cycle comes round again.

Birds in the nesting season shew a mutual change in environment and mutual psychological state which causes them to build nests and lay eggs (an extraordinary complex cycle), the only conscious part of which is the joy of doing it.

Instincts are a kind of inborn, innate form of behaviour. They depend to some extent upon nervous equipment.

The difference between an instinctive reaction and a reflex are: the typical reflex is very simple, but may consist of all degrees of simplicity and complexity—the simplicity being shown in the plantar reflex of the foot, and the complexity revealed in the scratching reflex.

According to James's definition, instinct is the faculty of acting in such a way as to produce certain ends without foresight of those ends, or without previous education in those ends.

The homing instinct of the carrier pigeon, and the instinct of the salmon to return to its native stream, are notable examples of this mysterious faculty.

There is a tendency for an organism to move in specified ways apart from experience. The central nervous system is so organized as to provide an heredity pattern reaction, which is instinct, in both animals and the human being. This reaction can, however, be studied more easily in animals owing to their less complex mind-state.

What is instinctive and what is acquired is very difficult to determine.

In children we note little inborn pattern reactions. Take the instinctive actions of the young baby:

- (i) Nursing;
- (ii) Grasping after glittering objects;
- (iii) Defence movements, occurring three to six days after birth, such as attempting to sweep away anything uncomfortable from its face, etc;

- (iv) Blinking and avoiding movements, with threatening gestures;
- (v) Crawling;
- (vi) Walking.

Although reactions are acquired, the tendency to react is inherent or instinctive. Instincts are more loosely organized in man than in animals. In man they are more plastic and adaptable and not so clear-cut as in insects and animals.

Individual instincts and their manifestations. McDougall states that 'an instinct is an inherited or innate psycho-physical disposition which determines its possessor to perceive and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action.'

The threefold aspect of instincts may be noted:

- (i) Cognition which is the power to understand (knowing).
- (ii) Feeling or affect without thinking in terms of consciousness (emotion).
- (iii) Striving is conation, emphasizing the dynamic action of consciousness (volition or doing).

The types of instincts are:

acquisitiveness

appeal

combat

construction

escape

foodseeking

gregariousness

laughter

parental

repulsion

self-assertion

sexual

submission

This list could be greatly extended, but for the purpose of a general survey we may conveniently reduce the number of predominant instincts to six, viz:

1. *The instinct of self-preservation*: derivatory emotions, fear, expressing itself in escape, repulsion, submission or opposition—the fight for life. Accompanying desire, security.

2. *The instinct of self-expression*: derivatory emotions, elation, pride; if thwarted, anger. Accompanying it is the desire for recognition—ambition.

3. *The mimetic instinct*: derivatory emotions, admiration, envy. Accompanying it is the desire for assimilation.

4. *The sexual instinct*: derivatory emotions, passion, love, rapture; if thwarted, rage, sorrow, despair. Accompanying it is the desire for gratification.

5. *The social instinct*: derivatory emotions, sympathy, exhilaration, affection, pity. Accompanying it is the desire for harmony.

6. *The religious instinct*: derivatory emotions, wonder, awe. Accompanying it is the desire for perfection.

I

THE INSTINCT OF SELF-PRESERVATION

From the earliest moments of infancy this instinct is seen in operation; the cry of the new born baby claims protection and nourishment. Cold, hunger and discomfort bring this instinct into play with insistent regularity. Later in life, it continues its promptings in the injunction, 'root hog or die'. We reluctantly leave our comfortable bed at its instigation, and continue our daily routine of toil under the threat of going under, of losing our job, or forfeiting the position we have attained. It goads us to action, it warns us of danger, it urges us to escape from calamity, and arouses in us a repulsion for what appears harmful and obnoxious. In close association with this instinct is the desire for security. In a conversation with one of the most thoughtful men of my acquaintance I put the question to him, "What would you say is the first requisite for a happy life?" He replied at once, "A feeling of security." Granting that the instinct of self-preservation is one of the dominant factors which govern action, and that a state of happiness depends upon the satisfaction of the primary instincts, it is evident that a sense of security contributes to happiness in life. It is because there is no feeling of security amongst the nations that the peoples of the earth are a prey to fears and anxieties that preclude any approach to happiness and contentment. This state of affairs presents a psychological problem which might be solved if the conscious mind, distracted by external conditions, would refer its judgments and decisions to the subconscious (and unconscious). The experience

of ages stored in the subconscious testifies that brute force is futile in adjusting human relations, since the cause of strife and enmity is not removed by its exercise. Mankind, however, persists in the illusions by which it becomes obsessed in refusing to heed the wisdom of the subconscious. By a cultivation and extension of the social instinct to which I shall refer, many obstacles to adjustment between nation and nation might be removed, for it supplements the instinct of self-preservation in aiding us to identify our own interests with those of others: united we stand; divided we fall.

It has ever been the policy of those whose ambition leads them to devise means by which they may advance their own designs, to exploit the fears associated with the instinct of self-preservation. What an ironical spectacle is afforded by those who, in the belief that they are securing their self-preservation, are driven to the field of battle like sheep to the slaughter; by those, who, surrendering their produce and savings to the avowed protector of their fortunes, find themselves faced with slavery and starvation; to what fatal quagmires or deathly wastes of barren desert are they led by this untutored instinct of self-preservation! In truth, psychology can prove its value to the human race if by its study it is shewn how urgent and vital a necessity there is to examine, control, and direct the instincts. If, further, psychology can point the way to fuller knowledge of the ego—the soul of man, realization will dawn on the mind that the ego is imperishable and is assured of self-preservation from the beginning, so that fear may be banished, and intelligence reign in its stead. Should this happen, the activity resulting from the instinct of self-preservation will be directed towards new ends; it will be transferred from a material to a spiritual objective, and progressive members of the human race will take as their motto: ‘Rather death than slavery’. Thus alone can true security be realized, and ultimately attained.

2

THE INSTINCT OF SELF-EXPRESSION

This includes a number of subsidiary instincts. Self-assertion, pugnacity, and acquisitiveness are variants of self-expression. The emotions of elation and pride in its fulfilment, and of anger if opposed or thwarted, attend this irrepressible instinct, and

associated with it is found the deep-seated desire for recognition. It is the basis of ambition, and the mainspring of individualism. It decides our golf-handicap, insists on a good tailor, a clean shirt and well-polished shoes, and impels to physical fitness, to temperance and other forms of self-discipline. The instincts of self-expression and self-assertion find an outlet in many ways. The wish to attract attention and receive recognition finds fulfilment in seeing one's name in print, in election to public offices, or even in newspaper paragraphs describing the houses, furniture, jewels or remarkable possession of their owners, in the records of athletes and airmen, the feats of explorers, and the achievements of artists and prize-fighters. If divided into undesirable channels it produces the boaster, the charlatan and the criminal. The desire for fame and the thirst for notoriety are alike due to this surging restless instinct, and frequently its frustration leads to bitterness, despair and even to suicide. For every aspirant it advances to celebrity on the stage or the screen, it claims a hundred unsatisfied victims who fail to obtain the recognition to which they feel themselves entitled. No instinct, unless it be the sexual instinct, needs more careful control and direction than this instinct of self-expression. It rebels against submission, self-effacement and resignation, for these attitudes of mind or acquired virtues are not inherent in the normal human being; they are the fruits of experience, which accepts disappointment with complacency. 'If you can't be aisy, be as aisy as you can,' is sound Scots philosophy. Most people have a strongly developed sense of what is due to them; they are determined not to be put upon, and to stand upon their rights; but there are rare exceptions. Here and there we meet with examples of the modesty of genius unconscious of its greatness, and of men and women of great ability who are content to render service and remain in the background, having no desire for publicity. By the methods of psychological training by which the mind exercises control over consciousness we can arrive at a decision as to what is important and what is unimportant, and acquire a serenity and poise which is undisturbed by slights or lack of recognition from others. This control of the self-insistent instinct frees us from the ravages of emotion, from anger and resentment, and makes life happier for ourselves and others. Long ago it was written, 'the patient in spirit is better than the proud in spirit'. The small boy just beginning life loves to shout 'I'm the king of the castle, get

down, you dirty rascal!' The Prime Minister towards the close of a great career says "I have been praised far beyond my deserts."

The life of every man, taken in its entirety, will be found to be but a mode of self-expression, and in the form of expression which it takes lies the key to conduct and the individual's approach to life. Take for example the poet Milton; this is what he wrote:

*When I was a child no childish play
To me was pleasing; all my mind was set
Serious to learn and know, and thence to do
What might be public good, myself I thought
Born to that end, born to promote all truth
And righteous things.*

Biographies of the great often give some indication of a set purpose finding expression in the earliest years of childhood, but when the instinct is vague and undefined, youth is for this reason a time of restless discontent. Psychology has done great things for the young in this generation both at school and at home. The instinct for self-expression is recognized as something of primary importance, and the trend of education is towards the development of individual capacities. Parents no longer domineer over their children or repress their independence of outlook; parental and scholastic authority is discarding tyranny for co-operation.

The maxim which psychology constantly affirms is that direction and control of the instinct of self-expression must be undertaken by the individual and not imposed from without, if thought, action and character are to reach their maximum of efficiency. The greatest service that parents or professors can render to their charges is to indicate to them how to detect and combat their own weaknesses, whether of temperament or will, and how to direct their energies to the formation of habits which will assist them to meet the experience that life will bring to them, and adjust their capacities to their opportunity. Psychology has proved this to be the road to happiness and the true fulfilment of the instinct of self-expression.

3

THE MIMETIC INSTINCT

This displays itself in early infancy, and it must be acknowledged that this innate tendency towards imitation asserts itself throughout

life. It is powerfully formative in its influence on the mind. In the nursery it is especially noticeable and from the time when such games as 'follow my leader', and 'this is the way we wash our hands on a cold and frosty morning' are played by children, until the habits of maturity become too deeply ingrained and firmly rooted to admit of much modification, this instinct is ever at work suggesting new pursuits to our consideration, or further goals for our attainment. In youth, when the imagination is unhampered by experience, there is a proclivity to follow this instinct without weighing one's own limitations. To youth all things seem possible.

Benjamin Disraeli (Lord Beaconsfield), one of the most astute psychologists of the last century, referred to this proclivity in his inaugural address to the students of Glasgow. One of the most fruitful sources of self-deception, he argued, was the tendency to transfer to one's own person the qualities admired in others. If it be the age of a great poet, his numbers were for ever resounding in the ears of youth who sighed for his laurels; if a military age, nothing would content him but to be at the head of armies; if an age of oratory and politics, his spirit required that he should be a leader of parties and a minister of the State. In ninety-nine cases out of one hundred the feeling was not *idiosyncratic* but *mimetic*, and a quick sensibility has been mistaken for creative power. Then came to a young man the period of disappointment and despondency. To publish poems which no one would read: to make speeches to which no one would listen; after reveries of leading armies and directing councils to find himself, on his entrance into business life, incapable of influencing the conduct of an ordinary individual—all that was bitter; but all depended upon how the lesson was received. A weak spirit would not survive that catastrophe of his self-love. But a man of sense would accept these consequences with courage and candour. He would dive into his own intelligence, he would analyse the circumstances of his failure, he would discriminate how much was occasioned by indigenous deficiencies, and how much was to be attributed to external and fortuitous circumstances. And in that severe introspection he might obtain the self-knowledge he required; his failures might be the foundation of his ultimate success; and in that moral and intellectual struggle he might discover the true range of his powers, and the right bent of his character and capacity.

History, ancient and modern, compels us to accept the saying that some are born great. There are men who from birth seem destined to assert their power over others, men endowed with 'the front of Jove himself, an eye like Mars to threaten and command'. To most of us it comes more easily to imitate an example than to set one. Unfortunately, in those years during which the judgment is yet unformed, we are equally prone to follow a bad example as a good one, and this fact hoists a danger signal in connection with the mimetic instinct. So far as the young are concerned, example is immeasurably better than precept, and it is the duty laid upon all who take charge of youth to assume a virtue if they have it not.

I am aware that many psychologists insist that, strictly speaking, the mimetic instinct should only be considered in regard to physical movements and actions, but the expression of this instinct takes many forms that influence and affect behaviour.

In childhood observation and imitation go over hand in hand, and sound development depends largely on a right psychological passage from childhood to maturity. In such organizations as the Boy Scouts and Girl Guides, an impetus is given to the control and direction of primitive animistic tendencies which is beyond praise. A good scoutmaster wields a power for the advancement of health and happiness which can hardly be exaggerated. The mimetic instinct is of all innate faculties that which plays the greatest part in the formation of ideals, and within the ideals we cherish, lies the ultimate clue to our character and conduct. Imitation is not only the sincerest form of flattery; it is a powerful aid to the assimilation of those qualities we most admire and covet for ourselves.

4

THE SEXUAL INSTINCT

In the sexual instinct is comprised several forms of the instinctive 'libido', to adopt Freud's terminology, which exercise a profound influence on every normal human being; amongst these may be mentioned the parental instinct, the progressive instinct, and the creative instinct. Of all the human instincts that clamour for expression and demand satisfaction, the sexual instinct is the most insistent and irresistible. All functions of the mind and body are

directly susceptible to its dynamic urge and impulse towards expression. It is the main source of the most powerful emotions that sway men and women. It may find expression in the most admirable actions and achievements, or be diverted to the most vile, unprofitable and detestable uses; it is the source of inspiration to the artist, dramatist and poet, the spur to valour, the incitement to lust and savagery, the impetus to a thousand actions; it chafes and rages under repression, and unless provided with a satisfactory outlet through activity of the mind or body, it becomes the cause of havoc, misery, and disaster.

Biologists alone can present us with a clear unobstructed view of sex. Viewed rationally, sex is a simple thing; we have made it a monster. Poets, playwrights and novelists have overlaid the psychology of sex with fantastical veils of sentiment and made use of every artifice to delude their audiences as to the essential nature of the sexual urge, confusing the sensuous with the sensual, the actual with the illusionary, and truth with falsity. The study of sex has a strange power of obsessing the minds of those who devote themselves to its consideration, in such wise as that they attempt to reduce all phenomena to manifestations of sexual energy, whether those phenomena are physical, mental, or even spiritual. If we examine the literature of psychology that deals with the sexual instinct and its activities, we shall find that it contains wisdom and nonsense in fairly equal proportions. One thing, however, is certain: we of the present generation owe to psychologists an enormous debt of gratitude in this particular connection, for throwing open the windows and pushing back the shutters of our mental chambers, and giving us fresh air and light of day. We are no longer compelled to pass our days in the frowsy or fusty gloom-infested apartments constructed by our predecessors. It seems that some day we may return to the spacious days of Merry England when Lovelace wrote:

*If I have freedom in my love
And in my soul am free
Angels alone that soar above
Enjoy such liberty.*

It is significant that the wider understanding of the necessity or a readjustment of our attitude towards the expression of the

sexual instinct is chiefly due to the action and influence of women. The equality of the sexes is an outstanding feature of the age, and the contribution of women to the literature of psychology has done much to bring about the readjustment that was needed. In her book entitled *Creative Sex*, Mrs. G. D. Hutchinson makes a strong claim for the spread of biological knowledge regarding the functioning of sex, and for the application of psychological truths to the problems which beset sexual life. 'By the aid of psychology,' she writes, 'human beings can begin to understand their inherited instincts, their emotions, and their reactions. Such understanding opens the way to control and direction. Physiology makes clear the part played by the body under the suggestion of stimulated glands, and psychology shows the importance of the instinctive behaviour and emotion aroused by such stimulation, thus clearing the way for a philosophy of sex, showing the need of control and direction if this power is to fulfil its proper purpose. Apart from the disastrous consequences of war, there has been no more potent source of misery and disease than the misuse of sex throughout the ages.'

If we look back over the past century we can trace the mischief brought about by the mental attitude which associated sex with evil. The sexual instinct was grudgingly conceded as an integral part of our make-up, but regarded as a kind of skeleton in the cupboard. To-day it is held to be one of our most prized possessions, and many are apt to flaunt it in the public eye as something to be displayed for universal admiration. It is in the nature of a new toy, to which we are not accustomed, and the source of considerable excitement. This excitement of a brave new world of sex will soon die down, and in the course of a few decades we shall realize that the creativeness of sex in providing successive generations is one of the primary fundamental facts of life. This realization will promote the sexual instinct to a place of the highest honour as determining the progressive improvement of the race. On the control and direction of the sexual instinct the physique, character, happiness and destiny of our successors on the earth depends. Man, as a progressive being in course of development, must give the sexual instinct its due: nor should it be forgotten that this instinct reaches its consummation in love, which is the crown of life.

THE SOCIAL INSTINCT

This is productive of many of the most enlightening and enjoyable experiences to be met with in life. It combines with other instincts in such a manner as to bring them into harmonious adjustment in our relations with others, and in our daily avocations contributes more towards happiness than any other part of the equipment we bring with us on entering the scene of earthly life. To this instinct we owe our fun, laughter and exhilaration to be derived from the interchange of ideas, and the sharing of pursuits with companions or friends. Without it we should be dull dogs, however good a brain we might possess, and any man or woman seriously deficient in this instinct must inevitably be a misfit, a misanthrope, or a monster. The social instinct is that which impels us to establish contacts with our fellows and enables us to realize the interdependence of all members of a community, to give and take, and widen our interests and sympathies by obtaining a view of the world as others see it. The popularity of such famous authors as Charles Dickens and Mark Twain (Samuel Langhorne Clemens) may be traced to their appeal to the social instinct. Both these celebrities had this instinct strongly developed; they were good mixers, and drew inspiration from all they mixed with. Clubs, fraternities and associations of all kinds are the outcome of the universal impulsion of the social instinct. The sharing of interests and pursuits in common with others is found to enhance the pleasure to be derived from studies, sports and undertakings of every description. The time is past and forgotten when the Byronic type of hero held first place in the pages of romantic fiction and mysterious isolation was regarded as the fitting environment for an impressive personality. To-day we acclaim those who become leaders in the rough and tumble of life; the resourceful business man, the social reformer with a heart as large as Broadway, the statesman of comprehensive outlook and wide sympathies, the writer in touch with the people: these are the figures that captivate our imagination and command our admiration.

Lavater, the physiognomist, wrote: 'There appear to me to be three things indispensable to travellers—health, money and

physiognomy.' If we replace the word physiognomy by psychology, the traveller will be provided with an even better equipment. Psychology has shewn how detrimental to healthy development is the repression of instincts. If they are smothered by artificial conventions, over-ridden by authority, or cramped by the imposition of unreasonable restrictions, a complex may be formed that may affect our whole attitude to life, and prove a lasting detriment to our progress. Class distinction, snobbery and class consciousness are the enemies of this admirable and beneficial instinct. In childhood it is noticed that if the play of this instinct is obstructed by an uncongenial environment, or by adverse circumstances due to physical defect, or by poverty preventing the association with others on terms of equality, the development of the personality is dwarfed or twisted. In such cases a child is likely to be affected with a sense of inferiority, from which escape is sought in phantasy, and the creation of imaginary scenes in which compensation is found. Sometimes the thwarting of this instinct takes the form of a concealed hatred which may find expression in later years in anti-social activities. The desire to be even with those in more fortunate circumstances than our own, and to get one's own back may incite these victims of frustration to cruelty or violence. The prisons of every country are to a large extent tenanted by those whose social instinct has had little opportunity for development or expression, or has suffered repression.

Closely allied to the social instinct is the *gregarious instinct*. The crowds at race-meetings, football or baseball matches, the vast concourse of people that gathers at celebrations of national importance are a witness to the influence this instinct exerts on the human mind. A half-filled theatre robs the audience of much of the pleasure to be derived from watching a performance. Man was not made to live alone, nor was the animal or bird. The herd instinct is the pseudo-mechanism whereby man feels the inclination to seek the company of others. Without company he feels depressed, but in its presence there is a feeling of happiness and satisfaction. In order to be able to have the pleasure of the company of others, one has to behave as the others wish one so to do. This is the origin of society, clubs, unions and the like. Every society has its rules and if those rules are broken the offender is chastized according to his offence. Take as an example the person who dresses in an unusual and peculiar way. He is first of all made the 'joke' of the

place, and may even be 'dropped' by some of his friends. The herd instinct tends to lead to uniformity. 'As we do, so must you do', is the unwritten law.

Whilst herd instinct with its uniformity and unity has its place and its advantages, it must not be forgotten that it has also its drawbacks in that it cramps one's originality and individuality. The genius, discoverer, and inventor has, generally speaking, been a person with a great apparent deficiency in herd instinct. Had this not been so, how could one have ever hoped to spend hour after hour away from the herd in solitude seeking after the truths of science, and giving unto the world the knowledge which it now possesses? Would darkest Africa have ever been made a country of light and hope without a Stanley or a Livingstone, who, in the interests of science, travel and humanity, gave up all that the herd instinct finds attractive, to discover, to disclose, and to improve the wonders of mankind in those almost inaccessible zones? To them it was solitude, for anyone who has travelled far, especially in tropical countries, will appreciate that one may often be surrounded by people who are not of British or American or Continental nationality, and do not speak one's language. Certainly, it adds to our happiness to converse with people who think our way, and do as we do. In China most of the women wear trousers and live lives that no European or American self-respecting woman would think proper, and yet it is merely a matter of herd instinct often based on a particular philosophy. I know the Chinese well and can say with truth that their standard of morality is often much higher than ours, only their ideas, and their modes of living are based upon customs with which we are unfamiliar and consequently cannot approve. If I were to raise my hat in respect to a noble Chinese lady in inland China, she would stare, and think me very peculiar in carrying out such a strange and for that matter irrational act, which is perfectly right and proper in this country. The same principle applies to the Temple worshippers in India, who always remove their shoes before entering such a place of worship; for them it is the correct thing to do, as it is their custom in which, in their own way they find pleasure and satisfaction.

An Oriental feels very awkward the first time he dines in a European house, and is actually very unhappy, as it is contrary to his herd instinct, but as so-called civilization comes along from the West, his herd instinct gradually changes from that of the

East to 'East-West', and even in some cases becomes entirely reconciled to Western custom.

We need not go so far afield to bring home this truth. If any one of us contravenes the recognized etiquette and usages of any section of society, he is, if at all sensitive, made to feel thoroughly uncomfortable.

The psychology of crowds in connection with the herd has received special attention from psychologists and has formed a subject of extensive investigation. It has been established that intensification of emotions aroused in and communicated to the members of a large crowd by reason of their contiguity and collective susceptibility to impressions is so overwhelming in its strength as to sweep away the normal barriers of reason and moderation which the individual habitually observes. The annals of revolutionary movements provide examples of the herd instinct which can be paralleled in the stampedes of elephants and buffaloes under the influence of panic. Men have risen to power in a single moment by the projection of an idea which has captured the imagination of a crowd under the sway of excited emotion, and battles have been won and lost by an unexpected stimulus to confidence, or a chance reversal undermining resistance.

As examples of the results accruing from the operation of these several instincts—the social, the gregarious, and the herd instinct—we may instance the citizen of the world, the Derby picnic, and the rise of a Dictator.

When the gregarious impulse is thwarted, as may happen in the case of a person shipwrecked on an uninhabited island, or a person sentenced to solitary confinement in prison, great mental suffering is caused by the absence of the society of one's fellow-creatures.

Animals who live in herds soon shew signs of uneasiness if they are separated from the main body, and they express their pleasure in unmistakable fashion when they rejoin their fellows.

The fact that a man does not like his fellow-men does not make him less gregarious. He may be extremely unsociable, and yet he will be miserable if he is deprived of the society of those of whom he disapproves.

This instinct shows three characteristic disorders:

Increase. The individual is miserable if he is out of contact

with his fellow-beings, and is in a state of fear if he has to cross an open space by himself. This is called agoraphobia.

Decrease. This is found very markedly in the seclusiveness of the mental state known as dementia præcox or schizophrenia. The patient hides at every opportunity and appears to dislike the company of his fellows.

Perversion. This may be found in those persons who cannot exist outside a society, and who yet harm it by every means at their disposal.

6

THE RELIGIOUS INSTINCT

Some psychologists have denied that there is a religious instinct in man, and affirm that no such instinct had been revealed by psychological investigation; but psychology considers man as a whole, and even the most superficial observation of the peoples that inhabit the earth affords convincing proof of the existence of one instinct that prompts them to worship and to pray; and also that it is universally inherent in man. The influence of the religious instinct may be less in evidence than that of other instincts, yet though all instincts operate in combination with one another and cannot be isolated except for the purposes of examination, the religious instinct exerts a particular influence on life and conduct which forces itself on the attention as something distinctive in quality and in effect. In proportion as man advances in intellectual capacity and becomes involved in the complexity of an elaborate civilization, the force of this primary instinct tends to diminish, and in any large city there would be little difficulty in finding individuals who are apparently entirely deficient in it, but to presume its absence is to deny the spiritual principle in man. Whatever theories the psychologist may invent and elaborate from his investigation of mental phenomena, he will eventually be faced with that which lies behind these phenomena, the source and origin of every manifestation of the life-force, the animating spiritual principle. This it is which for ever seeks unfoldment and expression, the beginning and the end of evolution, of thought and action.

Edward Carpenter in his work *The Art of Creation* writes:

Countless hosts of living beings, of every grade of organization and consciousness are giving utterance to themselves, expressing and unfolding that which is within them—even as every child of

man from birth to death is constantly endeavouring to express and unfold and give utterance to what lies within him.

The instinct of self-expression may, in one sense, be regarded as but an adjunct of the religious instinct which suggests to us a purpose in existence to be unfolded in the process of development. Man is a religious animal, becoming dimly aware that he has a part in a universal scheme. Although that scheme is as yet inaccessible to perception and beyond the scope of human knowledge, man conceives that there must be a source and origin of the design indicated by the operations of Nature and bows in awe and wonder in contemplating the hypothetical nature of that origin. Instinctive fear of the unknown is always found amongst primitive peoples and is to be noted in close association with the religious instinct. Science, amongst intellectually advanced communities, reduces the fear of unknown to vanishing point by diffusing a knowledge as to the natural forces at work in the world. Fear then gives place to wonder and veneration, and the religious instinct changes its form of expression. In times of difficulty and danger man turns instinctively for succour to the unknown source and origin of all power intimated by the spiritual principle within him. His prayers, his involuntary ejaculations in moments of crisis or catastrophe, his very oaths, testify to the existence and the strength of the religious instinct.

The influence of this instinct upon conduct is most easily observed in the case of primitive peoples, who choose or fabricate objects of worship which they invest with certain powers and attributes. From stage to stage of development mankind transfers his worship from one kind of 'God' to another to meet the changing requirements of this instinct, and the variations in the forms of its expression are well nigh innumerable. A remarkable passage in the writings of the late Mary Boole, mathematician and educationalist, runs as follows:

I have often told myself that I know nothing about God except that He made algebra, which I have always felt was quite sufficient reason for loving Him with all my heart and soul, and doing, so far as I could whatever I thought He wished. . . . Always remember that the use of algebra is to free people from bondage.

Here we have an example of the religious instinct enshrining God in an algebraical formula.

Confronted with the operations of Nature, over which man has little or no control, floods, tornadoes, droughts and earthquakes, we are forced to admit the limitations of our capacity to arrange things to our liking and to regard ourselves as the frail children of Providence. We have to acknowledge that our lives are not in our own hands. So far as our own actions are concerned, and our conduct towards others is in question, the religious instinct induces us to recognize and submit to the authority of conscience, the instrument which records 'The voice of God'. We prove by experience that to stifle conscience is an error leading to unpleasant consequences. Intuitively we feel the necessity for invoking the unknown source of power to obtain strength and renew courage, when up against intolerable conditions, and though our reason may attempt to persuade us that it is a vain thing to pray, instinct refuses to be entirely suppressed, and asserts its sway in crucial moments of catastrophe or despair. Bound up with the religious instinct is aspiration, the desire for liberation from evil, and for perfection, so that in this instinct we find a guarantee for man's progression even as in the sexual instinct we have a guarantee for the perpetuation of the human race.

The literature of all ages, the sacred writings of every people, the psalms, hymns and spiritual songs in which this instinct finds expression and satisfaction provide a majestic remembrancer of its hold over mankind. In prayer and worship countless generations have sought relief from sorrow and suffering, and found fulfilment of their deepest needs. Exaltation and uplift follow upon its exercise, and from a consideration of the universality and potency of the religious instinct the existence of the soul can not only be inferred, but can only be denied by the most obdurate and perverse among men. The religious instinct gives rise to the emotion that finds utterance in the quatrain:

*When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise.*

In concluding the foregoing brief survey of the predominant instincts, it will be noticed that from the moment of birth our instincts assert themselves, prompting us to do this or that, and

impelling us in one direction or another. We shall find that the exercise of reason induces us to control our instincts, even as it persuades us to govern and direct our thoughts. That which we are, the ego, is furnished with a number of instincts demanding expression and satisfaction, and is equipped with reason to modify and direct the energy they supply. Instincts are the raw material for mind to work upon. The term 'Instinct' is often used very loosely and is sometimes applied to acquired aptitudes. Such an expression as an instinct for moneymaking implies a proclivity towards a certain form of activity prompted by the acquisitive instinct. The expression, the 'gambling instinct', indicates a tendency to engage in speculative transactions that exerts a recurrent influence on the mind, and gains a strong hold on the imagination. What has been called the constructive instinct is a variation of the instinct of self-expression directed to a particular form of activity.

The instincts are vital to life, and the supply of energy for every kind of effort is stored in the emotional force of our instinctive life. This is one of the most significant facts established by the discoveries of psychology.

SENSATION, PERCEPTION, COGNITION, MEMORY —EXPERIENCE

PSYCHOLOGY as a branch of scientific enquiry is the outcome of a desire for knowledge that is ever at work impelling mankind to investigate every object by which he is affected from without, and to examine every concept presented to his mind by another mind, or by the action of imagination, or by introspection. In the acquisition of knowledge we employ organs and faculties which have been evolved to serve that purpose. Knowledge is gained by experience, and the contributory factors to experience are sensation, perception, cognition and memory.

Sensation

Sensation is the reception of messages through the organs of sense. These messages received from without are carried by nerve currents through the afferent sensory nerves to the cerebrum, the receiving station of the brain, from where they are dealt with by the perceptive faculty of the mind in such a way that an idea of the thing which caused the sensation is aroused. That which causes the message to be received is physical energy, a force manifesting itself in every form of matter of which the physical universe consists.

The rapidity and accuracy with which the mind is able to deal with the message thus received indicates the degree of development and efficiency of the mind. When by perception, ideation is arrived at, the mental processes of comparison, association and the act of memory combine to form an experience. The sum total of experience determines the extent of a man's knowledge of the world without, the external world of facts.

We are made aware of our bodies and of the surrounding world by means of sensations. These may be separated into:

- (i) Common sensations of heat, cold, pain and touch;
- (ii) Special sensations of sight, hearing, taste and smell;
- (iii) Organic sensations from the cardiovascular (heart and

circulatory system), respiratory (air passages and lungs), digestive (we eat with our small intestine and we drink with our large intestine), urinary (for the removal of salts and water from the body in the form of passing urine), reproductive (sexual organs) system, muscles, joints, tendons, and the balancing mechanism in the semicircular canals of the internal ears.

Individuals differ in the degree of receptivity to sense stimulation. In the event of there being a defect in any of the sensory organs, receptivity may be seriously impaired. The fact that receptivity of the sense organs differs in degree and in quality with every individual signifies that no two persons live in an identical world nor can they have precisely identical experiences. This fact supplies illimitable occasions for differences of opinion, and precludes universal agreement upon anything under the sun. It is one of the basic facts underlying idiosyncrasy, for just as every one differs in respect of the receptivity of the sense organs, so also every one differs in other respects. Psychology is debarred from generalizations at every step. Circumstances alter cases. Age, sex, heredity, environment, all contribute to the personality; the individual's total response to life.

Perception

When a sensation has acquired for us a meaning it is called a perception; a table, for example, is perceived as a table and is not analysed into its constituent sensations.

Perception is the person's reaction to events and to things, to complexes of sensations, and not to sensations themselves—*e.g.* a piece of chalk is perceived as a piece of chalk and not as whiteness, roundness and length. It has a particular kind of shape and all these elements are combined into one thing, a piece of chalk. A fusion of all these external experiences into one object is perception. Perception may be said to mirror the world that is without on to the mind that is within.

Upon perception is based all cognition, or knowing: upon cognition or knowing is based all feeling, affection, or emotion; and upon feeling, affection, or emotion is based all conation, volition, willing, striving, or action.

Perception (the recording of the world without on to the mind within)

Normal—the *percept* only reflects what is seen at the time (the mirror).

The *image* is the visual memory of a percept, *i.e.* the photograph or print upon the mind which reminds us of past percepts or events noticed by us.

Mistaken—*illusion* which implies that the object seen is misinterpreted by the mind as something other than it really is—*e.g.* mistaking the moonlight on a shrub in a graveyard for a ghost.

False—*hallucination* implies that nothing is seen or sensed but only imagined, *i.e.* seeing what does not exist.

Perception may not only be visual (sight), but auditory (hearing), tactual (touching), gustatory (tasting), olfactory (smelling) or kinæsthetic (muscle sensations) as in thinking of the strokes made in golf, and cænæsthetic (organic sensation) as in feeling pain in the stomach after eating an unripe apple. Kinæsthetic and cænæsthetic sensations are often spoken of collectively as somatic.

In mental disease we find perception modified in three directions:

Increase is found in maniacs, and also in persons recovering from illness. It is shewn by great sensitiveness to light, noise or vibration.

Decrease even to the extent of imperception and agnosia. Here persons, though able to see, feel or smell objects in their vicinity, are unable in spite of much previous experience, to state what they are. This state is found in stupor, toxic and confusional states as well as in alcoholic insanities and in dementia resulting from arteriosclerosis.

Perversion is found in illusions and hallucinations. In the first case a sensation is wrongly identified, and in the second there is a false perception without any obvious or normal stimulus. Hallucin-

ations and illusions of all the senses are found in practically every form of insanity.

When a sensation is recalled to mind it is known as a mental image. When a perception is revived in the mind it is called an idea: a revived percept.

A *belief* or idea is a thought worked out on an image whether visual, auditory or somatic (kinæsthetic and cœnæsthetic) arising from sensations.

It is *normal* when it is a fact or a belief in a fact which is shared by others, e.g. religious belief.

It is *mistaken* and is a sane delusion when it is possible but not fact and is based on misinterpreted facts.

It is *false* or an insane delusion, commonly known as a *delusion*, when a belief is untenable, such as a person stating that he is God.

It will therefore be noted that:

An *hallucination* is a false perception.

An *illusion* is a mistaken perception.

A *delusion* is a false belief.

Anything which tends to weaken the perceptive element tends to be illusory. An illusion is a mistaken perception. Factors which strengthen the subjective element in an emotional state may cause one to misinterpret external events. Intense expectation is very liable to produce illusions. If we wake up in the night and think we hear a noise we may get an illusion that there is a burglar about if we listen intently. Railway lines appearing to converge at a distance produce a physiological or optical illusion.

A man of keen perceptions is one whose mental power is sufficiently developed to enable him to get to the bottom of things, to distinguish between the actual and the illusory, and thus he is capable of forming an accurate mental image of what he perceives. The ideas of such a man or woman will command attention, because his or her perceptions include all kinds of details that may have escaped the notice of others. 'Rotten' ideas result from deficient perceptions. Faulty perception gives birth to absurd notions.

Cognition

Cognition is defined as the act of apprehending, and presupposes the cognitive faculty by which the ideas are comprehended and through which an object becomes known. Cognition follows sensation and perception; it is concerned with facts and not with feelings. Bishop Berkeley affirmed that all one can know is the ideas of one's own mind; thus the extent of one's knowledge must be limited to the contents of one's mind—a subject for humiliating reflection, but also a spur to effort. Exact knowledge implies that the ideas of the mind conform to reality or to facts. Actual facts are the concrete basis of experience, and the subject matter of psychology has been described as experience. F. H. Bradley defined the ultimate reality or *absolute* as experience.

It will be seen that the conclusions of the most acute intellects are often at variance, and the history of modern psychology is a record of explorers continually advancing over an immense region towards an ever-receding horizon, whilst an host of ardent adventurers follows in the tracks defined by the pioneers. As one retires from the scene another comes forward to take up the trail with new equipment and unabated zeal, for ever pressing eagerly onwards towards the hypothetical pole of the ultimate reality.

Courage, mes amis, nous y arriverons!

Two eminent psychologists have contributed to an understanding of the nature of the cognitive faculty. Sir William Hamilton writes, "In the act of perception, consciousness gives us a conjoint fact, an ego or mind, and a non-ego or matter known together and contra-distinguished from each other."

When an impression is made on the mind there is something that impresses as well as something impressed, denoting as Herbert Spencer says "the modification of our mind". In all perception we distinguish between our subject and object.

'All knowledge', writes Edward Carpenter, 'be it great or small, simple or complex, has two poles, the subject and the object. Knowledge is the subject *plus* the object; the object *plus* the subject. The only world we know or can know consists of what is known or perceived. Every act of knowing involves three factors, viz. the knower, the knowledge and the known.

We cannot imagine anything which is *not* relative to any ego or

subject. The knower, the knowledge and the known are one from the beginning: we cannot separate them. In the work, *Institutes of Metaphysics*, by J. F. Ferrier, occurs the following passage: 'No existence at all can be conceived by any intelligence anterior to and aloof from knowledge. Knowledge of existence—the apprehension of oneself and other things—is alone true existence. This is itself the first, the bottom, the origin—and this is what all intelligence is prevented by the laws of reason from ever getting beyond or below.'

Memory

Memory is the retention of past experiences and the recalling of past experiences to the mind. Special experiences leave behind them specific traces or dispositions which determine their nature and the course of subsequent processes. If there were no retention we should never get any further: progress would die.

Past experiences leave traces from which we can progress, and these traces are the basis of memory.

The integrity of the nervous system is an essential condition of a good memory, for if the experience is not recorded by the cortical cells and autonomic nerve-endings no amount of effort will avail us to recall it. The dependence of memory upon bodily health is only one of many manifestations of the connection between certain functions of the mind and certain parts of the physical apparatus. If you wish to improve your memory you must first of all look to your health. The part played by memory in every day life is so important that it is surprising how few persons take the trouble to acquire a first rate memory, especially as the most gratifying results can be obtained in the improvement of memory without any exorbitant expenditure of effort. In a little book by Basil Hogarth¹ an excellent method of obtaining perfect memory by psychological methods is described. The first requisite is to take an interest in our sensations, and to get as vivid an impression of them as possible; then we must apply the power of the mind in fixing these impressions as definitely as possible, and then associate them with other facts so that they may be methodically stored away in such a way that they can be easily recalled at will. A permanent impression cannot be obtained or retained by the mind unless we

¹Rider & Co. London.

take an interest in the object or fact which is presented to it, and unless we apply our attention to it. In directing our attention to anything and excluding all other things even for a moment, we practise concentration.

In concentration lies the key to the miracles of the mind we encounter in the achievements of Eastern Yogis. Concentration is the secret of intellectual power; it is a faculty that can be acquired by every one of moderate will-power. Without will-power exercised in effort we can acquire nothing of supreme value such as memory must be acknowledged to be. By means of memory we are able to correlate and organize perceptions so that they become experiences. A man of experience is possessed of knowledge that is not only of use to himself, but may prove of the highest value to others. One often hears the remark, "I'll ask so-and-so, he is sure to know". The possession of a fund of knowledge acquired by experience, and made available by memory, enriches the life of the individual and of the community.

It is difficult to exaggerate the importance of cultivating the memory; but apart from its utilitarian value, it is a source of lasting pleasures. In memory we live again in those scenes where once we found delight. We recall the old familiar faces, the jollity of friendship, the rapture of love, and the adventurous days when our blood ran red and warm. In memory—fond memory—we revisit lost paradises and recapture vanished joys.

Experience

Experiences are derived from the external world of fact, which percepts have been subjected to mental processes taking place in the brain. We cannot have experience without thought. The factors of experience are sensation, then perception, then ideation, then memory.

The essential characteristics of experience are:

(i) *Quality* which makes one sensation different from another: colours, e.g. yellow, red, etc., are distinguished from one another, and this is termed quality.

(ii) *Intensity* which is essential to experience, e.g., blueness, which may vary in intensity or amount or brightness. Also, the variation

in the intensity of pressures; the variations in the intensity of musical notes.

(iii) *Duration* or length of the sensation. Sound has a different sensational effect upon us according to the length of time it lasts.

These three aspects are essential to all sensations and are implicit rather than explicit.

(iv) *Extensity* refers to space, and has nothing to do with quality, intensity or duration. It is a kind of diffuseness as illustrated in one placing the elbow in a bath of water and then putting the arm as a whole in the bath of water, when one has still the same experience of quality, the same intensity, and the same duration; but now there is also extensity. Extensity is absent in the senses of taste and smell, and marked in the cutaneous and visual senses.

The appreciation of the nearness or farness of an aeroplane is extensity and is marked out by what is termed 'local sign'. This is also evident when different parts of the body are touched, which observation of sensation is known as *local sign*, as for example in the nose and forehead experiment: if the skin is grafted from the forehead to the nose and the nose is touched, it will be thought that it is the forehead that is being touched and not the nose.

The *types of sensation* may be classified as high and low.

The *low forms* of sensation are (i) organic, (ii) temperature, (iii) taste and (iv) smell. These four types develop earlier than the high forms.

The *high forms* of sensation are (i) touch, (ii) sight and (iii) sound.

Weber's Law (pronounced Vay-bers) rules that sensation increases as the logarithm of the stimulus, the logarithmic base varying for the different qualities of sensation: the increase of stimulus necessary to produce an increase of the sensation bears a constant ratio to the total stimulus. This constant ratio has been found experimentally to be: (i) light, 1/100 ratio; (ii) weight 1/17 ratio; (iii) pressure, warmth and sound, all 1/3 ratio.

Fechner's Law is $S = C \log R$, where S is sensation, C the constant, and R the stimulus, numerically estimated.

Spatial perception refers to space or place.

(i) The *genetic* theory implies that the capacity for spatial perception is acquired in the course of life.

(ii) The *nativistic* theory points out that the capacity for spatial perception is innate and may develop only slightly and gradually under experience.

(iii) The *psychic* theory states that conation of tri-dimensional space is innate or nativistic, and is a form of thought or intuition which is imposed upon the manifold data of sense.

Apperception is the successive discernment of the partial features of a single object in relation to each other. It is a changing of the old perception to a new perception. *It is the discovery of similarities, whereas discrimination is the discovery of differences.*

Organic sensations are derived from inside the body, and are of two types, as previously mentioned, *kinæsthetic* concerned with movement of the body and limbs, and *cænæsthetic* concerned with the state of the bodily organs themselves such as breathing, restricted blood supply to a part or organ, and all the functions that a state of health is dependent upon. Important effects on our life are produced by these conditions of the body, as the state of the body largely determines our feeling and attitude to the world at large, as well as intellectual processes. In alcoholism cænæsthesia is altered and produces garrulity. The *spes-phthisica* (tuberculosis) patient produces that hopeful attitude towards life, in spite of the severity of the disease.

EMOTION, THOUGHT, AND MENTAL PROCESSES

EMOTION is not easy to define. A little girl of my acquaintance on being asked a question to which she cannot give an answer, says, "You tell me." Anyone you meet can tell you a great deal about their emotions, and every object or incident encountered in daily life calls up some emotion or other. We may define an *emotion* as a movement or disturbance of the mind, affecting thought and producing an attitude of mind in which feeling takes precedence in relation to reason or reflection. In its reaction to objects and events the emotional temperament has a tendency to allow feeling to displace or overrule reason. Emotions supply colour to our life, and their influence on conduct is so powerful that they often prove to be the arbiters of our fortunes and the instruments of fate. History could be rewritten as an illustration of their effect on human affairs, and it could be shewn that poetry is simply a mode of expression which conveys the emotions felt by the poet to others, and arouses the like emotions in them. The appeal made by the drama depends on its effectiveness in exciting the emotions of the audience, and comedies such as *Charley's Aunt* and *A Little Bit of Fluff* moved us to mirth which overpowered every other emotion and exploded in laughter. Sounds and scents stir emotion in association with memory, and every occasion produces one kind of emotion or another of greater or lesser intensity according to the temperamental reaction of each individual.

It has already been noted that our instincts give rise to emotions, but whereas an instinct prompts to action, an emotion is conducive to feeling. The affection or disturbance of the mind under the action of emotion is communicated to the body and produces bodily changes. Thus, man in common with many animals trembles with fear or excitement, and bodily changes are so pronounced under the influence of certain emotions that the noted psychologists W. James and K. Lange were led, by a consideration of this fact, to propound a theory which regards emotion as nothing else than the sensations arising from the organic disturbances and motor expressions. This theory has not proved generally acceptable as it seems to be putting the cart before the horse. It is felt by most

of us that an emotion arises from and is generated in that inner chamber of our being in which the soul has place. The soul is that part of the ego or self that is conscious of itself through sharing, within its limitations, the universal or divine mind. The springs of emotion are to be sought in the soul. The excitement of emotion can be very often traced to a revival of past experience by memory and association.

The force of association in connection with emotions is derived from preconceived notions or from a habitual attitude of mind towards certain objects; thus, if I am on my way to visit a friend, and a tiger comes bounding along the road towards me, I am seized with fear and either resort to immediate flight or am rooted to the spot in a condition of paralysed apprehension. If at this moment my friend, who was hiding behind a hedge calls out to me "It's all right, don't be alarmed, that's our family pet," my fear is shewn to be groundless, and my mental attitude towards that particular tiger is instantly and completely changed. The habitual association of ferocity with tigers produces a reaction which is spontaneous and automatic. Such an association may be termed natural, being in conformity with general experience and natural facts; but many associations are artificial, and are formed by habits acquired by usage. I recently heard a story of a little child who was taken by her mother to stay at her aunt's house. The aunt conducted family prayers before breakfast, and after a portion of the Scriptures had been read aloud, the members of the household knelt down while prayers were recited. On the first occasion that the child took part in the family devotions, she whispered to her mother, "Mamma, how long must I smell this chair?" There was no emotional association for her in the act of kneeling when saying prayers. On analysis it will be found that many of the associations formed by conventional usage, as apart from emotion, are entirely artificial.

It has been shewn in many psychological works how powerful is the association of words with emotions. Words call up mental images which produce immediate emotional reactions. The orator and the actor use words with greater effect than others because they can gauge the emotional value of a word or sentence uttered in a particular way. The emotional quality of their utterance is adapted to the requirements indicated by their intuition and experience in order to produce a certain effect; in short the words spoken are "charged with emotion". The art of oratory is one which

can be acquired only so far as the tricks of any trade can be learned. The soul of oratory must be sought in the individual psychological content at the disposal of the orator. A great actor or actress is always one of keen susceptibilities, in whom the instinct for self expression and the mimetic instinct are united in close and purposeful combination, but the ability to stir the emotions of an audience depends chiefly upon the extent to which one is receptive of the emotions portrayed by the character impersonated. The capacity for deep feeling always accompanies convincing expression. A speech, though simply worded, and awkwardly delivered, if coming straight from the heart has an emotional quality that evokes immediate response in other hearts. Most men and women are more readily swayed by emotion than by reason. If emotion is not held in check it may play havoc with the nervous system and ruin the health. It is known that violent anger poisons the whole bodily organism. Actual poisons are generated by fear and anger, and persistent indulgence in grief or yielding to despair depletes energy and saps vitality.

A course of practical psychology may be looked upon as a sound investment because it brings to notice a number of facts which have a direct bearing upon physical health and general efficiency in conducting the business of life. It points out that we are under an obligation to formulate certain regulations in respect to conduct. Amongst these is the control of our emotions. By way of an example, life is often made intolerable by yielding to irritation, an emotion little removed from anger, by which the serenity of a whole household may be disturbed. If not checked, it may eventually excite in others the emotion of hatred, fatal to peace and harmony, and fraught with mischief of a serious nature.

In this general survey of the place occupied by the emotions in psychological enquiry, no useful purpose would be served in enumerating and classifying them. Every human being is subject to them in a greater or lesser degree. They supply the motor force for noble efforts to ameliorate the conditions of life for others, and for acts of heroism as well as for deeds of violence and cruelty. Taking the world over it is safe to say that the emotion of love holds first place in the human heart. No one escapes this tender, all-powerful emotion which finds expression in a thousand different ways. The love of God, of home or country, of another being, of Nature, of art, of an idea, or even of one's self, reigns supreme

above the affairs of life, and decides its issues. In truth, "'Tis love, 'tis love, that makes the world go round," and a world without love is unthinkable; without it there would be no literature, no music, no art, no beauty, no happiness, and only a travesty of life, since there would be no incentive to live. It is the mainspring of the machine.

*All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed his sacred flame.*

COLERIDGE

Organized emotions are known technically as sentiments. A *sentiment* is an object which has been connected with a variety of emotions, because banned, or liked for its own sake. We have therefore an actual disposition to feel in a particular way towards a particular object.

A sentiment is an organized system of emotional tendencies. It involves an individual tendency to experience certain emotions and desires towards some particular object. It is an enduring conative attitude towards an object set up by the experience of the individual. Sentiments are:

- (i) Acquired trends.
- (ii) Enduring trends.
- (iii) Conative trends.
- (iv) Trends directed towards some particular object.

An instinct is a directed conative trend which is innate.

The sentiments of awe and hatred and self-regard become extended to possessions—works of hand and brain; family, children, school, profession, town, country and nation (social groups).

Moral sentiments, such as honesty and dishonesty, truth and falsity, are elaborated by suggestion and sympathetic contagion from the observation of admired personalities.

Sentiment is a permanent disposition. The child knows the mother: there is pleasure when she is present, and sadness in her absence. Sickness is associated with the emotion of fear. Pain is associated with the hatred of others.

We must look upon emotion as very nearly related to instinct. It is an hereditary inborn pattern reaction, involving profound

changes in the organism, especially in the glandular and visceral organs.

Pattern reactions appear with constant regularity each time the stimulus is presented.

An implicit reaction is a more hidden pattern reaction.

Conditional reflexes occur in the emotional sphere.

Pavlov's classical experiments are well worth reading in his book, *Conditioned Reflexes, an Investigation of the Physiological Activity of the Cerebral Cortex* (translated and edited by G. V. Anrep, Oxford University Press: first edition, 1927); and quite a good summary is given as an appendix in Samson Wright's *Applied Physiology*, which needs no comment. Pavlov placed an acid substance in a dog's mouth, and this produced a reflex stimulus, producing saliva; if at the same time a flash of light is directed upon the dog's retina in time we get a reflex (saliva produced) by merely flashing light and avoiding the use of an acid. The same applies to the giving of food. This is a conditioned reflex. Watson says that psychopathological conditions have little to do with heredity, but are due to malconditioning in childhood—*e.g.*, present to a child a furry animal, and the child, not having seen the animal before, will put out its hand to touch it; but if at the same time a loud noise is made with a large hammer, the child, instead of continuing to stretch out its hand to get the animal, is frightened by the noise of the hammer, and the next time the animal is shown, although no noise is made with any hammer, the child is frightened: this is a conditional reflex in a human being.

Love, etc., tends to be affected or conditioned by early childhood fixation influences—*e.g.*, mother fixation.

Thought and mental processes

The whole of thinking can be divided into two types:

- (i) Adapted to reality = directed thinking;
- (ii) Unadapted to reality = autistic or regressive thinking.

The directed thought results in adapted or useful behaviour, whereas autistic thought is useless and unproductive. Primitive thought tends to be autistic or unadapted to reality and faced towards animism, where one projects one's self personally into objects of the external world, such as saying the 'sun rises', and the 'moon wanes'. This is autistic thinking if I really think that the sun *does*

rise, or that the moon *does wane*. It is characterized by the fact that it is not connected to scientific and practical tests, and appears most marked in the mental disorders, such as phantasies and power attributed to external things which they do not possess. It is only indulged in by normal people as a form of recreation. Dreams, fairy stories, picture-theatre going and the like are not controlled by scientific observation or knowledge, necessarily.

Realistic or directed thinking is absolutely necessary for our survival. Useful thought has tended to survive just as habits have done. If a nation indulged in autistic thinking, it could not survive.

Some people think entirely in words, whilst others think in terms of picture language. Most authorities consider that men tend to think more in auditory images and women in visual images, but I have found that all good teachers and preachers, men and women, largely visualize. To illustrate this point, take the thought of a field: the visualizer pictures in his mind's eye trees, cows, grass, clouds in the sky, etc., whereas the auditory thinker thinks in terms of the sound of the wind and the rustling leaves of the trees, of the running stream with its rippling noise, and of the familiar noises made by cattle. Some do not think concretely at all. Others have purely kinæsthetic minds and think in terms of movement mainly, such as imagining the feeling in the limbs of the movements made in playing golf, or the dancer who is imagining the movements of his feet as made in dancing, whilst he sits and listens to the wireless dance orchestra.

Civilized races do not think purely in picture language or images visualized, but primitive people and children do, and yet, controversial though it may seem, great organizers and teachers do likewise. In terms of logic I cannot explain this, but if I accept the Eastern belief of the reincarnation theory I can understand this paradox, in that the teacher or great organizer might be a reincarnated great chieftain of some primitive people who knows that without question there are latent in many of us, if not all, curious powers awaiting the application of simple, natural laws—laws which Western peoples, in their furious scramble from the cradle to the grave, have forgotten or neglected, but which may, indeed, be known and practised by older, simpler peoples, with a different sense of values, and living very close to the great heart of Nature. In an earlier chapter I have shewn how under hypnosis, when the mind has to work in terms of mathematics, the subject first thinks

in terms of vision, and as fatigue sets in, ceases to see things, or multiplication tables and now hears them being repeated, and later can only get the sensation of doing or writing them down on paper, which indicates that thought goes from visual to auditory to kinæsthetic as fatigue sets in. In actual tests I have found that a medical student tired of reading, which is a visual form of perception, can now listen and learn with renewed effort when lectured to, which is audition, and finally can only absorb what is said if he writes it down, so introducing kinæsthesia.

What is the difference between an image and an idea? An *image* is something concrete, such as a picture of a horse in the mind's eye. An *idea* is not concrete and is something which is symbolized, as for example when one thinks of the crown on an army officer's lapel, the idea comes to him that this officer is a Major in the British Army.

Most people do not think concretely all the time. On going to London, what do you think of? Each person has a different symbol, one thinking of the Tower, another of Piccadilly Circus, and a third of Westminster Abbey.

We think in symbols, and by a correct interpretation of dreams and in slips of the tongue in speech, the thoughts of any person are revealed to the trained mind.

A euphemism may be employed as an indirect expression to avoid the definite mention of something unpleasant, thus in alluding to death one says that he 'fell asleep', 'passed on', or 'was called home'.

The sexual impulse in regard to sexuality, owing to social taboo formerly imposed on this most natural of instincts, was usually alluded to under a veil of symbolism.

Normal thinking is realistic, commonsense and logical. It is adapted to the conditions of our everyday life with its routine of duties and activities.

The *twelve faculties employed in thinking* are attention, perception, cognition and reflection, comparison and judgment, retention and memory, discernment and comprehension, imagination and creation. In the creation of a thought these faculties all come into play.

An idea is the simple effect of sensation, sentiment, or assent; whereas a thought is a complex effect, a result sometimes immense. To have ideas is to feel; to have thoughts is to act. Ideas are things which you hold, but convictions are things which hold you. Thought

is the basis of all action. It becomes energized by volition. The Will in man supplies the force that translates thought into action, and upon the Will depends the liberty of mankind. In the organization of all that makes up the self, consisting of instincts, emotions, sentiments, opinions and idiosyncrasies, it is by volition that a harmonious whole is attained. The Will of man alone can exercise control over thought, emotion and action. 'If there is a God in anything', wrote the famous author, Robert Hichens, 'there is a God in the Will of man.'

Attention

Attention is that process by which the organism is placed in the attitude best adapted for the reception of stimuli arising from an object attended to or noticed, whereby the perception of such an object becomes clearer and more distinct in consciousness. Attention is the work of the mind upon its object: it is conation defining itself in cognition. It is the light used by conation to make out the path.

The *laws of attention* are six in number:

(i) *Selection*, as only one attentive response is made at one time.

(ii) *Advantage* due to such factors as intensity and change of stimulus, one of two alternative responses has an initial advantage over the other.

(iii) *Shifting* because attention is mobile and therefore exploratory. The response that has the initial advantage shortly loses its advantage and an alternative response is made provided that the situation remains constant.

(iv) *Tendency* in attention, facilitates responses that are in its own line and inhibits other responses.

(v) *Combination* of two or more stimuli may arouse a single response, or a single response may be made by two or more stimuli.

(vi) *Degrees of consciousness* as, for example, an attentive response, is conscious to a higher degree than an inattentive one made at the same time. The less familiar the response the higher it stands in the scale of mental performances, and the more attentive and the more conscious it is.

Apperception is perception which has a peculiarly individual character in noting similarities in detail. The Chinese understand their 'alphabet' and you may not: they apperceive this more than you do.

A test of apperception in words, for example, may be found in the following sentence. Ask yourself how many F's there are in it: 'The federal fuses are the ultimate result of scientific investigations combined with the fruits of long experience.' Most people say there are four F's, a few say five F's, but there are six.

Marginal awareness is a borderland between attentive consciousness and subconsciousness. It tends to occur in states of emotion and is transient.

Cognition

Cognition is defined as the act of apprehending and presupposes the mental faculty of knowing by which ideas are comprehended or the cognitive faculty through which an object becomes known, as by what is already known. Cognition thus enables us to form a concept. Cognition follows perception. It is concerned with facts and not with feelings. Bishop Berkeley affirmed that all one can know is the ideas of one's own mind. We have seen that an idea is formed from sensation plus perception. Exact knowledge would thus imply that the ideas formed by the mind conform to reality or facts. Actual facts are the concrete basis of experience, and the subject matter of psychology is sometimes described as experience. The totality of our experience determines the extent of our knowledge in regard to any and every thing.

Comparison (Images and Ideas)

Stimuli impinging upon us from the external world, the object, produce a present sense experience. The perception aroused is known as the image. The revival of past experience is known as reproduction. Some landscape painters set themselves to absorb the impression made upon them by a particular scene or aspect of Nature embodying a great number of details such as form, light effects, colour and atmosphere contributing to a composite whole as sensed by them. By means of close attention they are able to register the impressions in their memory with sufficient clarity to allow

of their revival at will, even though a considerable interval has elapsed between the reception of the impression, and its reproduction, of what is seen; the impression received by the artist is conveyed to others. By a similar process individuals can revive their own sense impressions for their own use and enjoyment, though not able to give them expression in a form that conveys them to another.

A great artist is a benefactor to the world at large in enabling it to share his own percepts. To this we owe those works of art which present an enduring image of objects of beauty long since past, so that the human eye can no longer view them.

The ability to develop images gives capacity for constructive reflection.

Images are capable of combining in all sorts of ways and of giving results of important value in the world. The child could not make a brick into an engine by perception, but by imagination can 'make' it an engine.

We can live through the past by images. We can shape possibilities of the future and plan the shape of things to come. We are therefore not dependent on external events and can make life what we want it to be.

Images are a form of behaviour. Thought and perception are as much reaction to events as are walking about or anything else. In the process of thinking out a speech we are going to make, there is activity of the whole body, which is in constant movement, and can be recorded by scientific instruments, as I have shewn in an earlier chapter. When we think, our whole body is in action. Movement and action are going on the whole time: muscles are moving, the larynx is moving; and so is the whole body, in a kind of rhythmic action usually not visible to casual observation.

Association of Ideas

This is a process by which one idea calls up another one in the mind. The calling up of ideas follows certain rules:

1. *Association by similarity.* Objects or ideas tend to remind us of other similar ones, and also of their direct opposites. Thus the idea *white* might call up snow, or it might bring the idea *black* into the mind.

2. Association *by contiguity*. Ideas may be associated by their nearness in time and place to one another. Thus thunder and lightning may be associated, or crime and punishment.

We think in terms of association and not in isolated ideas, but in trains of ideas. The principles which govern the trains of thought are known as the *Laws of Association*, as evidenced in rhyme:

Genius, that power that dazzles mortal *eyes*,
Is oft' but perseverance in *disguise*;
'Twixt failure and success, the point's so *fine*,
Men sometimes know not when they touch the *line*;
As the tide goes clear out, it comes clear *in*,
At business 'tis at turns the wisest *win*;
Then take this honey for the bitterest *cup*,
There is no failure, save in giving *up*. . . .
There is no real fall as long as one still *tries*,
For seeming setbacks make the strong man *wise*;
There is no failure, save from *within*;
Unless you are beaten there, you are sure to *win*.

(From the Author's farewell address to the University and Government of Hong Kong.)

The words in italics shew the rhyme associations.

Simultaneous association is evidenced when one looks at a certain vacant chair which brings back sacred memories.

Successive association is shewn by the fact that one thing calls up another in close succession of association with it, in the mind, such as a, b, c, calls up d, e, f, etc.

THE GENERAL LAW OF ASSOCIATION BY CONTIGUITY

Objects once experienced together tend to become associated in the imagination, so that when any one of them is thought of, the others are likely to be thought of also, and in the same order or sequence as before. Whenever a thought occurs in consciousness there are likely to appear with it all those sensory and imaginary processes which occurred with it in earlier experiences.

A thought is likely to bring up associated thoughts. Impartial total revival of past experiences is not common, and is merely

revival which is defective in recall. We tend to pick out interesting elements of these associations or trains of ideas which are determined very largely by underlying interests, and this is the commonest form of association. In calling to mind current events we pass from one salient point to another.

There are five points which are all important in the *function of memory in its relation to association*:

(i) *Recency* of associated experiences: we think of Parliament and immediately are mindful of the Prime Minister.

(ii) *Vividness* of the experience, which depends upon anything with a strong emotional covering, or one that tends to expand the ego, such as a person who had once met the Duke of Windsor brought him into conversation frequently because it provided a vivid experience, through expansion of the ego.

(iii) *Mood at the moment*, such as a melancholy mood which persists, calls up depressing incidents in one's life.

(iv) *Frequency* of associated experience.

(v) *Personality*, which factor determines interests, trends and conflicts.

Judgment and Comprehension

Those who are chiefly engrossed in the study of mental phenomena and the state of consciousness are apt to overlook the conclusions reached by our greatest mathematicians as to the machinery by which man perceives truth of any kind. As long ago as 1854 it was proved by means of the differential calculus that the great unity-law is the fundamental working-law of the machinery by which man perceives truth.

George Boole's thought equation

$$X (\text{not } x) = 1,$$

or *universe of thought equals unity*, is the ultimate test of truth for man, because it constitutes the arithmetic of the human thinking organ, and the key to human psychology. Mathematical logic gives us, in the matter of biology, most positive and absolute information: man's brain is a machine which functions properly only when it can treat its whole universe of thought, whatever that may be, as a unity. That is a biologic statement pure and

simple, and is the central principle of any possible science which has the human brain and nerves for its subject. Man reacts to a complex world to attain biological needs. Consciousness expands with the increasing multiplicity of his reactions to new conditions which arise in the course of new developments due to inventions and discoveries. Judgment has to be constantly exercised when new considerations present themselves for examination, and a certain attitude or decision is reached by comparison of a new fact of experience with previous experiences.

George Boole's proof of the main laws of the human thinking-machine has never been challenged, and Herbert Spencer described his book as the greatest advance in logic since Aristotle.

The mathematicians George Boole, Charles Babbage, and Gratry, did not discover laws previously unknown, but they gave to the world of physical science mathematical proof that certain laws, which pious people had supposed to be laws merely of religion, and which the atheistic people had supposed to be merely inventions of superstition, were in reality laws of a certain 'machine' through which truth reaches man. The laws themselves were quite as well known to Newton as to Gratry, and in fact were known thousands of years before.

The religion of Wisdom of ancient Asia declares that alternation of contrast with synthesis is the normal action of the human thinking-machine, and the condition under which it performs its proper functions, whatever they may be. Nearly all those who systematically conduct their mental life by the dictates of the religion of Wisdom are irresistibly led by experience to the belief that part of their force is derived from some source other than those known as material. The best way of promoting mental elasticity is the practice of a systematic alternation of analysis and synthesis. The more regularly this alternation is kept up, the better the brain develops. The test of any educational, ethical or religious system is this: how far does it secure that every mental act contrasting any x with its corresponding *non- x* shall be completed by an act of reunification of the contrasted elements? All that is needed is to form a habit of seeking for some quality common to two persons, classes or things, after we have been led by circumstances to dwell on the contrast between the two. When this habit is once formed the Hidden Wisdom reveals itself within the mind as naturally and easily as oxygen is found in the lungs.

The principle underlying all logic is that man is by nature akin to unseen unity. We go out from that unity into a world of phenomenal or conceptual manifoldness; we go, as it were, to a school for concrete study, for exercise, for play, and to take in stores of material, but when we need either repose or fresh inspiration, we must summon before our mind the very same elements about the diverseness of which we have been exercised, and seek to find an underlying unity between them. True unity is that which reveals itself rarely, in a momentary flash, to him who is diligently studying diversity.

CHAPTER XII

SOME REMAINING PSYCHOLOGICAL TERMS EXPLAINED

FOR reference purposes and easy learning, the writer has arranged the following terms alphabetically.

Behaviour

This is the conative or active aspect of the instinct and may therefore be described as the actions of living creatures under the influence of their emotions. Control of the emotions modifies behaviour and adapts the individual to social life.

Character

Character is the result of man's education, training and environment acting upon his disposition and temperament, that is, upon his inborn dispositions, under the guidance of intelligence. A man's character is gradually built up in the course of his association with his fellow-men, and is displayed in his dealings with them.

Complex

A repressed sentiment is known as a complex. Wishes incompatible with the conscious strivings of the individual become repressed into the unconscious mind. The repressed wish gives rise to a complex and is prevented from reaching consciousness by an inhibiting or restraining barrier, termed by Freud, the Censor, which acts through the medium of repression. The wish with its emotional energy attracts to itself other desires similar to itself or having similar goals, and these all join together to create formidable constellations of complexes charged with a great deal of emotional energy. When of exceptional power the complex is able to escape from the unconscious mind into the conscious mind and shows itself in symbolic form, and in disguise, as is often the case in dreams. The repressed wish escapes in fanciful and fantastic

scenes in which the dreamer finds himself playing a part in which his ambitions and desires are fulfilled.

Condensation

This is a process by which two or more ideas are fused into a single one. You cannot remember whom you dreamt about, because there was a fusion of images, including more than one person, more than one event, more than one picture. Persons and happenings may be introduced from one scene to another.

Malapropisms are also examples of condensation: 'cuptivated' instead of cultivated and captivated, for which mixing of words Spooner was notorious: these mixed words used to be known as 'Spoonerisms'.

Many are influenced by sexual factors, and are shewn in slips of the tongue, etc.

Condensation is an admirable means of distortion, and almost a necessity, because without some fusion of pictures and events the dream would have to be a phenomenal length to express its latent content. Composite figures, which are very common in dreams, are good illustrations of condensation.

Conduct

Conduct is a higher type of behaviour of self-conscious and rational beings modified by the organization of the sentiments and by logical and intelligent choice of action. The individual in his deliberate choice of action may put aside immediate pleasure in order to obtain ultimate good.

Conflict

When two sentiments, acting in opposition to one another, prompt to two different lines of behaviour such as a soldier, running from or advancing into danger where there exists a state of mental conflict until the mind is made up one way or another.

Also, it may be that a sentiment which has worked in harmony with other ones may become modified as the result of a painful experience; this sentiment may then range itself against those with

which it formerly worked harmoniously, thus producing a mental conflict, and also modifying the character of the individual.

Constitution

This is an inborn tendency, intangible, and a constitutional tradition of our mental life which exerts a constant influence upon its development and actions.

Conversion

Conversion is the mechanism by which repressed ideas manifest themselves in consciousness, either as mental symptoms, as in the anxiety hysteria, or as bodily symptoms in the conversion hysteria, where there is a dissociation of certain complexes which become shut off from the mind and, as it were, 'split-off' from consciousness. How many people use physical ailments as an excuse not to do a day's honest work, when they are not suffering from organic disease! Again, how many people deliberately display an outward show of joyfulness when at heart they are miserable! One may recall how the young lad goes through the dark woods on his way home at night, and at heart is nervous, but will 'cheer himself up' by whistling, singing and the like, to dispel his fears. In slang, the expression 'kidding' oneself is descriptive of this process.

Disposition

The disposition of a person depends upon the innate strength of his various instincts, with their tendencies to action. Thus, a choleric disposition is one in which anger is readily aroused, and a tender disposition is one in which the parental or protective instinct is strongly developed.

Dissociation

Sometimes a repressed wish or idea is able to evade the repressing force, and then it exists side by side in the mind. The two are never allowed to come into contact with one another, and only one of them acts at a time. This state of affairs is commonly seen in everyday life; a man may be a highly trained scientist, and yet

he will persist in the most unscientific religious beliefs. Another may habitually indulge in very sharp practice in his business on weekdays, and yet on Sundays he will be a model of rectitude and virtue, attending church and actually praying for the conversion of other people to his state of mind.

In mental hospitals it is common to find a patient who says she is related to Royalty, if indeed, she is not the Queen herself, who yet works uncomplainingly in the laundry or kitchen.

The two streams of consciousness are kept absolutely apart, and are never allowed to come into contact with one another.

Habit

When an action has been performed many times it becomes easier with each repetition, until it becomes unconscious. The resistance along the nerve paths used for the performance of the action is probably lowered, and the passage of nervous energy along that path 'facilitated'. Habit differs from instinct in that it is a special tendency to perform a certain action, whereas the tendency in an instinct is a more general one. A habit is acquired, whereas an instinct is inborn. Still, it must be remembered that a habit is generally conditioned by an instinct, and arises from the operation of the instinct. An old Chinese sage described it as 'it' becoming 'bit' and leading to 'abit' and then 'habit'.

Judgment

Judgment is essentially affirmation or denial. Either a thing 'is so' or it is 'not so'. Hence, when a person judges whether a certain course of conduct is advantageous, he decides by comparison or previous experiences whether such a course is 'good' or 'bad'.

Neuroses and Psycho-neuroses

As a result of the non-resolution of the infantile conflicts certain physical disorders arise.

(1) *The Neuroses* are divided into (a) Neurasthenia and (b) anxiety neurosis.

(a) *Neurasthenia* is thought to be caused by auto-erotism, partly or completely repressed. The repressed libido shews itself in the

form of sexual day-dreams and in masturbation. The onset of the disorder is often after masturbation has stopped.

(b) *Anxiety neurosis* is caused by ungratified sexual excitation. The desire is repressed into the unconscious and replaced in the conscious by fear or anxiety, but other factors, quite apart from sexual repression, may operate in bringing about anxiety neurosis.

(2) *The Psychoneuroses* are caused by repressed and therefore forgotten wishes, phantasies or incidents, occurring in childhood. They are usually unpleasant or anti-social and are kept out of consciousness by the censor. A state of conflict arises between the complex and the patient's gregarious instinct. If the complex is not solved the result is a compromise between the conflicting forces and may take the form of a mental or physical symptom.

The psychoneuroses are divided into (i) hysteria and (ii) obsessional neurosis.

(i) *Hysteria* has three main clinical forms, namely (a) conversion type, (b) fixation type, and (c) the anxiety form.

(a) *Conversion* hysteria is a result of the compromise between the complex and the repressing force, producing such symptoms as aphonia or loss of voice, or the hysterical fit.

(b) *Fixation* hysteria is characterized by some particular part of the body being affected, usually some injured part or a part of the body valuable to the patient, such as the legs of a dancer; or blindness in the 'shooting eye' of a sniper, or deafness in a telephonist.

(c) *Anxiety* hysteria is recognized by the symptoms being chiefly mental and manifest as morbid fears.

(ii) *Obsessional neurosis* has the predominant feature of some compelling thought, impulse or feeling which completely dominates the consciousness of the individual from time to time, and causes great mental suffering if not gratified. A person may have the impulse to touch each lamp-post as he passes it, and if anyone standing there prevents him from doing so, he may even have the urge to wait about until the person (or persons) has gone, so that he can touch that particular lamp-post: to not do so might cause him a sleepless night, so great is the obsession.

It is considered to be due to an unresolved conflict, such as love and hate for the same person. The emotional tone of the

conflicting sentiments is transferred to the symptom: in this way arise doubts, fears and impulses to do irrational acts which the patient recognizes as unreasonable.

A humorous student of psychology observed that wealthy individuals frequently suffered from 'nervous prosperity' whilst the less fortunate were afflicted with 'chronic dollarosis'.

Personality

Personality depends on three factors; material, quality and structure.

(i) The *material* which is the disposition to tendencies known as the ground colours of mood, the habitual mood tones, and strong or weak will-power.

(ii) The *quality* is composed of the strivings and aims and the direction in which they work;

(iii) The *structure* which is the temperament.

Intellect is of little use without a personality, as a purely rational being would never be able to get on at all. Personality shews the continual interaction between ourselves and our environment. Environment is ever acting upon our organism and producing changes which modify or alter our personality. We see how some people 'blossom out' under the influence of congenial friends and surroundings, or become soured or dull under reverse conditions.

There are two main *types* of personality; (i) the cycloid and cyclothymic or *extrovert*; and, (ii) the schizophrenic or *introvert*.

An *extrovert* is social, friendly, genial and closely identified with the environment in life and is the 'soul of the party'.

With an *introvert* there is a barrier of separation from the world. The introvert shuts himself up with his own thoughts and tends to become a recluse. He finds little pleasure in an exchange of ideas, but will hold forth at length to a sympathetic listener, who will accept him at his own valuation.

Pleasure

This is the property of sensations or occurrences, consisting in the fact that the occurrences in question do not stimulate any

voluntary or reflex movements, or if they did, that they only stimulate such as tend to prolong the occurrence in question.

The great principle of life is not the seeking of pleasure, but the constant escape from pain. Psychic life is said to begin with suffering.

Projection

This is a very important and definite defence mechanism. Painful thoughts are thrust on to the outer world. We close our eyes to obnoxious sights, and our nose to foul smells, and in effect, run away from them. There is another element in orientating ourselves which is found in our inner selves and this is disposed of through escape by externalization of these thoughts by projection. This is a process whereby we reshape the external world and really falsify the external perceptions or apply false meaning to them, which is a disavowal of external and internal reality.

Projection begins in early life. The infant is insistent on his own omnipotence, and does not realize his limitations of power. After crying without effect for some time, he gradually learns to project the omnipotence on to his father. It is a phantasy regarding another which acts as a cloak for the unpleasant thoughts which will not bear criticism; or a compromise which certain minds can adopt between the repressed material on the one hand and the repressing force on the other. Painful facts are admitted, but the plea is that they do not concern the subject but someone else: in other words, projection is at work. It should be noted that *one cannot admire a virtue or despise a vice in another, unless that virtue or vice is present in oneself*. It can be seen how this mechanism is actively at work in certain forms of the psychoneuroses and the psychoses. The wayward wife will accuse her innocent husband of all the vices that she possesses, and in many cases, quite unconsciously, she projects her unkind ways from herself to her husband. Many a lawsuit has been brought and judgment given in favour of a wife making unfounded charges against her husband, which she has invented by a process of projection. A large number of insane hallucinations are to be explained in like manner, and in these hate cases the patients project their self-reproaches so completely that they take on the form of imaginary voices which threaten them from without.

We are continually meeting with the mechanism of projection fully at work, and this can often be well observed at a professional man's dinner table, where one will project his own faults on to another.

Psycho-analysis

When the infantile stage of a human being is passed and the education of a child has begun, repression comes into use. The child is taught to be clean and to think of self less, and so a moral sense is developed. He is trained to sublimate his selfish instinctive wishes and to turn them to social use. If sublimation is not successful, complexes may be developed which will give rise in later years to mental disorder. After puberty, the scattered infantile erogenous zones have become subordinated to the main genital zone, and the child emerges from its more or less neuter state and seeks to find an object for his interest outside the immediate family circle. If the child is normal, an object of the opposite sex will be chosen, but if perversion has occurred in infancy, it will now shew itself as a fixation on to a parent, or a person of the same sex, or even on to the individual himself. These repressed fixations are considered to be *the cause of the neuroses and psychoneuroses*.

The most common fixation is on the parent of the opposite sex: thus a boy who has chosen his mother as an object of his libido is said to have the *Oedipus complex* while a girl who has a fixation on to her father is said to suffer from the *Electra complex*.

The *function* of psycho-analysis is to discover these fixations of which the patient is unaware, and when they have been recognized by the patient, a process of re-education is undertaken with the object of directing the patient's sexual energy into more normal channels.

In the *analysis*, use is made of the subject's dreams, as these consist intrinsically of the patient's repressed strivings and wishes, and so form a fruitful field for the investigation. By the use of *free association*, and with a knowledge of dream symbolism, the real meaning of the dream is discovered and made known to the patient. The free association is carried out by allowing the patient to lie down, and be covered up as in bed, and close his eyes in a darkened room, in which the psycho-analyst sits behind a screen and allows the patient to utter all the thoughts, however dis-

connected and vulgar they may be, while he (the doctor) silently listens to this 'half-sleepy oration'. When the unnatural fixation with its associated complexes has been found and has been recognized by the patient, the energy liberated from the complexes will be available for use in more profitable directions.

Under Pentothal sodium (injected intravenously) the expert can lift the veil which reveals the secrets of mankind, long since buried. Hypnosis can do likewise.

Regression

When the normal mind suffers disturbances from a complex and its associated ideas, conduct tends in certain individuals, to become more and more instinctive. Duties are neglected, or character deteriorates and the mind may gradually revert to its infantile state: this process is known as regression. The highest nervous elements are first affected and, as is observed in cases of general paralysis, the nervous degeneration is progressive. *Shakespeare* has depicted the features of senile regression in his famous passage describing the *Seven Ages of Man*.

Repression

This mechanism involves the exclusion of painful and unpleasant material from consciousness. It is a process affecting ideas, whereby the latter are prevented from being made conscious. The effect of repression is to suppress the affect. It keeps out of consciousness, material which was conscious at one time, but was undesirable. It also keeps out undesirable previously subconscious and unconscious material, and particularly occurs in certain stages of mental life. Repression first occurs from the excessive strength of a stimulus of an unpleasant nature and attempts to counteract it. Later it struggles against the unpleasant initial impulse which may have caused the trouble. It need not only occur as an unconscious activity but also as a conscious one, and it is not the only means of dealing with unpleasantness.

The secret of confession in the Church of Rome lies in its successful methods of dealing with repressed thoughts and ideas. Repression is at the root of many cases of psychoneuroses and psychoses: it is always accompanied with 'a heavy heart', the

emotional state of depression, to some extent. When repression, this burden along life's weary road, is disposed of, then the 'burden of the heart rolls away' and the patient becomes light-hearted and to some extent may be elated, and feels free. Repression at its worst is seen in the wastrel who 'drowns his sorrow in drink'.

Sublimation

This is usually associated with an alteration in the sexual impulse. Activities which have their origin in sex life are desexualized, and hence sublimated on to a higher social level. Sublimation is a healthy and constructive way of dealing with infantile aims; and is always preceded by identification whereby this mechanism is made possible, and so has a definite social quality. It is not a defence mechanism. This is one of the most powerful mechanisms whereby repression is ensured. It works by diverting the unpleasant or undesirable tendencies into other channels which are not the natural channels through which the thought would normally travel. The time-honoured illustration of the old maid who lavishes maternal affections upon the proverbial cat, instead of looking after a baby, and who studies the marriage columns in the daily papers, is a perfect example of the mechanism of sublimation.

The energy of a repressed wish may be directed into channels unconnected with the original complex, and in this way, much of the energy for the creation of art, music and literature, is provided. It is common knowledge that the schoolmaster attempts to side-track the developing sexual energy of the school-boy by making him indulge vigorously in strenuous games.

It is common to find elderly spinsters taking a keen interest in infant welfare and in the directing of schools, orphanages, or even dogs' and cats' homes, and so using a means of expending energy which would normally be devoted to the bearing and upbringing of children, to a useful purpose. By endeavouring to get the patient to do useful work like this, or in other directions, one diverts the energy from the delusion or obsession and so *occupational therapy* is one of the best forms of sublimation that can be used.

Temperament

Temperament is conditioned by the functioning of all the bodily organs and by their effect on the nervous systems (both

autonomic and central), and in turn on the peculiarities of the nervous systems, in functioning.

The endocrine or ductless glands affect the nervous systems, especially the autonomic, very powerfully, by the increase or decrease in secretion: *see* Chapter XIV.

Intoxication of the nervous systems by alcohol, drugs, or the poisons of certain diseases, may alter the temperament of an individual for a longer or shorter period. Such mechanical factors as alteration in blood pressure may also grossly alter temperament.

Will

Two alternative lines of conduct may be presented to us, one resulting in immediate pleasure and the other depriving us of this, but tending to give a more remote advantage. If instinct is allowed unimpeded sway, the first course will be adopted. Should this be resisted and the second course chosen, the individual exercises an act of Will, as the result of judgment, in the light of reason. However, most important decisions are not regulated by either instinct or reason, but by the sentiments. The result of such behaviour may not necessarily appear reasonable to an outsider, but the individual in question will find reasons for his behaviour, which reasons are invented after the event, and are known as *rationalizations*.

THE CAUSES OF DISORDERED THOUGHT

THESE may be classed as endogenous and exogenous. When the cause of the disorder depends upon defective structure or functioning of the nervous systems, due to congenital weakness, it is termed *endogenous*.

If outside influences affect the development or functioning of the nervous systems or endocrine development, whether psychological or physical in origin, the cause is *exogenous*.

The *endogenous* factor of outstanding importance is heredity. A child may be born an idiot or an imbecile with a nervous system so deficient that it is practically incapable of developing any intelligence, or only that of a very limited degree. The deficiency may not be marked or noticed until puberty, adolescence, pregnancy or some other stress such as an acute illness may suffice to damage this weak nervous system temporarily or permanently: what is transmitted is a nervous system lacking in stability and staying power, which cannot stand stress and strain. Such a possessor of a weakened nervous system is either nervous, eccentric, solitary in habits, or self-centred, and is classed as a peculiar person and may be classed as having inherited a tendency or predisposition to insanity. The nervous systems are not the only factor in heredity, as the ductless glands affect both the nervous systems and the thought processes, and therefore should be included in the Mendelian Law. Such a person should only marry a person who is very healthy, if he or she marries at all.

Heredity in disorders of thought is:

- (i) *Direct* when mental disorder has occurred in one of the parents;
- (ii) *Collateral* if the disorder has been found in a brother, sister, uncle, aunt, or cousin;
- (iii) *Atavistic* when the disorder is traceable to more remote ancestors;
- (iv) *Similar* when the same type of thought disorder occurs in succeeding generations; and,
- (v) *Dissimilar* when different types of thought disorder occur in different generations.

It is usual to find that the thought disorders occur at an earlier age in the younger generation than in their ancestors. The type also becomes more debased, a manic depressive or recurrent confusional person breeding an offspring who develops schizophrenia and this one in turn begets an imbecile or idiot. This is Nature's method of exterminating the unfit.

Insanity or thought disorder occurs more commonly in unmarried and widowed people than in married persons, possibly from enforced repressions which are an exciting cause: on the other hand many may have remained single because no one would be foolish enough to marry them, and many break down during puberty and adolescence before they are of marriageable age. Similarly, the incidence in thought disorder is high during the later years of life when senile decay is setting in and these old people who develop senile dementia are liable to be widowed by the mere chances of life at their age.

The state of the astral body, affected by previous lives, such as a turned, twisted or tilted astral, or its undue looseness, or lack of reciprocal vibrations with the physical body, can cause disordered thought.

I have known a few authenticated cases where the cause could only be put down to a curse, and two-thirds of these cases came from India. A well-known Judge of the High Court in India also confirmed the circumstantial evidence of some of the cases known. After all, such cases are recorded in the Holy Bible.

THE ENDOCRINE OR DUCTLESS GLANDS AND THEIR INFLUENCE ON THOUGHT PROCESS AND PERSONALITY

A CAREFUL study of this chapter will reveal the relationship of psychological reactions to the ductless glands secretions. It has already been stated that thought is dependent upon the efficient working of the two nervous systems (autonomic and central), the state of the lymphatic system and the endocrine glands. The efficiency of the central nervous system is largely conditioned by nutrition, and the autonomic nervous system by the state of the astral body, the lymphatic system by absence of infection and chills, which rapidly lower it when present; and the ductless glands work in conjunction with the autonomic nervous system which largely controls it. The secret of longevity is found in a mastery of these ductless glands secretions and their perpetuation.

Certain substances have a definite deleterious effect on nervous tissue and cause widespread degeneration of cells and fibres; two of the worst offenders are alcohol and the syphilitic virus.

Other chemical compounds, including the elaborated products of the endocrine glands or glands of internal secretion, normally circulate in the blood-stream and have the power to maintain the nervous systems at a higher level of efficiency. Their deficiency or absence causes a deterioration more or less marked in the structure and function of the neurons of the brain and spinal cord and the nerve endings of the autonomic nervous system.

The glands especially concerned in these functions are the pituitary, the adrenals, and the sex glands.

Upon the perfect balance and normal activity of these ductless glands' secretions, depends to a large extent the efficient working of the nervous systems. If one of them is deficient by reason of disease or abuse of the secreting organ, the whole chain of glands will be thrown out of balance with consequent ill-effects on the nervous systems, which may produce mental symptoms, or physical symptoms, or both.

The *thyroid gland* secretes iodo-thyro-globulin, which is discharged into the blood as thyroxin, which is an iodine derivative of tryptophane. When thyroid extract is given by the mouth it is



1.—HYPERTHYROID TYPE (*p.* 155)



2.—SUBTHYROID TYPE (*p.* 153)



3.—PITUITARY TYPE (*p.* 155)



4.—ADRENAL TYPE (*p.* 158)



5.—THYMUS CENTRED TYPE (*p.* 161)



6.—OVARIAN TYPE (*p.* 160)



MONGOLIAN IDIOT

Note protruding tongue, and also the Buddha attitude



STIGMATA OF DEGENERATION

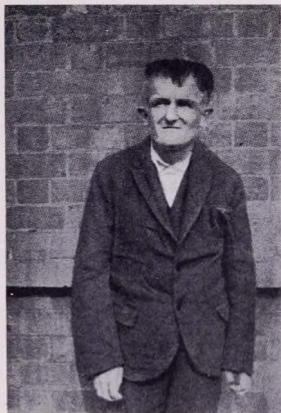
Note the misshaping of the head and face (*see p. 163*)



CHONDRO-DYSTROPHIC DWARF—IDIOCY



MICROCEPHALIC IDIOT



HYDROCEPHALIC IMBECILE

Note low position of ears as well as the size of the head



FRÖHLICH'S DISEASE
in a boy of 18 years

Adiposo-genital dystrophy (*see p. 158*)



HÆMATOMA AURIS ("insane ear") and
SYPHILITIC ALOPECIA AREATA (bald
patches on head)



ACROMEGALY

in a woman of 38 years (*see p. 157*)

hydrolysed in the small intestine into amino-acid and thyroxin, which is absorbed directly into the blood-stream. The thyroxin acts as a catalyst and hastens the tissue destruction, mobilizes energy, regulates growth in the young, destroys toxins or poisons formed in the circulation, and speeds up thought.

Hypothyroidism
(myxœdema)
(See Plate VIII-2)

This condition may result from injury of the gland by chronic alcoholism or by disease, mainly syphilis. It is also found in cases of goitre, where the gland is greatly enlarged, its follicles enormously distended with colloid material, which is deficient in iodine, and which is, to all intents and purposes, inactive.

The mechanism of this form of goitre is apparently a protective one. The thyroid secretion normally contains a fixed amount of iodine which is derived from the food and water taken by the patient. When the vegetables or the water are deficient in iodine, the gland tries to compensate for this by producing an increased quantity of secretion and thus overgrowing.

Even after its efforts the supply of iodo-thyro-globulin is still insufficient for the needs of the body, and the result is a greatly enlarged thyroid gland and the physical and mental stigmata of hypothyroidism.

These *stigmata* are:

(i) *Mental*. The memory is impaired, and the power of absorbing new impressions is deficient. Thought is slowed, so that mental processes become greatly retarded. This may progress to such an extent that mental activity ceases entirely.

During the early stages of hypothyroidism arising in adult life, and before the organism has adjusted itself to the new balance of the internal secretions in the blood, there is often irritability and restlessness, with wandering delusions of persecution, and hallucinations, both auditory and visual.

When hypothyroidism is congenital, or arises in very early life, there is a failure of development of intelligence. The capacity to absorb and retain sense impressions does not develop, and the child's perception and emotions are deficient, or may even be entirely absent, depending upon the degree of deficiency of the gland.

This results in an executive defect more or less complete;

action is slowed down in a remarkable way, and in extreme cases purposive action is practically absent. The condition is known as *cretinism*.

(2) *Bodily*. In hypothyroidism arising in early life the earliest symptom noticed is torpor and lack of appetite.

Then as the infant becomes older it is noticed that it does not grow physically or develop mentally. It displays a lack of interest in its food and its surroundings.

The tongue becomes large and flabby and protrudes from the mouth, the nose becomes more flattened, and the teeth do not erupt properly. The skin is cold and the temperature subnormal. As time goes on it becomes evident that the bones of the limbs and trunk are not developing; the infant is anæmic, the skin is waxy pale, dry and bloated. The hands and feet are misshapen, the fingers are stumpy and spade-shaped, and the toes are separated from one another.

Rolls of fat develop round the neck, chest and shoulders; the belly is prominent, and there is often an umbilical deficiency of the abdominal wall.

Such a child leads a purely vegetable existence. Its mind does not develop, and in extreme cases it is unable to distinguish its mother from another person, and it shews no interest of any kind in its surroundings.

It roars or screams hoarsely for food, but besides this it has no interests.

If the deficiency of the secretion has been less extreme, the severity of the physical stigmata will be modified.

The child may develop slowly to the standard of intelligence of a normal child of two, three, or four years, and then all mental growth may cease.

In adults, hypothyroidism develops as the result of severe diseases and intoxications, and also as the result of chronic alcoholism or syphilis.

The skin is dry and infiltrated, the complexion sallow or puffy, and the face irregular, the nose and lips thickened. The hair is dry and scanty, the eyebrows are thin, especially in the outer third, whilst the teeth are poorly developed and the molars decay early. Circulation is defective, the extremities become blue and cold; the eyes are sunken, lacking lustre, are widely separated, with eyelids which are often thickened. The stature is short with a tendency to obesity.

Hyperthyroidism
(See Plate VIII-1)

This condition is found in Graves' disease or exophthalmic goitre, and may also be produced by the ingestion in normal or hypothyroid subjects of excessive quantities of thyroid extract.

The physical effects are well known and easily recognized, such as tachycardia (quick pulse), tremors, exophthalmos (protruding eyes), loss of weight, moist skin, raised temperature, and increased basal metabolic rate; and often diarrhœa, and certain ocular signs. The complexion is clear with a faint flush over the malar bones, the face oval in shape, and the features delicately moulded. The hair is fine, lustrous, curly and silky, whilst the teeth are pearly, regular and small. The eyes are brilliant and large and may protrude, and the fingers are long and slender.

The mental effects of hyperthyroidism are prominent, being nervousness, irritability and excessive emotional response, and the mind acts quickly, causing the patient to sleep badly, with frequent sexual excitability.

The condition may be relatively mild, or on the other hand may attain to the severity of acute mania, with great motor restlessness, flight of ideas and obstinate insomnia. The lack of sleep in combination with tachycardia (very fast beating of the heart), and often profuse diarrhœa, causes this condition to be very dangerous, as the patient is liable to die suddenly.

Hypothyroidism may alternate with hyperthyroidism at fairly regular intervals in some cases. The physical signs are definitely those of decrease and increase of thyroid secretions alternately and the mental state varies from mild apathy to deep depression on the one hand and from gaiety to acute mania on the other, and therefore simulate manic-depressive or circular insanity, and unless the physical signs are carefully looked for, it may be confused with this condition.

The Pituitary Gland
(See Plate VIII-3)

This gland is the result of the accidental fusion of two completely different structures, the anterior portion being derived from the buccal epithelium, and the posterior from the brain tissue.

These two glands, for they really are two, separate and distinct

both in structure and function, elaborate entirely different secretions. That from the posterior portion is discharged into the cerebrospinal fluid of the third ventricle of the brain, while the hormones of the anterior lobe are secreted into the blood spaces which lie between the columns of cells which compose the gland.

The posterior extract. The most important function of this hormone is the control of the tone of involuntary muscle throughout the body.

It is also stated that it exerts a regulating action upon the salt pressure in the blood, keeping the various salts down to their fixed ratio.

Two separate substances have been isolated from the posterior-pituitary by Kamm of Detroit.

One, a—*hypophamine*, or oxytocin, has been prepared as a water-soluble powder, whose effect on uterine muscle is 150 times as powerful as the International Standard pituitary powder.

The other b—*hypophamine*, or vasopressin, does not affect uterine muscle. It acts upon other smooth muscle, raises blood pressure, and stimulates peristalsis. This has also been prepared as a water-soluble powder, eighty times more potent than the International Standard powder.

These two extracts, apart from their general effect upon muscle tone and on the organic sensations of the body, have no great interest from the mental point of view, except the mental energy and 'drive' produced mainly by the posterior lobe extract.

The anterior lobe extract. From this lobe two hormones have been obtained. The one, alkali-soluble, is the growth-regulating hormone, while the other, recovered by acid extraction of the gland, controls the development and activity of the sex glands in both male and female.

Zondek and Ascheim first demonstrated the action of the maturity hormone in female animals, and Steinach has since shown that on the presence of a sufficiency of this hormone depends the growth of the male sex organs.

There has also been found in alkaline extracts of the gland a substance which increases the flow of milk from breasts which are already stimulated. It will not cause growth in the breasts of virgin animals. Evans and Simpson have shown that the effect of the maturity hormone on sexual development can be completely inhibited by simultaneously administering the growth hormone.

The growth hormone apparently predominates until puberty, and then, when its work to all intents and purposes is done, the maturity hormone appears and brings about the sexual changes characteristic of that epoch. Growth ceases as the activity of the maturity factor increases.

The skin is thick, the face oval, the bony parts are prominent and the eyes set fairly wide apart. The eyebrows are strongly marked, and the head is long. The stature is tall and may even be gigantic, and the muscles are well developed. Hands and feet are of good size and the fingers are large and bony. The teeth are large, especially the central incision, and often irregular. The hair grows thickly on the head, the arms and legs, and the sex organs are large and well developed.

Overgrowth of the gland. Much depends upon whether the sella turcica¹ is sufficiently roomy to allow for the expansion of the gland without undue pressure.

Acromegaly

(See Plate X)

If the space is sufficient, *the overgrown anterior portion* will tend to produce a tall, thin individual, with well-developed skeletal and muscular systems. The jaw is prominent, the joints are large, and the hair growth, especially over the limbs, is usually profuse. This is a markedly virile type and is usually intelligent. If it occurs after puberty the condition is known as Acromegaly, and a woman looks mannish. (See Plate X).

Overgrowth of the posterior lobe gives rise to energy, initiative, mental activity, and often irritability. There is usually high blood pressure, and the patient often suffers from headaches due to the enlargement of the gland.

If the cavity of the sella is not large enough to accommodate the enlarging gland, both lobes will suffer from the resulting compression.

In children one will find obesity, small stature, a lack of sexual development, hairlessness, low blood pressure, low temperature, disorders of the sweat mechanism, torpor, and lack of energy and initiative.

¹The part of the base of the skull in which this gland lies.

In addition to this one may find mental deficiency combined often with moral defect and a lack of self-control. The subjects are conscienceless liars and thieves.

Sub-pituitarism. When the gland has failed to develop properly we find Fröhlich's syndrome, adiposo-genital dystrophy.

Fröhlich's Disease

Adiposo-genital dystrophy

(See Plate X)

There is a very marked adiposity, combined with failure of development of the genital apparatus. The facial and pubic hair does not grow, though the hair of the head is usually plentiful.

The adiposity is of the pituitary type affecting the entire body.

Mentally such patients are dull and torpid and in some cases a definite depression develops whilst delusions of sin and of unworthiness become prominent.

In cases where destruction of the gland is secondary to primary overgrowth the patient is often tall. When the destruction or failure of development of the gland dates from an early age, the patient is small and obese.

The Adrenal Glands

(See Plate VIII-4)

The adrenal glands are also derived from two distinct sources. The cortex arises from the germinal epithelium which gives rise to the growth of the testes, and the medulla comes from cells of the autonomic nervous system. The *medulla* contains large cells which stain deeply with chromic acid and its salts, and are known as chromaffin cells. The depth of the staining appears to vary directly with the amount of active internal secretion contained in the cells, which secretion is known as adrenalin. The cells of the *cortex* give rise to a hair-growing hormone affecting especially the oral growth of hair, and excessive sexual powers, and plays an important part in the development of the testes and penis in the male. If there is overgrowth of the cortical part of the gland in youth premature maturity in boys occurs, and masculinity in girls is found both physically and mentally, as a rule, although

some girls have developed precocious sexual female organs. Should the overgrowth occur in mature women, masculinization occurs, including hair on the face, a deep voice, and the mental outlook of a man. The secretion of the adrenal cortex also has an effect on the growth of the brain during intra-uterine life, and the complexity and size increase generally *pari passu* with that of the brain. When the gland cortex is deficient there is a blunting of the sensitiveness of the skin to light owing to a great increase in the pigment layer as in *Addison's disease* which was described by Addison in 1849 as a lesion due either to tuberculosis or sclerosis (thickening) of the gland, shewing both the effects of damage to the medulla and cortex.

The skin is pigmented (bronzed) or freckled, with a round head and a broad, irregular face; the hair is coarse, dry and thick and in plenty on the face, chest, abdomen and back; the teeth are strong and yellowish in colour, with reddish grinding surfaces, and notably long and sharp canines. The stature is medium and the build strong.

The adrenalin secreted from the medulla transiently raises the blood-pressure and increases the instinct of combat. In the blood it gives out stimulus to involuntary muscles, drives the blood itself from the liver, causing the latter to give up large quantities of its hoarded sugar, in preparation for the exertion to be made. By emptying the splanchnic circulation it greatly increases the supply of blood to the voluntary muscles; stops digestion and secretion and erects the hair. Its function is to fit the body for extremely violent exertion of short duration in contradistinction to the pressor hormone of the posterior pituitary gland, whose action is less violent but much more prolonged.

The gland is often injured by acute infectious disease such as influenza or pneumonia; and the hormone content of the gland, which in the normal adult is about 10 milligrams, may be reduced to 1 to 2 milligrams: this results in great fatiguability, muscular weakness, sensitiveness to cold with poor circulation. There is also complete loss of zest, energy and initiative; the patient feels that no effort is worth while, and is unable to meet the demands of ordinary daily life. A picture of neurasthenia develops after an acute illness such as influenza following the unusual strain of these days with their never-ending worries and annoyances, which tend to drain the adrenals of their reserve supply of adrenalin.

The Gonads

(See Plate VIII-6)

These glands secrete both an internal and external fluid. The hormones are produced by the interstitial cells of the gonads in both sexes: these interstitial cells do not develop until puberty and persist during the active period of sexual life, giving the sexual desires and urge and determining the development of the secondary sex characteristics. The active extract of the interstitial cells of the *ovary* is found in the blood and urine of healthy women of child-bearing age, and is not stored in the ovary, but can be extracted in large quantity from the placenta or the after-birth. In the *testes* the interstitial cells of Leydig (Ly-dig) which Steinach called the puberty cells are present in the infant at birth, and disappear for the first time when the infant is four months old, to reappear just before puberty sets in, to remain during the sexual life period and start to disappear about fifty-five years of age, and in old age are scarce: upon their presence and integrity depends the masculinity of their host. When the cells are deficient in number or activity an eunuchoid, or man with deficient virility who is liable to indulge in homosexuality, is the result.

When the interstitial cells have become deficient in old age they may be stimulated by the injection of active extracts or by vasoligation introduced by Steinach, or by grafting a portion of human testis (Steinach) or of the ape (Voronoff) to the gland. The result for some months at least is remarkable physical and mental energy, with return of initiative, memory, and desire to work again, and in some cases sexual desire and potency. Blood pressure is permanently reduced, markedly so at first but to a less degree with the years, the slight increase occurring after three months. The skin regains its elasticity, and limbs become plump, and the muscles stronger.

Reduction in the interstitial hormone produces introversion, and may be so extreme as to result in the self-centred neurasthenic or even the schizophrenic, so the psychologist must face the fact that mind states are often due to physical causes and states, which I have long since pointed out in my researches where I have shewn that by the correction of the astral body and the closing and tightening of the nerves of the autonomic nervous system, about three-quarters of all psychological and borderline cases can definitely

be cured. Electricity can beneficially affect the nerves and the astral body, when knowing what type of electricity to give and for what duration it should be given, including static and other cosmic 'electricity', some of which in small amounts is carried in the nerve endings of the autonomic nervous system in the hands.

Natural healers are those whose hands are charged with this electricity. The method used in applying it to the patient varies with the healer.

The Thymus Gland

(See Plate VIII-5)

The thymus normally disappears at puberty and is a controlling gland, as it were, supervising all the others, which include the pineal, pituitary, thyroid, parathyroids, pancreas with its Islets of Langerhans, the adrenals, ovaries and uterus or testes and penis. Its persistence after puberty, if established, is liable to cause sudden death, and many such deaths after the age of eighteen has been reached have been recorded by various coroners.

The skin is childlike, smooth and soft, with practically no hair on the face; the complexion is pale, and the face oval, well proportioned but the mouth undeveloped and the chin receding; the hair of the head fine and glossy; the teeth white and often scalloped or crescentic at the edges; the eyes large and eyelashes long; the stature large with well-developed muscles readily fatigued.

The situation of these glands in the human body is briefly as follows: the pituitary is in the front of the head, and the pineal towards the back of it; the thyroid in the neck just below the Adam's apple; the parathyroids at the corners of this gland, varying from four to eight or more in number; the thymus just behind the breast bone at its upper part; the pancreas behind the stomach; the adrenals like cocked hats on the tops of the kidneys; the ovaries just above the middle third of the groin (the crease where the thigh bends on to the trunk of the body); the uterus just above the pubic hair; the testes hang in the scrotum between the male legs, and above them is the penis.

AN OUTLINE OF ABNORMAL STATES OF MIND

IN *mania* the patient is usually happy, noisy, emotionally unstable and overestimates his ability. His speech is incoherent and not understood, as his ideas flow too rapidly for his tongue to give expression to them. Whispers can be heard by him at a much greater distance than that at which they are audible to the normal person; the movements which take place at the proximal joints are large in type, the handshake being heartily given from the shoulder; the attitude is erect with elbows abducted; and there is psychomotor acceleration or 'flight of ideas' in which the speed of thought flies through the mind like an express train in motion.

The patient is unusually miserable in *melancholia*, his condition being totally unwarranted by the circumstances of his case. In the face, the corners of the mouth are turned down and the forehead wrinkled; his speech is often monosyllabic, that is, he says 'syl-lab-les' in three separate syllables, and 'com-ing ho-me' for 'coming home'; the hearing is dulled; the movements are slow and he shakes hands from the wrist only, as if his arm was in some form of splint. In attitude, his knees are slightly flexed, stooping at the shoulders and hips, with arms semiflexed. There is psychomotor retardation as he cannot think without effort, the speed of his thought being like a slow goods train in motion or almost stopped: his thought may be too slow to even think of food, necessitating tube-feeding. Delusions may be present.

In *confusion*, the patient is lost to himself and to his surroundings, he has no knowledge of place, time or identity. This is called ideational inertia. There is a well-marked peripheral analgesia or diminution of sensation to pain, from the knees to the dorsum of the feet, and from the elbows to the finger-tips, whilst the soles of the feet and the palms of the hands are usually unaffected. The complexion of the face is muddy and the skin either very greasy or very dry, but no intermediate states. Unpleasant hallucinations predominate and are either auditory, visual or somatic, which latter includes the kinæsthetic and the cœnæsthetic types. The patient is very ill and the hallucinations preoccupy him with awe so much that he pays little or no attention to his surroundings. Occasionally

he is hilarious and excited, but usually depressed. The tongue is coated, the breath offensive, and he is emaciated and constipated.

Schizophrenia, or dementia præcox, which could be better termed *introversion psychosis*, is characterized by lack of response to any stimuli of any kind, mental or physical, with emotional apathy and indifference. The stigmata of degeneration are often present, such as abnormal physical shapes of the body, including asymmetrical face, etc.

Stigmata of Degeneration

(See Plate IX)

There may be seen the simian or chimpanzee or monkey hand which is long and thin with flattening of the thenar (thumb side) and hypothenar (little finger side) eminences, whilst the thumbs look more or less forward instead of looking across the palms of the hands. The terminal phalanx of the thumb flexes flat upon the proximal phalanx instead of making a slight internal rotation, on movement. The patient shows antics which are characteristic of the dementia præcox or introversion psychosis and of the chimpanzee. The behaviour is peculiar, suspicious, and the laugh is silly, often a giggle, and the actions are not only resistive, but actually the opposite of what is requested, and called negativistic. Hallucinations appear early in the disease, and are usually auditory, and sometimes very pleasant.

There are three types, namely the katatonic, hebephrenic, and paranoid. On the other hand, in the condition known as dementia paranoides, the auditory hallucinations are of an unpleasant nature. The *katatonic* type is a manic form of dementia præcox, whilst the *hebephrenic* type is a melancholic form of dementia præcox, and the *paranoides* type, a delusional form of dementia præcox.

The principal disorders are catatonia (katatonia) in which the patient obeys the auditory hallucinations or imaginary voices, and catalepsy in which the patient obeys your commands and remains in a certain position for hours or even days. *Waxy flexibility* or *flexibilitas cerea* is a condition in which the limbs remain in any position they are placed, as in the case of a wax model. *Echopraxia* is a thought-state in which the patient imitates what you do, and in *echolalia*, the patient repeats what you say.

The *epileptic psychosis* or epilepsy with insanity, is a state of mind in which the patient is self-centred and attaches great

importance to his own activities. He is a tell-tale and a notorious liar as well as being vain, religiose, singing with fervour. He has little control over sexual acts, masturbates freely, and attempts to commit unnatural sex-offences. There is usually a history of fits or of sleep-walking.

In *juvenile general paralysis of the insane*, there is frequently found deafness, interstitial keratitis (a form of thickening of the cornea of the eye), and other signs of inherited syphilis. The patient resembles an imbecile. His cerebro-spinal fluid and blood serum give a positive Wassermann reaction (pronounced Var-zer-man). The pupils are sluggish, unequal or immobile. There are tremors of the hands, tongue, and lips, and the knee-jerks are exaggerated and 'floppy', whilst at this stage speech is slurred. The patient becomes fat and convulsions occur and are usually localized. After each seizure, fit or convulsion, he gets worse, and the reflexes disappear one by one until finally the patient dies because he cannot swallow, owing to the abolition of the 'swallow' reflex, or he dies in a 'fit'.

THE MENTAL STATES

There are four mental states, namely, excitement, depression, catatonia, stupor.

STATES OF EXCITEMENT

In *manic excitement* the patient is unusually happy and strong, noisy, etc., and laughs and weeps with great facility. He is most friendly when properly handled, but he has sudden outbursts of rage when annoyed, due to faith in his invincible attractions. He decorates himself, and is always setting out to perform some new task which he never finishes. The movements are large and the attitude is characteristic. Remember the 'flight of ideas' from which he suffers. He is sometimes indecent and will expose himself; and he hoards rubbish.

In the *katatonic excitement* of schizophrenia, dementia præcox, or introversion psychosis, there are sudden outbursts of speech and gusts of intense and swiftly changing emotion. He is purposefully mischievous, and when he makes attacks upon others he does so with intent to hurt. He tears up clothes, and breaks furniture, which is a form of negativistic destructiveness. He displays antics,

grimaces, and often stereotyped actions. He is fond of exposing himself indecently, but not for the reason which makes the maniac do so, but merely because he knows it will annoy others. He is very inaccessible, even though perception is normal and memory good; and he is emotionally indifferent.

Confusional insanity excitement. In this condition the patient is utterly lost. He knows nothing, remembers nothing, and may be hilarious and noisy, but more often restless and dazed. He wanders about, dashes himself against the wall or door of the padded room, and has visual and auditory hallucinations which are prominent and terrifying. Peripheral analgesia is always present. Starvation, recent severe acute illness, child-birth, alcoholism or drug-taking are common exciting causes. The family history is important.

Epileptic excitement is intense and severe; the face is pale or livid (bluish) and the expression malignant; he rushes at those who attend to him and struggles violently. His speech is usually incoherent, but occasionally he pulls himself together and will answer questions sensibly. The state of excitement is brief, as it only lasts for a few hours, and it may occur in minor epilepsy as well as in the major type. Headaches and drowsiness frequently follow attacks. It has been suggested that this is a psychologically conditioned disorder.

STATES OF DEPRESSION

Melancholic depression. The patient is extremely miserable, and is dry: he has a dry mouth, a dry tongue (furred); dry eyes (cries without tears); a dry alimentary tract (constipated); and dry muscles (with paresis of all muscles). The patient stands in preference to sitting down, and his attitude resembles a patient suffering from paralysis agitans with the addition of flexed hips and knees. He stoops, and his elbows are tightly pressed into his sides. The large proximal joints are rigid; nystagmus is present on extreme lateral deviation (eyes looking to the extreme right or left), and there is weakness of the accommodation muscles of the eye, which improves as the patient gets better. He finds great difficulty in doing anything, and is restive, and has no desire for food. He is asocial, loses sexual feeling and desire, and sleeps badly; his best sleep being in the early hours of the morning. He has horrid dreams whilst acutely ill: the occurrence of happy dreams therefore is

one of the earliest signs of recovery. Insight, when good, tends to good prognosis; and *vice versa*.

In *hebephrenic depression* of dementia præcox or introversion psychosis, the patient is depressed and has insomnia, lacks appetite, and a female patient has amenorrhœa (absence of monthly periods). The answers are in monosyllables and he has delusions of unworthiness or persecution, followed by hallucinations, negativism, and mutism. He resents any kind of interference, and uses neologisms or newly coined words, verbigerates or repeats these neologisms, and displays mannerisms.

The depression of *confusional insanity* is accompanied by peripheral analgesia, hallucinations and delusions of torture, and fears. Illusions and amnesia are present, together with destructiveness, wet and dirty habits, and there is loss of all sense of decency, to the extent of even smearing the room with fæces.

In *epileptic depression* the patient feels that everyone is against him and that he can do nothing right. Unlike the melancholic, he blames the circumstances which surround him and never himself, and is full of all manner of complaints, accusing the staff of conspiracy against him. He is hypochondriacal and believes himself to be a model of perfection, virtue and of rectitude, battling against a hard and unsympathetic world.

STATES OF CATATONIA

Confusional insanity catatonia (or katatonia) is very much like the *catatonia of dementia præcox or schizophrenia* and if the patient can speak, perception, orientation and memory can be ascertained. The following symptoms are common to both these types of catatonia: catalepsy, *flexibilitas cerea*, echopraxia, echolalia, negativism, antics, stereotyped actions and verbigeration¹. Peripheral analgesia favours confusional insanity, as does a history of inanition, specific infectious disease, recent serum treatment, drug-taking or childbirth. Nevertheless in schizophrenia or introversion psychosis there is often numbness of the hands and feet which may be cold and blue; and in this condition one drop of one-in-a-thousand solution of adrenalin put into the eye will either cause mydriasis, which is dilatation of the pupil of the eye, or myosis, which is contraction of the pupil, whereas in other cases there is no pupil reaction to this drug except diabetes, but in this latter disease

¹ See glossary p. 208

there is sugar to be found in the urine (and blood) on analysis. Only a positive reaction is of value.

In *epileptic catatonia* there is peripheral analgesia, catatonic attitudes and waxy flexibility (*flexibilitas cerea*), and a history of fits, impulsiveness and the epileptic temperament is helpful. The patient is often violent if interfered with, and he is usually imperceptive and talks nonsense.

STATES OF STUPOR

These states occur in the melancholic or the anergic states of manic depressive psychosis, in the catatonic state of schizophrenia or introversion psychosis, and secondarily to confusional insanity and to manic depressive psychosis, in both the juvenile and adult types of general paralysis of the insane and in epilepsy.

The stupor of *melancholia* or manic depressive psychosis is characterized by resistiveness, destructiveness, paralysis, marked rigidity and the impotence of cognition or knowing is characteristic of the disorder.

Anergic stupor is another form of manic depressive psychosis, characterized by gravitational flaccidity in which a raised limb will fall loose just as if it did not belong to the patient; the patient lies in any position in which he is placed, and there is marked muscular hypotonia (lack of tone) so that it is possible to overflex the hips and knees so that the thighs are in contact with the abdomen. The circulation is poor, and the thought state is one of apathy, lethargy, torpor and may even reach unconsciousness.

Catatonic stupor resembles both the melancholic and anergic stupors, but the resistiveness is negativistic, and so the patient does the exact opposite of what is asked of him; and although the patient remains apparently apathetic and disinterested, he takes a furtive interest in his surroundings. The patient is a schizophrenic with simian hands as a rule, and after this characteristic has been pointed out to someone in his presence, it is interesting to note the stealthy glances which the patient turns on this part of his anatomy. In the more severe cases the muscle flaccidity is cataleptic and not gravitational as in anergic stupor, and the catalepsy is negativistic, in that the limbs remain in the positions in which he places them after being told to do the opposite. There are also present, echopraxia, echolalia and verbigeration, all of which have been defined

in the glossary of the Appendix. Mental activity is practically at a standstill.

Secondary stupor is found in both confusional insanity and manic depressive psychosis, and is characterized by the patient lolling about in a careless way and there is absence of rigidity and flaccidity. He is conscious, inattentive, apathetic, torpid and callous. In the more severe cases, attention, perception, judgment and volition are either disordered or in abeyance; and in the very worst type of case there is found rigidity of all the muscles, extreme mental depression and terrifying hallucinations, and this may reach the 'collapse delirium' of Kræpelin which rarely lasts more than one week.

General paralytic stupor is uncommon in adults but not uncommon in juveniles and aments or congenital mental defectives. The patient seldom speaks, is unoccupied and his habits are faulty.

In *epileptic stupor* the same condition exists as in epileptic catatonia.

It should be noted that 'mentia' means a normal and comfortably-off mind, whereas 'amentia' implies a deficient mind from birth, as if born poor, and 'dementia' refers to a mind which has once been normal but is now deficient, or born comfortably off, but spent its reserve and so now become poor.

REINCARNATION OUTFLANKS FREUD

FREUD took the *memory* back to birth only, forgetting that many fears and hidden complexes lie in the far distant past many centuries ago, when the person now living was then living as a Roman, Egyptian, Chinese, or one of other nationality, and hence we are introduced to the subject of reincarnation as a most important psychological study.

Is reincarnation a fact? Do we live again? Is there a grand cycle of Life which knows of no mortality? These questions are being asked with a greater insistence every day, and an ever-growing volume of discussion rages around them and around similar questions.

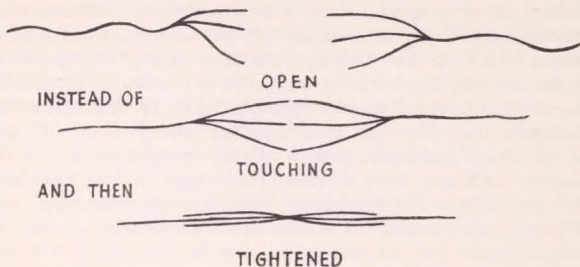
There are two kinds of discussion upon these subjects. One consists of mere argument which depends for its success upon our prowess in dialectic methods. The other is scientific, but whilst being based upon the methods of science, it is not based upon a materialistic theory.

This chapter is based upon research. Research! The mind of the reader at once flies to the challenge. What sort of research? By what means do you replace the laboratory of the physicist and the chemist? What takes the place of the microscope and the telescope, the test tube and the oscillograph?

The scientific, or pseudo-scientific, literature of recent years has made much of inventions yet to come which would startle the world with their overcoming of Time and Space. The scenes and voices of the Past would be brought to life in the Present. The super-radio of the novelist of 'Time-to-Come' and the Time Machine of H. G. Wells, spring to the mind as one reads such forecasts.

But when it is realized that even our present-day inventions are but outward symbols of powers latent in our own minds and bodies, then our point of view instantly changes. When we see that the telephone is but a shadow of our own nervous system: that the radio is an externalization of our undeveloped telepathic

around the solar plexus and around the pineal gland to be affected in the following manner:



This condition of the nerve-endings produces apprehension, vague fears, feeling of uncertainty, and phobias particular to the patient, as well as nervous exhaustion.

The use of prana-static 'electricity' of 5,000,000 volts made from the air is quite harmless, as there is no amperage, and is extremely beneficial, soothing, relieving headaches and in general a marvellous restorer, but one has to know how long to use it, and what part of the body to use it on and whether to use 'positive' or 'negative' discharge; and this can only be accurately ascertained for the sufferer with a person in deep hypnotic somnambulism. The mental symptoms such as phobias clear up, and only rarely are hypnotic suggestions required in addition to this treatment supplemented by Hertizian waves, ultra-short-waves including radar, deep infra-red, helium ultra-violet rays and special colour therapy.

The second sufferer is a woman who had a terrible fear of water. Hypnotic experiments revealed that when a Roman galley slave in the Roman era she was drowned in chains weighted by stone. The correct treatment of this phobia with the 'closing of the nerves' led to complete recovery in a very short period of time.

The third sufferer was an example of 'fear of impending disaster'. This person was not hypnotized as he had certain private views of his own in which he misinterpreted hypnotism as the 'Black Art', not realizing that it is only the 'Black Art' if used for evil purposes, and if used for good is the 'White Art': the power

is always the same, and it is the motive that matters; or the intention (the remote motive).

The life of this gentleman was traced carefully step by step to birth, using a third party under deep hypnosis, and there was definitely nothing found during this earth life to cause such a phobia or fear. So his life was traced farther back through a very interesting astral state, similar to that described later in this chapter. Eventually his life was traced to an existence on Earth, again during the Roman era, when as an Easterner (Egyptian from the description of the dress) he was the slave of a Roman official who was always threatening him and bringing the fear of cruelty before him. Although several lives previous to this were traced, this last previous life was the only one in which the mental trauma occurred with its emotional disturbance reacting on the astral or emotional body and hence being carried through 'eternity' until dealt with by 'closing the nerves', and using (in this case) hypnotic suggestions. It is interesting to note that the subject practised certain Eastern methods I taught him during treatment. On the fifth occasion he fell into deep hypnosis and the trauma was more quickly removed. This gentleman liked the feeling of being hypnotized so much that he changed his views on this matter and asked to be 'put to sleep'. It ought to be mentioned here that many people have a very erroneous idea about hypnotism, believing that a subject is made unconscious: this only occurs in the sixth stage of Liébault, or the state of somnambulism which I have fully described in *'The Science of Hypnotism'*.¹ Many also believe hypnotism to be a battle of wills: this is not so. The stronger the will and mind power the more easily hypnotized is the person, because one gets co-operation. It should be observed how the insane with less will-power (and mind-power) are extremely difficult to hypnotize.

To turn, for the moment, to a wider aspect of reincarnation, when we die, are we extinct? What happens after death? These are great questions, and to-day they are engaging the attention of men as never before in the history of the world.

When we ask the trance subject if immortality is a fact, does there not come back to us an answering voice: We do not die! We live on through the ages into eternity. Who are you? we ask the Voice; and it replies, I am a Voice. But, as we say, what, after all, is the value of a voice with no personality behind it?

¹Rider & Co., London, and E. P. Dutton & Co., Inc. New York.

In reply we hear these searching words: You do not seem to understand. The voice is the instrument whereby we, The Greater World, can make known unto you the great Truths of Eternity in language form. Do you not remember that when John the Baptist was in trance he said, in answer to the question, 'Who are you?' 'I am a Voice crying out in the wilderness'?—in the wilderness of humanity's ignorance and wilful rejection.

Ah! Now we begin to understand. This is only a Voice, but it has the power of Eternity behind it. Yet we are constrained to ask again, What then is Eternity?

Immediately the answer comes: Eternity means the cessation of limitation—when you have no physical body, and when 'material' objects no longer exist for you. Indeed, matter is the only condition of life that needs Time and Space, because its very foundation consists of the relationship existing between these two factors, as the Einstein theory demonstrates so effectively.

Then the real Self, the mind and personality of man, exists apart from this world of Time and Space? we ask.

Assuredly it does, the Voice answers. But it exists in a form of manifestation which the human body has no physical senses to perceive. Likewise, it expresses its thoughts by vibrations of colour and of music in the Ether, and does not rely upon the crude methods of clattering the tongue against the roof of the mouth, and the teeth, and in sharp, regulated gusts of air.

The Ether in which all unseen Life exists is not a material thing; it is an invisible fluid which 'material' electricity as nearly as possible foreshadows. It is the basis of all that exists. Remove the Ether from your body and that body crumbles into dust. Remove the Ether from the dust, and the dust has no longer an existence as dust. You cannot see the Ether any more than you can see the wind that shakes the trees: all you can sense by means of your body are the forms and the forces which are built up by Etheric vibrations. When these vibrations change or appear to cease, the form disappears, yet the Ether continues to exist, just as the ocean continues to exist when the waves can no longer be seen, and seem to have disappeared. Compare the Ether with an ocean, and compare 'matter' with waves upon its surface, and you have a very good symbol upon which to exercise your mind.

Then the mind is not the brain of man? we ask. The Voice answers: No, the brain is the manifestation of Ether in a certain

condition of sensitivity to its own forms and vibrations. In this sensitive state it forms a kind of wireless set whereby Etheric vibrations are picked up and transformed into nerve-currents which in turn, can cause the production of 'material' phenomena, such as sound waves or bodily action. So, you see, the brain is not really different from the vibrations it records. It is all a question of degree. All Life is one and indivisible, and so-called matter and its real substance are not divided in the sight of the Eternal God, for the difference between them lies not in any reality but in their appearance to us. This is why the Philosophers have always said that 'life is a dream'. It is, but we must make it a real dream, and a beautiful one. In this way does the Voice from the Greater World speak to us its message of unity and eternal life.

The unity of Life is the doctrine upon which all my advice to you is based. See how it explains the practical advice I have given you in regard to the control of your thought. Let us illustrate this by means of a simple experiment.

Let us take a glass jug half-filled with water, and immerse in it, to three-quarters of its area, a large handkerchief. Here we have a good symbol of the human mind—the fabric below the water representing the unconscious mind of man, and the dry quarter representing his conscious mind. Let us now place a piece of lump sugar upon the dry part of the handkerchief. This represents a thought held in the conscious mind. Observe what happens! It causes only a little impression on the handkerchief. The sweetness of the sugar is not absorbed by the handkerchief. This is precisely what happens when a thought is, for a fleeting moment, held by our conscious minds. It does not usually affect us to any great extent and if we can cast that thought out of our mind it goes without having accomplished very much for us, good or bad.

Now let us depress the handkerchief until the whole of it is below the surface of the water, carrying with it the lump of sugar. Observe now what happens! The sugar rapidly dissolves into the water and, in this state, it now sweetens the water and the whole of the handkerchief as well. This is a very good analogy of what happens when a person falls asleep with a thought held clearly in the conscious mind: the thought is borne down into the unconscious mind where it pervades, in a most effective manner, the whole mind of the sleeper. Remember this when you are trying to impress upon your mind the great future you desire to achieve.

Just as the water in the jug is related to all the water in the world, so is your mind related to Mind, and if you understand this fact you will be able to understand the relation between your own mind (conscious and subconscious) and the Eternal and Universal Mind of God. Once you see how true this analogy is, you will never be able to say again that a man can die. Indeed, there is not, and cannot be, any room in the Universe for such an idea as death.

Consider the rose! Think how it blooms; refreshing and beautifying the world with its colour and perfume! When the autumn comes and the bloom and the perfume disappear, we say that the rose is 'dead', but is this a correct statement of the facts? Indeed it is not! For the tree remains, and out of the depths of winter it emerges with its precious burden held safely for the glory of another summer, and once again the bloom charms our eyes, and once again the perfume pervades the atmosphere with its fragrance.

But suppose the rose-tree itself died! What then? Where then would be the colour and the perfume? Deprived of their parent stem, what would be their fate? We know that from remnants left behind in the earth a new tree would sometime spring forth, and give the lie to the belief that death had conquered the rose.

Yet again, supposing every rose-tree in the world were consumed by fire! Would that not be the end of the rose? How could it be? Do we not know that the great complex Idea of which this world is formed is beyond the reach of fire: in this great unseen Etheric world exists the perfect source of every form of Life, and of every idea ever manifested upon earth. In this Etheric world death has no meaning.

Are we to suppose that what applies to the rose does not apply with equal force to us? If we were less than a rose, might we not even then hope to bloom again in a new summer? But, since we are more than the rose, can we not then be sure that there is an ever warmer summer for us in which to bloom, and a more glorious life in store for us in days that are to come!

Yes, we may be sure of it. It is made plain on every hand to those who have eyes to see and ears to hear. Even this little story of the rose provides us with a perfect assurance of the deathless nature of man. It also illustrates very vividly the threefold nature of man: the physical, the astral, and the etheric. The rose itself illustrates the nature of the physical body; the tree is the symbol

of the astral body which can raise up another physical body (rose), should it be destroyed; and the unseen reality of the Eternal Rose Idea represents the etheric body, which is the perfect shape and pattern of Man. It is interesting to note that the astral body will often show signs of disease for a time after being separated from its physical shadow, but the etheric body is never anything but perfect; it is Divine!

There is no death! That is the supreme message which this chapter has for you! What a profound change would come over the whole world if that lesson were well and truly learned! Suicide and murder would cease. Men would be afraid to put the claims of warfare before the claims of their immortal souls. For everyone would know as a matter of common knowledge that to hurl men into unconsciousness with all their faults upon them is a dreadful business, fraught with future terror for the world.

What a lesson the would-be suicide can learn from the fact that we do not, cannot die! He would then know that suicide, so far from ending his miseries, would plunge him into a dilemma ten thousand times worse than the one from which he seeks to escape—a dilemma from which escape would be ten thousand times harder than before.

The murderer, too, pays for his crime a million times more fully than any capital punishment could ever hope to make him do. In fact, so far from punishing the murderer, society is really punishing itself when it resorts to capital punishment, since the loss of the physical body, by hanging or by any other method, merely plunges the murderer's mind into the Unconscious where his murderous ideas, like the lump of sugar in our previous analogy, are able to spread into the mental atmosphere of the world. In this way the 'dead' murderer can take possession of other people's bodies during the sleep state, or during periods of dissociation, and can thus cause more murders and suicides.

I would, therefore, appeal with all my heart to the Powers That Be to abolish capital punishment, and to replace it with reformed methods (not of punishment, for that is based upon an archaic morality), such as, for example, psychic treatment, whereby the sinner could be purged of his malady.

Our research work is conducted by the use of hypnotic subjects whom we put into an hypnotic trance, and by whose hyper-sensitive minds we can tap the records of the past, and even peep into

the future—proving thereby, among other things, that Time and Space have no real existence and are only relative.

Let me give you a brief record of one of our sittings. A middle-aged woman, whom none of the committee knew, was put into a deep trance. When in this psychic state we tested her memory of the past by suggesting to her that she was living at a certain time in the past, starting her on 4th August, 1924, and found that she was able to re-enact her experiences at that date, not as though she were witnessing a film of the past, nor, indeed, as though she were performing a feat of memory, but as though she were actually living in the past at that date. After we had satisfied ourselves with the record thus obtained, we pushed her back another ten years, to 4th August, 1914. Once again she went through the experiences of that time, and vividly recalled the shadow that was overhanging Britain on that afternoon of our entry into the first Great War.

After this, we suggested her going farther back, and farther into the past by ten-year steps at a time, and finally, by single years, right back to the day of her birth. First of all she described her first bath after birth, by saying she was 'in the water' and that she could not breathe because the umbilical cord had been strangling her. Then we pushed her still farther back into Time until we arrived at the moment which was half an hour prior to her actual birth. At this point she cried out that all was dark, and she described several sounds which may well have been the noise of blood rushing through the arteries. As she was born she shouted, "I'm Out!"

The medium was able to relate where her mother was, and when asked if she could see her mother, she replied, "No!" But she added that she knew, because of a ray of light connecting herself with her mother, and not with anyone else in the room. The subject then described herself as being in a cradle by the fire. She told us there was a nurse in the room, a fact she knew by the way in which that person was attending to her mother. Our medium described the bedroom in which she was born, although she was, as it were, only 'half-an-hour old'. She was able to give us the name of the house in which she was born and the name of the street in which the house stood, though to do this, she had to 'go outside' the house and look at the names of both the street and house.

Before describing the further results of this experiment, I would

point out an extraordinary fact of great interest. The subject, although actually living and enacting the past, even to the extent of curling up into a prenatal attitude, speaks in a normal but child-like voice and until I told her she could speak, she appeared to have lost her voice. Moreover, when in the psychic state, this and other subjects will use terms and phrases which are either totally unknown to them in the waking state, or at least, by no means habitually employed by them. In the case of the lady under review now, I am quite sure that she did not in her ordinary conversation employ such terms as 'umbilical cord' for example.

Another finding of great importance had been our observation of the behaviour of a subject who was an unwanted child. In such cases the subject does not see a ray of light connecting her with her mother, but sees instead a black cloud where the mother is, and it cries and cries, knowing that it is not wanted. In such cases the subjects always complain that the Earth-world is cold and dark. Think of this terrible happening! Is it possible that any married couple would ever bring an unwanted child into the world if they knew that their thoughts were being understood by the unborn child and the new-born babe? Knowing this great truth, would not every mother and father think only kind thoughts about their 'happy event', which indeed it should be, and also about one another. What a difference this would make to the world! Can you imagine what a marvellous new world would arise from a generation of children born in complete love and harmony? Even in this way the planet Earth could be changed. Let all preachers and teachers proclaim this homely yet vital information to the whole world, for there is no surer way of teaching the supreme lesson that God is Love, and that all loving thoughts are from Him.

By suggesting to our subject that she was existing still farther and farther back in Time, we obtained from her full details of her gestation and of the building up of her body. The date of her conception was also given to us in like manner.

Then we pushed her back to a time beyond the conception of her present body and in reply to the question, "Where are you now?" the answer came, "I am away up in the sky." I retorted by saying that that meant nothing to me, and that I wished to know exactly where she was, if anywhere at all. The reply came that she was in *The Garden of Waiting* and then followed a description of

how all astral forms which are ready to reincarnate spend two years in this place awaiting their rebirth into another physical body. She told us of the beauty in this Garden of Waiting, and described the colours as being more beautiful than anything she had ever seen on earth. When asked what she did in this place, she replied, "We are guarded and protected by 'The White Brothers' and 'The Blue Sisters' (*sic*) whose task it is to see that the spirit enters into the physical body intended for it."

It was explained that when one entered into a female body the Blue Sisters stood around and the White Brothers stood afar off: the reverse being the procedure when a male body was being entered.

The subject was then asked if there was any choice in the matter of the body into which an entity was being reincarnated. She replied that there was no choice, but that it all depended upon how one had lived in one's past life on earth and in the intermediary life on the other planets as to what body and what station of life one would inhabit in this new incarnation.

We then took the subject's memory back another five years and found that she was then living on the planet Venus. Here, however, a question arose which caused us some little difficulty at first. The subject pointed out that our computations were based upon Earth-time and that this created a confusion because there was no such time-factor on Venus.

Some interesting details were given as to the nature of life on Venus. I asked her what went on there, and she replied that instruction in the art of living was the main activity, also she indicated that work as we know it on Earth did not exist on that planet. The medium informed us that the light on Venus was constant and extremely brilliant; so brilliant, in fact, that our Earth was described as the 'dark planet' even on its brightest day. Then she related some fact about the planet Venus, that the vegetation, and even the trees were metallic in appearance. I interrupted and remarked that it was absurd to speak of trees being made of metal, and I scornfully implied that there was no sense in it. To this she retorted that there was indeed plenty of sense in it, and pointed out that there were metallic trees on the Earth made by many a schoolboy. Anyone who doubts this statement, should try the following experiments for themselves: get a wide-necked bottle and pour into it a clear acidulated solution of lead acetate. Fix a

piece of copper wire to the cork, and on the other end of the wire attach a strip of zinc, in such a position that when the cork is fitted, the zinc will be in the centre of the lead acetate. As soon as the cork is in position the copper wire will commence to be covered with a deposit of zinc which resembles a fine moss, and which after a time, grows into a likeness of a tree, having main branches, smaller branches and foliage.

This simple experiment, well known to chemists, was quite unknown to the medium, though she instructed me in the most imperious tone to try it when I criticized her comment concerning metallic trees on Venus. The chemical and mineral worlds of the Earth furnish us with many instances of the growth and development of forms closely resembling those assumed in the vegetable world. What is known as metallic vegetation is depicted by the lead tree experiment, and gives us an interesting side-light upon the uniformity of Nature. It is a mistake to suppose that minerals and chemicals have no life. Everything in the Universe is alive if only we knew it, as most assuredly everything on this little Earth is alive. Crystals are born; they grow and may be killed by chemicals or by electric shock. Even rudimentary sex is shown to exist among crystals: in fact, crystallization is really a birth, the crystal being formed in the 'mother' liquor, wherein it is regularly and systematically built up according to a clearly defined plan. Furthermore, the germ from which a crystal grows can be rendered incapable of growth by a process of sterilization. Once this fact is understood, the whole word takes on a new and entrancing aspect, especially when it is realized that our hardest rocks and metals are composed of crystals, and that the soil of the Earth is but the crumbled remains of rocks.

There is no point at which we can draw a line between the living and the non-living. Every form of life shades off imperceptibly into the next. Plants prey upon others; chemicals can be poisoned or injured, metals get tired, so that razor blades need to be given a rest, motor-engines will 'give up' under too prolonged stresses, and tuning-forks lose their vibratory power and period after prolonged use. Machines and tools are living things: have you not heard an expert say that a tool must be properly handled to give of its best? Window glass is subject to disease, especially stained glass, and the disease will spread from pane to pane by a process of infection. Metals can also become diseased by infection and, in

fact, the list of such correspondence in nature is never ending. Professor Sir Jagadis Bose of Calcutta University has proved all things to be alive, and has shown that the same reaction to a given stimulus will within limits be obtained from all forms of so-called matter. Anyone who doubts this great fact should read his amazing book, *Response In The Living And Non-Living*. In short, there seems to be a universal plan or design behind all life which is manifested even by the frost crystals when they build upon our window panes their well-known pictures of leaves and flowers: or by carrots which grow into human shape, or by the humble pansy with a face like a cat. Pause for a moment and think of these things!

Another thing which the medium said when questioned on the growth of metallic trees was that the growth and pattern of the tree was controlled by the movement of the planet upon which it was growing. This statement by the medium might have been passed over by us as too vague for any special notice were it not for the fact that an interesting letter has come to me from an Englishman who tells the story of how he once visited a Russian mystic who was a superscientist and pursued his investigations into nature without being handicapped by the tenets of orthodox materialistic science. My correspondent describes how he found at the home of this mystic Russian 'an immense solarium' built of metal, in which all the planets were represented by iron spheres suitably magnetized to give each one a pull upon the other roughly corresponding to the gravitational pull of the planets. The ball which represented our Earth was covered with a fine iron dust, and the solarium was set in motion. To my correspondent's amazement, as soon as the solarium got into full motion the iron dust on the 'Earth' began to shape itself into the forms of rudimentary trees and even of animals. This letter, coming from a man of distinction, certainly lends weight to the statement of the medium under trance.

To return to our experiment! We continued suggesting to our subject that she was living farther and farther back in the depths of Time, and each time we took her back in ten-year steps—of Earth-time. The next Earth-life was recorded in 98 B.C. when the entity had a male body and was a slave on a Roman galley. (Between this Earth-life and the present one, incidentally, the entity did not seem to have left Venus.)

Naturally, since we approach each incarnation from its end

instead of its beginning, we get the death scenes before the life scenes, and in the case of the 98 B.C. galley-slave existence the death was most dramatic. The subject suddenly began to go blue in the face and to express great agony of mind and body. She writhed in her chair, and her contortions were utterly amazing. The explanation of this, given to us by another witness-subject, was that the galley-slave had been thrown into the water in chains, and had been eaten alive by crocodiles. All these scenes were re-acted in the most astoundingly realistic manner; so much so, indeed, that one could at first scarcely restrain a desire to rush to the aid of the suffering subject, though one knew that her agony was not in 'Time-Present' but in 'Time-Past'.

The subject was awakened later, none the worse for her experiences for she had merely been back in the *Māya* of Time, which is the Eternal Now. If only we had eyes to see and ears to hear as has the medium. What greater or more perfect illustration could one have of the illusion of Time?

Still farther back in this 98 'B.C. life', we found the galley-slave enchained in a prison cell, and the subject described to us in detail the prison walls and the chains.

During this particular past life, I did not pursue the practice of taking the subject back in ten-year steps, but moved her memory-periods back in shorter intervals of time. The result was extremely interesting. Not only were the subject's statements for the most part confirmatory of known Roman history, but there were statements made by her which perfectly filled in some gaps in our knowledge, whilst other statements were contrary to our accepted ideas. For instance, the subject insisted that there were no Roman baths prior to the year 120 B.C., and said that the people did not wash in the ordinary way but anointed themselves daily with oil, the ceremony taking place in public places reserved at noon for the women and at sundown for the men.

A general survey of the results of our one thousand three hundred and eighty-two re-incarnation sittings to date shews a most interesting constancy. The use of the hyper-sensitive human mind when in a psychic state reveals the existence of knowledge beyond ordinary human ken, and is most emphatically justifying its use in the new Science of Mind.

There is a good deal of conflicting evidence in the world on the matters of which I speak. But this has always been the case

when research is in its early stages. I would by no means attempt to be rigidly dogmatic or to place final conclusions upon the experiments so far carried out, but they should, in my opinion, be made known because they are of such arresting importance. There are many people dabbling in psychic research at the moment who have not the requisite knowledge to enable them to steer clear of the pitfalls. Hence they get into touch with entities that have nothing valid to impart, or they find themselves catching their own reflected thoughts. A man's ability to go under control is no proof of his ability to 'control his control' and for years I have insisted upon the danger of auto-hypnosis and have pointed out that no medium ought to allow himself, or herself, to practise it. Every medium ought to be hetero-hypnotized, and even then care should be taken to see that the hypnotologist is a very competent person. A medium, like a wireless set (and the analogy is very close), needs to be controlled and 'tuned' to the station he or she is desired to receive.

For some time I have used hypnosis in the deep trance state to ascertain the possibility of proving prophetic dreams, never having believed in such a thing as reincarnation. Nevertheless by my unbiased investigations, I was shewn to be wrong. I would like to recall two sittings which took place some years ago in which the following people were present: Dr. E. T. J——, Dr. R—— as well as several well-known accredited members of the nobility, and the mediums used were Miss C—— and Mrs. K——. I had not met with the mediums before, and they were placed in hypnotic trance without previous conversation on any matter whatsoever. The witnesses will testify to evidence pointing to the fact that we (i) live more than one life; (ii) live on more than one planet; (iii) memory persists in the minutest detail from the present day, traced backwards through all our earthly life even to the date of birth, and before that during gestation to conception, and before that to a period of stay (which seems to be constant at two years) in 'The Garden of Waiting' protected by the 'Blue Sisters' and the 'White Brothers', who select our next physical body in accordance with what we deserve from our progression or regression in the past. Previous to having entered 'The Garden of Waiting', all my cases have lived for not less than one hundred years and not more than four thousand years on another planet, Venus being the most favoured. Going still farther back we come to the time

when they were last on earth, most of them being here during the Roman era and they described their lives most accurately on earth during this period B.C.

Many of my subjects to date, although not specially picked except for their suitability for being placed quickly in deep trance, state that they were either murdered, or committed suicide or died of some serious accident or disease during the last earthly life. As I am only on the edge of this research into this fascinating study, it would be premature to draw any conclusion on this point or put forth any theories based on this information.

I wish to insist on the need for avoiding extremes. Those who give up the search because the evidence appears to conflict are not worthy of the name of Superscientists, for this is the true title of those who are devoting themselves to the unravelling of these great truths. This is true also of those who fly to one extreme or the other. Often that which appears to be a stumbling-block is actually the clue to the truth. With this great fact clearly before us, let us accept the evidence at its true value and press on. We are all of us philosophers in embryo and here is actual experimental evidence for the mind to work upon. So far as proof goes, it appears that we have lived on this Earth before, and that *ad interim* between our earth lives, we have also inhabited other planets, Mercury and Venus being the two favourites of the inhabitable spheres in our system.

Confirmation of reincarnation will interest those who claim to have a distinct memory of a past life; and it will also interest those who have received the impression at some time in their life that they have seen a certain view before, whereas personal history makes it clear that they have never been within miles of the scene, during this life. The familiarity of these scenes strongly suggests the existence of a subliminal conscious memory of a previous existence. In this connection dreams are a fascinating study.

All the subjects so far used have stated that the Earth is populated not only with physical beings but also with astral and etheric beings, and this may explain Ghosts. The elementals of Theosophists are those spirits which have never lived on earth in human physical bodies.

The existence of other levels of consciousness, and of worlds within worlds which are inter-penetrating but not in mutual conscious contact, has not only been stated by the subjects as a

matter of fact, but has also been demonstrated by them in ways which permit of no doubt in the matter.

Jesus Christ, the great Yogi of the East, said quite clearly that people whose minds were closed to spiritual powers would not believe though one rose from the dead. Yet, visual evidence may be necessary to some types of mind, and it is to this type of mind, in part, that this work is directed; though, indeed, there will be many more who, whilst they have faith to believe that spiritual power is a reality, will be thrilled by the added evidence in support of their faith.

The mind that doubts is not to be criticized. It stands at the point of evolution where the cross roads once again demand a choice. It is a serious matter for such a person and it demands of him every ounce of his knowledge and faith. Like Thomas of the Bible, he must have just that little extra guarantee of the reality of the territory into which he is bidden to enter, before he can become a real settler in the new evolutionary world. The world is an illusion and can be dealt with as such.

May the evidence vouched for within these pages help to impress the mind of that labouring soul who is just at the point where he would fain believe and yet is tormented by doubt.

THE REVELATION OF IMMORTAL MIND

TO bring to you evidence which might be described as one step nearer your door, let me here refer you to one particular subject, a lady, who was not addressed by us in any way until she had given the sitting and who did not remember any of the following incidents after she came out of the trance in which she performed them. Within a few moments of her arrival at our meeting she was put into a deep hypnotic trance and her knowledge was then tested in regard to the personalities constituting our scientific circle. Although the subject did not know a single member of that committee, she stated accurately the names, titles, and degrees of every member of the 'circle' and gave exact replies to questions concerning the intimate details of their lives.

A photograph was then placed in her hands—a photograph of a person who was then three hundred miles away from us. Although she never opened her eyes to look at the photograph, she told us within a minute who the person was, and gave his name, place of residence, and occupation, quite correctly. She also described the room in which he was sitting at that very moment, and also related his movements. Intimate details of his life were given, and certain forecasts of his future. The former were subsequently confirmed, and the major prophecies concerning him, were proved to be correct by subsequent events.

The subject was also used by us to test the power of thought-projection over a distance, and the results proved to be highly interesting. She was handed the same photograph used previously for contacting this person, and then commanded to reinforce my thought to this distant person whilst I fixed my gaze and thought intently upon the photograph in my mind's eye, with eyes closed. I commanded my subject to project the thought-form of my physical body and particularly my eyes, the idea being to try and project a shadow form of myself across the intervening three hundred miles to this person, remembering that time and space do not exist in the astral world.

The result of the experiment was made known speedily by placing another person into deep hypnotic trance, telling him to

report on what he saw taking place at this residence remote from here. Immediately he calmly stated, "He is glancing round the room. . . . He seems to feel a draught, and yet he cannot understand it because there is no physical draught." The wind which this man felt was a psychic wind such as can be felt when mechanically producing prana which also feels very cold to the touch. The subject told us that the man had jumped up out of his chair and was staring ahead of him in a nervous and half-dazed manner, having seen me vaguely, but my eyes very clearly. A few seconds later the subject shouted, "He has turned tail and is running out of the room."

Then a most interesting thing happened: the first subject immediately jumped out of her chair and tried to run after the man who was three hundred miles away, thus shewing the reaction of the astral body upon the physical body even when at a great distance.

The second subject who had acted as our hypnotic witness to the distant event, then described how the man had seen my eyes and then my face very clearly as if also illuminated, and had then rushed out of the room terrified and would not return again to it that night. Later an independent witness on the spot confirmed these facts.

The reader will see that my remarks in this chapter are not based upon supposition, but upon tested evidence which has been most remarkably and encouragingly constant throughout the investigations, which number over thirteen hundred to date. Such evidence as this defies the attacks of the most materialistic doctrinaires and cannot lightly be passed over, even by the most hardened cynic. It would appear from these experiments that man lives on Earth seven times as a man and seven times as a woman, either alternately or in varied manner, which, allowing the Eastern science of Yoga to explain the male as the positive or crest and the female as the negative or hollow, would form seven complete 'waves'.

It is not yet realized that psychology as interpreted by the Western psychologists, is indeed but a matter of surface scratching, great as even that achievement may be in its own time and place. Western psychology deals with the conscious and subconscious human mind: poor little fleeting ripples of consciousness upon those vast unknown oceans of the Universal Mind! How can we

limit ourselves to such a science? Indeed, it is impracticable to do so unless we ignore the great ocean and only look at the surface waves. This is, in fact, just what has been done. The great ocean of the Universal Mind has been pushed aside and dismissed by Western psychology simply by calling it grand names.

Experiments such as ours push the enquiry deeper than does mere Western psychology. We scratch harder than that, and in piercing beneath the veneer of the human consciousness we find ourselves tapping a universal force. This brings us at once to religion, and to the shores of the vast uncharted seas of mind, whereon the orthodox religionist gazes in pious fear of questing.

So great is this subject and so vast the implications for all mankind, that one must tread warily and with reverence: observing the command to be as wise as a serpent but as harmless as a dove. For this reason I say unto you that you would not understand all the things that have come to us through our investigations. Some of the things we have seen and heard you would not all credit, but you would strain your imagination and might in consequence grow to be doubtful on the lesser points. The day of full understanding, though not far off, is not yet here, and it would be the height of folly to risk the unveiling of too much. Valuable minds, trembling upon the brink between belief and unbelief, would either be revolted or might even become unseated.

I declare to you that many things the world has dubbed impossible are, in truth, quite possible. The amazing story of the New Testament with its miracles and marvellous appearances, the Pentecostal miracle, the mediumistic and occult phenomena, are all true or at least, they are all possible. They foreshadow a new life for the world: a life that is as far above our present limited and semi-animal existence as the life of a plant is above the life of the earth on which it grows. That which was foreshadowed in the stories of the Bible is now coming to full fruition in the world now changing before our very eyes.

The New Testament should be read in the light of what I have told you, and therein you will find confirmation of the reality of these new worlds into which the human mind is just beginning to find entry and is, indeed, developing new faculties for this glorious entry. You must not be despondent if these faculties are not at present developed in yourself: we are all part of one Mind and we each have our gifts as St. Paul rightly said. On the other hand,

you should not deny the existence of these psychic powers in others just because you have never developed them in yourself. If you want to realize the possibility of there being other worlds about which you cannot sense, you should try to imagine yourself living in a world where all but a few men are blind, and where even the few have only just begun to develop their powers of vision. Would not those who were blind find it difficult to believe the strange stories told by those who could see? Since vision has no meaning to a blind man, would not all the meaning of Art and Colour, Design and even Literature, be entirely lost upon this imaginary world of blindness? Would not the 'blind majority' be utterly unable to understand what the 'seeing minority' had to tell them of their marvellous New World, which, despite all its newness, was really only a new aspect of the Old World hitherto unperceived. Indeed this is the case, and is doubly true now of the New World being investigated by psychic science, the New World which dawned upon humanity through early Christianity and which has been waiting, in the stifling obscurity of the churches, for the day of its full appearing, when all men shall receive the 'new sight' and shall thus be able to make contact with a higher plane of Life.

Religion in the main seems to have lost sight of the meaning of this New World altogether. But through my investigations, the old sayings of the Bible have been reclothed with power and live in the colours of perfect truth. Surely it is clear to all who read these pages that the promised 'Coming of the Lord' is going to be the great day when all men shall be able to see the planes upon which all who have 'passed over' are existing. When that day comes will not the same condemnation be made of our modern mind teachers who are blind leaders of the blind, as was made over two thousand years ago when Jesus said, "Blind leaders of the blind . . . whited sepulchres . . . hypocrites . . . blind guides . . . proselytizers . . . vipers. . . . You strain at a gnat and swallow a camel. . . . You do all your works to be seen of men. . . . You love the top seats at feasts. . . ."

What will that condemnation mean? Nothing more or less than that the churches, whilst struggling and contending over the gnats of sectarianism and dogma, are calmly swallowing the camel of ignorance in regard to the unseen greater worlds which exist all around us and about us. Jesus said, "In my Father's house are

many mansions. . . ." There are, indeed, and the doors of them all are open wide to those who seek.

One of the greatest testimonies I have ever received as to the real objective existence of this great new world, and one that has convinced me that all who have eyes to see, can and do see the same thing, has come quite recently from a man who has been conducting experiments with these new faculties. The statements which he has sent to me tally exactly with those I have set down here, and also with others which I feel it is best to withhold as yet. These statements deal with the teachings of *the Bible in regard to reincarnation* and other matters. It is stated by many hypnotic subjects in trance that the claim that Christ was the son of David is based upon a literal interpretation and not merely upon fancy or symbolism.

Even the Scribes and Pharisees could not answer the question, "How is it possible for David to call Him both my Lord and my Son?" The answer lies in the fact that Jesus Christ was a reincarnation of a son of David. Now, as the Messiah descended from the House of David, Jesus Christ is a reincarnation of Absalom who stole the hearts of Israel, and who was without spot or blemish. Who was He before He became the Son of David? The Son of God! He could be David, Lord and Son, by having lived past lives before being the Son of David, and having been the Son of God in his first incarnation.

If this is so, it lends weight to the idea of a 'second coming', which no longer may be interpreted merely as a symbol for the coming to power of an idea, nor just the enthronement of the Christian Faith. Such things may be literal.

The objective nature of this unseen world becomes startlingly obvious when we realize the truth of the symbolism of the Book of Revelation. Our subjects often tell us things which explain and confirm our suspicion that *the Revelator wrote his great vision in a trance*, and that he, like ourselves, was plumbing unknown depths of Universal consciousness. There is nothing wrong or presumptuous or even blasphemous in such a statement; for we are all sons of God, and we have therefore the right to seek for those 'many mansions' of which Jesus spoke, and to enter therein. We have developed the surface scratching of the Western psychologists along lines indicated to us by the Great Ones of Thibet, Persia, Arabia, Egypt, India and China, and in so doing we have pierced

the illusion of *Māya* which is the space-time aspect of this Universe, and have found the reality there which the Revelator also found. In that reality the future is as clear as the past, and the destiny of men, though chosen by them in part, is written for all to see. This, indeed, the Revelator saw, and although it may please the hardened materialist to call his vision 'an opium eater's dream', we know that it was indeed nothing of the kind, and that St. John the Revelator was in a state of trance-mediumship at the time of his vision. Do we not read, 'I was in the spirit on the Lord's day' (Revelation i, 10), which, being interpreted, means, 'I was in a trance on the Lord's day'.

It may be asked, What right have you to assume this interpretation? and my answer is, Turn to the fourth chapter of Revelation, and there, in the first verse read how John heard a voice like a trumpet saying, "Come up hither, and I will show thee things which must be hereafter" (Revelation iv, 1). Now, those of us who are Fellows of the Royal Geographical Society will vouch for the fact that the Isle of Patmos, where John was at that time, has no mountains. There is only one sound explanation of this command to come up hither, and that is the explanation that John went into a trance and made an astral journey. In fact, the sentence next after the command to go up reads as follows, 'And immediately I was in the spirit' (Revelation iv, 2). Allowing then, even for errors in translation and the changed meaning of words through the passage of time, the meaning of the passage is plain in the terms of modern psychic science. It is possible that the Revelator's physical body actually wrote down the words of Revelation as his astral body heard the commands and witnessed the scenes in the astral world, for the astral body would be in complete telepathic communication with the physical body, just as an aeroplane keeps in touch with its base by radio: nowadays termed automatic writing. The experiment with thought-projection described earlier in these pages confirms the truth of this telepathic connection.

Astral journeys are now a well-attested fact, and they explain many things in the Bible which have hitherto been obscure to many people. In Revelation xxi, 10, we read, 'And he carried me away in the spirit to a great and high mountain'. This obviously refers to astral journeying. It is also quite an established fact that dreams are often connected with astral journeys. The sights seen are real sights and the sounds heard are real sounds. I know of a

man, an experimenter in psychic matters, whose subject once awakened him in the early hours of the morning, and standing patiently at the foot of his bed, complained that she could not sleep. "Go back to bed, and go to sleep," he commanded, "and do not awaken until nine o'clock." The girl went straight back, astrally, to her bed ninety miles away and slept soundly until nine in the morning. Was this not an astral journey made by this girl to the bedside of her master? You say, No! the man had a dream. To which I reply, the girl knew she was going to see him and ask to be sent to sleep and she was quite conscious of awakening him and of standing by his bedside. This event took place a few years ago and the persons are both well known.

Much as the 'pillars of the church' would be horrified to know it, I declare that the early Christian community was built upon this power. What were the disciples before the resurrection? Until that demonstration of the conquest of death and the testimony which it provided, they were a very poor lot of men, without enough courage to stand by their Master. *The Christian world was built upon a knowledge of the psychic world, and only upon such knowledge can it endure.*

Have we not read that both St. Peter and St. Paul, have said in the Bible, "I was in trance" and as translated in the revised version in Acts x, 10, "he (Peter) fell into a trance". What else could this mean except that they were in a mediumistic state? St. Paul says quite plainly to one of the churches, "I thank my God, I speak with tongues more than ye all: yet in the Church I had rather speak five words with my understanding." (I Corinthians xiv, 18-19). This can only imply that he preached most of his sermons in the trance state and could not control his words or remember them afterwards. There is no other meaning possible. I strongly recommend all great thinkers to read Corinthians, and Ephesians, which are the writings of Paul the Saint, once the notorious antichristian Saul of Tarsus, and I counsel them to study the great Book of Revelation, for therein is the key to much of our modern dilemma. Even the great plagues that were foretold there, are beginning to manifest in the world. Have we not a plague of tuberculosis and a plague of cancer, and now a plague of battle-planes which, like the scorpions of the Revelator, was a devastating force in the recent stage of Armageddon?

The mathematician and the scientist have almost given up

CONCLUSION

TAKING up my pen to bring to a close this short review of what a study of mind can do for us in easing the strain and stress of modern life, and bringing new light on ancient knowledge, I find that the calendar hanging on my wall gives a quotation from Dickens' *Martin Chuzzlewit* in which Mrs. Gamp says, "In whatever way you earn your bread, you may have rules and regulations of your own, which cannot be broke through." I hold that the study of mind helps us to make rules and regulations for ourselves which will give us health and happiness in increased and continually increasing measure.

The whole question resolves itself into making an effort to acquire a sound mind in a sound body, with the command, "Man, know thyself!" When we have a fairly clear idea of the physiological facts that shew how the functions of the body operate, including the process of breathing, circulation of the blood and so on, we are in a position to understand how it is that certain mental processes are directly dependent on bodily states. But this is not all; the higher faculties of the mind, memory, deduction and reason, judgment and understanding, can be exercised independently of the bodily organism, and are receptive of influences derived from the supra physical. We have seen that there are states of consciousness in which the mind appears to function independently and apart from the physical body. Theories as to inspiration are outside the scope of this small volume, but by postulating the Universal Mind, and superconsciousness constantly impinging upon the conscious we can conceive a source from which the mind receives its higher powers. As the infant develops through childhood and adolescence to maturity the higher faculties of the mind take control of and direct the activities of the body, so that the body becomes the instrument to serve the purposes of the mind. It follows that the body should receive sufficient attention to ensure that it is an efficient instrument, and not an encumbrance.

When the whole machine is working smoothly our capacity for work or play is enhanced, we feel a zest in life, an interest in our job, and have an exuberant feeling of geniality towards every one we meet. Thank heaven, there are plenty of people about, who

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go through life in this way, and their stimulating influence cannot be exaggerated; but, as we know, there are many others, far too many, as my readers will agree, who bring misery to themselves and to everyone else. Now all that these unhappy people need is a daily dose of psychological salts. The ingredients of these salts are of a simple nature. They consist of two things already in everybody's possession, namely Imagination and Will. In these are latent such powers as may be described as magical or even divine.

Our imagination is free; it cannot be limited or confined by environment, by the position one occupies in the social scale, or by any external forces. In using it, one is availing oneself of a creative power. The creations of the imagination can be energized and vitalized by the Will so that they eventually become realizations. The highest faculty of the mind is imagination, the producing of 'the image in the mind'.

It is an incontestable truth that man is enclosed in the surroundings he creates, and so bound by the limitations he sets himself: he lives in the atmosphere to which he belongs, and in the sphere of his own imagination. In Fitzgerald's rendering of *Omar Khayyam* we read:

*I sent my soul through the invisible
Some letter of the After-life to spell,
And after many days my soul return'd
And said, 'Behold myself am Heav'n and Hell.'*

The proven force of suggestion lies in introducing an idea into the imagination. Imagine what kind of a man or woman you want to be; dwell upon that creation of the imagination, alter it where you find it should be altered, and when satisfied, give it life and form by an act of the Will. Will that all qualities contrary to those you have decided upon as desirable shall be debarred from admission to this imagined self, and that your thought and conduct shall at all times be in harmony and conformity with your creation. This will entail effort and constancy but remember that the power of the Will is strengthened by each effort made.

Hundreds of books have been written to shew how a strong Will can be attained, and I have pointed out in my previous works, especially in *Powers That Be* and *The Shadow of Destiny*, that in order to realize an ideal *the effort of the Will must be persistent.*

For attaining success of any kind, perseverance is the price demanded and effort is the essential condition of achievement.

The rewards of labour expended in strengthening the Will are the most magnificent conceivable, and I say again, "*You can take what you will, and make it what you will, if you pay the price.*" That price is effort.

An impulse created by the Will continues until its energy is exhausted: accordingly its energy must be constantly renewed if the impulse is to be maintained. We have seen however that repetition tends to induce a habit (it—bit—abit—habit), and with each repetition of an act there is less resistance to be overcome. This fact explains the value of persistence. Patience and perseverance are most valued assistants to the Will. 'If there is a God in anything,' wrote Robert Hichens, 'there is a God in the Will of man.'

Psychology deals with the man in action, but it is of no use to us unless we can gather from our studies an incentive to control and direct our actions in such a way that we shall advance our own progress as human beings, and so contribute to the progress of the human race. I hope I have indicated in what manner the study of psychology serves as a means to an end. The mind of man offers an inexhaustible field for further investigation, for the reason that the mind of man is a partial manifestation of the Universal Mind. If you wish to gain that larger freedom to which your imagination beckons you, you need only grasp the truth that a man's self, the ego, the inner man, is the directing principle not only of his body but of his mind.

The true self, or, if you will, the soul, demands realization of the ideal you create for yourself. In the Will, or the power of volition, you have the agent which can be used to bring that ideal into realization. It is possible to conceive that the Universal Mind is at this moment and at all times engaged upon that very same project, the bringing of an ideal into realization. This ideal, as I hold, was created by the imagination of God, and is being brought into realization by the Will of God. From this aspect, psychology takes its place in what I have called the Science of the Kingdom of Heaven.

Some decades ago, the author made several gramophone records with music and suggestions which would well serve their purpose here, in giving the mind further lines upon which to work:

Record number twenty-five. As the tower is watched from without and within, so shall I watch over myself, for he who conquers himself is greater than he who vanquishes a multitude in battle. Without confidence and self-command no success can be achieved in life. Something attempted is something done, and if a thing is worth doing it is worth doing well. No effort is ever in vain, for nothing is lost, not even the sound of man's voice, for everything has its own place in Nature. Mind is ever the Ruler of the Universe. We are the playthings of the suggestive influences from the outside world, as a nutshell is tossed on the waves of the vast ocean. Everything that operates by the laws of suggestion is capable of performing miracles. Goodness floods our being, brightens our faces, alleviates the suffering of the multitude, and creates great things out of nothing. Happiness is the harmony of adaptability, love and self-discipline. The ability for happiness lies hidden deep in our souls. The rejuvenation of the soul is the most important matter in the world, for there is no conjuror like the human soul. The three magic gifts are courage, self-confidence and perseverance. Ideas are things which you hold, but convictions are things which hold you.

The other recording to which I refer (and numbered twenty-six), runs as follows:

We must study great thoughts and inwardly digest the truths contained therein. We must persevere in our efforts, bearing in mind that perseverance is the world's greatest ruler and is the price of success. Mushrooms spring up in a night and wither soon afterwards: so it is with shallow knowledge. The tree takes years and maybe centuries to grow, but its roots are deep and its branches are great: so be it with much knowledge! Cultivate the tree of knowledge: prune, water and be careful not to let it wither in solitude! Wishing is not attainment unless one adds to it purpose. Willing is the act of concentration. It is the concentrated holding together of the whole conscious faculties of the mind and determining a result to be achieved. To know mind is to know God! Therefore respect all, but fear no man. Mind is greater than matter. Fear is failure and the forerunner of failure and is proof of a degenerate mind. Impossible is the adjective of fools. We must know life as well as books: the bones and sinews do not make a man, but just a corpse. Except for mind, the body would be only a piece of mechanism. There is no purpose without mind, and

there is no effect without cause, either in the creation of the Universe or in man. This mighty power has conquered the destiny of man, making the word greater than the sword.

Life begins where books end. Your life begins to unfold itself as you read these final words, remembering the basic law underlying mind that *energy follows thought*. Never be jealous of anyone: envy, like a chicken, comes home to roost, and you are the chief sufferer in the end. Jealousy is the poison ivy that grows around the tree of love, chokes its branches and withers its roots. Love cannot exist except between two equals. Good humour, self-respect and sympathy, sincere esteem and goodwill from all towards all, are the basic principles of life.

This book is now drawing to its close, but see to it that your life begins by developing your latent powers of which I have told you, that you may become successful in life, full of health and the joy of living, bringing happiness to others, not forgetting that what one wishes for another, one wishes for oneself; therefore never, in a weak moment, let an idle thought think harm of another, because it is only a matter of time before it returns to you with compound interest. Watch close the gates of thought. Bar fast the door of thought to hate and pain, to fear, jealousy and ill-desire. Think only good of others, for as you speak of others, so will others speak of you. View the world of thought and separate the false from the true, retaining only the true. Act as a powerful thinker and learn the error of selfish thought. Learn to build intelligently; give the impulse through the correct word which will animate that which you have built; the thought-form then conveys the intended idea with force; send this thought-form correctly orientated to your goal: being truly directed it will reach your objective and accomplish that which it was sent forth to do. You will then learn the secret of real happiness in making others and yourself happy in this life and throughout eternity.

I reiterate that it is an incontestable truth that man is enclosed in the surroundings he creates, and so bound by the limitations he sets himself: he lives in the atmosphere he creates, and in the sphere of his own imagination. It is true, as the Bible states, that the Kingdom of Heaven is within you (or the Kingdom of Hell, as the case may be).

*And after many days my Soul return'd
And said, 'Behold myself am Heav'n and Hell.'*

APPENDIX

I. THE LAW OF MIND

THE Holy Bible acknowledges that mind is all-powerful and in Romans xiv, 5, we are told 'Let every man be fully persuaded in his own mind.' It is true that we all live by suggestion, even in the clothes we wear, and in our general behaviour, as is testified by psychology.

Mind is ever the ruler of the Universe and of man within it, therefore it behoves each one of us to master oneself by controlling the mind-power within.

Through all recorded time the greatest of psychologists have preached this great truth to all the world. From the days of Ovid to Disraeli that voice in the wilderness spoke over and over again, and in these days of war and anxiety one would do well to make Disraeli's suggestion his own, 'Nurture your mind with great thoughts. To believe in the heroic makes heroes.' Henley wrote, 'I am the captain of my soul,' and Webster said, 'Mind is the great lever of all things.' Ovid wisely stated, '*It is mind that makes the man.*' To know mind is to know God. Mind is greater than matter. The rejuvenation of the mind, including the inner mind is all important, for the rejuvenation of the soul is the most important matter in the world; there is no conjuror like the human soul. Seek ye first the Kingdom of Mind (which is God) and all the things which you want will be added unto you, which is an old Biblical truth that no change in religion, faith or future knowledge can alter, for that foundation is built upon the solid rock of fact and truth proved by experience.

II. SUGGESTION PSYCHOLOGY

Emil Coué popularized auto-suggestion after the First World War and made his name famous through his popular formula, 'Every day in every way I am getting better and better, better and better, better and better.' Coué claimed by this method to cure nervous, digestive, cardiac disorders, paralysis and hysteria, if of functional origin.

The author tested this method out and found that auto-suggestion was very fatiguing and this counteracted a high per-

centage of results which would otherwise have been obtained, and so used hetero-suggestion which is suggestion made by one person to another instead of auto-suggestion which means the person suggesting things to himself.

Using the gramophone suggestion record method, the advantages of the Coué method were embodied with the great advantages of hetero-suggestion in that the suggestions could be given in the person's own home at any time by the other person's voice on the gramophone record, suggesting to him what was needed whilst the patient could relax and rest. Many people use the gramophone suggestion method now, and credit should be given to my old colleague Dr. C. Radwan for his discovery which I helped him to perfect. Anyone can make a gramophone suggestion record but the wording used in this text is the copyright of both Dr. Radwan and myself; although I, as a professional man, have no financial interest in the method.

III. GRAMOPHONE SUGGESTION RECORDS

A. Relaxation sleep record (12-inch)

(to be played softly and just audibly at 70 speed in a quiet, darkened room)

Soft sweet music commences and finishes the recording. The wording runs as follows:

Relax as you look at this deep blue light which suggests rest, peace and calm. Breathe slowly and deeply, slowly and deeply, slowly and deeply. Close your eyes! Your muscles relax and your limbs feel quite loose. Don't try to sleep and don't try to keep awake! You will rapidly pass into a state of rest, peace and calm. Gradually you forget everything, forget everything, forget everything. Your thoughts like birds in the distance are vanishing, vanishing, vanishing. The world of ideas and worries now leaves you as you travel to the land of pleasant and refreshing dreams and become more and more sleepy, sleepy, sleepy. . . . Repeat silently in your mind, 'My nerves are stronger and calmer, stronger and calmer, stronger and calmer. I feel in harmony with the Universe and at peace with myself. I fear nothing, because fear is proof of a degenerate mind, and is the forerunner of failure. My unconscious mind now works by day and by night for my health, success and

happiness, health, success and happiness, health, success and happiness. As the music plays I become more and more sleepy, sleepy, sleepy (the three words fading out). Music with superimposed wording 'Sleep well and God Bless you' repeated twice with a space between, the last repetition occurring just before the last chord of music.

(The writer gave permission to his colleague, C. Radwan, Ph.D. of Vienna, who worked with him for some years in London, to use the wording on his Psychophony records, which wording the author copyrighted in 1925. In return Dr. Radwan gave permission for the writer to use some of the wording of his 'Morning records' which the author has modified to suit his own purpose.)

B. Morning Exercise Record (12 inch)
(to be played loudly at 78 speed)

Music of a lively martial nature and then the spoken command (as in a drill-hall): Hands on Hips as you breathe slowly, evenly and deeply, remembering that the more oxygen you take into your lungs the more vitality will you possess. With the high chord take in the breath and with the low chord let out the breath . . . (music) . . . With head erect as if monarch of all you survey, march energetically to and fro keeping in time with the music as you continue to breathe slowly, evenly and deeply . . . (music) . . . Stretch the arms as you stand with every muscle tensed and repeat in your mind, 'the greater the opposition the stronger is my resistance, the greater the opposition the stronger is my resistance, the greater the opposition the stronger is my resistance.' Stand on your toes with every muscle taut and repeat in your mind, 'I am mastering myself entirely, I am mastering my thoughts, my emotions, my actions, I am mastering myself entirely' . . . (music) . . . As you shave, wash, or do your hair, repeat in your mind, 'Every day in every way I feel calm, harmonious and confident, calm, harmonious and confident, calm, harmonious and confident, and I feel strong, courageous and energetic, strong, courageous and energetic, strong, courageous and energetic' . . . (music) . . . Repeat in your mind, 'As I greet the forthcoming day, I feel a new and a powerful personality and overcome everything with the greatest of ease; I feel a new and a powerful personality and overcome everything with

the greatest of ease; I feel a new and a powerful personality and overcome everything with the greatest of ease, and feel full of health and the joy of living . . . (music) . . .

(Anyone really interested in these types of records can communicate with the writer who will give them Dr. Radwan's address overseas, who may be able to supply the records and other data required: please send a stamped addressed envelope for reply.)

C. Morning rejuvenation record (12 inch)

(for those in bed suffering from accident or illness)

Lively music of a melodious nature played and then the wording: Life is a song; let's sing it together. I feel full of health and the joy of living! I awaken to the new day with a new body, a new mind, and a renewed soul. There is sunshine in my soul to-day! The clouds have rolled away and I now feel confident, reassured, happy and ever so contented. The very air I breathe has a wonderful vitalizing force and I can just sing with joy! I have confidence and self-command! I know the secret of happiness which lies within my soul. I feel young, ever so young: every day in every way I feel younger and younger, younger and younger, younger and younger. I feel like a new and a powerful personality and overcome everything with the greatest of ease, I overcome everything with the greatest of ease, I overcome everything with the greatest of ease. My unconscious mind is now rejuvenating my arteries, revitalizing my blood, strengthening the power of my endocrine glands which rejuvenate me, increasing my mental and physical vitality and rejuvenating me entirely. I am a new and a powerful being and I now remain young, courageous and energetic. I wish without worrying, wish without worrying, wish without worrying. I am master of myself, I am master of myself, I am master of myself. I overcome everything with the greatest of ease; I overcome everything with the greatest of ease; I overcome everything with the greatest of ease. I fear nothing because nothing can harm me, I fear nothing because nothing can harm me, I fear nothing because nothing can harm me. I shall live long and in perfect health and happiness to enjoy the fruits of my labours and know that every day I am one day younger in my soul. . . .

(Lively melodious music is played, and three times during the playing the words, '*I feel wonderful, simply marvellous*' are heard above the sound of the music.)

IV. GLOSSARY

The following glossary of terms adopted by psychologists and medical specialists including neuro-psychiatrists may be found of service to the reader.

- Abreaction:** the working off of emotion during the recital of some painful memory.
- Abulia:** diminished volition as seen in psychæsthenia, melancholia, stupor, dementia, epilepsy, certain forms of hysteria, vascular lesion of the brain, G.P.I., and tumour.
- Achromatopia or achromatopsia:** colour blindness.
- Acrophobia:** fear of heights.
- Agraphia:** inability to write.
- Agnosia:** Imperception or diminution of perception. It is found in cerebral arteriopathy, exhaustion, toxic states, acute and chronic forms of alcoholic insanity.
- Agnostic-apraxia:** inability to recognize the nature of an object.
- Agoraphobia:** fear of open spaces.
- Aichmophobia:** fear of sharp objects.
- Alexia:** inability to read.
- Algolagnia:** sexual perversion. It is active in sadism, the inflicting of pain to produce the sexual impulse; and passive in masochism, the suffering of pain in order to produce the sexual impulse.
- Allocheiria:** the stimulus is felt at a corresponding point on the other side of the body.
- Amimia:** loss of power of communicating thought by gestures due to cerebral disease.
- Amnesia:** loss of memory.
- Analgesia:** diminution of feeling of pain. It first appears on the back of the hand in exhausted states, acute confusional insanity, katatonic dementia præcox, hysteria, advanced G.P.I., alcoholic confusion, epileptic confusion, and advanced dementia.
- Anorexia nervosa:** loss of appetite or actual refusal of food.
- Anosmia:** loss of sense of smell.
- Antero-grade-amnesia:** inability to retain new impressions.
- Anthrophobia:** fear of meeting people.
- Aphemia:** motor aphasia, anarthria.
- Aprosexia:** inattention. It is found in states of melancholia, exhaustive states, stupor, imbecility, lesions of the frontal lobes, G.P.I., cerebral arteriopathy, and dementia.
- Arithmomania:** impulse to count.
- Astasia-abasia:** the patient can use the limbs well when lying down, but can neither stand nor walk.
- Asymbyl:** a partial imperception in which full recognition is not achieved.
- Automatism:** similar to somnambulism (the patient can act his dream), only the second personality is inferior and less defined.
- Bestiality:** sexual relations with animals.
- Bulimia:** uncontrolled appetite.
- Cathartle hypnosis:** the bringing back to memory during hypnosis of forgotten experiences, by making them accessible to the consciousness.
- Claustrophobia:** fear of closed spaces.
- Coprophobia:** 'church diarrhoea'.
- Cynobex hebetica:** the barking cough of puberty in the hysteric.

Delirium: the super-active mind 'talking' during unconsciousness. It occurs in meningitis, epidemic encephalitis, cerebral malaria, cerebral syphilis, G.P.I. or dementia paralytica, cerebral tumour, uræmia, pneumonia, drug poisoning, as in *cannabis indica*, alcoholic states, epileptic states, and katatonic dementia præcox.

Dipsomania: periodic impulse to drink alcohol in excess.

Echolalia: repetition of questions asked.

Echopraxia: imitation of the actions of others.

Emotion: the mental power of feeling, which is *excessive* in mania, alcoholic states, epilepsy, and G.P.I., and *reduced* in confusional states, stupor, melancholia, dementia præcox, amentia, idiocy and hypothyroidism (myxœdema).

Erethism: excessive irritability.

Ereutophobia: fear of blushing.

Eupepsia: good digestion.

Euphoria: feeling of well-being.

Euthanasia: making death easy in incurable disease.

Exhibitionism: the public exposure of the sexual organs.

Fetishism: sexual pleasure by the act of handling the clothes of someone of the opposite sex.

Formication: a sensation as if ants were crawling over the body.

Fugue: a state of somnambulism or automatism in which the person takes a journey during this trance state as if he were awake.

Hæmophobia: fear of blood.

Haphalgnesia: severe pain when certain objects and particularly metals are placed near the skin.

Homosexuality: sexual inversion, being the attraction sexually to someone of the *same* sex; and known as sodomy or buggery when it occurs between man and his own sex, of adult age; pederasty when between man and a boy; and Lesbianism when a woman has sexual intercourse with another woman.

Hypermnnesia: brilliant memory, found in mania and certain forms of drug poisoning such as *cannabis indica*, also known as hashish or Indian hemp.

Hyperbulia: increased volition as seen in mania, certain forms of alcoholism, and in some imbeciles.

Hyperidrosis: excessive sweating of nervous or glandular origin. *Also* Hyperhidrosis.

Hyperprosexia: exaltation of attention, found in mania and other excited forms of mental disorder and in some imbeciles.

Hysteria: a functional neurosis with abnormal sensations, emotions, or paroxysms: the *major* form is known as hystero-epilepsy.

Ideational inertia or agnostic perseveration: persistence of an idea in the process of recognition: the patient can say what a thing is used for but cannot name it.

Ideomotor-apraxia: inability to form ideas essential to the carrying out of a particular movement.

Idioglossia: 'baby language': talking like a baby speaks.

Insight: the power of observation, discernment and penetration, or the power of 'seeing through' things or people and calling their bluff. It is *increased* in the neuroses, certain forms of imbecility, certain toxic states, manic-depressive or cyclothymic states, and the early stages of dementia præcox. It is *decreased* in confusional states, stupor, dementia, higher grades of idiocy, epileptic insanity and G.P.I.

Jargonaphasia: distorted words such as 'cuptivated' instead of cultivated and captivated.

Kinæsthesia or kinesthesia: skeletal sensations.

Kleptomania: impulse to steal trivial and often useless articles: this psychopathological impulse is used as a defence for stealing in Court of Law.

GLOSSARY

- Light photism:** seeing a colour is associated with an hallucination of sound.
- Macropsia:** an object appears larger than it is normally.
- Masturbation or onanism:** sexual stimulation by the fingers or other bodily movements.
- Micropsia:** an object looks smaller than normal and sometimes called 'Lilliputian figures' which occurs in delirium tremens of alcoholic excess.
- Monocular diplopia:** seeing double with one eye only: it is usually hysterical but does occur in corneal irregularities (of the eye) in perfectly normal people. The author has seen two cases occurring and persisting after enemy gas attacks, from the effects of the gas on the cornea.
- Monophobia:** fear of solitude.
- Mutilomania:** impulse to mutilate animals.
- Mysophobia or misophobia:** fear of dirt or contamination.
- Narcissism:** self-adornment as a sexual expression.
- Narcolepsy:** a non-organic sudden uncontrolled diurnal sleep rarely lasting longer than twenty minutes, and may be so profound as to simulate death. It occurs in anæmia, cerebral tumour of the frontal lobe (of the brain), cerebral arterio-pathy, encephalitis lethargica, G.P.I., hypothyroidism, diabetes, obesity of endocrine origin, hypothalamic disorder, chronic interstitial nephritis and advanced trypanosomiasis.
- Neerophilia:** sexual intercourse with dead bodies.
- Neologisms:** coined or made-up words.
- Nyctophobia:** fear of the dark.
- Obsessive impulses:** a not uncommon fear of being compelled to do a certain thing, and it might even be to the extent of homicide or suicide.
- Palillalia:** repetition or stereotypy usually in words.
- Pallæsthesia:** loss of joint sensation and vibration.
- Pantophobia:** fear of everything.
- Parageusis:** illusions of taste and smell: the patient believes that the food is poisoned because of the foul breath which he detects.
- Paramnesia:** filling in the gaps in a faulty memory with unconscious lies: this occurs in Korsakoff's syndrome (found in chronic alcoholism) and in presbyophrenia (of old age).
- Paraphasia:** use of wrong words.
- Paræsthesia:** a perversion of sensation most commonly taking the form of mis-interpretations of sensations which are termed illusions.
- Pathophobia:** fear of disease.
- Perseveration:** the patient repeats the same word many times.
- Perverted volition:** peculiar mannerisms as seen in dementia præcox or schizophrenia.
- Phantasy or fantasy:** a day-dream or living in a world of unreality.
- Photophobia:** undue sensitiveness of the eyes to light, witnessed in meningitis, measles, etc.
- Pica:** perversion of appetite as eating dirt or fæces.
- Polyphagia:** abnormally large appetite.
- Pseudographia:** writing in code, but usually implies the meaningless writing such as seen in cases of schizophrenia.
- Pseudolalia:** repetition of meaningless words.
- Psychæsthenia:** mental fatigue or molecular state of mind.
- Psychocatharsis:** the revival of the memory of a painful experience by hypnotism, called cathartic hypnosis.
- Psychromatropia:** a person suffering from undue intensity of vision for one of the colours, red, yellow, green, blue or violet.
- Pygmalionism:** sexual stimulation by playing with images and statues.
- Pyromania:** an irresistible impulse to set objects on fire.

GLOSSARY

- Retrograde-amnesia:** inability to remember incidents recent or remote. Partial amnesia is found in confused states, anergic stupor and epileptic stupor.
- Sleep:** the periodic withdrawal from reality and suspension of interest in the environment.
- Somnambulism:** the deep sixth stage of Liébeault of hypnotic trance, where the patient faithfully acts the dream picture given to him; the term is loosely used with reference to sleep walking.
- Sound photism:** hearing a sound is associated with an hallucination of colour.
- Verbigeration:** the continuous repetition of a certain phrase or syllables (usually a few). It is a variety of stereotypy.
- Washing mania:** an expiatory act for a moral lapse, such as masturbation. It is found in cases of schizophrenia or introversion psychosis.

Man know thyself! Look into, and use, *the power within you*, for it is mind that makes the man.

Remember that it is an incontestable truth that man is enclosed in the surroundings he creates, and so bound by the limitations he sets himself: he lives in the atmosphere to which he belongs, and in the sphere of his own imagination.

THE END

