The Law of Psychic Phenomena

by Thomas Jay Hudson

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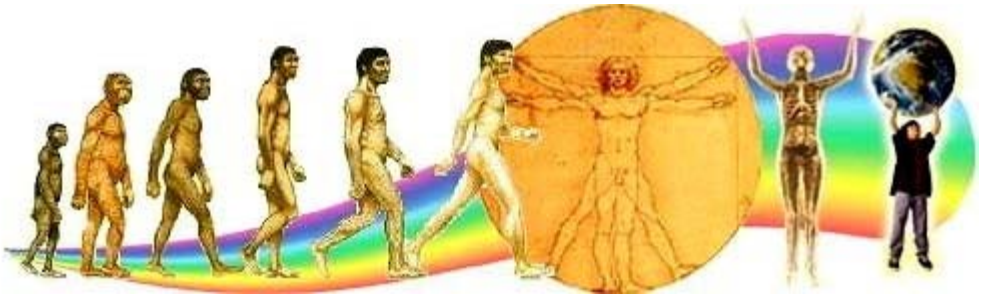

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For those that do move forward, the next epoch - that is almost upon us as we move into 2012 - will be a celebration of human cooperation and shared love. It's our best hope for the future - and it's in our hands.

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Preface

I DO not expect this book to stand upon its literary merits; for if it is unsound in principle, felicity of diction cannot save it, and if sound, homeliness of expression cannot destroy it. My primary object in offering it to the public is to assist in bringing Psychology within the domain of the exact sciences. That this has never been accomplished is owing to the fact that no successful attempt has been made to formulate a working hypothesis sufficiently comprehensive to embrace all psychic phenomena.

It has, however, long been felt by the ablest thinkers of our time that all psychic manifestations of the human intellect, normal or abnormal, whether designated by the name of mesmerism, hypnotism, somnambulism, trance, spiritism, demonology, miracle, mental therapeutics, genius, or insanity, are in some way related; and consequently, that they are to be referred to some general principle or law, which, once understood, will simplify and correlate the whole subject-matter, and possibly remove it from the domain of the supernatural.

The London Society for Psychical Research, whose ramifications extend all over the civilized world, was organized for the purpose of making a systematic search for that law. The Society numbers among its membership many of the ablest scientists now living. Its methods of investigation are purely scientific, and painstaking to the last degree, and its field embraces all psychic phenomena. It has already accumulated and verified a vast array of facts of the most transcendent interest and importance. In the mean time a large number of the ablest scientists of Europe and America have been pursuing independent investigations in the phenomena of hypnotism. They too have accumulated facts and discovered principles of vast importance, especially in the field of mental therapeutics, — principles which also throw a flood of light upon the general subject of Psychology.

This vast array of facts, thus accumulated and verified, and awaiting scientific classification and analysis, would seem to justify at least a tentative effort to apply to them the processes of induction, to the end that the fundamental law of psychic phenomena may be discovered.

In the following pages I have attempted such a classification of verified phenomena, accounts of which I find in the literature current on the subject; and I have tentatively formulated a working hypothesis for the systematic study of all classes of psychic phenomena. It will be observed that I have availed myself largely of the labors of others, instead of confining myself to experimental researches of my own. I have done this for two reasons: first, that I might avoid the accusation of having conducted a series of experiments for the purpose of sustaining a pet theory of my own; and second, because I hold that substantial progress cannot be made in science until one is ready to accord due credit to human integrity, and to give due weight to human testimony.

In conclusion, I desire to say that I claim no credit for this work, save that which is due to an

honest desire to promote the truth for its own sake.

Sincerely believing in the correctness of my hypothesis, I have not hesitated to follow it to its legitimate conclusion in every field which I have entered. If at the close of the book I have seemed to trespass upon the forbidden field of theological discussion, it was not for the purpose of sustaining any preconceived opinions of my own; far from it. It was because I was irresistibly led to my conclusions by the terms of my hypothesis and the inflexible logic of its application. I cannot but be aware that my conclusions sometimes oppose the preconceived opinions of others. But no one who accepts my hypothesis as the true one will be compelled more frequently than I have been to renounce his former convictions.

T. J. H. WASHINGTON, D. C.

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The Law of Psychic Phenomena

Introductory

SUBSTANTIAL progress in any science is impossible in the absence of a working hypothesis which is universal in its application to the phenomena pertaining to the subject-matter. Indeed, until such an hypothesis is discovered and formulated, no subject of human investigation can properly be said to be within the domain of the exact sciences. Thus, astronomy, previous to the promulgation of Kepler's Laws and the formulation of the Newtonian hypothesis of gravitation, was in a state of chaos, and its votaries were hopelessly divided by conflicting theories. But the moment Newton promulgated his theorem a revolution began which eventually involved the whole scientific world. Astronomy was rescued from the domain of empiricism, and became an exact science.

What the Newtonian hypothesis did for astronomy, the atomic theory has done for chemistry. It enables one skilled in that science to practice it with a certainty of results in exact proportion to his knowledge of its principles and his skill in applying them to the work in hand. He knows that if he can combine hydrogen and oxygen, in the proportion of two atoms of the former to one of the latter, water will be the result. He knows that one atom, or part, of oxygen and one of carbon combined under heat will produce carbonic oxide,—a poisonous gas; that the addition of another atom, or part, of oxygen will produce carbonic anhydride (dioxide), — a harmless gas; and soon throughout the vast realm of chemical combinations.

The fact that the literal correctness of a given hypothesis is not demonstrable except by results, in no wise militates against its value in the domain to which it belongs. Indeed, it would cease to be a hypothesis the moment it were demonstrated. Newton's theorem is undemonstrable except from its results. Its correspondence, however, with every known fact, the facility with which astronomical calculations can be made, and the precision with which every result can be predicted, constitute a sufficient demonstration of its substantial correctness to inspire the absolute confidence of the scientific world. No one would hesitate to act in the most important concerns of life — nay, to stake his very existence — upon calculations based upon Newton's hypothesis.

Yet there are not found wanting men who deny or doubt its abstract correctness. Volumes have been written to disprove it. But as no one has yet discovered a fact or witnessed a phenomenon outside of its domain, the world refuses to surrender its convictions. When such a fact is discovered, then, and not till then, will there arise a necessity for revising the "Principia." It is a trite and true saying that one antagonistic fact will destroy the value of the finest theory ever evolved.

It is equally impossible to demonstrate the abstract correctness of the atomic theory. An appeal to the evidence found in uniform results is all that is possible to one who would give a reason for the faith that is in him. No one ever saw, felt, tasted, or smelled an atom. It is beyond the reach of the senses; nor is it at all probable that science or skill will ever be able to furnish instrumental aids capable of enabling man to take cognizance of the ultimate unit of matter. It exists for man only in hypothesis. Nevertheless, the fact remains, that in all the wide

range of human investigation there is not a more magnificent generalization, nor one more useful to mankind in its practical results, than the atomic theory. Yet there are those who doubt its abstract correctness, and labor to disprove the existence of the atom. If the ultimate object of chemical science were to demonstrate the existence of the atom, or to seize it and harness it to the uses of mankind, it might be worthwhile to set the chemical fraternity right by demonstrating its non-existence. If the practice of chemistry on the basis of the theory were defective in its practical results, or failed in universal application, it would then be the duty of scientists to discard it entirely, and to seek a better working hypothesis.

The most that can be said of any scientific hypothesis is, that whether true in the abstract or not, everything happens just as though it were true. When this test of universality is applied, when no known fact remains that is unexplained by it, the world is justified in assuming it to be true, and in deducing from it even the most momentous conclusions. If, on the contrary, there is one fact pertaining to the subject-matter under investigation which remains outside the domain of the hypothesis, or which is unexplained by it, it is indubitable evidence that the hypothesis is unsafe, untrue, and consequently worthless for all practical purposes of sound reasoning. Thus, Sir Isaac Newton, after having formulated his theorem, threw it aside as worthless, for a time, upon making the discovery that the moon, in its relations with the earth, apparently did not come within the terms of his hypothesis. His calculations were based upon the then accepted estimate of the length of a degree of latitude. This estimate having been corrected by the careful measurements of Picard, Newton revised his figures, and found that the supposed discrepancy did not exist. The last doubt in his mind having been thus set at rest, he gave to the world a theorem which rendered possible substantial progress in astronomical science.

In the field of psychological investigation a satisfactory working hypothesis has never been formulated. That is to say, no theory has been advanced which embraces all psychological phenomena. Many theories have been advanced, it is true, to account for the various classes of phenomena which have been observed. Some of them are very plausible and satisfactory — to their authors — when applied to a particular class of facts, but utterly fail when confronted with another class.

Thus, the students of the science of hypnotism are, and since the days of Mesmer have been, hopelessly divided into schools which wage war upon each other's theories, and dispute the correctness of each other's observations of facts. Mesmer's theory of fluidic emanations, which he termed "animal magnetism," seemed to account for the facts which he observed, and is still held to be substantially true by many votaries of this science. John Bovee Dods' electrical theory — positive lungs and negative blood — was sufficiently plausible in its day to attract many followers, as it afforded a satisfactory explanation of many phenomena which came under his observation. Braid's physiological explanation of certain classes of the phenomena afforded, in his time, much comfort to those who believe that there is nothing in man which cannot be weighed in a balance or carved with a scalpel.

In our own day we find the school of the Salpetriere, which holds that hypnotism is a disease of the nervous system, that its phenomena are explicable on physiological principles, that the

suggestions of the operator play but a secondary rule in their production, and that they can be produced, or successfully studied, only in diseased persons. On the other hand, the Nancy school of hypnotists holds that the science can be studied with profit only in perfectly healthy persons, and from a purely psychological standpoint, and that suggestion is the all-potent factor in the production of all hypnotic phenomena. All three of the last-mentioned schools agree in ignoring the possibility of producing the higher phenomena of hypnotism, known as clairvoyance and thought-transference, or mind-reading; whilst the earlier hypnotists demonstrated both beyond the possibility of a reasonable doubt. Indeed, a committee of the ablest scientists of the Royal Academy of Medicine of France, after an investigation extending over a period of six years, reported that it had demonstrated the existence of such powers in the human mind.

Another large class of psychological phenomena, which has been productive of more conflicting theories than any other, and which from time immemorial has puzzled and appalled mankind, is by a large class of persons referred to the direct agency of the spirits of the dead. It would require a volume to catalogue the various theories which have been advanced to account for this class of phenomena, and when done it would serve no useful purpose. It is safe to say, however, that no two individuals, whether believers or unbelievers in the generic doctrine of spiritism, exactly agree as to the ultimate cause of the phenomena.

The obvious reason is that no two persons have had exactly the same experience, or have observed exactly the same phenomena. In the absence of a working hypothesis applicable to all the infinite variety of facts observed, it follows that each investigator must draw his own conclusions from the limited field of his own experience. And when we take into consideration the important role which passion and prejudice ever play in the minds of men when the solution of an undemonstrable problem is attempted, it is easy to see that a bewildering hodge-podge of heterogeneous opinions is inevitable.

Another class of phenomena, about which an infinite variety of opinions prevails, may be mentioned under the general head of mental therapeutics. Under this generic title may be grouped the invocations of the gods by the Egyptian priests; the magic formulas of the disciples of Esculaplus; the sympathetic powder of Paracelsus; the king's touch for the cure of goitre; the wonderful cures at the tomb of Deacon Paris and at Lourdes; the miraculous power supposed to reside in the relics of the saints; the equally miraculous cures of such men as Greatrakes, of Gassner, and of the Abbot Prince of Hohenlohe; and the no less wonderful healing power displayed by the modern systems known as mind cure, faith cure, Christian science, animal magnetism, and suggestive therapeutics.

One fact, pregnant with importance, pertains to all these systems; and that is that marvelous cures are constantly effected through their agencies. To the casual observer it would seem to be almost self-evident that, underlying all, there must be some one principle which, once understood, would show them to be identical as to cause and mode of operation. Yet we find as many conflicting theories as there are systems, and as many private opinions as there are individuals who accept the facts. Some of the hypotheses gravely put forth in books are so bizarre as to excite only the pity or the ridicule of the judicious.

One notable example is found in that system, the basic theory of which is that matter has no existence, that nothing is real but mind, and that, consequently, disease and pain, suffering and death, are mere hallucinations of morbid intellects. Other theories there are, which, if not equally absurd, are probably equally remote from the truth; and each treats the persons as well as the opinions of the others with that virulent contumely which is the ever-present resort of him who would force upon his neighbor the acceptance of his own undemonstrable article of faith. Nevertheless, as before remarked, the fact remains that each of these systems effects some most wonderful results in the way of curing certain diseases.

What is true of the phenomena embraced under the general head of mental therapeutics is also true of the whole range of psychological phenomena; namely, the want of a working hypothesis which shall apply to all the facts that have been observed and authenticated.

No successful attempt has heretofore been made to supply this want; nor has success been possible until within a very recent period, for the simple reason that previous to the discovery of certain facts in psychological science, the scientific world was without the necessary data from which a correct hypothesis could be formulated. The researches of Professor Liébault in the domain of hypnotism, seconded by those of his pupil, Professor Bernheim, have resulted in discoveries which throw a flood of light upon the whole field of psychological investigation.

Their field of observation being confined to hypnotism, and chiefly to its employment as a therapeutic agent, it is not probable that either of those eminent scientists realized the transcendent importance of their principal discovery, or perceived that it is applicable to psychological phenomena outside the domain of their special studies. The discovery is this: that hypnotic subjects are constantly amenable to the power of suggestion; that suggestion is the all-potent factor in the production of all hypnotic phenomena. This proposition has been demonstrated to be true beyond the possibility of a reasonable doubt. In subsequent chapters of this book it will be shown that this fact supplies the missing link in the chain of propositions necessary for a complete working hypothesis for the subject under consideration.

The general propositions applicable to all phases of psychological phenomena are here only briefly stated, leaving the minor, or subsidiary, propositions necessary for the elucidation of particular classes and sub-classes of phenomena to be stated under their appropriate heads.

The first proposition relates to the dual character of man's mental organization. That is to say, man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action. It should be clearly understood at the outset that for the purpose of arriving at a correct conclusion it is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers under some conditions, and certain other attributes and powers under other conditions. It is sufficient to know that everything happens just as though he were endowed with a dual mental organization.

Under the rules of correct reasoning, therefore, I have a right to assume that MAN HAS TWO

MINDS; and the assumption is so stated, in its broadest terms, as the first proposition of my hypothesis. For convenience I shall designate the one as the objective mind, and the other as the subjective mind. These terms will be more fully explained at the proper time.

The second proposition is, that THE SUBJECTIVE MIND IS CONSTANTLY AMENABLE TO CONTROL BY SUGGESTION.

The third, or subsidiary, proposition is, that THE SUBJECTIVE MIND IS INCAPABLE OF INDUCTIVE REASONING.

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Duality And Suggestion

THE broad idea that man is endowed with a dual mental organization is far from being new. The essential truth of the proposition has been recognized by philosophers of all ages and nations of the civilized world. That man is a trinity, made up of "body, soul, and spirit," was a cardinal tenet in the faith of many ancient Greek philosophers, who thus clearly recognized the dual character of man's mental or spiritual organization. Plato's idea of terrestrial man was that he is a "trinity of soul, soul-body, and earth-body." The mystic jargon of the Hermetic philosophers discloses the same general idea. The "salt, sulphur, and mercury" of the ancient alchemists doubtless refers to man as being composed of a trinity of elements. The early Christian Fathers confidently proclaimed the same doctrine, as is shown in the writings of Clement, Origen, Tatian, and other early exponents of Christian doctrine.

Indeed, it may be safely assumed that the conception of this fundamental truth was more or less clearly defined in the minds of all ancient philosophers, both Christian and pagan. It is the basis of their conception of God as a Trinity in his personality, modes of existence, and manifestations, — a conception of which Schelling says:

"The philosophy of mythology proves that a trinity of divine potentialities is the root from which have grown the religious ideas of all nations of any importance that are known to us."

In later times, Swedenborg, believing himself to be divinely inspired, declared that "There appertain to every man an internal man, a rational man, and an external man, which is properly called the natural man." Again, he tells us that there are three natures, or degrees of life, in man, — "the natural, the spiritual, and the celestial."

Of modern writers who accept the dual theory, Professor Wigan, Dr. Brown-Sequard, and Professor Proctor are notable examples. Numerous facts are cited by these writers, demonstrating the broad fact of duality of mind, although their theory of causation, based on cerebral anatomy, will not bear a moment's examination in the light of the facts of hypnotic science.

In more recent years the doctrine of duality of mind is beginning to be more clearly defined, and it may now be said to constitute a cardinal principle in the philosophy of many of the ablest exponents of the new psychology.

Thousands of examples might be cited to show that in all the ages the truth has been dimly recognized by men of all civilized races and in all conditions of life. Indeed, it may be safely predicated of every man of intelligence and refinement that he has often felt within himself an intelligence not the result of education, a perception of truth independent of the testimony of his bodily senses.

It is natural to suppose that a proposition, the substantial correctness of which has been so widely recognized, must not only possess a solid basis of truth, but must, if clearly

understood, possess a veritable significance of the utmost importance to mankind.

Hitherto, however, no successful attempt has been made to define clearly the nature of the two elements which constitute the dual mind j nor has the fact been recognized that the two minds possess distinctive characteristics. It is a fact, nevertheless, that the line of demarcation between the two is clearly defined; that their functions are essentially unlike ; that each is endowed with separate and distinct attributes and powers ; and that each is capable, under certain conditions and limitations, of independent action.

For want of a better nomenclature, I shall distinguish the two by designating the one as objective, and the other as subjective. In doing so the commonly received definitions of the two words will be slightly modified and extended; but inasmuch as they more nearly express my exact meaning than any others that occur to me, I prefer to use them rather than attempt to coin new ones.

In general terms the difference between man's two minds may be stated as follows:

The objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning.

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

In this state many of the most wonderful feats of the subjective mind are performed. It sees without the use of the natural organs of vision; and in this, as in many other grades, or degrees, of the hypnotic state, it can be made, apparently, to leave the body, and travel to distant lands and bring back intelligence, oftentimes of the most exact and truthful character. It also has the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and of closed books. In short, it is the subjective mind that possesses what is popularly designated as clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary, objective means of communication.

In point of fact, that which, for convenience, I have chosen to designate as the subjective mind, appears to be a separate and distinct entity; and the real distinctive difference between the two minds seems to consist in the fact that the "objective mind" is merely the function of the physical brain, while the "subjective mind" is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul. The reader would do well to bear this distinction clearly in mind as we proceed.

The Law of Psychic Phenomena

One of the most important, as well as one of the most striking, points of difference between the two minds, relates to the subject of suggestion. It is in this that the researches of the modern hypnotists give us the most important aid. Whether we agree with the Paris school in giving to suggestion a secondary place among the causes of hypnotic phenomena, or with the Nancy school in ascribing all the phenomena to the potentiality of suggestion, there can be no doubt of the fact that when suggestion is actively and intelligently employed, it is always effective. The following propositions, therefore, will not be disputed by any intelligent student of hypnotism:

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

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

That is to say, the subjective mind accepts, without hesitation or doubt, every statement that is made to it, no matter how absurd or incongruous or contrary to the objective experience of the individual. If a subject is told that he is a dog, he will instantly accept the suggestion, and, to the limit of physical possibility, act the part suggested. If he is told that he is the President of the United States, he will act the part with wonderful fidelity to life. If he is told that he is in the presence of angels, he will be profoundly moved to acts of devotion. If the presence of devils is suggested, his terror will be instant, and painful to behold. He may be thrown into a state of intoxication by being caused to drink a glass of water under the impression that it is brandy; or he may be restored to sobriety by the administration of brandy, under the guise of an antidote to drunkenness.

If told that he is in a high fever, his pulse will become rapid, his face flushed, and his temperature increased. In short, he may be made to see, hear, feel, smell, or taste anything, in obedience to suggestion. He may be raised to the highest degree of mental or physical exaltation by the same power, or be plunged by it into the lethargic or cataleptic condition, simulating death.

These are fundamental facts, known and acknowledged by every student of the science of hypnotism. There is another principle, however, which must be mentioned in this connection, which is apparently not so well understood by hypnotists generally. I refer to the phenomenon of auto-suggestion. Professor Bernheim and others have recognized its existence, and its power to modify the results of experiments in one class of hypnotic phenomena, but apparently have failed to appreciate its full significance. It is, in fact, of coextensive importance with the general principle, or law, of suggestion, and is an essential part of it. It modifies every phenomenon, and sometimes seems to form an exception to the general law. Properly understood, however, it will be seen, not only to emphasize that law, but to harmonize all the facts which form apparent exceptions to it.

The two minds being possessed of independent powers and functions, it follows as a

necessary corollary that the subjective mind of an individual is as amenable to the control of his own objective mind as to the objective mind of another. This we find to be true in a thousand ways. For instance, it is well known that a person cannot be hypnotized against his will. As the hypnotic condition is usually induced by the suggestion of the operator, his failure is due to the contrary auto-suggestion of the subject. Again, if the subject submits to be hypnotized, but resolves beforehand that he will not submit to certain anticipated experiments, the experiments are sure to fail. One of the finest hypnotic subjects known to the writer would never allow himself to be placed in a position before a company which he would shrink from in his normal condition.

He was possessed of a remarkable dignity of character, and was highly sensitive to ridicule; and this sensitiveness stepped in to his defense, and rendered abortive every attempt to cause him to place himself in a ridiculous attitude. Again, if a hypnotic subject is conscientiously opposed to the use of strong drink, no amount of persuasion on the part of the operator can induce him to violate his settled principles. And so on, through all the varying phases of hypnotic phenomena, autosuggestion plays its subtle role, often confounding the operator by resistance where he expected passive obedience. It does not militate against the force of the rule that suggestion is the all-controlling power which moves the subjective mind. On the contrary, it confirms it, demonstrates its never-failing accuracy. It shows, however, that the stronger suggestion must always prevail. It demonstrates, moreover, that the hypnotic subject is not the passive, unreasoning, and irresponsible automaton which hypnotists, ancient and modern, have believed him to be.

As this is one of the most important branches of the whole subject of psychological phenomena, it will be more fully treated when the various divisions of the subject to which the principle is applicable are reached. In the mean time, the student should not for a moment lose sight of this one fundamental fact, that the subjective mind is always amenable to the power of suggestion by the objective mind, either that of the individual himself, or that of another who has, for the time being, assumed control.

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Reasoning Powers Of The Two Minds Differentiated

ONE of the most important distinctions between the objective and subjective minds pertains to the function of reason. That there is a radical difference in their powers and methods of reasoning is a fact which has not been noted by any psychologist who has written on the subject. It is, nevertheless, a proposition which will be readily conceded to be essentially true by every observer when his attention is once called to it. The propositions may be briefly stated as follows:

The objective mind is capable of reasoning by all methods,— inductive and deductive, analytic and synthetic.

The subjective mind is incapable of inductive reasoning.

Let it here be understood that this proposition refers to the powers and functions of the purely subjective mind, as exhibited in the mental operations of persons in a state of profound hypnotism, or trance. The prodigious intellectual feats of persons in that condition have been a source of amazement in all the ages; but the striking peculiarity noted above appears to have been lost sight of in admiration of the other qualities exhibited. In other words, it has never been noted that their reasoning is always deductive, or syllogistic. The subjective mind never classifies a series of known facts, and reasons from them up to general principles; but, given a general principle to start with, it will reason deductively from that down to all legitimate inferences, with a marvelous cogency and power.

Place a man of intelligence and cultivation in the hypnotic state, and give him a premise, say in the form of a statement of a general principle of philosophy, and no matter what may have been his opinions in his normal condition, he will unhesitatingly, in obedience to the power of suggestion, assume the correctness of the proposition; and if given an opportunity to discuss the question, will proceed to deduce therefrom the details of a whole system of philosophy. Every conclusion will be so clearly and logically deducible from the major premise, and withal so plausible and consistent, that the listener will almost forget that the premise was assumed. To illustrate:

The writer once saw Professor Carpenter, of Boston, place a young gentleman in the hypnotic state at a private gathering in the city of Washington. The company was composed of highly cultivated ladies and gentlemen of all shades of religious belief; and the young man himself— who will be designated as C — was a cultured gentleman, possessed a decided taste for philosophical studies, and was a graduate of a leading college. In his normal condition he was liberal in his views on religious subjects, and, though always unprejudiced and open to conviction, was a decided unbeliever in modern spiritism. Knowing his love of the classics and his familiarity with the works of the Greek philosophers, the professor asked him how he should like to have a personal interview with Socrates.

"I should esteem it a great privilege, if Socrates were alive," answered C.

"It is true that Socrates is dead," replied the professor; "but I can invoke his spirit and introduce you to him. There he stands now," exclaimed the professor, pointing towards a corner of the room.

C looked in the direction indicated, and at once arose, with a look of the most reverential awe depicted on his countenance. The professor went through the ceremonial of a formal presentation, and C, almost speechless with embarrassment, bowed with the most profound reverence, and offered the supposed spirit a chair. Upon being assured by the professor that Socrates was willing and anxious to answer any question that might be put to him, C at once began a series of questions, hesitatingly and with evident embarrassment at first; but, gathering courage as he proceeded, he catechized the Greek philosopher for over two hours, interpreting the answers to the professor as he received them. His questions embraced the whole cosmogony of the universe and a wide range of spiritual philosophy.

They were remarkable for their pertinency, and the answers were no less remarkable for their clear-cut and sententious character, and were couched in the most elegant and lofty diction, such as Socrates himself might be supposed to employ. But the most remarkable of all was the wonderful system of spiritual philosophy evolved. It was so clear, so plausible, and so perfectly consistent with itself and the known lows of Nature that the company sat spell-bound through it all, each one almost persuaded, for the time being, that he was listening to a voice from the other world. Indeed, so profound was the impression that some of them — not spiritists, but members of the Christian Church — then and there announced their conviction that C was actually conversing either with the spirit of Socrates or with some equally high intelligence.

At subsequent gatherings other pretended spirits were called up, among them some of the more modern philosophers, and one or two who could not be dignified with that title. When a modern spirit was invoked, the whole manner of C changed. He was more at his ease, and the conversation on both sides assumed a purely nineteenth-century tone. But the philosophy was the same; there was never a lapse or an inconsistency. With the introduction of every new spirit there was a decided change of diction and character and general style of conversation, and each one was always the same, whenever reintroduced. If the persons themselves had been present, their distinctive peculiarities could not have been more marked; but if all that was said could have been printed in a book verbatim, it would have formed one of the grandest and most coherent systems of spiritual philosophy ever conceived by the brain of man, and its only blemish would have been the frequent change of the style of diction.

It must not be forgotten that C was not a spiritist, and that the whole bent of his mind inclined to materialism. He frequently expressed the most profound astonishment at the replies he received. This was held to be an evidence that the replies were not evolved from his own inner consciousness. Indeed, it was strenuously urged by some of the company present that he must have been talking with an independent intelligence, else his answers would have coincided with his own belief while in his normal condition. The conclusive answer to that proposition is this: He was in the subjective state. He had been fold that he was talking face to

face with a disembodied spirit of superior intelligence.

He believed the statement implicitly, in obedience to the law of suggestion. He saw, or thought he saw, a disembodied spirit. The inference, for him, was irresistible that this was a demonstration of the truth of spiritism; that being assumed, the rest followed as a natural inference. He was, then, simply reasoning deductively from an assumed major premise, thrust upon him, as it were, by the irresistible force of a positive suggestion. His reasoning was perfect of its kind, there was not a flaw in it; but it was purely syllogistic, from general principles to particular facts.

It will doubtless be said that this does not prove that he was not in actual converse with a spirit. True; and if the conversation had been confined to purely philosophical subjects, its exalted character would have furnished plausible grounds for a belief that he was actually in communion with the inhabitants of a world where pure intelligence reigns supreme. But test questions were put to one of the supposed spirits, with a view of determining this point. One of them was asked where he died. His reply was, "In a little town near Boston." The fact is that he had lived in a little town near Boston, and the somnambulist knew it. But he died in a foreign land,—a fact which the somnambulist did not know. C was subsequently, when in his normal condition, informed of the failure of this test question, and was told at the same time what the facts were concerning the circumstances of the death of the gentleman whose spirit was invoked. He was amused at the failure, as well as at the credulity of those who had believed that he had been in conversation with spirits; but at a subsequent sitting he was again informed that the same spirit was present, and he at once manifested the most profound indignation because of the deception which had been practiced upon him by the said spirit, and demanded an explanation of the falsehood which he had told concerning the place of his death.

Then was exhibited one of the most curious phases of subjective intelligence. The spirit launched out into a philosophical disquisition on the subject of spirit communion, and defined the limitations of spiritual intercourse with the inhabitants of this earth in such a philosophical and plausible manner that not only was the young man mollified, but the spiritists present felt that they had scored a triumph, and had at last heard an authoritative explanation of the fact that spirits are limited in their knowledge of their own antecedents by that of the medium through whom they communicate.

For the benefit of those who will say that there is, after all, no proof that C was not in actual communication with a superior intelligence, it must be stated that at a subsequent seance he was introduced to a very learned and very philosophical pig, who spoke all the modern languages with which C was acquainted, and appeared to know as much about spiritual philosophy as did the ancient Greek. C had been told that the pig was a reincarnation of a Hindu priest whose "karma" had been a little off color, but who retained a perfect recollection of his former incarnation, and had not forgotten his learning. It is perhaps unnecessary to say that the pig was able to, and did, give a very learned and eminently satisfactory exposition of the doctrine of reincarnation and of Hindu philosophy in general. As C was then fresh from his reading of some modern theosophical works, he was apparently much gratified to find that

they were in substantial accord with the views of the pig.

The inference to be drawn from these facts is obvious and irresistible: the subjective mind of the young man accepted the suggestion of the operator as an absolute verity. The deductions from the premises thus given were evolved from his own inner consciousness. But that he believed them to have been imparted to him by a spirit, is as certain as that he believed that he saw a spirit.

It must not be understood from the statement of the general proposition regarding the subjective processes of reasoning that persons in the subjective state necessarily go through the forms of syllogistic reasoning. On the contrary, they seldom, if ever, employ the forms of the syllogism, and it is rare that their discourses are argumentative. They are generally, in fact, dogmatic to the last degree. It never seems to occur to them that what they state to be a fact can possibly be, in the slightest degree, doubtful. A doubt, expressed or implied, of their perfect integrity, of the correctness of their statements, or of the genuineness of the phenomena which is being exhibited through them, invariably results in confusion and distress of mind.

Hence they are incapable of controversial argument, — a fact which constitutes another important distinction between the objective and subjective minds. To traverse openly the statements of a person in the subjective state, is certain to restore him to the normal condition, often with a severe nervous shock. The explanation of these facts is easy to find in the constant amenability of the subjective mind to the power of suggestion. They are speaking or acting from the standpoint of one suggestion, and to controvert it is to offer a counter suggestion which is equally potent with the first. The result is, and must necessarily be, utter confusion of mind and nervous excitement on the part of the subject. These facts have an important bearing upon many psychological phenomena, and will be adverted to more at length in future chapters, my present purpose being merely to impress upon the reader's mind the general principles governing subjective mental phenomena.

It will be seen from the foregoing that when it is stated that the subjective mind reasons deductively, the results of its reasoning processes are referred to rather than its forms. That is to say, whilst it may not employ the forms of the syllogism, its conclusions are syllogistically correct, — are logically deducible from the premises imparted to it by suggestion. This peculiarity seems to arise from, or to be the necessary result of the persistency with which the subjective mind will follow every idea suggested. It is well known to hypnotists that when an idea is suggested to a subject, no matter of how trivial a character, he will persist in following that idea to its ultimate conclusion, or until the operator releases him from the impression.

For instance, if a hypnotist suggests to one of his subjects that his back itches, to another that his nose bleeds, to another that he is a marble statue, to another that he is an animal, etc., each one will follow out the line of his particular impression, regardless of the presence of others, and totally oblivious to all his surroundings which do not pertain to his idea; and he will persist in doing so until the impression is removed by the same power by which it was created. The same principle prevails when a thought is suggested and the subject is invited to

deliver a discourse thereon. He will accept the suggestion as his major premise; and whatever there is within the range of his own knowledge or experience, whatever he has seen, heard, or read, which confirms or illustrates that idea, he has at his command and effectually uses it, but is apparently totally oblivious to all facts or ideas which do not confirm, and are not in accord with, the one central idea. It is obvious that inductive reasoning, under such conditions, is out of the question.

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Perfect Memory Of The Subjective Mind

ONE of the most striking and important peculiarities of the subjective mind, as distinguished from the objective, consists in its prodigious memory. It would perhaps be hazardous to say that the memory of the subjective mind is perfect, but there is good ground for believing that such a proposition would be substantially true. It must be understood that this remark applies only to the most profoundly subjective state and to the most favorable conditions.

In all degrees of hypnotic sleep, however, the exaltation of the memory is one of the most pronounced of the attendant phenomena. This has been observed by all hypnotists, especially by those who make their experiments with a view of studying the mental action of the subject. Psychologists of all shades of belief have recognized the phenomena, and many have declared their conviction that the minutest details of acquired knowledge are recorded upon the tablets of the mind, and that they only require favorable conditions to reveal their treasures.

Sir William Hamilton, in his " Lectures on Metaphysics," page 236, designates the phenomenon as "latent memory." He says:

"The evidence on this point shows that the mind frequently contains whole systems of knowledge, which, though in our normal state they have faded into absolute oblivion, may, in certain abnormal states — as madness, febrile delirium, somnambulism, catalepsy, etc. — flash out into luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had, for a long period, been eclipsed, and even extinguished. For example, there are cases in which the extinct memory of whole languages was suddenly restored; and, what is even still more remarkable, in which the faculty was exhibited of accurately repeating, in known or unknown tongues, passages which were never within the grasp of conscious memory in the normal state."

Sir William then proceeds to quote, with approval, a few cases which illustrate the general principle. The first is on the authority of Dr. Rush, a celebrated American physician:

"The records of the wit and cunning of madmen," says the doctor, "are numerous in every country. Talents for eloquence, poetry, music, and painting, and uncommon ingenuity in several of the mechanical arts, are often evolved in this state of madness. A gentleman whom I attended in an hospital in the year 1810, often delighted as well as astonished the patients and officers of our hospital by his displays of oratory in preaching from a table in the hospital yard every Sunday. A female patient of mine who became insane, after parturition, in the year 1807, sang hymns and songs of her own composition during the latter stage of her illness, with a tone of voice so soft and pleasant that I hung upon it with delight every time I visited her. She had never discovered a talent for poetry or music in any previous part of her life. Two instances of a talent for drawing, evolved by madness, have occurred within my knowledge. And where is the hospital for mad people in which elegant and completely ringed ships and curious pieces of machinery have not been exhibited by persons who never

discovered the least turn for a mechanical art previous to their derangement?

"Sometimes we observe in mad people an unexpected resuscitation of knowledge; hence we hear them describe past events, and speak in ancient or modern languages, or repeat long and interesting passages from books, none of which, we are sure, they were capable of recollecting in the natural and healthy state of their mind."

It must be remembered that when these events occurred, the profession knew little of the phenomena of hypnotism. In the light of present knowledge on that subject it is easy to understand that the phenomena here recorded are referable to one common origin, whatever may have been the proximate cause of their manifestation. There are many ways by which the subjective mind may be caused to become active and dominant besides deliberately producing hypnotic sleep. Diseases of various kinds, particularly those of the brain or nervous system, and intense febrile excitement, are frequently causes of the total or partial suspension of the functions of the objective mind, and of exciting the subjective mind to intense activity.

The next case quoted by Sir William is from "Recollections of the Valley of the Mississippi," by an American clergyman named Flint: —

"I am aware," he remarks, "that every sufferer in this way is apt to think his own case extraordinary. My physicians agreed with all who saw me that my case was so. As very few live to record the issue of a sickness like mine, and as you have requested me, and as I have promised, to be particular, I will relate some of the circumstances of this disease. And it is in my view desirable, in the bitter agony of such diseases, that more of the symptoms, sensations, and sufferings should have been recorded than have been; and that others in similar predicaments may know that some before them have had sufferings like theirs, and have survived them. I had had a fever before, and had risen, and been dressed every day. But in this, with the first day I was prostrated to infantine weakness, and felt, with its first attack, that it was a thing very different from what I had yet experienced.

"Paroxysms of derangement occurred the third day, and this was to me a new state of mind. That state of disease in which partial derangement is mixed with a consciousness generally sound, and sensibility preternaturally excited, I should suppose the most distressing of all its forms. At the same time that I was unable to recognize my friends, I was informed that my memory was more than ordinarily exact and retentive, and that I repeated whole passages in the different languages which I knew, with entire accuracy. I recited, without losing or misplacing a word, a passage of poetry which I could not so repeat after I recovered my health."

The following more curious case is given by Lord Monboddo in his "Ancient Metaphysics":

"It was communicated in a letter from the late Mr. Hans Stanley, a gentleman well known both to the learned and political world, who did me the honor to correspond with me upon the subject of my first volume of Metaphysics. I will give it in the words of that gentleman. He

introduces it by saying that it is an extraordinary fact in the history of mind, which he believes stands single, and for which he does not pretend to account; then he goes on to narrate it: 'About six-and-twenty years ago, when I was in France, I had an intimacy in the family of the late Maréshal de Montmorenci de Laval. His son, the Comte de Laval, was married to Mademoiselle de Manpeaux, the daughter of a lieutenant-general of that name, and the niece of the late chancellor. This gentleman was killed at the battle of Hastenbeck. His widow survived him some years, but is since dead.

" 'The following fact comes from her own mouth; she has told it me repeatedly. She was a woman of perfect veracity and very good sense. She appealed to her servants and family for the truth. Nor did she, indeed, seem, to be sensible that the matter was so extraordinary as it appeared to me. I wrote it down at the time, and 1 have the memorandum among some of my papers.

" 'The Comtesse de Laval had been observed, by servants who sat up with her on account of some indisposition, to talk in her sleep a language that none of them understood; nor were they sure, or, indeed, herself able to guess, upon the sounds being repeated to her, whether it was or was not gibberish.

" 'Upon her lying-in of one of her children she was attended by a nurse who was of the province of Brittany, and who .immediately knew the meaning of what she said, it being in the idiom of the natives of that country; but she herself when awake did not understand a single syllable of what she had uttered in her

" 'She was born in that province, and had been nursed in a family where nothing but that language was spoken; so that in her first infancy she had known it, and no other; but when she returned to her parents, she had no opportunity of keeping up the use of it; and, as I have before said, she did not understand a word of Breton when awake, though she spoke it in her sleep.

"' I need not say that the Comtesse de Laval never said or imagined that she used any words of the Breton idiom, more than were necessary to express those ideas that are within the compass of a child's knowledge of objects.' "

A highly interesting case is given by Mr. Coleridge in his "Biographia Literaria.":

"It occurred," says Mr. Coleridge, "in a Roman Catholic town in Germany, a year or two before my arrival at Göttingen, and had not then ceased to be a frequent subject of conversation. A young woman of four or five and twenty, who could neither read nor write, was seized with a nervous fever, during which, according to the asseverations of all the priests and monks of the neighborhood, she became possessed, and as it appeared, by a very learned devil. She continued incessantly talking Latin, Greek, and Hebrew, in very pompous tones, and with most distinct enunciation. This possession was rendered more probable by the known fact

that she was, or had been, a heretic. Voltaire humorously advises the devil to decline all acquaintance with medical men; and it would have been more to his reputation if he had taken this advice in the present instance.

The case had attracted the particular attention of a young physician, and by his statement many eminent physiologists and psychologists visited the town and cross-examined the case on the spot. Sheets full of her ravings were taken down from her own mouth, and were found to consist of sentences, coherent and intelligible each for itself, but with little or no connection with each other. Of the Hebrew, a small portion only could be traced to the Bible; the remainder seemed to be in the Rabbinical dialect. All trick or conspiracy was out of the question. Not only had the young woman ever been a harmless, simple creature, but she was evidently laboring under a nervous fever. In the town in which she had been resident for many years as a servant in different families, no solution presented itself. The young physician, however, determined to trace her past life step by step; for the patient herself was incapable of returning a rational answer. He at length succeeded in discovering the place where her parents had lived; traveled thither, found them dead, but an uncle surviving; and from him learned that the patient had been charitably taken by an old Protestant pastor at nine years old, and had remained with him some years, even till the old man's death. Of this pastor the uncle knew nothing, but that he was a very good man.

With great difficulty, and after much search, our young medical philosopher discovered a niece of the pastor's who had lived with him as his housekeeper, and had inherited his effects. She remembered the girl; related that her venerable uncle had been too indulgent, and could not bear to hear the girl scolded; that she was willing to have kept her, but that, after her parent's death, the girl herself refused to stay. Anxious inquiries were then, of course, made concerning the pastor's habits; and the solution of the phenomenon was soon obtained. For it appeared that it had been the old man's custom for years to walk up and down a passage of his house into which the kitchen-door opened, and to read to himself, with a loud voice, out of his favorite books. A considerable number of these were still in the niece's possession. She added that he was a very learned man and a great Hebraist. Among the books were found a collection of Rabbinical writings, together with several of the Greek and Latin Fathers; and the physician succeeded in identifying so many passages with those taken down at the young woman's bedside that no doubt could remain in any rational mind concerning the true origin of the impressions made on her nervous system."

The reader will not fail to observe that in all these cases the subjects reproduced simply what they had seen, heard, or read. The impressions upon the objective mind, particularly in the case related by Coleridge, must have been superficial to the last degree; but the result demonstrated that the record upon the tablets of the subjective mind was ineffaceable.

These are not isolated cases. Thousands of similar phenomena have been recorded by the most trustworthy of observers. Their significance cannot be mistaken. In their light the wonderful mental feats of trance-speakers are easily explicable, without invoking the aid of a super-natural agency. Speaking "in unknown tongues" is seen to be merely a feat of subjective memory.

When we consider what a prodigy of learning the average man would be if he could have at his command all that he had ever seen, heard, or read; when we remember that the subjective mind does record, and does have at its command, all the experiences of the individual, and that, under certain abnormal conditions, in obedience to the initial impulse of suggestion, all its treasures are instantly available, — we may marvel at the wonderful gifts with which the human mind is endowed; but we may rest assured that the phenomena displayed are the results of the operations of natural law.

The reader should distinctly bear in mind that there is a wide distinction between objective and subjective memory. The former is one of the functions of the brain, and, as has been shown by recent investigations, has an absolute localization in the cerebral cortex; and the different varieties of memory, such as visual memory, auditory memory, memory of speech, etc., can be destroyed by localized disease or by a surgical operation. Subjective memory, on the other hand, appears to be an inherent power, and free from anatomical relations; or at least it does not appear to depend upon the healthy condition of the brain for its power of manifestation.

On the contrary, the foregoing facts demonstrate the proposition that abnormal conditions of the brain are often productive of the most striking exhibitions of subjective memory. The late Dr. George M. Beard of New York, who was the first American scientist clearly to recognize the scientific importance of the phenomena of hypnotism, who was the formulator of the "Six Sources of Error" which beset the pathway of the investigator of that science, and the one who did more than any other American of his time to place the study of hypnotic phenomena on a scientific basis, evinces a clear recognition of this distinction when he says:

"To attempt to build up a theory of trance [hypnotic phenomena] on a basis of cerebral anatomy is to attempt the impossible. All theories of trance based on cerebral anatomy or physiology — such as suspension of the activity of the cortex, or half the brain — break down at once when brought face to face with the facts."

All the facts of hypnotism show that the more quiescent the objective faculties become, or, in other words, the more perfectly the functions of the brain are suspended, the more exalted are the manifestations of the subjective mind. Indeed, the whole history of subjective phenomena goes to show that the nearer the body approaches the condition of death, the stronger become the demonstrations of the powers of the soul. The irresistible inference is that when the soul is freed entirely from its trammels of flesh, its powers will attain perfection, its memory will be absolute. Of this more will be said in its proper place. In the mean time, it may be proper here to remark that subjective memory appears to be the only kind or quality of memory which deserves that appellation; it is the only memory which is absolute. The memory of the objective mind, comparatively speaking, is more properly designated as recollection.

The distinction here sought to be made can be formulated in no better language than that employed by Locke in defining the scope and meaning of the two words: "When an idea again

recurs without the operation of the like object on the external sensory, it is remembrance; if it be sought after by the mind, and with pain and endeavor found, and brought again into view, it is recollection"*

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Subjective Memory (Continued)

IT is thought that the facts related in the preceding chapter are sufficient to demonstrate the substantial correctness of the proposition that the memory of the subjective mind is practically perfect. Before leaving this branch of the subject, however, and proceeding to detail other peculiarities which distinguish the two minds, it is deemed proper to offer a few practical illustrations of the principles involved, drawn from common observation, and incidentally to apply those principles to the solution of various problems of everyday experience.

It will be remembered that thus far we have confined our observations to the operations of the subjective mind when the subject is in a diseased or in a deeply hypnotic condition, with the objective senses in complete abeyance. This has been done for the purpose of more clearly illustrating the fundamental propositions. The phenomena of purely subjective mental action, are, however, of little practical importance to mankind when compared with the action of the subjective mind modified by the co-ordinate power of the objective intelligence.

It is not to be supposed that an All-wise Providence has placed within the human frame a separate entity, endowed with such wonderful powers as we have seen that it possesses, and hedged about by the limitations with which we know it to be environed, without so ordaining its relations with man's objective intelligence as to render it of practical value to the human race in its struggle with its physical environment. It might at first glance seem incongruous to suppose that the subjective mind could be at once the storehouse of memory and the source of inspiration, limited as to its methods and powers of reasoning, and at the same time subject to the imperial control of the objective mind.

A moment's reflection, however, will show that in the very nature of things it must necessarily be true. "A house divided against itself cannot stand." There must be a controlling power in every well-regulated household, municipality, nation, or organism. There is a positive and a negative force in the greatest physical power known to mankind. There is a male and a female element in every race and order of created organisms; and those philosophers who hold that there appertain to every man a male and a female element have dimly recognized the duality of man's mental organization.

Why it is that the objective mind has been invested with the controlling influence, limited as are its resources and feeble as are its powers, is a question upon which it would be idle to speculate. It profits us only to know the fact and to study its practical significance, without wasting our energies in seeking to know the ultimate cause. We may rest assured that in this, as in all other laws of Nature, we shall find infinite wisdom.

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

victims of false suggestions.

These suggestions may be given from without, in a thousand different ways which will be readily recognized by the student of insanity, or by auto-suggestion. Long and intense concentration of mind upon one subject, and inordinate egotism, will be readily recognized as striking illustrations of the power of autosuggestion as a factor in monomania. The maniac is one whose objective mind is disorganized by disease of its organ, the brain; the result being distortion of objective impressions, and consequent false suggestions to the subjective mind.

Those who study the subject from this standpoint will find an easy solution to many an obscure problem. The subject is here adverted to merely to show the consequences arising from allowing the subjective mind to usurp complete control of the mental organization. It will be readily seen that human society, outside of lunatic asylums, constantly furnishes numerous examples of abnormal subjective control. So generally is this fact recognized that it has passed into a proverb that "every man is insane on some subject."

The question arises, What part does the subjective mind play in the normal operation of the human intellect? This question may be answered in a general way by saying that the most perfect exhibition of intellectual power is the result of the synchronous action of the objective and subjective minds. When this is seen in its perfection the world names it genius. In this condition the individual has the benefit of all the reasoning powers of the objective mind, combined with the perfect memory of the subjective mind and its marvelous power of syllogistic arrangement of its resources. In short, all the elements of intellectual power are then in a state of intense and harmonious activity. This condition may be perfectly normal, though it is rarely seen in its perfection.

Probably the most striking examples which history affords were Napoleon Bonaparte and Shakespeare. The intelligent student of the history of their lives and work will not fail to recall a thousand incidents which illustrate the truth of this proposition. True genius is undoubtedly the result of the synchronous action of ilic two minds, neither unduly predominating or usurping the powers and functions of the other. When the subjective is allowed to dominate, the resultant acts of the individual are denominated "the eccentricities of genius." When the subjective usurps complete control, the individual goes insane.

There are certain classes of persons whose intellectual labors are characterized by subjective activity in a very marked degree. Poets and artists are the most conspicuous examples. So marked is the peculiarity of the poetic mind in this respect that it has become almost proverbial. Lord Macaulay, in his Essay on Milton, uses language which shows that he clearly recognized the subjective element in all true poetry. He says:

"Perhaps no man can be a poet, or can even enjoy poetry, without a certain unsoundness of mind, — if anything which gives so much pleasure ought to he called unsoundness. By poetry wo mean not, of course, all writing in verse, nor even all good writing in verse. Our definition excludes many metrical compositions which on other grounds deserve the highest praise. By poetry we mean the art of employing words in such a manner as to produce an illusion on the

imagination; the art of doing by means of words what the painter does by means of colors. Thus the greatest of poets has described it, in lines universally admired for the vigor and felicity of their diction, and still more valuable on account of the just notion which they convey of the art in which he. excelled.

"As imagination bodies forth

The forms of things unknown,the poet's pen

Turns them to shapes,and gives to airy nothing

A local habitation and a name."

"These are the fruits of the 'fine frenzy' which he ascribes to the poet,—a fine frenzy doubtless, but still a frenzy. Truth, indeed, is essential to poetry, but it is the truth of madness. The reasonings are just, but the premises are false. After the first suppositions have been made, everything ought to be consistent; but those first suppositions require a degree of credulity which almost amounts to a partial and temporary derangement of the intellect. Hence, of all people, children are the most imaginative. They abandon themselves without reserve to every illusion. Every image which is strongly presented to their mental eye produces on them the effect of reality. No man, whatever his sensibility may be, is ever affected by Hamlet or Lear as a little girl is affected by the story of poor Red-Riding-Hood. She knows that it is all false, that wolves cannot speak, that there are no wolves in England. Yet in spite of her knowledge she believes; she weeps; she trembles; she dares not go into a dark room, lest she should feel the teeth of the monster at her throat. Such is the despotism of the imagination over uncivilized minds."

In other words, such is the despotism of suggestion over the subjective mind. No truer statement of the methods of subjective mental action could be written. "The reasonings are just, but the premises are false," says Macaulay. True, the deductive reasonings of the subjective mind are always just, logical, syllogistically perfect, and are equally so whether the premises are false or true.

Macaulay's remark concerning children is eminently philosophical and true to nature. Children are almost purely subjective; and no one needs to be told how completely a suggestion, true or false, will take control of their minds. This is seen in perfection when children are playing games in which one of them is supposed to be a wild beast. The others will flee in affected terror from the beast; but the affectation often becomes a real emotion, and tears, and sometimes convulsions, result from their fright.

The remark elsewhere made regarding the eccentricities of genius applies in a marked degree to poets. It is probable that in all the greater poets the subjective mind often predominates. Certainly the subjective element is dominant in their works. The career of Lord Byron is at once a splendid illustration of the marvelous powers and the inexhaustible resources of the subjective mind in a man of learning and cultivation, and a sad commentary

on the folly and danger of allowing the subjective mind to usurp control of the dual mental organization.

Many of the poems of Coleridge furnish striking examples of the dominance of the subjective in poetry. His readers will readily recall the celebrated fragment entitled "Kubla Kahn; or, a Vision in a Dream," beginning as follows:

"In Xanadu did Kubla Kahn

A stately pleasure-dome decree,—

Where Alph,the sacred river,ran

Through caverns measureless to man

Down to a sunless sea."

It is unfortunately true that the subjective condition in his case was often brought about by artificial means; and it is expressly stated in a prefatory note to Kubla Kahn that this fragment was written while under the influence of an anodyne. Its value as an illustration of the principle under consideration is none the less valuable ; while the career of the gifted but unfortunate poet should serve as a warning against the practices in which he indulged. Macaulay further remarks:

"In an enlightened age there will be much intelligence, much science, much philosophy, abundance of just classification and subtle analysis, abundance of wit and eloquence, abundance of verses, — and even of good ones, — but little poetry. Men will judge and compare; but they will not create."

In other words, this is an age of purely objective cultivation. All our powers of inductive reasoning are strained to their highest tension in an effort to penetrate the secrets of physical Nature and to harness her dynamic forces. Meantime, the normal exercise of that co-ordinate power in our mental structure is fast falling into desuetude, and its manifestations, not being understood, are relegated to the domain of superstition.

Socrates, in his Apology to the Athenians, seems to have entertained opinions in regard to poets similar to those of Lord Macaulay. In his search for wiser men than himself he went first to the politicians. Failing there, he went to the poets, with the following result:

"Taking up, therefore, some of their poems, which appeared to me most elaborately finished, I questioned them as to their meaning, that at the same time I might learn something from them. I am ashamed, O Athenians, to tell you the truth; however, it must be told. For, in a word, almost all who were present could have given a better account of them than those by whom they had been composed. I soon discovered this, therefore, with regard to the poets,

that they do not effect their object by wisdom, but by a certain natural inspiration, and under the influence of enthusiasm, like prophets and seers; for these also say many fine things, but they understand nothing that they say."

Words could not express more clearly the recognition of the subjective element in poetic composition; and it exactly accords with Macaulay's idea regarding the poets and the poetry of the ancient days.

The subjective mind once recognized as a factor in the mental powers of the poet, it follows that its resources are all at his command. Its perfect memory, its instant command of all the acquired knowledge of the individual, however superficially attained or imperfectly remembered, objectively, is a source of stupendous power. But, like all other gifts of nature, it is liable at times to be a source of inconvenience; for it sometimes happens that in ordinary composition a person will unconsciously reproduce, verbatim, some long-forgotten expressions, perhaps a whole stanza, or even an entire poem. It may, perchance, be of his own composition; but it is just as likely to be something that he has read years before and forgotten, objectively, as soon as read. In this way many persons have subjected themselves to the charge of plagiarism, when they were totally unconscious of guilt.

Many of the great poets have been accused of minor plagiarisms, and much inconsiderate criticism has been the result. Oliver Wendell Holmes mentions unconscious reproduction as one of the besetting annoyances of a poet's experience. "It is impossible to tell," he says, "in many cases, whether a comparison which suddenly suggests itself is a new conception or a recollection. I told you the other day that I never wrote a line of verse that seemed to me comparatively good, but it appeared old at once, and often as if it had been borrowed."

A certain class of trance-speaking mediums, so called, are often called upon to improvise poems, the subject being suggested by some one in the audience. Often a very creditable performance is the result; but it more frequently happens that they reproduce something that they have read.

Sometimes whole poems are thus reproduced by persons in an apparently normal condition. This accounts for the frequent disputes concerning the authorship of popular verses. Instances of this kind are fresh in the minds of most readers, as, for example, a recent controversy between two well-known writers relative to the authorship of the poem beginning, "Laugh, and the world laughs with you."

The circumstances of such coincidences often preclude the possibility of either claimant deliberately plagiarizing the work, or telling a falsehood concerning its authorship. Yet nothing is more certain than that one of them is not its author. Possibly neither is entitled to that credit. When, in the nature of things, it is impossible for either to prove the fact of authorship, and when the evidence on both sides is about equally balanced, we may never know the exact truth; but as the theory of unconscious subjective reproduction is consistent with the literary honesty of both, it may well be accepted as the true one, aside from the inherent probability of its correctness.

The solution of the great question as to the authorship of Shakespeare's works may be found in this hypothesis. The advocates of the Baconian theory tell us that Shakespeare was an unlearned man. This is true so far as high scholastic attainments are concerned; but it is also known that he was a man of extensive reading, and was the companion of many of the great men of his time, among whom were Bacon, Ben Jonson, Drayton, Beaumont, Fletcher, and others. It is in evidence that the Mermaid Tavern was the scene of many an encounter of wit and learning between these worthies. In this way he was brought into constant contact with the brightest minds of the Elizabethan age. He was not only familiar with their works, but he had also the benefit of their conversation, — which familiarized him with their thoughts and modes of expression, — and of close personal relations with them in their convivial moods, when wit and eloquence, learning and philosophy, flowed as freely as their wine.

The internal evidence of his works shows that Shakespeare's mind, compared with that of any other poet whose writings are known, was the most harmoniously developed. In other words, his objective and subjective faculties were exquisitely balanced. When this fact is considered in the light of what has been said of the marvelous powers of subjective memory, and in connection with his intellectual environment, the source of his power and inspiration becomes apparent. In his moments of inspiration — and he seems always to have been inspired when writing — he bad the benefit of a perfect memory and a logical comprehension of all that had been imparted by the brightest minds of the most marvelous literary and philosophical age in the history of mankind. Is it any wonder that he was able to strike a responsive chord in every human breast, to run the gamut of every human emotion, to portray every shade of human character, and to embellish his work with all the wit and learning of his day and generation?

Artists constitute another class in whom the subjective faculties are largely cultivated, and are often predominant. Indeed, no man can become a true artist whose subjective mind is not cultivated to a high degree of activity. One may become a good draughtsman, or learn to delineate a figure with accuracy, or to draw a landscape with photographic fidelity to objective nature, and in faultless perspective, by the cultivation of the objective faculties alone; but his work will lack that subtle something, that nameless charm, which causes a canvas to glow with beauty, and each particular figure to become instinct with life and action. No artist can successfully compose a picture who cannot see "in his mind's eye" the perfected picture before he touches his pencil to canvas; and just in proportion to his cultivation of the subjective faculties will he be able thus to see his picture. Of course these remarks will be understood to presuppose an objective art education. No man, by the mere cultivation or exercise of his subjective faculties, can become a great artist, any more than an ignoramus, by going into a hypnotic trance, can speak the I language of a Webster. All statements to the contrary are merely the exaggerations of inaccurate observers. Genius in art, as in everything else, is the result of the harmonious cultivation and synchronous action of both characteristics of the dual mind.

In art, as in poetry, the undue predominance of the subjective mind is apt to work disastrously. No better illustration of this is now recalled than is furnished by the works of Fuseli or of Blake:

"Look," says Dendy, "on those splendid illustrations of the Gothic poets by the eccentric, the half-mad Fuseli. Look on the wild penciling of Blake, another poet-painter, and you will be assured that they were ghost-seers. An intimate friend of Blake has told me the strangest tales of his visions. In one of his reveries he witnessed the whole ceremony of a fairy's funeral, which he peopled with mourners and mutes, and described with high poetic beauty. He was engaged, in one ot these moods, in painting King Edward I., who was sitting to him for his picture. While they were conversing, Wallace suddenly presented himself on the field, and by this uncourteous intrusion marred the studies of the painter for that day. . . . Blake was a visionary," continues our author, and thought his fancies real; he was mad."

The writer once knew an artist who had the power to enter the subjective condition at will; and in this state he could cause his visions to be projected upon the canvas before him. He declared that his mental pictures thus formed were perfect in detail and color, and all that he had to do to fix them was to paint the corresponding colors over the subjective picture. He, too, thought his fancies real; he believed that spirits projected the pictures upon the canvas.

The foregoing cases represent a class of artists whose subjective faculties are uncontrolled by the objective mind, — an abnormal condition, which, if it found expression in words instead of pigments, would stamp the subject as a candidate for the lunatic asylum.

Fortunately, most artists have their' fancies more under control; or, more properly speaking, they are aware that their visions are evoked by their own volition. This power varies with different individuals, but all true artists possess it in a greater or less degree. An extraordinary manifestation of this power is reported by Combe. The artist was noted for the rapidity of his work, and was extremely popular on account of the fidelity of his portraits, and especially because he never required more than one sitting of his patron. His method, as divulged by himself, was as follows:

"When a sitter came, I looked attentively on him for half an hour, sketching from time to time on the canvas. I did not require a longer sitting. I removed the canvas and passed to another person. When I wished to continue the first portrait, I recalled the man to my mind. I placed him on the chair, where I perceived him as distinctly as though really there, and, I may add, in form and color more decidedly brilliant. I looked from time to time at the imaginary figure, and went on painting, occasionally stopping to examine the picture exactly as though the original were before me; whenever I looked towards the chair I saw the man."

In this way he was enabled to paint over three hundred portraits in one year.

It is seldom that subjective power is manifested in this particular manner. It may be added, however, that, given an artist for a subject, the same phenomena can be reproduced at will by the ordinary processes of hypnotism. The most common manifestations of the power are not so easily recognized or distinguished from ordinary mental activity; but every artist will bear witness that there are times when he works with extraordinary ease and rapidity, when the work almost seems to do itself, when there seems to be a force outside of himself which

impels him on, when, to use the common expression to define the mental condition, he feels that he is "inspired." It is then that the artist does his best work. It is under these mental conditions that his work is characterized by that subtle, indefinite charm vaguely expressed by the word "feeling."

Another class of persons who possess the faculty of evoking at will the powers of the subjective mind are the great orators, such as Patrick Henry, Charles Phillips the Irish orator, Henry Clay, Daniel Webster, and many others, to say nothing of that numerous class of purely subjective orators known to spiritists as trance, or inspirational, speakers. The student of the life of Patrick Henry will not fail to see that his whole history is an illustration of the pertinency of these remarks. It is related of Clay that on one occasion he was unexpectedly called upon to answer An opponent who had addressed the Senate on a question In which Clay was deeply interested.

The latter felt too unwell to reply at length. It seemed imperative, however, that he should say something; and he exacted a promise from a friend, who sat behind him, that he would stop him at the end of ten minutes. Accordingly, at the expiration of the prescribed time the friend gently pulled the skirts of Mr. Clay's coat. No attention was paid to the hint, and after a brief time it was repeated a little more emphatically. Still Clay paid no attention, and it was again repeated. Then a pin was brought into requisition; but Clay was by that time thoroughly aroused, and was pouring forth a torrent of eloquence. The pin was inserted deeper and deeper into the orator's leg without eliciting any response, until his friend gave it up in despair. Finally Mr. Clay happened to glance at the clock, and saw that he had been speaking two hours; whereupon he fell back into his friend's arms, completely overcome by exhaustion, upbraiding his friend severely for not stopping him at the time prescribed.

The fact that Mr. Clay, on that occasion, made one of the ablest speeches of his life, two hours in length, at a time when he felt almost too ill to rise to his feet, and that his body at the time was in a condition of perfect anesthesia, is a splendid illustration of the synchronous action of the two minds, and also of the perfect control exercised by the subjective mind over the functions and sensations of the body.

There is, perhaps, no better description on record of the sensations of a speaker, when the synchronous action of the two minds is perfect, than that given by Daniel Webster. A friend had asked him how it happened that he was able, without preparation, to make such a magnificent effort when he replied to Hayne. The reply was (quoting from memory) substantially as follows: "In the first place, I have made the Constitution of the United States the study of my life; and on that occasion it seemed to me that all that I had ever heard or read on the subject under discussion was passing like a panorama before me, arranged in perfectly logical order and sequence, and that all I had to do was to cull a thunderbolt and hurl it at him."

Two important conclusions are deducible from the premises here laid down. The first is that it is essential to the highest mental development that the objective and subjective faculties be cultivated harmoniously, if the latter are cultivated at all.

The second conclusion is of the most transcendent interest and importance. It is that the subjective mind should never be allowed to usurp control of the dual mental organization. Important as are its functions and transcendent as are its powers, it is hedged about with such limitations that it must be subjected to the imperial control of the objective mind, which alone is endowed with the power to reason by all methods.

To sum up in a few words: To believe in the reality of subjective visions is to give the subjective mind control of the dual mental organization; and to give the subjective mind such control is for Reason to abdicate her throne. The suggestions of the subjective mind then become the controlling power. The result, in its mildest form of manifestation, is a mind filled with the grossest superstitions, — a mind which, like the untutored mind of the savage, "sees God in clouds, and hears him in the wind." Its ultimate form of manifestation is insanity.

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Perception Of The Fixed Laws Of Nature

THERE are three other sub-classes of subjective mental phenomena which must be grouped by themselves, inasmuch as they are governed by a law which does not pertain to the classes mentioned in the preceding chapter, although there are some characteristics which are common to them all. The first of these classes of phenomena is manifested in mathematical prodigies; the second in musical prodigies; and the third pertains to the measurement of time.

The important distinction to be observed between the phenomena described in the preceding chapter and those pertaining to mathematics, music, and the measurement of time, consists in the fact that in the former everything depends upon objective education, whilst the latter are apparently produced by the exercise of inherent powers of the subjective mind.

In order not to be misunderstood it must be here stated that on all subjects of human knowledge not governed by fixed laws, the subjective mind is dependent for its information upon objective education. In other words, it knows only what has been imparted to it by and through the objective senses or the operations of the objective mind. Thus, its knowledge of the contents of books can only be inquired by objective methods of education. Its wonderful powers of acquiring and assimilating such knowledge are due to its perfect memory of all that has been imparted to by objective education, aided by its powers of memory and of logical arrangement of the subject-matter. Leaving clairvoyance and thought-transference out of consideration for the present, the principle may be stated thus: The subjective mind cannot know, by intuition, the name of person, or a geographical location, or a fact in human history. But it does know, by intuition, that two and two lake four.

No one without an objective education can, by the development of the subjective faculties alone, become a great poet, or a great artist, or a great orator, or a great statesman. But he may be a great mathematician or a great musician, independently of objective education or training, by the development of the subjective faculties alone.

Many facts are on record which demonstrate this proposition. Hundreds of instances might be cited showing to what a prodigious extent the mathematical and musical faculties can be developed in persons, not only without objective training, but, in some instances, without a brain capable of receiving any considerable objective education.

Mathematical prodigies of the character mentioned are numerous; one of the most remarkable was the famous Zerah Colburn. The following account of his early career, published when he was yet under eight years of age, is taken from the "Annual Register" of 1812, an English publication, and will serve to illustrate the proposition:

"The attention of the philosophical world has been lately attracted by the most singular phenomenon in the history of human mind that perhaps ever existed. It is the case of a child, under eight years of age, who, without any previous knowledge of the common rules of arithmetic, or even of the use and power of the Arabic numerals, and without having given

any attention to the subject, possesses, as if by intuition, the singular faculty of solving a great variety of arithmetical questions by the mere operation of the mind, and without the usual assistance of any visible symbol or contrivance.

"The name of the child is Zerah Colburn, who was born at Cabut (a town lying at the head of the Onion River, in Vermont, in the United States of America), on the 1st of September, 1804. About two years ago,—August, 1810, — although at that time not six years of age, he first began to show these wonderful powers of calculation which have since so much attracted the attention and excited the astonishment of every person who has witnessed his extraordinary abilities. The discovery was made by accident. His father, who had not given him any other instruction than such as was to be obtained at a small school established in that unfrequented and remote part of the country, and which did not include either writing or ciphering, was much surprised one day to hear him repeating the products of several numbers.

Struck with amazement at the circumstance, he proposed a variety of arithmetical questions to him, all of which the child solved with remarkable facility and correctness. The news of the infant prodigy was soon circulated through the neighborhood, and many persons came from distant parts to witness so singular a circumstance. The father, encouraged by the unanimous opinion of all who came to see him, was induced to undertake with this child the tour of the United States. They were everywhere received with the most flattering expressions, and in several towns which they visited, various plans were suggested to educate and bring up the child free from all expense to his family. Yielding, however, to the pressing solicitations of his friends, and urged by the most respectable and powerful recommendations, as well as by a view to his son's more complete education, the father has brought the child to this country, where they arrived on the 12th of May last; and the inhabitants of this metropolis have for the last three months had an opportunity of seeing and examining this wonderful phenomenon, and verifying the reports that have been circulated respecting him. Many persons of the first eminence for their knowledge in mathematics, and well known for their philosophical inquiries, have made a point of seeing and conversing with him, and they have all been struck with astonishment at his extraordinary powers.

It is correctly true, as stated of him, that he will not only determine with the greatest facility and dispatch the exact number of minutes or in any given period of time, but will also solve any question of a similar kind. He will tell the exact product arising from the multiplication of any number consisting of two, three, or four figures by any other number consisting of the like number of figures; or any number consisting of six or seven places of figures being proposed, he will determine with equal expedition and ease all the factors of which it is composed. This singular faculty consequently extends not only to the raising of powers, but to the extraction of the square and cube roots of the number proposed, and likewise to the means of determining whether it is a prime number (or a number incapable of division by any other number); for which case there does not exist at present any general rule amongst mathematicians. All these and a variety of other questions connected therewith are answered by this child with such promptness and accuracy (and in the midst of his juvenile pursuits) as to astonish every person who has visited him.

"At a meeting of his friends, which was held for the purpose of concerting the best methods of promoting the views of the father, this child undertook and completely succeeded in raising the number 8 progressively up to the sixteenth power. And in naming the last result, viz., 281,474,976,710,656! he was right in every figure. He was then tried as to other numbers consisting of one figure, all of which he raised (by actual multiplication, and not by memory) as high as the tenth power, with so much facility and dispatch that the person appointed to take down the results was obliged to enjoin him not to be so rapid. With respect to numbers consisting of two figures, he would raise some of them to the sixth, seventh, and eighth power, but not always with equal facility; for the larger the products became, the more difficult he found it to proceed.

He was asked the square root of 106,929; and before the number could be written down, he immediately answered, 327. He was then required to name the cube root of 268,336,125; and with equal facility and promptness he replied, 645. Various other questions of a similar nature, respecting the roots and powers of very high numbers, were proposed by several of the gentlemen present, to all of which he answered in a similar manner. One of the party requested him to name the factors which produced the number 247,483: this he immediately did by mentioning the numbers 941 and 263, — which, indeed, are the only two numbers that will produce it, viz., 5 X 34,279, 7 X 24,485, 59 X 2,905, 83 X 2,065, 35 X 4,897, 295 X 581, and 413 X 45. He was then asked to give the factors of 36,083; but he immediately replied that it had none, — which in fact was the case, as 36,083 is a prime number. Other numbers were indiscriminately proposed to him, and he always succeeded in giving the correct factors, except in the case of prime numbers, which he discovered almost as soon as proposed. One of the gentlemen asked him how many minutes there were in forty-eight years; and before the question could be written down he replied, 25,228,800; and instantly added that the number of seconds in the same period was 1,513,728,000.

Various questions of the like kind were put to him, and to all of them he answered with equal facility and promptitude, so as to astonish everyone present, and to excite a desire that so extraordinary a faculty should, if possible, be rendered more extensive and useful. It was the wish of the gentlemen present to obtain a knowledge of the method by which the child was enabled to answer with so much facility and correctness the questions thus put to him; but to all their inquiries on the subject (and he was closely examined on this point) he was unable to give them any information.

He persistently declared (and every observation that was made seemed to justify the assertion) that he did not know how the answer came into his mind. In the act of multiplying two numbers together, and in the raising of powers, it was evident, not only from the motion of his lips, but also from some singular facts which will be hereafter mentioned, that some operations were going forward in his mind; yet that operation could not, from the readiness with which the answers were furnished, be at all allied to the usual mode of proceeding with such subjects; and moreover he is entirely ignorant of the common rules of arithmetic, and cannot perform upon paper a simple sum in multiplication or division. But in the extraction of roots and in mentioning the factors of high numbers, it does not appear that any operation can take place, since he will give the answer immediately, or in a very few seconds, where it

would require, according to the ordinary method of solution, a very difficult and laborious calculation; and, moreover, the knowledge of a prime number cannot be obtained by any known rule.

"It must be evident, from what has here been stated, that the singular faculty which this child possesses is not altogether dependent on his memory. In the multiplication of numbers and the raising of powers, he is doubtless considerably assisted by that remarkable quality of the mind; and in this respect he might be considered as bearing some resemblance (if the difference of age did not prevent the justness of the comparison) to the celebrated Jedidiah Buxtore, and other persons of similar note. But in the extraction of the roots of numbers and in determining their factors (if any), it is clear to all those who have witnessed the astonishing quickness and accuracy of this child that the memory has nothing to do with the process. And in this particular point consists the remarkable difference between the present and all former instances of an apparently similar kind."

The latter remark above quoted would not apply to the present day, for many parallel cases have been reported within the present decade.

It was hoped that the powers of this child would develop by education; and for this purpose he was placed in school and trained in objective methods of mathematical calculation. It was believed that when his mind became mature he would be able to impart to others the process by which his calculations were made. But his friends were doomed to disappointment. His powers did not improve by objective training. On the contrary, they deteriorated just in proportion to his efforts in that direction, and his pupils derived no benefit from the extraordinary faculties with which he was endowed. This has been the invariable rule in such cases.

A few years ago a gentleman traveled through this county teaching arithmetic. He was known as the "lightning calculator." His powers were indeed marvelous. He could add a column of as many numbers as could be written on a sheet of legal cap, by casting an instantaneous glance upon the page; but he succeeded no better as a teacher than thousands of others who could not add a column of numbers without reading every figure by the usual laborious, objective process. He could give no explanation of his powers other than that he possessed extraordinary quickness of vision.

But anyone who is sufficiently acquainted with the elements of optical laws to be aware that in the light of a flash of lightning a drop of falling rain appears to be suspended motionless in the air, knows that objective vision is not capable of such rapid transition as to enable one to see at a glance each particular figure in a column of a hundred numbers. When to this is added the labor of calculating the relation and aggregate values of the numbers, the conclusion is inevitable that such powers are not given to our objective senses, but must be inherent in the human soul, and beyond the range of objective explanation or comprehension.

Musical prodigies furnish further illustrations of the principle involved. Of these the most remarkable is the negro idiot, known as Blind Tom. This person was not only blind from birth,

but was little above the brute creation in point of objective intelligence or capacity to receive objective instruction. Yet his musical capacity was prodigious. Almost in his infancy it was discovered that he could reproduce on the piano any piece of music that he had ever heard. A piece of music, however long or difficult, once heard, seemed to be fixed indelibly in his memory, and usually could be reproduced with a surprising degree of accuracy. His capacity for improvisation was equally great, and a discordant note rarely, if ever, marred the harmony of his measures.

These well known facts of Blind Tom's history furnish complete illustrations, — first of the perfection of subjective memory; and second, of the inherent power of the subjective mind to grasp the laws of harmony of sounds; and that, too, independently of objective education.

Music belongs to the realm of the subjective; it is a passion of the human soul, and it may be safely affirmed that all really good music is the direct product of the subjective mind. It is true that there is much so-called music to be heard which is the product of the objective intelligence. But no one can fail to recognize its origin, from its hard, mechanical, soulless character and quality. It bears the same relation to the product of the subjective mind that mere rhyme does to the poetry of a Milton. Music is at once the legitimate offspring of the subjective mind and one of the most potent means of inducing the subjective condition. It is a well-known practice of so-called "spiritual mediums" to have music at their séances, for the ostensible purpose of securing the "harmonious conditions" necessary to insure successful performance. Their theory is that the music harmonizes the audience, and that by a reflex action the medium is favorably affected. It is probable that such would be the effect to a limited extent, but the greatest effect is direct and positive upon the medium.

The East Indian fakirs invariably invoke the aid of music to enable them to enter the subjective state when they are about to give an exhibition of occult power. In fact, the power of music over the subjective mind is practically unlimited. It speaks the universal language of the soul, and is comprehended alike by prince and by peasant. It is the lost powerful auxiliary of love, of religion, and of war. It nerves the soldier to deeds of heroism, and soothes his lying moments. It inspires alike the devotee of pleasure and the worshipper of God, But whilst it interprets every human emotion and embodies the inward feelings of which all other arts can but exhibit the outward effect, its laws are as fixed and immutable as the laws of mathematics.

The next subdivision or branch of the subject pertains to the faculty of measuring the lapse of time. This power is inherent in the subjective mind, and in that alone; the objective mind, per se, does not possess it. The only means by which the objective mind can measure time is by the exercise of the physical senses, either in the observation of the motions of the heavenly bodies, or of some other physical object or phenomenon which objective experience has shown to be a safe criterion upon which to base an estimate.

The subjective mind, on the other hand, possesses an inherent power in that direction, independent of objective aids or the exercise of reason. It is possessed by man in common with many of the brute creation. It is strikingly exhibited in dogs, horses, and other domestic animals accustomed to regular hours of employment

A friend of the writer once owned a large plantation in one of the Southwestern States, upon which he worked a large number of mules. They were regularly employed on week-days, but on Sundays they were turned into a corral and allowed to rest. On regular work-days they were tractable and easily handled; but if one was wanted for a Sunday excursion it was with the greatest difficulty that he could be caught or made to perform any labor whatever.

An English gentleman, well known to the writer, relates a curious anecdote of a dog which was raised in his family. After the dog had come to maturity, one of the sons married and set up an establishment about three miles from the parental mansion. It was the habit of the family to see that the dog was fed regularly, immediately after each meal, with the scraps from the table. At the home mansion the Sunday dinnerhour was the same as on week-days, but was just two hours earlier than that adopted at the son's establishment. This fact the dog by some means became acquainted with, and he never failed to take advantage of the information. Every Sunday he would wait patiently for the home dinner; and having finished it, he would promptly take his departure, and never failed to put in an appearance at the son's house on time for dinner, where he was sure to be welcomed and entertained as an honored guest. On week-days the dinner-hour at the two houses was the same, and consequently he never made a pilgrimage in search of an extra meal on any day but Sunday.

A favorite mastiff in the family of the writer has taken upon himself the regulation of the household affairs. He awakens the family in the morning at a certain hour, and insists upon promptitude in rising. At precisely twelve o'clock he notifies the family that it is time to feed the horse, and will give no one any peace until his friend's wants are supplied. His own meal seems to be a secondary consideration. At three o'clock he notifies his mistress that it is time to visit the kitchen and give directions for preparing dinner. It is not because he expects to be fed at that time, for he is never fed until the family have dined, two hours later. At nine o'clock he rises from his rug on the library floor, and insists upon a visit to the kitchen for a lunch. It is rare that he varies five minutes from the regular hours above noted, but is generally within a minute.

This power is exhibited in its perfection in hypnotic subjects and in ordinary sleep. It is that faculty which enables one to awake at an appointed hour in the night, when, before going to sleep, he has made a firm resolution to do so. M. Jouffroy, one of the most celebrated philosophers of France, in speaking of this subject says:

"I have this power in perfection, but I notice that I lose it if I depend on anyone calling me. In this latter case my mind does not take the trouble of reasoning the time or of listening to the clock. But in the former it is necessary that it do so, otherwise the phenomenon is inexplicable. Everyone has made or can make this experiment."

M. Jouffroy is doubtless mistaken in supposing that the mind is necessarily employed in watching the clock; for the experiment is just as successful in the absence of any timepiece. Besides, the fact that animals possess the faculty shows that it is an inherent attribute of the subjective mind. It is the lapse of time that is noted by men as well as by animals, and is wholly independent of artificial methods or instruments for marking the divisions of time.

Everyone possesses this faculty in a greater or less degree, and the subject need not, therefore, be enlarged upon.

As before intimated, hypnotic subjects possess in a very remarkable degree the faculty of noting the lapse of time. On this subject Professor Bernheim says:

"If a somnambulist is made to promise during his sleep that he will come back on such and such a day, at such and such an hour, he will almost surely return on the day and at the hour, although he has no remembrance of his promise when he wakes up. I made A say that he would come back to me in thirteen days, at ten o'clock in the morning. He remembered nothing when he waked. On the thirteenth day, at ten o'clock in the morning, he appeared, having come three kilometers from his house to the hospital. He had been working in the foundries all night, went to bed at six in the morning, and woke up at nine with the idea that he had to come to the hospital to see me. He told me that he had had no such idea on the preceding days, and did not know that he had to come to see me. It came into his head just at the time when he ought to carry it out."

It is also well known to all hypnotists that subjects in a hypnotic sleep will awaken at any hour prescribed to them by the operator, seldom varying more than five minutes from the time set, even when the sleep is prolonged for hours. If the subject is commanded to sleep, say, ten or fifteen minutes, he will generally awaken exactly on time. This fact also is universally recognized by those familiar with hypnotic phenomena, and the subject need not be further illustrated.

In concluding this chapter, it is impossible to refrain from indulging in a few general observations regarding the conclusions derivable from the peculiar characteristics of the subjective intelligence thus far noted. We have seen that certain phenomena depend for their perfect development upon objective education, and that certain other phenomena are exhibited in perfection independent of objective education. In other words, certain powers are inherent in the subjective intelligence. These powers appear to pertain to the comprehension of the laws of Nature. We have seen that, under certain conditions, the subjective mind comprehends by intuition the laws of mathematics. It comprehends the laws of harmony of sounds, independently of objective education. By true artists the laws of the harmony of colors are also perceived intuitively. These facts have been again and again demonstrated. It would seem, therefore, to be a just conclusion that the subjective mind, untrammeled by its objective environment, will be enabled to comprehend all the laws of Nature, to perceive, to know all truth, independent of the slow, laborious process of induction.

We are so accustomed to boast of the "god-like reason" with which man is endowed, that the proposition that the subjective mind — the soul — of man is incapable of exercising that function, in what we regard as the highest form of reasoning, seems, at first glance, to be a limitation of the intellectual power of the soul, and inconsistent with what we have been accustomed to regard as the highest attributes of human intelligence. But a moment's reflection will develop the fact that this apparent limitation of intellectual power is, in reality, a god-like attribute of mind. God Himself cannot reason inductively. Inductive reasoning

supposes an inquiry, a search after knowledge, an effort to arrive at correct conclusions regarding something in which we are ignorant.

To suppose God to be an inquirer, a seeker after knowledge, by finite processes of reasoning, is a conception of the Deity which negatives His omniscience, and measures Infinite Intelligence by purely finite standards. For our boasted "god-like reason" is of the earth, earthy. It is the noblest attribute of the finite mind, it is true, but it is essentially finite. It is the outgrowth of our objective existence. It is our safest guide in the walks of earthly life. It is our faithful monitor and guardian in our daily struggle with our physical environment. It is our most reliable auxiliary in our efforts to penetrate the secrets of Nature, and wrest from her the means of subsistence. But its functions cease with the necessities which called it into existence; for it will be no longer useful when the physical form has perished, and the veil is lifted which hides from mortal eyes that world where all truth is revealed. Then it is that the soul — the subjective mind — will perform its normal functions, untrammeled by the physical form which imprisons it and binds it to earth, and in its native realm of truth, unimpeded by the laborious processes of finite reasoning, it will imbibe all truth from its Eternal Source.

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Effects Of Adverse Suggestion

ANOTHER important peculiarity of the subjective mind is that it is incapable of controversial argument. This subject has been briefly alluded to in a former chapter; but it is of so much importance that a more extended consideration of it is demanded, inasmuch as it affords a clear explanation of various phenomena which have never yet been satisfactorily accounted for. It is well known among hypnotists that it is very difficult, if not impossible, to make satisfactory experiments with a subject in the presence of a skeptical audience. Especially is this true if the skepticism is open, avowed, and aggressive. It is also well known that, when a subject is in a state of lucid somnambulism, no satisfactory results can be obtained if anyone disputes him, or attempts an argument, or accuses him of shamming, or of a want of good faith. Such a course always results in great distress of mind on the part of the subject, and generally in restoring him to normal consciousness.

In the higher phases of hypnotic phenomena this peculiarity is still more marked. In exhibiting the phenomena of clairvoyance and thought-transference, or mind-reading, it is next to impossible to obtain good results in the presence of an avowed skeptic. The controversy between Washington living Bishop and Mr. Labouchere is fresh in the minds of most readers. Mr. Bishop was giving successful exhibitions of his wonderful powers in public assemblies and in private circles in London. He had demonstrated again and again his power to read the thoughts of others and to decipher the contents of sealed envelopes under the strictest test conditions, in the presence of many competent and trustworthy observers.

In the height of his success Mr. Labouchere came out in his paper and denounced the whole thing as a humbug. To prove his sincerity he placed a Bank of England note for a large amount in a sealed envelope, and offered to give it to Mr. Bishop if he should correctly read the number. Repeated trials to do so ended in dismal failure. It was a feat that he had successfully performed a thousand times before, and many times afterwards. But the number on that particular bank-note he never could decipher.

In 1831 the Royal Academy of Medicine of France appointed a commission to investigate the subject of animal magnetism. The commission was composed of some of the ablest scientists of the Academy, and it prosecuted its investigations until 1837, when it made its report. Amongst other things it announced that it had demonstrated the fact that some mesmeric subjects possessed clairvoyant power; that such subjects could, with their eyes "exactly closed by the fingers," distinguish objects, tell the color and number of cards, and read lines of a book opened at a chance page.

Without entering into the details of the controversy that followed this report, it is sufficient to say that a standing offer of a large sum of money was made to anyone who should demonstrate the reality of clairvoyant power in the presence of a committee appointed for the purpose. It is said that many attempts have been made by good clairvoyants to earn this money, but every attempt has ended in total failure. Volumes might be written detailing such tests and such failures.

Exhibitions of the phenomena of spiritism are constantly liable to utter failure in the presence of avowed skeptics. Everyone who has attended a "spiritual" seance is aware of the strict regard paid to securing "harmonious conditions;" and all know how dismal is the failure when such conditions cannot be obtained. It frequently happens that someone will inadvertently remark that "spirits never come when I am around;" and in nine such cases out of ten the seance will end in failure when such a remark is made.

Any argument against spiritism, especially if addressed to the medium, or any controversy on the subject in his presence, will destroy all chance of a successful exhibition. Investigating committees nearly always fail to observe the promised phenomena when the character and objects of the committee are known to the medium. Thus, the Seybert Commission, a majority of whose members were pronounced skeptics, utterly failed to witness any phenomena which might not be produced by legerdemain. In their report they take occasion to say:

"Our experience has been . . . that as soon as an investigation, worthy of the name, begins, all manifestations of spiritist power cease. . . . Even the very spirit of investigation, or of incredulity, seems to exercise a chilling effect and prevents a successful manifestation."

It will be observed that the last sentence betrays the fact that the writer regards "the spirit of investigation" and "the spirit of incredulity" as synonymous terms. It is certain that the Seybert Commission as a body did so regard them, and made no effort to conceal the fact from the mediums who submitted to be examined. Every medium whom they examined was made fully aware of the incredulity of the majority of the Commission, and thus every effort to produce the phenomena failed.

The same peculiarity is observed in trance-speaking mediums, especially in those who speak in a purely subjective condition. No matter how great is their flow of eloquence, or how perfect their command of their subject, they utterly break down when confronted by an adverse argument. So well is this peculiarity known that their friends never suffer them to be interrupted.

It would be useless to multiply instances of this character. It is sufficiently evident from what has been said that one invariable result follows the one condition. In the investigation of physical phenomena the scientific observer would not hesitate to concede that where a marked result invariably follows a given condition, the two must sustain towards each other the relation of cause and effect. It will not be difficult to establish that relation in this case; and that, too, on principles consistent with the supposition of the absolute integrity of all concerned.

It is, in fact, but another striking illustration of the fundamental principles laid down in preceding chapters of this book. It demonstrates more completely than almost any other phenomenon the absolute amenability of the subjective mind to the power of suggestion. It will not be gainsaid that all the phenomena mentioned — clairvoyance, thought-transference, hypnotism, and mediumship — are embraced under the one generic title, subjective or hypnotic ; they are therefore governed by the same general laws.

The hypnotic subject who is in the presence of an openly skeptical audience, and who hears someone declare that the subject is shamming, instantly seizes upon the declaration; and it is to him a suggestion that is as potent as the one which induced the hypnotic condition. The suggestion of the operator is thus neutralized, so to speak, by a counter-suggestion, which reduces the subject at once to his normal condition. In such a case the subject cannot be again hypnotized so long as the skeptic is present; his very presence is a standing suggestion of the unreality of the hypnotic condition which cannot be overcome by the operator.

In the case of Bishop, the mind-reader, the same principle applies with equal force. The mental state which enabled him to read the contents of a sealed envelope was self-induced. It was a partially hypnotic condition, induced by auto-suggestion. When Labouchere's envelope was presented to him, the very manner of presenting it — the offer of its contents as a gift if he would read the number of the bank-note within — was a defiance of his power. It was a suggestion of the most emphatic character and potency that, do what he would, he could not read the contents of that envelope.

Again, the anxiety engendered in the mind of the clairvoyant was another factor which added force to the suggestion. The offer was not only defiant, it was even public. The whole civilized world was apprised of the controversy. The professional reputation of the man was at stake. His future career depended upon his success ; and every dollar of value in that note not only added to his anxiety to win the prize, but contributed its force to the suggestion that he could not succeed.

There is, however, another factor which should be considered in Bishop's case, and which may account for his failure on other grounds than adverse suggestion. Bishop was a professional mind-reader, and, as I understand it, did not profess to have independent clairvoyant powers. If, therefore, no one knew the number of the banknote, it is obvious that failure was inevitable, for the reason that the fundamental conditions of success were absent. There was no mind in possession of the number, and there was no mind to read. It was, therefore, not a fair test of his professed powers in any view of the case. But if Labouchere did know the number of the note, the failure was easily accounted for, as before remarked, on the principle of adverse suggestion.

It is obvious that the principle of adverse suggestion applies to all phases and conditions of subjective mental activity; and the necessity for harmonious conditions, so constantly insisted upon by spiritists as a condition precedent to the production of their peculiar forms of hypnotic phenomena, is seen to be a scientific fact of immense value and significance, and not a mere subterfuge to enable them to practice a fraud and impose on the credulity of their auditors.
Hypnotism And Mesmerism

THUS far little has been said regarding the light which has been shed upon the subject under consideration by the discoveries of modern science. The more important of these discoveries having resulted from investigations of the subject of hypnotism, it will be necessary briefly to review the more salient features of that science, and to trace its progress from the time of

Mesmer down to the present day.

Since the time when Mesmer first brought his discoveries to the attention of the scientific world the students of the phenomena which he evoked have been hopelessly at variance. That they should entertain diverse theories regarding the cause of phenomena so strange and full of mystery is natural. That they should, in the absence of knowledge of the subject, abuse and vilify each other because of their differences of opinion, was to be expected. Hatred of our neighbor because his problematical theories do not agree with our undemonstrable hypotheses is, unfortunately, one of the salient weaknesses of human nature.

It is, however, comparatively rare that scientific investigators disagree regarding the demonstrable facts pertaining to a subject under investigation. Yet this is the condition in which we find the science of hypnotism after more than a century of research by some of the ablest scientists of the world. They are divided into schools, today, as they were in the infancy of the science. Indeed, the science is still in its infancy. Facts have accumulated, it is true; and they will be found to be of infinite advantage to some future investigator whose mind is capable of rising above the prejudices which characterize the different schools, and of assimilating and harmonizing their demonstrated facts into one comprehensive system.

Thus far the different schools have distrusted or denied each other's facts, and waged war upon-each other's theories. The most carefully conducted experiments of one school will, in the hands of the other, produce opposite results. Hence each experimenter is irresistibly led to distrust the scientific accuracy of the methods employed by others, or to admit their integrity only at the expense of their intelligence. In the mean time each school has conducted its experiments seemingly by the most rigid scientific methods and with conscientious fidelity to truth; but the results of each apparently disprove the conclusions of all the others.

Hence it is that, in the bibliography of hypnotism, we find an immense mass of well authenticated facts which, tried by the standards of any one of the different schools, appears like an appalling hodge-podge of falsehood and delusion, chicanery and superstition. Indeed, no other science, since the dawn of creation, has suffered so much at the hands of ignorance and superstition as the science under discussion. Its ancient history is the record of the supernatural in all the nations of the earth. Its phenomena have been the foundation of all the religions and all the superstitions of ancient times.

Its modern history has also been largely a record of superstitious belief, fostered by chicanery and ignorance; the nature of the phenomena being such that in the hands alike of honest ignorance and conscious fraud they may be made to sanction every belief, confirm every dogma, and foster every superstition. It was these facts which drove scientific men from the field of investigation in the early modern history of the science. Mesmer himself, in the light of modern knowledge of the subject, is apt to be accused of charlatanism; but, as we shall see further on, he is entitled, in common with all investigators, to the largest measure of charity. As before remarked, the facts of hypnotism obtained by the experimenters of the different schools appear to contradict each other. This, however, is obviously only an apparent

contradiction, for it is axiomatic that no one fact in Nature is inconsistent with any other fact. It follows that there must be some underlying principle or principles, heretofore overlooked, which will harmonize the facts. It is the purpose of this chapter to outline a few fundamental principles which, properly understood, will enable the student of hypnotism to reconcile many seeming inconsistencies. An understanding of the salient points of difference between the various schools can best be conveyed by briefly outlining the modern history of the science.

Mesmer is entitled to the credit of having first brought the subject to the attention of the scientific world, although probably his attention was attracted to it by the writings of Paracelsus and Van Helmont. In the early part of his career he was deeply interested in the study of astrology, and he fancied that the planets somehow exerted an influence on the health of human beings. He at first thought that this influence was electrical, but afterwards referred it to magnetism. At that time his cures were effected by stroking the diseased bodies with artificial magnets.

He achieved considerable success by such means, and published a work in 1766 entitled "De Planetarum Influxa." In 1776, however, he met Gassner, a Catholic priest who had achieved great notoriety by curing disease by manipulation, without the use of any other means. Mesmer then threw away his magnets, and evolved the theory of "animal magnetism." This he held to be a fluid which pervades the universe, but is most active in the human nervous organization, and enables one man, charged with the fluid, to exert a powerful influence over another.

Two years after meeting Gassner he went to Paris, and at once threw that capital into the wildest excitement by the marvelous effects of his manipulations. He was treated with contumely by the medical profession; but the people flocked to him, and many wonderful cures were effected. His methods, in the light of present knowledge, smack of charlatanism; but that he believed in himself was demonstrated by his earnest demand for an investigation. This the Government consented to, and a commission, composed of physicians and members of the Academy of Sciences, was appointed, of which Benjamin Franklin was a member. The report admitted the leading facts claimed by Mesmer, but held that there was no evidence to prove the correctness of his magnetic fluid theory, and referred the wonderful effects witnessed to the "imagination" of the patients. Their conclusion was that the subject was not worthy of further scientific investigation.

It is difficult at this day to conceive by what process of reasoning that learned body could arrive at such a conclusion. They admitted the existence of a motive force capable of controlling man's physical organization, that this force is amenable to control by man, and that this control is capable of being reduced to an art. Then they proceed to announce a discovery of their own, — a discovery, by the way, which turns out to be the most important which modern science had, at that time, contributed to the solution of the great problem. They discovered that the phenomena were purely subjective, thereby demonstrating the power of mind over matter.

If they had stopped there, or if they had concluded that this wonderful force was worthy of the

most searching scientific investigation, they would have been entitled to the gratitude of all mankind, and the science would have been at once wrested from the hands of ignorance and empiricism. That they should content themselves with disproving Mesmer's theory of causation, and, after having themselves made a discovery of the true cause, should announce that their own discovery was not worth the trouble of further investigation, is inexplicable.

Soon after this, Mesmer was driven into exile, followed by the execrations of a majority of the medical profession, and died in 1815. He left many disciples, a majority of whom were shallow empirics, and mesmerism was brought still further into disrepute. There were a few able and scientific men, however, who still pursued the investigation, among whom were the Marquis de Puységur, Deleuze, and others. These gentlemen revolutionized the art by first causing their subjects to sleep by means of gentle manipulation, instead of surrounding them with mysticism in dimly lighted apartments filled with sweet odors and the strains of soft and mysterious music, as was the practice of Mesmer. They developed in their subjects the power of clairvoyance, and demonstrated it in a thousand ways.

They caused them to obey mental orders as readily as if the orders were spoken. They healed the sick, caused the lame to walk, and the blind to see. In short, they so far revived the interest in the subject that the Royal Academy of Medicine, in France, felt compelled to order a new investigation. This was done in 1825. A committee was appointed, composed of the ablest and most cautious scientists in their body. For nearly six years that committee pursued its investigations, and in 1831 it submitted its report. It would be tedious to enumerate all the conclusions at which it arrived. Its principal efforts were directed to the determination of the therapeutic value of mesmerism. It confirmed much that had been claimed for it in that respect, and demonstrated the power of clairvoyance, by indubitable tests. It also confirmed the claim that persons could be magnetized at a distance as well as by contact, although there is nothing in the report which shows how far the possibilities of suggestion were removed in that class of experiments.

Indeed, in deference to truth it must be here remarked that mesmerists at that time had but a faint and undefined notion of the subtle role which suggestion plays in all psychological phenomena. Hence it follows that in examining the record of experiments in the higher phenomena of hypnotism we must make due allowance for possible error in all cases where the nature of the experiments does not preclude the possibility of suggestion having influenced the result, or where the possibilities of suggestion have not been intelligently eliminated.

The effect of this report was instantaneous and remarkable. The advocates of magnetism as a therapeutic agent, and the believers in the occult features of the phenomena, such as clairvoyance and thought-transference, had scored a triumph. But it served only to exasperate the average scientist and to intensify his prejudices. The Academy refused to dignify the report by printing it, and it rests today in silent oblivion in the manuscript archives of the institution. Another committee was soon after appointed, headed by a member who had openly sworn hostility to the doctrine.

The result was what might have been expected. After the examination of two subjects under circumstances which, in the light of what is now known, rendered failure inevitable, the committee made a very undignified report, announcing the failure to produce the occult phenomena promised, and impugning the intelligence of the former committee. Strange and illogical as it may seem, the later report, which proved nothing, which was confined to an announcement of merely negative results, which simply showed that the committee did not witness certain promised phenomena, was accepted by the average scientist as containing the gospel of hypnotism, as against the report of the earlier committee, which, after five years of laborious research, announced that it had witnessed the phenomena in question and demonstrated their reality.

For some years subsequent to this the investigation of the subject was confined to its psychological and therapeutic features; but every scientist who dabbled in it was tabooed by the majority of his associates. Many able works were produced on the subject, but none of them attracted the attention of the academicians until Dr. Braid, of Manchester, undertook to demonstrate the theory that the hypothetical magnetic fluid had nothing to do with the production of the phenomena. Braid discovered that by placing a bright object before the eyes of the subject, and causing him to gaze upon it with persistent attention, he could be thrown into the hypnotic sleep, during which many of the well-known phenomena ascribed to magnetism could be produced. This seemed to point to the possibility of a physiological explanation of the subject-matter.

It attracted the attention of the scientists, and thus to Braid belongs the credit of causing the subject to be at last acknowledged as being within the domain of the exact sciences. The academicians were now mollified. The pet theory of the mesmerists appeared to have been demolished. The method was simple and easily applied. The phenomena of thought-transference could not be produced by its methods. It promised a physiological explanation; and, best of all, it had been given a new name. It had received many names before Braid undertook the task of rechristening it; but, with the exception of "mesmerism," each was objectionable, because it implied a theory of causation. The name "mesmerism" was obviously improper, because Mesmer was neither the discoverer of the force, nor the inventor of the practical method of evoking it. "Animal magnetism" implied Mesmer's theory of magnetic currents. "Mental or animal electricity" implied practically the same theory. "Neurology" indicated the science of the nervous system. "Patheism" (from the Greek radical signifying disease or suffering) and "etherology" (which means the science of the refined part of the atmosphere) were equally meaningless as applied to the subject. "Psycodunamy" signified the power of the soul; and "electro-biology" was American, and not to be tolerated. But when Braid denominated it "hypnotism,"— from the Greek word signifying sleep,—it was hailed as a compromise sufficiently noncommittal to entitle it to recognition, and "hypnotism" it will be called until some academician drags to light the ultimate cause of all things.

Braid has been accorded a great deal of credit for his original researches and discoveries, but it is questionable whether he has not been the indirect means of retarding the true progress of the science. It is a remarkable fact that since his method of hypnotizing has been generally

adopted, the higher phenomena, such as clairvoyance and thought-transference, have fallen into disrepute, and are now rarely produced. Indeed, it may be said to be practically a lost art, considered as a result of hypnotic processes.

The cause of this will receive attention hereafter. Braid could not cause his subjects to obey his mental orders, and he disbelieved in the power of clairvoyance. He acknowledged that some of his subjects could tell the shape of what was "held at an inch and a half from the skin, on the back of the neck, crown of the head, arm, or hand, or other parts of the body," but held that "it is from feeling they do so." He demonstrated the extreme sensitiveness of one subject by causing her to obey the motion of a glass funnel held in his hand, at a distance of fifteen feet. Truly, a remarkable case of "feeling."

Braid is entitled to great credit for the discovery that the hypnotic state can be induced independently of the presence or co-operation of another person. Further than that, his work is practically valueless, for the reason that he never understood the power or influence of suggestion. It is therefore manifestly impossible to determine the value of any experiment of his, except in cases the nature of which precludes the possibility of suggestion being employed, or in cases where it was expressly eliminated. Two facts, however, seem to have been demonstrated by his experiments, both of which are of the utmost importance:

1. That the hypnotic sleep can be induced independently of personal contact with, or the personal influence of, another.

2. That the sleep can be induced by his method without the aid of suggestion.

The mistake which his followers have made is in jumping to the conclusion that because one of the primary conditions of hypnotic phenomena can be induced without the aid of the magnetic hypothesis, therefore the magnetic hypothesis is necessarily incorrect. The same logic would induce a man who for the first time sees a railroad train in motion to conclude that any other method of locomotion is impracticable. Braid himself was not so illogical; for he expressly says that he does not consider the methods identical, but does "consider the condition of the nervous system induced by both modes to be analogous."

Another mistake, shared in common by both the modern schools of hypnotists, is the failure to appreciate the significance of the fact that by Braid's method the hypnotic condition can be induced without the aid of suggestion. One school ignores the fact altogether, or considers it of doubtful verity, and the other regards it merely as an evidence that suggestion plays a secondary role in hypnotic phenomena. That both are to some extent wrong will appear at the proper time, as will also the fact of the failure of all the schools to grasp its real significance.

For some years after the appearance of Braid's book there was but little, if any, progress made in the science. His methods, however, were generally adopted, but the value of his discovery was not appreciated by his own countrymen; and it was not until the Continental scientists extended his researches that he obtained substantial recognition. Liébault was the first to confirm his experiments, and in 1866 he published a work, in which he advanced much

that was new in fact and theory. He was, in fact, the founder of what is now known as the Nancy school of hypnotism. Many prominent scientists have followed him, and many able works have been produced, prominent among which may be mentioned "Suggestive Therapeutics," by Professor Bernheim, and "Hypnotism," by Albert Moll, of Berlin.

Professor Charcot, of the Paris Salpétriere, is also the founder of a school of hypnotism, which is generally known as the Paris school, or school of the Salpétriere. Charcot's great reputation as a scientist obtained for him many followers at first, prominent among whom are Binet and Féré", whose joint work, entitled "Animal Magnetism," has been widely read both in Europe and America.

These schools differ widely both in theory and practice, their only point of union being their utter contempt for the theory and practice of what must still be known, for want of a better term, as the mesmeric school.

These three schools represent the grand divisions which it will be necessary to recognize in the discussion of the subject under consideration.

The leading points of difference between the three schools may be briefly stated as follows:

1. The theory of the Nancy school is that the different physiological conditions characterizing the hypnotic state are determined by mental action alone; that the phenomena can best be produced in persons of sound physical health and perfect mental balance; and that this mental action and the consequent physical and psychological phenomena are the result, in all cases, of some form of suggestion.

2. The Paris school holds that hypnotism is the result of an abnormal or diseased condition of the nerves; that a great number of the phenomena can be produced independently of suggestion in any form; that the true hypnotic condition can be produced only in persons whose nerves are diseased; and that the whole subject is explicable on the basis of cerebral anatomy or physiology.

3. The mesmerists hold to the fluidic theory of Mesmer: that the hypnotic condition is induced, independent of suggestion, by passes made by the operator over the subject, accompanied by intense concentration of mind and will on the part of the former; that from him flows a subtle fluid which impinges upon the subject wherever it is directed, and produces therapeutic or other effects in obedience to the will of the operator; that these effects can best be produced by personal contact; but that they can be produced at a distance and without the knowledge of the subject, and independently of suggestion.

In discussing the merits of these several schools, it is perhaps superfluous to say that it is self-evident that neither school can be entirely right. Each presents an array of facts which seems to support its theory; but as the theories are irreconcilable, and the facts apparently contradict each other, it follows that some fundamental principle underlying the whole subject-matter has been overlooked. It is the purpose of this book to suggest a possible way to the

discovery of the principle,—the missing link which will unite the chain and bind the facts of psychological science into one harmonious whole.

he Nancy school of hypnotism is entitled to the credit of having made the most important discovery in psychological science. The fact that the subjective mind is constantly amenable to control by the power of suggestion, constitutes the grand principle in psychological science, which, when properly appreciated and applied, will solve every problem and illuminate every obscurity in the labyrinthian science of the human soul, so far as it will ever be possible for finite intelligence to penetrate it. It is safe to say that in all the broad realm of psychological science there is not a phenomenon upon which it will not shed light. It is no discredit to that school to say that its leaders and teachers do not yet seem to comprehend the profound significance of their discovery, and that in one direction they have extended it too far. It is the latter proposition which will first receive attention.

They hold, very correctly, that all the phenomena of hypnotism, subsequent to the induction of the hypnotic condition, are due to the power of suggestion in some form. That this is true, admits of no possible doubt. They also find by experiment that the hypnotic condition can be induced simply by the power of suggestion. Their conclusion is that suggestion is a necessary factor in the induction of the hypnotic condition. That this is not true can be very readily demonstrated by reference to a few well-known and admitted facts. One of the first discoveries made by Braid was that by his methods the hypnotic condition could be induced in persons who had never seen or heard of hypnotic phenomena.

The following passage from that learned author seems to have been overlooked by those of his commentators who seek for evidence in his experiments to prove that suggestion is a necessary factor in the induction of the hypnotic condition:

"In order to prove my position still more clearly, I called up one of my men-servants, who knew nothing of mesmerism, and gave him such directions as were calculated to impress his mind with the idea that his fixed attention was merely for the purpose of watching a chemical experiment in the preparation of some medicine, and being familiar with such, he could feel no alarm. In two minutes and a half his eyelids closed slowly with a vibrating motion, his chin fell on his breast, he gave a deep sigh, and instantly was in a profound sleep, breathing loudly.

In about one minute after his profound sleep I aroused him and pretended to chide him for being so careless, said he ought to be ashamed of himself for not being able to attend to my instructions for three minutes without falling asleep, and ordered him downstairs. In a short time I recalled this young man, and desired him to sit down once more, but to be careful not to go to sleep again, as on the former occasion. He sat down with this intention; but at the expiration of two minutes and a half his eyelids closed, and exactly the same phenomena as in the former experiment ensued."

Now, whilst it is true that Braid did not realize the supreme potency of suggestion as it is now understood by the Nancy school, he did intelligently eliminate it in the experiment above

related. It was his purpose to demonstrate his theory that "the phenomena of mesmerism were to be accounted for on the principle of a derangement of the state of the cerebro-spinal centers, and of the circulatory and respiratory and muscular systems." In other words, he was seeking to demonstrate his theory that the phenomena of mesmerism are attributable to a physical rather than a mental cause. Hence his care to select a subject who knew nothing of what was expected of him.

Braid relates another circumstance equally demonstrative of the proposition that suggestion is not a necessary factor in the induction of the hypnotic state. He says:

"After my lecture at the Hanover Square Rooms, London, on the 1st of March, 1842, a gentleman told Mr. Walker, who was along with me, that he was most anxious to see me, that I might try whether I could hypnotize him. He said both himself and friends were anxious he should be affected, but that neither Lafontaine nor others who had tried him could succeed. Mr. Walker said, 'If that is what you want, as Mr. Braid is engaged otherwise, sit down, and I will hypnotize you myself in a minute.' When I went into the room, I observed what was going on, the gentleman sitting staring at Mr. Walker's finger, who was standing a little to the right of the patient, with his eyes fixed steadily on those of the latter. I passed on and attended to something else; and when I returned a little after, I found Mr. Walker standing in the same position, fast asleep, his arm and finger in a state of cataleptiform rigidity, and the patient wide awake and staring at the finger all the while."

This is a clear case of the induction of the hypnotic condition without the aid of suggestion. Mr. Walker had no thought of going into the state himself, but was intent on hypnotizing the patient. The suggestion in his mind was, therefore, in the opposite direction. He had, however, inadvertently placed himself in the proper attitude, and so concentrated his gaze as to induce the state, and that directly contrary to his autosuggestion.

These two instances have been cited from Braid for the reason that (1) he was the discoverer of the method of hypnotizing by causing the subject to gaze steadily upon an object; and (2) he was not attempting to prove or disprove the theory of suggestion. His testimony is obviously all the more reliable for that reason, for one is prone to distrust the verity of experiments made for the purpose of sustaining a theory. Many facts have been recorded which demonstrate the proposition that by Braid's method the hypnotic state can be induced independently of suggestion. One class only of such facts needs to be cited to convince the most skeptical.

I allude to religious devotees, who are often thrown into the hypnotic state, even to the degree of ecstasy, by gazing upon the crucifix, or upon pictures of the Holy Virgin or of the saints. The Catholic clergy would seem to have a dim perception of the principle involved when they elevate the cross above the eyes of those in whom they wish to excite devotional enthusiasm. Be that as it may, the fact is of scientific value to the investigator of psychological phenomena. The natural attitude of prayer—the eyes raised towards heaven — is certainly not only conducive to devotional feeling, but, in emotional natures, to a state at least cognate to hypnotism, if not identical with it. Hence the subjective hallucinations which often result

from the long and earnest prayers of religious enthusiasts.

More conclusive still is the fact that animals can be hypnotized. Albert Moll, who is one of the ablest, and certainly one of the most unprejudiced, of modern scientific writers on the subject of hypnotism, writing from the standpoint of the Nancy school, makes the following observations on the subject of hypnotizing animals:

"States resembling, or perhaps identical with, hypnosis, are also found in animals, and can easily be experimentally induced. The first experiments of this kind are referred to by the Jesuit Kircher, — the so-called experimentum mirabile Kircheri. Kircher described these experiments in 1646; but according to Preyer, the experiment had been made by Schwenter several years earlier. The most striking of these experiments, which are being continued in the present day, is as follows: A hen is held down on the ground; the head in particular is pressed down. A chalk line is then drawn on the ground, starting from the bird's beak.

The hen will remain motionless. Kircher ascribes this to the animal's imagination; he said that it imagined that it was fastened, and consequently did not try to move. Czermak repeated the experiment on different animals, and announced in 1872 that a hypnotic state could be induced in other animals besides the hen. Preyer shortly after began to interest himself in the question, and made a series of experiments like Czermak's. Preyer, however, distinguishes two states in animals, — catalepsy, which is the effect of fear; and the hypnotic state. Heubel, Richet, Danilewsky, and Rieger, besides the authors mentioned above, have occupied themselves with the question.

"Most of the experiments have been made with frogs, crayfish, guinea-pigs, and birds. I have made many with frogs. This much is certain: many animals will remain motionless in any position in which they have been held by force for a time. There are various opinions as to the meaning of this. Preyer thinks many of these states are paralyses from fright, or catalepsy, produced by a sudden peripheral stimulus. In any case they vividly recall the catalepsy of the Salpêtrière, also caused by a strong external stimulus."

The experiments of Kircher, above mentioned, were undertaken with a view of demonstrating his theory that animals possessed great powers of imagination. The chalk mark, he held, represented to the imagination of the hen a string with which she supposed herself to be bound. In his day, of course, nothing was known of hypnotism. It has since been demonstrated that the chalk mark has nothing to do with the production of the phenomenon. The same result follows when the chalk mark is omitted. The writer has hypnotized a pet rooster by Braid's method without using any violence whatever, or even touching the fowl.

He was exceedingly tame, and it was only necessary to hold a small object directly before his eyes; when his attention was attracted, he would gaze steadily upon it, and in a very few minutes would go fast asleep. This could not have been a catalepsy caused by fright, nor could it have been the result of a belief in his inability to move, nor a peripheral stimulus caused by friction against the skin, nor could it have been suggestion. In fact, there is no legitimate conclusion apparent except that it was a true hypnosis, identical with that produced

on human beings by Braid's methods.

This branch of the subject has been dwelt upon somewhat at length, not merely for the purpose of showing that the adherents of the Nancy school carry the doctrine of suggestion too far, but because it is an important point in the study of the subject, and throws a flood of light upon many important and perplexing problems, as will be seen hereafter. The principle to be borne in mind is this: hypnosis can be produced by Braid's method either with or without the aid of suggestion.

This does not militate in the slightest degree against the doctrine of suggestion when its powers and limitations are properly understood. It still remains true that all hypnotic phenomena subsequent to the induction of the condition are the result of suggestion in some form. This is the grand discovery of the Nancy school; and when it is once appreciated and understood, it will be found to constitute the master-key which will unlock the secrets of every psychological mystery.

That it is unqualifiedly true no longer admits of serious doubt; it is acknowledged by nearly every scientist in the civilized world who has given the subject intelligent attention. It is true that the great name of Charcot has commanded a following; but however valuable may have been his observations in the infancy of the science, it has become obvious to most of his former followers that his fundamental hypothesis is defective, and that his conclusions are therefore necessarily unreliable.

The discussion of the merits of the Paris school will be brief, and will be chiefly confined to a statement of the reasons for considering its experiments and conclusions unreliable, and to pointing out a few of the more obvious sources of its errors.

The first source of error lies in the fact that the experiments of this school are made almost exclusively upon hysterical women. The assumption is that hypnotism is a nervous disease, and that the disease is found in its most pronounced form in hysterical subjects. That this proposition is unqualifiedly wrong is positively known to every student of hypnotism outside the Paris school, and needs no further refutation than the bare statement that the experience of all other schools goes to demonstrate the fact that the best hypnotic subjects are perfectly healthy persons.

Another source of error lies in the fact that they ignore suggestion as a necessary factor in the production of hypnotic phenomena. Of course, they are aware of the potency of suggestion when purposely and intelligently employed; but they hold that very many of the most important of the phenomena can be produced without its aid. These, however, are principally physical effects, such as causing any muscle of the body to contract by pressing upon the corresponding nerve, and then releasing the tension by exciting the antagonistic muscle. The condition necessary for the production of this phenomenon is called by Charcot, "neuro-muscular hyperexcitability." In the able and interesting work by Binet and Féré, pupils of Charcot, a chapter is devoted to this branch of the subject.

They record, with scientific exactitude that is very edifying, many curious results in the way of causing contracture of various muscles by kneading, pressure, percussion, etc., releasing the tension by exciting the opposing muscles, and transferring the contractures from one muscle to another by the magnet. Then, with an ingenuousness that is truly charming, they add, as a "singular fact," that "contractures can be easily produced in many hysterical patients in their waking state, either by kneading the muscles, by pressure on the nerves, or by striking the tendons. These contractures in the waking state are, indeed, of the same nature as those which occur during lethargy, since they yield to the excitement of the antagonistic muscles, and may be transferred by the magnet."

After this admission it seems superfluous to remark that this class of experiments prove nothing more than that the state of neuro-muscular hyperexcitability is a pathological symptom common to hysterical patients, whether in the waking state or in hypnotic lethargy. They certainly prove nothing which can be construed as characteristic of hypnotism; and the Nancy school wastes its time in demonstrating that the symptoms cannot be reproduced in healthy persons except by the aid of suggestion.

Another serious error into which the Charcot school has fallen in its effort to eliminate the effects of suggestion consists in the assumption that subjects in the lethargic state know nothing of what is passing around them, either objectively or subjectively. No greater mistake is possible. The subjective mind never sleeps. No matter how profound the lethargy, it is ever alert, and comprehends instantly, with preternatural acuteness, everything that occurs. Professor Bernheim, in the preface to "Suggestive Therapeutics," makes the same assertion. He says:

"One should first be aware of the fact that in all degrees of hypnosis the subject hears and understands everything, even though he may appear inert and passive. Sometimes the senses are particularly sharp in this state of special concentration, as if all the nervous activity were accumulated in the organ of which the attention is solicited."

The state of lethargy is that in which Charcot supposes his subjects to be incapable of receiving a suggestion. Acting upon that hypothesis, it is not astonishing that he should deceive himself as well as the students and spectators attending his clinic. He believes that they hear nothing when they hear everything. It is easy to see how every suggested phenomenon is promptly produced under such conditions. But there is one phenomenon of which the learned professor fails to note the significance, and that is, that, no matter how profound the lethargy, his subject promptly awakens at the word of command.

The simple truth regarding the experiments of the Paris school is in a nutshell. Its fundamental error lies in the assumption that hypnosis has a purely physical origin, and that the phenomena are explicable on physiological principles. The phenomena which can be produced independently of suggestion are purely physical, and depend upon the physical condition of neuro-muscular hyperexcitability. That this is true is shown by the fact that the physical phenomena produced by Charcot upon his hysterical patients cannot be produced on healthy subjects without the aid of suggestion. But such experiments do not properly

belong to the domain of psychic science proper, but rather to the Bradian system of physical manipulation. This is as much as confessed by Binet and Féré, when they divulge the fact that the physical phenomena in question can be produced on hysterical patients in their waking condition.

Another prolific source of error which besets the pathway of the Paris school consists in its disbelief in, and consequent disregard of, the possibility that its subjects may be possessed of clairvoyant or telepathic powers. That this frequently happens, especially in subjects of the character employed by Charcot and his coadjutors, admits of no possible doubt in the minds of those who have studied the higher phases of hypnotic science. The London Society for Psychical Research has demonstrated beyond all question the fact that telepathy is a power possessed by many; and the early mesmerists have shown conclusively that the hypnotic condition is the one of all others the most favorable for the development and exhibition of that power. This subject will be dwelt upon more at length in its proper place.

It is sufficient for present purposes to remark that no line of experiments in hypnotism, in which telepathy and clairvoyance are ignored as possible factors, can be held to be demonstrative of any proposition or theory whatever. But whatever of pathological value or interest may be attached to the physical phenomena evoked by the Paris school, they certainly shed no light upon psychological science, nor do they properly belong to that domain.

And just here I wish to suggest a reform in the nomenclature of the science under consideration. The word "hypnotism" was adopted by Braid at a time when he regarded himself as the discoverer of a principle which embraced the whole science of induced sleep. It is from the Greek word "hypnos," which broadly signifies sleep.

But, without some qualifying word, it is too broad, inasmuch as the system to which Braid applied it is now known to be but one of many processes of inducing sleep. He imagined that he had discovered a full explanation of all psychic phenomena of the class then known as mesmeric; whereas he had only discovered the one fact that the sleep could be induced by producing an abnormal physical condition of certain nerve-centres. It was a very important discovery, for psychic science would be incomplete without it; but it does not constitute the whole science. It does, however, explain many phenomena otherwise inexplicable, and marks a line of distinction which could not otherwise be drawn. The methods of the Charcot school are essentially Braidian, and hence its results are limited largely to physical phenomena, and its conclusions necessarily pertain to physical science.

The Nancy school, on the other hand, produces all its phenomena by oral suggestion, and ignores the fact that the sleep can be induced in the absence of any form of suggestion. It repudiates Braid's method of inducing it as unnecessary, and also as injurious, in that the physical disturbance of the nerve-centres unduly excites the patient.

The mesmeric school differs from both the others in methods and theory, as we shall see further on.

It seems necessary, therefore, that the terminology of the science should be changed so as clearly to define the theoretical differences of the three schools. It is obvious, however, that the terminology cannot be based on results, for they are inextricably intermingled. Thus, the Braidian or Charcot operator might accidentally produce psychic phenomena identical with that produced by the mesmerists, and vice versa. And so might the suggestive school. Indeed, the writings of both schools occasionally betray the fact that they sometimes catch glimpses of something in their patients which defies chemical analysis, and cannot be carved with the scalpel.

The terminology must, therefore, refer to the methods of inducing the subjective state. If the word "hypnotism" is to be retained because it embraces all degrees of induced sleep by whatsoever process it may have been induced, it would seem proper to designate the Braidian process as physical hypnotism, the Nancy process as suggestive hypnotism, and the mesmeric process as magnetic, or fluidic, hypnotism.

I merely throw this out as a suggestion to be considered by future writers on the subject. For my own purposes I shall hereafter employ the word "hypnotism" to define the Braidian and suggestive processes as distinguished from all others when these are contrasted, while the word "mesmerism" will be employed as it is generally understood. When they are not contrasted, "hypnotism" will be used as a generic term.

Last in the order of mention, but really first in importance, is the school of mesmerism. The theory of the mesmerists has undergone little, if any, modification since it was first promulgated by Mesmer himself. It is, as before stated, that there exists in man a subtle fluid, in the nature of magnetism, which, by means of passes over the head and body of the subject, accompanied by intense concentration of mind and will on the part of the operator, can be made to flow from the ends of his fingers and impinge upon the subject, producing sleep and all the varied subsequent phenomena at the will of the operator. In the early days of mesmerism suggestion was ignored as a possible factor in the production of the phenomena, this law not having been discovered previous to the experiments of Liébault.

The same is practically true today. Mesmerism has made very little progress within the last half century. Its votaries cling to the old theories with a pertinacity proportioned to the opposition encountered at the hands of the hypnotists. On the whole, the progress of mesmeric science, per se, has been backward since the discoveries of Braid, — not because Braid disproved the fluidic theory, for he did not disprove it, nor did he claim to have done so, but for reasons which will appear in their proper place.

Suggestion is now, as before the discoveries of Liébault, ignored by mesmerists as a necessary factor either in the induction of the mesmeric condition, or in the production of the subsequent phenomena. In this they are partly right and partly wrong. Suggestion, in the ordinary acceptation of the term, — that is, oral suggestion, — is not an indispensable factor in the induction of the condition. This is shown in a great variety of ways. One fact alone demonstrates the principle, and that is, that subjects who have been often mesmerized by a

particular individual can be by him thrown into that state, under certain favorable conditions, even though the two may be many miles apart. Account is not taken in this of the many experiments of the old mesmerists, who previously informed their subjects of the intended experiment.

But many instances might be cited where this has been accomplished under test conditions, the element of suggestion being carefully eliminated. The writer has mesmerized a subject at a distance of three hundred miles, and that under conditions which rendered oral or objective suggestion impossible. Particular instances will not be cited here, for the reason that in subsequent chapters of this book the principle involved will be rendered so plain that further proofs would be superfluous. A further demonstration of this principle lies in the fact that children, too young to understand what is expected of them, and animals of various kinds, can be mesmerized. This is abundantly proved by the experiments of Wilson, who, as early as 1839, mesmerized elephants, horses, wolves, and other animals in London. Obersteimer states that in Austria the law requires army horses to be mesmerized for the purpose of shoeing them. This process was introduced by a cavalry officer named Balassa, and hence it has been termed and is now known as "the Balassiren of horses" (Moll).

This is the secret of the celebrated horse-tamers, Sullivan and Rarey. By their methods the wildest colts and the most vicious horses could be subdued in an hour. Mesmerism is the power exerted by the lion-tamer and the snake-charmer. The power is often exerted unconsciously, — that is, without a knowledge on the part of the operator of the source of his power.

The mesmerists of the present day are not, of course, ignorant or unmindful of the potency of suggestion in the production of mesmeric phenomena subsequent to the induction of the condition. But, like the Paris school of hypnotists, they hold that suggestion plays a secondary role in the production of many of the phenomena. That they are wrong in this will more fully appear in subsequent chapters of this book.

The points of difference between the three schools of this science have now been reviewed, and the theories of each briefly stated. It is found, —

1. That the Nancy school attributes all the phenomena, including the induction of the state, to the power of suggestion, and that it is to the psychic powers and attributes of man alone that we must look for an explanation.

2. The Paris school, on the other hand, ignores suggestion as a necessary factor either in the induction of the state or in the production of subsequent phenomena, and seeks an explanation of the subject-matter on the bases of physiology and cerebral anatomy.

3. The mesmerists ignore suggestion as a necessary factor at any stage of their experiments, and explain the whole on the magnetic fluid theory.

We also find three distinct methods of inducing the sleep; and as it is of the utmost

importance to bear the different methods in mind, they will be here restated:

The Nancy school, true to its theory, employs suggestion alone to induce the condition. Passes are sometimes made over its subjects after the manner of the mesmerists, but only with a view of giving an air of mystery to the proceedings, and thus adding potency to the suggestion.

The Paris school employs physical means to induce the state almost exclusively. They are practically the same as those employed by Braid, namely, causing the subject to gaze steadily at a bright object,—although many variations of the method have been introduced, such as flashing an electric light in the eyes of the subject, striking a gong without warning close to his ears, or by some peripheral excitation, such as rubbing the scalp, etc.

The mesmeric method proper consists in making passes from the head downwards, gazing fixedly into the subject's eyes, and concentrating the mind upon the work in hand, strongly willing the subject to sleep. It is true that many of the so-called mesmerists now employ Braid's method entirely, and others depend largely upon suggestion. But the true mesmeric method is as has been stated.

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Hypnotism And Mesmerism (Continued)

THAT the magnetic hypothesis of the mesmerists has many facts to sustain it cannot be denied. The experience of thousands goes to show that when passes are made over them, even at a distance of several feet, a sensation is felt akin to a gentle shock of electricity, which produces a remarkably soothing effect upon the nervous system, and eventually produces the mesmeric sleep.

It is also known that when patients are mesmerized for therapeutic purposes, and passes are made over the affected part, the same soothing effect is produced, and pain is relieved. In fact, if we consider mesmerism solely as a therapeutic agent, and study it from that standpoint alone, the fluidic hypothesis is perhaps as good as any. But when we come to study mesmeric phenomena as a part, and only a very small part, of a grand system of psychological science; when we examine it in its relations to other phenomena of a cognate character, — it is found that the fluidic theory should be received with some qualification.

The first thought which strikes the observer is that, admitting the fluidic theory to be substantially correct, the fluid is directed and controlled entirely by the mind of the operator. It is well known that passes effect little or nothing if the attention of the operator is distracted, from any cause whatever. The subject may be put to sleep, it is true, solely by the power of suggestion; but the peculiar effects of mesmerism, as distinguished from those of hypnotism, will be found wanting. The effects here alluded to consist mainly of the development of the higher phenomena, such as clairvoyance and telepathy.

It is well known that the early mesmerists constantly and habitually developed telepathic powers in their subjects. Causing their subjects to obey mental orders was a common platform experiment half a century ago. These experiments were often made, under test conditions, by the most careful and conscientious scientists, and the results are recorded in the many volumes on the subject written at the time. Many of these works were written by scientists whose methods of investigation were painstaking and accurate to the last degree. In the light of the developments of modern science, in the light of the demonstrations, by the members of the London Society for the Promotion of Psychical Research, of the existence of telepathic power, we cannot read the works of the old mesmerists without having the conviction forced upon us that telepathy was developed by their experiments to a degree almost unknown at the present day.

Why it is that the power to develop that phenomenon by mesmerists has been lost or has fallen into desuetude, is a question of the gravest scientific interest and importance. The hostility and ridicule of the academicians undoubtedly had its effect on many minds, and caused many scientific investigators to shrink from publicly avowing their convictions or the results of their investigations. But that does not account for the fact that mesmerists, who believe in the verity of the phenomena, are rarely able to produce it at the present day.

The first question which presents itself is one of dates. When did the higher phenomena show the first signs of decadence? A moment's reflection will fix it at or about the date of the promulgation of the theories of Dr. Braid. It is a historic fact, well known to all who have watched the progress of hypnotic science, that as soon as it was found that the mesmeric or hypnotic sleep could be induced by causing the subject to gaze upon a bright object held before his eyes, all other methods were practically abandoned.

It was much easier to hold an object before the subject's eyes for a few minutes, with the mind at rest, than to make passes over him for an indefinite length of time, accompanying the passes by fixity of gaze and intense concentration of mind. The important point to bear in mind right here is the fact that in the old mesmeric method, fixity of gaze and concentration of will on the part of the operator, were considered indispensable to success. It seems clear, then, that it is to this change of methods that we must look for an explanation of the change in results. That being conceded, we must inquire how the conditions were changed by the change of methods. What effects, if any, either in the condition of the subject or of the operator, or in both, are missing when the new methods are applied?

It is now necessary to recall to mind the fact (1) that Braid demonstrated that suggestion is not a necessary factor in the induction of the hypnotic state; and (2) that steadily gazing upon an object will induce the condition in a more or less marked degree, whether the subject is expecting the result or not. The intelligent student will so readily recall thousands of facts demonstrating this proposition that it is safe to set it down as an axiom in hypnotic science that intense gazing upon an object, accompanied by concentration of mind, will displace the threshold of consciousness to a greater or less extent, depending upon the mental characteristics of the individual and the circumstances surrounding him.

The subjective powers are thus brought into play. The subjective mind is released, or elevated above the threshold of consciousness, and performs its functions independently of, or synchronously with, the objective mind, just in proportion to the degree of hypnosis induced. It may be only in a slight degree, it may be imperceptible to those surrounding him, or it may reach a state of complete hypnosis, as in the cases mentioned by Braid; but certain it is that the subjective powers will be evoked in exact proportion to the degree of causation. The conclusion is obvious and irresistible that when a mesmerist employs the old methods of inducing the subjective state, — passes, fixed gazing, and mental concentration, — he hypnotizes himself by the same act by which he mesmerizes the subject.

The far-reaching significance of this fact will be instantly apparent to those who are aware that telepathy is the normal means of communication between two subjective minds, and that it is only between subjective minds that telepathy can be employed. The objective mind has no part or lot in telepathy until the threshold of consciousness is displaced so as to enable the objective mind to take cognizance of the message. It will be understood, therefore, that when the subject is mesmerized, and all his objective senses are in complete abeyance, and the operator with whom he is en rapport is in a partially subjective state, the conditions exist which render possible the exhibition of telepathic powers.

This is what was meant when it was said in an earlier chapter of this book that the discoveries of Braid had really served to retard the progress of hypnotic science; not because his discoveries are not of the utmost practical value, but because much of their true significance has been misunderstood. The fact that persons can be hypnotized by his methods, and that many of the phenomena common to mesmerism can be produced by that means, is a fact of vast importance; but it is only one link in the great chain, and not the whole chain, as his followers would have us believe. The later discovery of the law of suggestion was also of the most transcendent interest and importance; but it is not the whole law of psychic science. This, too, has helped to retard the progress of the science in its higher branches. When it was discovered that suggestion by itself could induce the hypnotic state, Braid's methods were in turn abandoned by students of the science.

This was partly because it was easier than Braid's method, and partly because it produced less physical and mental excitement, and hence, for therapeutic purposes, was less liable to excite the patient unduly. But the fact remains that neither by Braidism nor by the suggestive method can the subject ordinarily be made to respond telepathically. It is true that there might be exceptions to the rule. If, for instance, the operator in employing either of the methods should come in physical contact with the subject, and should at the same time happen to concentrate his gaze upon some object for a length of time, and fix his mind upon the work in hand, he would be very likely to come into telepathic communication with the subject.

That this has often happened there can be no doubt: and it constitutes one of the possible sources of error which lie in the pathway both of the Paris and the Nancy schools. It is perhaps superfluous to remark that the higher phenomena of hypnotism can only be developed with certainty of results by throwing aside our prejudices against the fluidic theory, and employing the old mesmeric methods.

In this connection it is deemed proper to offer a few suggestions as to the best methods to be employed for producing mesmeric effects, either for therapeutic or for any other purposes.

It is recommended, for several reasons, that the mesmeric passes be employed. First, they are so generally believed to be necessary that they greatly assist by way of suggestion. Secondly, they are a great assistance to the operator, as they enable him more effectually to concentrate his mind upon the work in hand, and to fix his attention upon the parts which he desires to affect. Thirdly, they operate as a suggestion to the operator himself, which is as necessary and as potent to effect the object sought as is suggestion to the subject. Fourthly, whether the fluidic theory is correct or not, the power, whatever it is, appears to flow from the fingers; and, inasmuch as it appears to do so, the effect, both upon the mind of the operator and of the subject, is the same as if it were so, — the great desideratum being the confidence of both.

The most important point to be gained, however, is self-confidence in the mind of the operator. Without that no greater results can be produced by mesmeric methods than by the process of simple oral suggestion. The latter affects the mind of the subject alone, and all the subsequent effects are due solely to the action of his mind. Mesmeric methods, on the other

hand, if properly applied, supplement the effects of oral suggestion by a constant force emanating from the subjective mind of the operator. In order to evoke that force it is necessary for the operator to inspire his own subjective mind with confidence. This can be done by the simple process of autosuggestion. The power to do this does not depend upon his objective belief. The power to control subjective belief is inherent in the objective mind; and that control can be made absolute, even in direct contradiction to objective belief.

If, therefore, the mesmeric operator doubts his power over his subject, he can, nevertheless, exert all the necessary force simply by reiterated affirmation to himself that he possesses that power. This affirmation need not, and perhaps should not, be uttered aloud. But it should be constantly reiterated mentally while the passes are being made; and if in addition to this he concentrates his gaze upon the open or closed eyes of the subject, or upon any part of the head or face, the effect will be all the more powerful. Whatever effect is desired should be formulated in the mind of the operator, and reiterated with persistency until it is produced. The principle involved is obvious, and easily understood. The subject is passive, and receptive of subjective mental impressions. The subjective mind of the operator is charged with faith and confidence by auto-suggestion. That faith is impressed telepathically upon the subjective mind of the patient; and even though his objective belief may not coincide with the subjective impression thus received, the latter obtains control unconsciously to the subject, and the end is accomplished.

The power to mesmerize by this method is within the reach of anyone with sufficient intelligence to understand the directions, and sufficient mental balance to follow them with persistency; provided always the subject is willing to be mesmerized, and is possessed of the requisite mental equilibrium to enable him to become passive and receptive.

All mesmerists and all hypnotists agree in holding that self-confidence is a necessary part of the mental equipment of the successful operator. This is true. It is also true that the possession of the requisite confidence is the one thing which distinguishes the successful from the unsuccessful operator. The foregoing remarks show how that confidence can be commanded, in spite of objective unbelief.

Much has been said by mesmerists about the exertion of "will power;" but no one has ever explained just how that power is to be exerted, or in what it consists. Most people seem to imagine that it is exercised by compressing the lips, corrugating the brows, and assuming a fierce, determined, not to say piratical, aspect. It is perhaps needless to remark that the attitude of mind indicated by such an aspect is the farthest possible from that which is required for the successful exercise of so-called will power. It requires no mental or nervous strain to exert that power. On the contrary, a calm serenity of mind is indispensable. When that is acquired, the only other requisites are confidence and an earnest desire to bring about the results sought. That these three requisites can easily be acquired by anyone of common intelligence has already been shown.

From what has been said it seems evident that the force developed by mesmeric manipulations has its origin in mental action. That that is the motive power is certain. Whether

this mental action creates or develops a fluid akin to magnetism, is a question which may never be solved. Nor is it deemed important that it should be; and it may be as well to class it at once among the many things unknowable, as to waste valuable time in a vain effort to wrest the secret from Nature. Electricity is known as a great force in physical nature; and it is harnessed and made to perform many services to mankind.

Like all the great forces of nature, it is invisible, except through its effects, and it defies analysis. It will never be known to man except as one of the great correlated forces. It is equally impossible to know just what the force is which emanates from the mesmerist and controls his subject. We know that it exists, and that it can be utilized, and that is all. Whether it is a fluid or not is as impossible to know with certainty as it is to know what electricity is made of, if we should determine it to be a substance.

For some purposes, as has been remarked, the fluidic hypothesis is as good as any, and for such purposes it may be provisionally accepted. But the question is, Will that hypothesis apply to all the phenomena? If that question is answered in the negative, it demonstrates its incorrectness, and it becomes imperative that it should be abandoned. When mesmeric passes are made over a patient, a fluid appears to emanate from the hands of the operator. An effluence of some kind certainly does come from that source, and one that is perceptible to the physical senses of the patient. Is it not a fact, nevertheless, that the passes are principally useful as a means of controlling the minds both of the subject and the operator?

There are many facts which seem to point unmistakably in that direction. The one fact alone that persons can be mesmerized at a distance, seems conclusive. No passes are then made, and yet all the effects of personal contact are produced. Thousands of persons have been healed at a distance, by simple concentration of mind on the part of the operator, the patient knowing absolutely nothing of the proposed experiment. This branch of the subject will be more fully treated in a future chapter on psycho-therapeutics. It is sufficient to remark now that the method of healing here indicated is, when intelligently applied, the most effective of all systems of mental therapeutics. And the significant fact is that in the majority of cases the best results are produced when the patient is kept in absolute ignorance of what is being done for him. The reason for this will more fully appear as we proceed.

Again, the manner of mesmerizing animals is proof positive that the successful exercise of mesmeric power is not dependent upon passes made by the hand of the operator, for the usual method is to gaze steadily into the eyes of the animal.

And this brings us to the discussion of some important distinctions pertaining to the mesmerization of animals, which seem not to have been observed by the investigators of that subject, but which show more clearly than almost anything else the line of distinction between hypnotism and mesmerism.

The intelligent reader will not have failed to observe that the effect produced upon hens, frogs, crayfish, guinea-pigs, and birds is purely hypnotic. The methods employed are Braid's. That is to say, they are purely physical, sometimes produced by sudden peripheral stimulus,

as in flashing a Drummond light in the eyes of a cock (Richer). But in general the external stimulus used with animals is tactile, as in seizing them (Moll); or in causing them to gaze upon an object, as in Kircher's method of hypnotizing a cock; or in gently stroking the back, as in hypnotizing a frog or a crayfish. Each of these methods may be classified as a hypnotic process, and the full equivalent of the method discovered by Braid. The effect is also purely hypnotic; that is to say, sleep is induced, varying in degree from a light slumber to a profound lethargy.

On the other hand, such animals as horses, wild beasts, etc., may be mesmerized, but not hypnotized. The processes are purely mesmeric, and generally consist in gazing into the animal's eyes. The effect is simply to render the animal docile, and obedient to the will of the operator. No one was ever able to put an animal to sleep by gazing into its eyes; but the most ferocious of the animal tribe may be tamed and subjected to the dominion of man by that simple process. A celebrated horse-tamer, who traveled through this country a few years ago, was in the habit of astonishing and amusing his audiences by selecting the wildest horse present, walking up to him, gazing into his eyes (apparently) for a few moments, and walking away, when the horse would follow him wherever he went, apparently as perfectly fascinated as any hypnotic or mesmeric subject was ever fascinated by a professional mesmerist.

A close observation of the horse-tamer's methods revealed the fact that he simply rolled his eyes upward and inward, precisely as Braid compelled his subjects to do by holding a bright object before their eyes. He did not gaze into the eyes of the horse at all, but simply held himself in that attitude for a few moments, in close proximity to the horse's head, when the object was accomplished, and the horse became obedient to every command that it was capable of comprehending. It is probable that the horse-tamer knew as little of the secret of his power as did the horse. The tamers of wild beasts proceed in the same manner, and probably with as little knowledge of the principles underlying the method.

Now, the question arises, What is the effect thus produced on the animal? It is certainly not hypnotized by being compelled to gaze into the eyes of the operator, for sufficient time is not given to "fatigue the muscles of the eye." Besides, the animal cannot be compelled to gaze at anything. Is not the primary effect—hypnotic or mesmeric—produced, not directly upon the animal, but upon the man himself? It seems clear that this is the true solution of the problem. Braid has taught us that by steadily gazing at any object a man can hypnotize himself without knowing, or having it suggested to him, that it is possible for him to do so.

The man, then, is partially hypnotized by gazing into the animal's eyes. The threshold of his consciousness is thus displaced. His subjective powers are brought into play, and in that condition his subjective mind is en rapport with that of the animal. The mind of the animal, being almost purely subjective, is thus dominated by the imperious will of his master, — man. That telepathy is the normal means of communication between animals cannot be doubted by anyone who has observed their habits with intelligence. That man has the power, under certain conditions, to enter into telepathic communication with animals, there are thousands of facts to demonstrate. In a recent English work on the training of dogs, this subject is alluded to in the following language:

"As I before remarked, a man to be a first-rate dog-breaker must have lots of animal magnetism. Now, I do not doubt that in nearly every man who is born into the world this faculty exists to a greater or less extent. It is the force of will that develops it; and the more it is developed, the stronger it becomes. While, on the other hand, if the will is naturally weak, and no other pains are taken to strengthen it, it falls into abeyance, and in time, I think, is utterly lost, — and that sometimes beyond recall.

"That there is such a power as this, no one who has ever had any experience with animals will attempt to deny. Take the horse, for instance. This is the easiest subject on which to exert the power, simply because the rider, and even the driver, is in closer contact with it than with any other animal.

"As an example, take two somewhat timid, highly bred young horses, and put them side by side at the tail of a flying pack of hounds. Both their riders are equally good men as far as nerve, hands, and seat are concerned; but the one is a cut-and-thrust, whip-and-spur sort of fellow, while the other is a cool, quiet, deliberate customer, of sweet manners but iron will. As they cross the first half-a-dozen flying fences, side by side, it wants a keen eye to mark any difference in the execution. The difference, as a rule, will consist only in the different ways in which the horses land after their jumps,—the one will pitch a little heavily, a little 'abroad,' a little as if he got there somehow, but did not quite know how; whilst the other will land lightly, exactly in the right spot, and precisely as if the two partners were one.

"How comes this? One horse is being steered by physical power and science only; the other by a wonderful force, which joins together in one two minds and two bodies.

"Now, see the test. Yonder waves a line of willows, and both riders know that the biggest and nastiest water jump in the county is ahead of them. Both equally mean to get over; but if they do, it will be in two different fashions: the one will compel his horse to jump it by sheer physical force; the other will jump it, if it is jumpable at all, as the 'senior partner' of the animal he bestrides. Down they go, sixty yards apart, and each, say, has picked a place which it is only just possible for a horse to cover; neither horse can turn his head; for, at the last stride, the velvet hands have become grips of iron.

Splash goes Number 1; he went as far as he could: but that last two feet wanted just an impetus which was absent. How about Number 2? The rider has fixed his eye, and his mind with it, on yonder grassy spot on the other side of the water, and, sure enough, the fore-feet are simply 'lifted' into it by something inward, not outward; but only the fore-feet. Still, the calculation of the strung-up mind has entered into that, the stirrups have been cast loose in the ' fly,' and the moment the hoofs touch the bank, the rider is over his horse's head, with reins in hand; a second more, the horse is beside him; yet another, and they are away forward, without losing more than a minute.

"Assheton Smith expressed in some manner — but only in some manner — what I mean in his well-known dictum, 'Throw your heart over a fence, and your horse is sure to follow.'

"I could give hundreds of instances and anecdotes of this magnetic power of the rider over the horse, but one will suffice to prove my point.

"I was out for a ride one day with an argumentative friend along the road, and was on a very celebrated old hunter that had been my friend and partner for many a season. We were talking on this subject, and my friend scoffed at the very idea of such a thing as a sort of visionary nonsense. A hundred yards ahead there was an intersecting cross-road, at right angles to that on which we were riding. I pulled up my horse. 'Now,' I said, 'look here; I will prove my theory to you. Choose and tell me which of these roads my horse shall take. You shall ride three lengths behind me; I will throw the reins on his neck, and I will bet you a sovereign he goes the way I will him; and you shall be the judge whether it is possible for me to have influenced him by any word, touch, or sign,— only, you must keep at a walk, and not utter a word or a sound.'

"He made the bet, and fixed on the right hand cross-road as being the one he knew very well the horse had never been before, whilst the two others were both roads to 'meets.'

"I simply fixed my eyes and my will on the road, and when the horse arrived at the spot, he turned down with the same alacrity as if his stable had been in full view.

"I need not say that I have many times tried the same experiment, and that with many variations and many different horses, and hardly ever failed, — indeed, on American prairies I have found the habit once or twice a dangerous nuisance, inasmuch as the then involuntary exercise of the power has, when I have been myself lost, influenced the horse to go the wrong way, because I was thinking it was the right one, whereas, if he had been let alone, he would not have made a mistake.

"Now, this magnetic power can be used with dogs, only in an inferior degree to horses."

The author then goes on to relate numerous instances, some of them truly marvelous, in which he demonstrated his power over dogs. He was evidently intelligently conscious of his power, but did not know the conditions necessary to enable him to exercise it with uniform potency.

The most striking manifestations of the force under consideration are by professional tamers of wild beasts. The reason of this lies in the simple fact that they uniformly employ the means necessary to its development, — namely, fixing their eyes upon those of the beast. This is the traditional method. Its potency has been recognized for ages, although the philosophical principles underlying it have never been understood.

The conditions necessary for the exercise of this power are: first, the subjective, or partially subjective, condition of the operator; and secondly, his perfect faith and confidence in his power. The first is easily attained by the simple process developed by Braid. The second comes from successful practice, but may be commanded by the power of auto-suggestion, as I have already shown.

History is full of instances going to show that man, in the subjective condition, is always safe from harm by wild animals. The subjective powers of primitive man were undoubtedly far superior to any now possessed by anyone save, perhaps, the East Indian adepts. Before the development of objective means of communication in the form of speech, his ideas were conveyed to his fellows by telepathy. And just in proportion to the development of objective means of communication did he cease to employ, and finally lose, his primitive methods and powers. God gave him dominion over the beasts of the field and the fowls of the air. In his primitive condition he was destitute of effective weapons of offense or defense, such as have been evolved during the long ages of a later civilization.

He was surrounded by a monstrous fauna, capable of annihilating the present race of civilized mankind, could it be suddenly resurrected and turned loose in its old numbers and haunts. In what consisted the power of primitive man to assert and maintain his God-given dominion over the monsters of his day and generation? It must have been the same power which is now exceptionally exercised by the artificial displacement of the threshold of consciousness, thus developing in a small degree his long dormant subjective powers. His dominion was then a true one, all-potent, and far more perfect and effective than it is today, with all the appliances of civilization at his command.

Facts of record are not wanting to sustain the proposition that man in a subjective, or partially subjective, condition is safe from the attacks of wild beasts. One of the first recorded instances, and the one most familiar, is the story of Daniel. Daniel was a prophet, — a seer. At this day he would be known in some circles as a spiritual medium; in others, as a mind-reader, a clairvoyant, etc.,— according to the conception of each individual as to the origin of his powers. In other words, he was a man possessed of great subjective powers. He was naturally and habitually in that state in which, in modern parlance, the threshold of his consciousness was displaced, and the powers of his soul were developed.

In this state he was thrown into the lions' den, with the result recorded. The skeptic as to the divine authenticity of the Scriptures can readily accept this story as literally true when he recalls the experiments made in Paris a few years ago. In that city a young lady was hypnotized and placed in a den of lions. The object of the experiment is not now recalled; but the result was just the same as that recorded of the ancient prophet. She had no fear of the lions, and the lions paid not the slightest attention to her.

The adepts of India, and even the inferior priests of the Buddhistic faith, often display their power by entering the jungles, so infested by man-eating tigers that an ordinary man would not live an hour, and remain there all night, with no weapons of defense save the God-given powers of the soul.

The power of idiots, and persons afflicted with certain forms of insanity, to tame and subdue animals has often been remarked. In such persons the objective mind is either wholly or partially in abeyance, and the subjective mind is proportionally active. Their immunity from harm by animals, however ferocious, is proverbial.

Volumes might be filled with facts showing the power of the subjective mind of man over animals; but enough has been said to demonstrate the fact that the power exists, and that under certain well-defined conditions it can be exercised by any person of ordinary intelligence.

It is believed that enough has been said to show the source of the power developed by mesmeric processes, as distinguished from the results of hypnotism. It has been seen that the primary source of power is in the mesmerist, that it is developed by processes which place him in the same condition as, or in a condition cognate to, that in which the subject himself is placed, and that when these conditions exist, and just in proportion to the perfection of these conditions, can the phenomena of telepathy, clairvoyance, and all the higher phenomena of subjective activity be produced.

The difference between the effects of mesmerism on man and animals is one of degree only; and the difference of degree is determined only by their difference in intelligence. The laws are the same. When a man is mesmerized, his subjective mind may be stimulated to activity, whether his objective mind is completely in abeyance or not. If it is completely in abeyance, the subjective phenomena will be all the more pronounced and complete. But when an animal is put to sleep, little or no subjective phenomena can be exhibited, for the simple reason that he has not the power of speech, and his intelligence is otherwise limited.

The same law also governs the production of hypnotic phenomena in men and animals alike. An animal can be put to sleep by hypnotic processes; but he cannot be made to exhibit subjective phenomena during that sleep, owing solely to the limitations of his intelligence. He is not capable of receiving and understanding a suggestion. Besides, in hypnotism, as has been shown, there is no telepathic rapport existing between the operator and the subject. Consequently the phenomena which may be exhibited through or by means of mesmeric processes, which grow out of telepathic rapport, cannot be exhibited in hypnotism.

It may be thought that the laws governing the production of mesmeric phenomena show that the law of suggestion is, after all, limited in its scope and application. This is not true, except in the sense that suggestion, as has already been shown, is not a necessary element in the induction of the hypnotic state. The proposition that the subjective mind is constantly amenable to control by suggestion is not affected in the slightest degree by mesmeric phenomena. On the contrary, they distinctly prove the universality of that law. Suggestion is not necessarily limited to oral communication. Nor is it necessarily a communication which can be taken cognizance of by means of any of the objective senses.

Telepathic communication is just as much a suggestion to the subjective mind as is oral speech. Indeed, telepathic suggestion is often far more effective than objective language, as will be clearly shown in a future chapter on the subject of psycho-therapeutics. Hence the power to mesmerize at a distance. In such cases, however, it seems to be necessary that the operator and subject should be by some means brought into telepathic rapport. When that has been done, especially when the rapport has been established by the subject having been

previously mesmerized by the same operator, it is perfectly easy to mesmerize at a distance. In such a case no previous arrangement is necessary. The suggestion is then purely mental. But it is suggestion, nevertheless, and demonstrates the universality of the law. Numerous instances of the exercise of this power by purely telepathic methods are cited in the able work on Hypnotism by Professor Björnstrom, to which the reader is referred for particulars.

One further remark should be made regarding the power to mesmerize at a distance, and that is, that it depends solely upon the faith and confidence of the operator. Distance, or space, as it is cognized by our objective senses, does not appear to exist for the subjective mind. There is, therefore, nothing in distance, per se, to prevent the full effects of mesmeric power from being felt at the antipodes just as plainly and effectively as it is in the same room. We are, however, so in the habit of regarding distance as an adverse element that it is difficult to overcome the adverse suggestion that it conveys. When this principle is once understood and fully realized, there will be nothing to prevent an operator from exercising his power at any distance he may desire.

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Hypnotism And Crime

BEFORE leaving the subject of hypnotism, I deem it proper to say a few words on one of its branches which is just now attracting the attention alike of students of the science and the public at large. The idea is being very generally promulgated among the people that the ability of one man to mesmerize or hypnotize another implies the possession of a very dangerous power, and one which, in the hands of an unscrupulous man, may be used for criminal purposes. It is perhaps not strange that such an idea should prevail among those who have not studied the science except by observation of platform experiments, which are designed rather to amuse than to instruct. There is something so mysterious in the whole subject, viewed from the standpoint of an audience assembled to witness experiments of this character, that it would be strange indeed if the average man were not impressed with an indefinable dread of the power of the hypnotist.

He sees him, by means of certain mysterious manipulations, throw his subject into a profound sleep, and awaken him by a snap of the fingers. He sees the subject impressed with all manner of incongruous ideas, — made to believe that he is Diogenes, or a dog, at the will of the operator. He is made to ride an imaginary horse-race, astride a deal table, or to go in swimming on the bare floor. He is made to see angels or devils; to wander in the Elysian fields of paradise, or to scorch in the sulfurous fires of hell; to feel pain or pleasure, joy or sorrow, — all at the caprice of the man in whose power he has placed himself. All this, and much more, can be seen at public exhibitions of hypnotism, and under conditions that leave no doubt in the mind of the observer, of the genuineness of the phenomena. He sees his friends, for whose integrity he can vouch, go upon the platform and become subject to the same mysterious power.

Still doubting, he may go upon the stage himself, only to find that he is amenable to the same subtle influence, controllable by some power that is to him agreeable, yet mysterious, indefinable, incomprehensible. At first he perfectly comprehends all his objective surroundings, remembers afterwards all that took place, and very likely fancies that he obeyed the suggestions of the hypnotist merely to please him and to avoid doing anything to mar the harmony of the occasion. Later on he learns that his supposed complacency was really an irresistible impulse to obey the will of the hypnotist. As the experiments proceed he experiences the sensation of double consciousness. He is told that in his hand he holds a delicious fruit,—a strawberry, perhaps.

He is still possessed of sufficient objective consciousness to know that there is really no strawberry in his hand, and yet he sees it plainly, feels it, smells it, tastes it, and experiences all the satisfaction incident to having actually eaten the fruit. He is able to converse rationally on the subject, and to express his amazement at the vividness and apparent reality of the subjective sensation. After a few repetitions of the experiments he loses all consciousness of his objective environment, yields unquestioning obedience to the suggestions of the hypnotist, and retains no recollection, after he is awakened, of what occurred when he was in the somnambulic condition. His friends inform him of the many wonderful things which occurred, of his ready obedience to all suggestions,— how he made a speech far transcending his

natural abilities, under the influence of a suggestion that he was Daniel Webster; how he flapped his wings and crowed when told that he was a cock; and so on through the repertoire of platform experiments. He is now strongly impressed with the idea that he was controlled by a power that he could under no circumstances resist.

But, wishing to pursue his investigations further, he resolves to test the question whether this power can be employed for criminal purposes. A few friends are called together, a hypnotist is employed, and a few well-trained subjects are invited to give a private exhibition for the benefit of "science." In order to give the proposed psychological experiment an undoubted scientific value, a few doctors of physic are invited to be present, — not because they know anything about psychology or of hypnotism, but because it is well known that they have heard something about the latter science, particularly that it has been found to be a great therapeutic agent, and they are just now deeply interested in proving that hypnotism, in the hands of anyone outside of the medical profession, must necessarily be employed for the perpetration of crime.

We will now suppose that the guests are assembled and the experiments are about to be made. The question is freely discussed in the presence of the subjects, each one of whom is duly impressed with the idea that he is about to become the instrument of science for the elucidation and definite settlement of the great problem of the age. The subject is now duly hypnotized, and the inevitable paper dagger is placed in his hands. An imaginary man in a distant part of the room is pointed out, and the subject is informed that the said man is his mortal enemy; and he is duly advised that the best thing he can do under the circumstances is to proceed to slaughter the enemy aforesaid. This he has no hesitation in doing, and he proceeds to do it with great dramatic effect. He sneaks up to his victim in the style of the last heavy villain he has seen on the stage, and plunges the imaginary dagger into the hypothetical man, amidst the applause of the assembled village wisdom.

The next subject is duly hypnotized, and informed that he is a noted pickpocket. The guests are pointed out as a good crowd to work for "wipers," or whatever is thieves' slang for pocket-handkerchiefs. The subject accepts the suggestion at once, and, with much show of cunning, proceeds to relieve the guests of whatever is within his reach.

The next subject is advised that he is an accomplished burglar, and that a neighboring house is overflowing with plunder. He enters into the spirit of the suggestion with great alacrity, and a committee is duly appointed to accompany him to the scene of pillage. The neighbor is, meantime, apprised of the proposed burglary, and every facility is afforded, in the interest of "science." (The reader will remember that actual occurrences are being described.) The burglary is completed with great skill and promptitude, and a miscellaneous collection of valuables is brought away and equitably divided with the hypnotist.

The above are fair samples of the "scientific" experiments which are just now being largely indulged in, and which are believed to demonstrate the possibility of employing hypnotism as an instrument of crime. "If the average subject," it is argued, "in a state of profound hypnotic sleep, is so amenable to the power of suggestion as to plunge a paper dagger into an

imaginary enemy at the bidding of a hypnotist, it follows that a criminal hypnotist possesses unlimited power to cause any one of his subjects to plunge a real dagger into any victim whom the hypnotist may select for slaughter." If the conclusions were correct, the power would be indeed formidable, and, in the hands of unscrupulous men, dangerous.

Much has been written on the subject of the possibility of sexual outrage by means of hypnotism, and a few cases are reported in the books. None of them, however, bear the unmistakable stamp of genuineness, and most of them bear internal evidence of fraud. The best authorities on the subject are now free to confess to very grave doubts, at least, of the possibility of crime being instigated by this means. Thus, Moll, one of the latest and certainly one of the ablest writers on the subject, has the following:

"There are important differences of opinion about the offenses which hypnotic subjects may be caused to commit. Liégeois, who has discussed the legal side of the question of hypnotism in a scientific manner, thinks this danger very great, while Gilles de la Tourette, Pierre Janet, Benedikt, and others, deny it altogether.

"There is no doubt that subjects may be induced to commit all sorts of imaginary crimes in one's study. I have made hardly any such suggestions, and have small experience on the point. In any case, a repetition of them is superfluous. If the conditions of the experiment are not changed, it is useless to repeat it merely to confirm what we already know. And these criminal suggestions are not altogether pleasant.

I certainly do not believe that they injure the moral state of the subject, for the suggestion may be negatived and forgotten. But these laboratory experiments prove nothing, because some trace of consciousness always remains to tell the subject he is playing a comedy (Franck Delboeuf), consequently he will offer a slighter resistance. He will more readily try to commit a murder with a piece of paper than with a real dagger, because, as we have seen, he almost always dimly realizes his real situation. These experiments, carried out by Liégeois, Foreaux, and others in their studies do not, therefore, prove danger."

Such experiments prove nothing, simply because they are experiments. The subject knows that he is among his friends. He has confidence in the integrity of the hypnotist. He is most likely aware of the nature of the proposed experiments. He enters into the spirit of the occasion, resolved to accept every suggestion offered, and to carry out his part of the program in the best style, knowing that no possible harm can befall him. Moreover, he knows that if he performs his part to the satisfaction of his auditors, he will receive their applause; and applause to the subjective mind is as sweet incense. For, be it known, the average hypnotic subject is inordinately vain of his accomplishments.

All those considerations are, however, merely negative evidence against the supposition that the innocent hypnotic subject can be made the instrument of crime, or the victim of criminal assault against his will. These experiments prove nothing, that is all. Nor do they disprove anything. We must, therefore, look elsewhere for positive evidence to demonstrate the impossibility of making the innocent subject the instrument or the victim of crime. This

evidence is not difficult to find.

It will be unnecessary to travel outside the domain of admitted, recorded, and demonstrated facts in order to prove the utter impossibility of victimizing virtue and innocence by means of hypnotism. Indeed, it is difficult to understand how anyone who recognizes the law of suggestion, and its universal application to psychological phenomena, can believe for one moment that hypnotism can be made the instrument of crime. Yet we find disciples of the Nancy school who seem to imagine that to hold that it cannot be so employed is equivalent to an admission that the law of suggestion is not of universal application. The fact is that just the contrary is true. It is one of the strongest demonstrations of the universality of the law that hypnotism cannot be so employed.

The first proposition in the line of the argument is that when two contrary suggestions are offered to the hypnotic subject, the strongest must prevail. It needs no argument to sustain this proposition; it is self-evident.

The next proposition, almost equally plain, is that auto-suggestion as a factor in hypnotism is equal in potency, other things being equal, with the suggestion of another.

Auto-suggestion is now recognized as a factor in hypnotism by all followers of the Nancy school. Professor Bernheim mentions it as an obstacle in the way of the cure of some of his patients. One case that he mentions was that of a young girl suffering from a tibio-tarsal sprain. "I tried to hypnotize her," says Bernheim; "she gave herself up to it with bad grace, saying that it would do no good. I succeeded, however, in putting her into a deep enough sleep two or three times. But the painful contracture persisted: she seemed to take a malicious delight in proving to the other patients in the service that it did no good, that she always felt worse.

The inrooted idea, the unconscious auto-suggestion, is such that nothing can pull it up again. When the treatment was begun, she seemed to be convinced that hypnotism could not cure her. Is it this idea, so deeply rooted in her brain, which neutralizes our efforts and her own wish to be cured?"

Moll, more distinctly than Bernheim, recognizes the power of auto-suggestion as a potent factor which must always be taken into account in conducting experiments; although he, like Bernheim, strangely forgets to take it into account when he discusses hypnotism in its relations to crime. The following passage, for instance, should have been incorporated in his chapter on the Legal Aspects of Hypnotism:

"Expressions of the will which spring from the individual character of the patient are of the deepest psychological interest. The more an action is repulsive to his disposition, the stronger is his resistance (Forel). Habit and education play a large part here; it is generally very difficult successfully to suggest anything that is opposed to the confirmed habits of the subject. For instance, suggestions are made with success to a devout Catholic; but directly the suggestion conflicts with his creed, it will not be accepted. The surroundings play a part also.

A subject will frequently decline a suggestion that will make him appear ridiculous. A woman whom I easily put into cataleptic postures, and who made suggested movements, could not be induced to put out her tongue at the spectators. In another such case I succeeded, but only after repeated suggestions. The manner of making the suggestion has an influence. In some cases it must be often repeated before it succeeds; other subjects interpret the repetition of the suggestion as a sign of the experimenter's incapacity, and of their own ability to resist. Thus it is necessary to take character into account. It is often easier to induce some action by suggesting each separate movement than by suggesting the whole action at once (Bleuler). For example, if the subject is to fetch a book from the table, the movements may be suggested in turn: first the lifting, then the steps, etc. (Bleuler.)

"It is interesting to observe the way in which resistance is expressed, both in hypnotic and post-hypnotic suggestion. I myself have observed the interesting phenomenon that subjects have asked to be awakened when a suggestion displeased them.

"Exactly the same resistance is sometimes offered to a post-hypnotic suggestion. It is possible in such a case that the subject, even in the hypnotic state, will decline to accept the suggestion. Many carry out only the suggestions to which they have assented (Pierre Janet).

"Pitres relates an interesting case of a girl who would not allow him to awake her, because he had suggested that on waking she would not be able to speak. She positively declared that she would not wake until he gave up his suggestion. But even when the suggestion is accepted as such, a decided resistance is often expressed during its post-hypnotic execution. This shows itself as often in slow and lingering movements as in a decided refusal to perform the act at all. The more repugnant the acting, the more likely is it to be omitted."

Thousands of experiments are daily being made which demonstrate the impossibility of controlling the hypnotic subject so far as to cause him to do that which he believes or knows to be wrong. A common platform experiment is that of causing subjects to get drunk on water, under the suggestion that it is whiskey. It frequently happens that one or more of the subjects are conscientiously opposed to the use of strong drink as a beverage. Such persons invariably decline, in the most emphatic manner, to indulge in the proposed debauch. Like all such experiments on the stage before a mixed audience, they are passed by as simply amusing, and no lesson is learned from them.

The intelligent student, however, cannot fail to see the far-reaching significance of the refusal of a subject to violate his temperance principles. Again, every platform experimenter knows that whilst he can cause a crowd of his subjects to go in swimming in imaginary waters, he can never induce them to divest themselves of their clothing beyond the limits of decency. Some cannot even be made to take off their coats in presence of the audience. Others will decline to accept any suggestion, the pursuance of which would cause them to appear ridiculous.

Again, it is well known to hypnotists that an attempt to contradict or argue with a subject in the

hypnotic state invariably distresses him, and persistency in such a course awakens him, often with a nervous shock. A conflict of suggestions invariably causes confusion in the subjective mind, and generally results in restoring the subject to normal consciousness.

Now, what is an auto-suggestion? In its broad signification it embraces not only the assertions of the objective mind of an individual, addressed to his own subjective mind, but also the habits of thought of the individual, and the settled principles and convictions of his whole life; and the more deeply rooted are those habits of thought, principles, and convictions, the stronger and more potent are the auto-suggestions, and the more difficult they are to overcome by the contrary suggestions of another. It is, in fact, impossible for a hypnotist to impress a suggestion so strongly upon a subject as to cause him actually to perform an act in violation of the settled principles of his life. If this were not true, suggestion would mean nothing; it would have no place in psychological science, because it would not be a law of universal application. The strongest suggestion must prevail.

It will thus be seen that the question as to whether hypnotism can be successfully employed for criminal purposes, must be determined in each individual case by the character of the persons engaged in the experiment. If the subject is a criminal character, he might follow the suggestions of a criminal hypnotist, and actually perpetrate a crime. In such a case, a resort to hypnotism for criminal purposes would be unnecessary, and no possible advantage could be gained by its employment.

It is obvious that the same rule applies to sexual crimes; and it may be set down as a maxim, in hypnotic science that no virtuous woman ever was, or ever can be, successfully assaulted while in a hypnotic condition. This is a corollary of the demonstrated propositions which precede it; and it admits of no exception or qualification.

A virtuous woman is, indeed, in less danger of successful assault while in that state than she is in her normal condition, for the simple reason that hypnotic subjects are always endowed with a physical strength far superior to that possessed in the normal condition. Besides, it is the observation of every successful hypnotist that the moral tone of the hypnotic subject, while in that condition, is always elevated. On this subject we will let the late Professor Gregory speak:

"When the sleeper has become fully asleep, so as to answer questions readily without waking, there is almost always observed a remarkable change in the countenance, the manner, and the voice. On falling asleep at first, he looks, perhaps, drowsy and heavy, like a person dozing in church, or at table when overcome by fatigue, or stupefied by excess in wine, or by the foul air of a crowded apartment; but when spoken to, he usually brightens up, and although the eyes be closed, yet the expression becomes highly intelligent, quite as much so as if he saw. His whole manner seems to undergo a refinement which, in the higher stages, reaches a most striking point, insomuch that we see, as it were, before us a person of a much more elevated character than the same sleeper seems to be when awake.

It would seem as if the lower, or animal, propensities were laid to rest, while the intellect and

higher sentiments shone forth with a luster that is undiminished by aught that is mean or common. This is particularly seen in women of natural refinement and high sentiments; but it is also seen in men of the same stamp, and more or less in all. In the highest stages of the mesmeric sleep the countenance often acquires the most lovely expression, surpassing all that the great artists have given to the Virgin Mary or to angels, and which may fitly be called heavenly, for it involuntarily suggests to our minds the moral and intellectual beauty which alone seems consistent with our views of heaven. As to the voice, I have never seen one person in the true mesmeric sleep who did not speak in a tone quite distinct from the ordinary voice of the sleeper. It is invariably, so far as I have observed, softer and more gentle, well corresponding to the elevated and mild expression of the face. It has often a plaintive and touching character, especially when the sleeper speaks of departed friends or relations.

In the highest stages it has a character quite new, and in perfect accordance with the pure and lovely smile of the countenance, which beams on the observer, in spite of the closed eyes, like a ray of heaven's own light and beauty. I speak here of that which I have often seen, and I would say that, as a general rule, the sleeper, when in his ordinary state and when in the deep mesmeric sleep, appears not like the same, but like two different individuals. And it is not wonderful that it should be so. For the sleeper, in the mesmeric state, has a consciousness quite separate and distinct from his ordinary consciousness; he is, in fact, if not a different individual, yet the same individual in a different and distinct phase of his being, and that phase a higher one."

Professor Gregory's experience and observation have been those of every hypnotist and mesmerist whose works have been examined. There is, indeed, an ineffable and indescribable something which overspreads the countenance of the virtuous woman while she is in the hypnotic state, which disarms passion, and affects the beholder with a feeling that he has something seen of heaven. He knows that the physical senses are asleep, and he feels that the soul is shining forth in all its majesty and purity, untainted by any thought that is gross, any emotion that is impure.

One of the assertions most confidently made by those who hold that crime is the necessary result of hypnotic experiment, outside of the medical profession, is that a hypnotic subject can be made to commit suicide by suggesting to him the propriety of so doing. There is, if possible, even less foundation for this supposition than there is for any other in the whole catalogue. The reason of this will be obvious when we take into consideration some of the distinctive attributes of the subjective mind. It will not be disputed that the attribute of the subjective mind, which is known as intuition when applied to man, corresponds exactly with what we call instinct when applied to animals. Now, there are three primary functions, or, let us say, instincts, of the subjective mind, which are common to men and the whole animal creation.

The first pertains to the preservation of the life of the individual, and is called, in common parlance, the instinct of self-preservation. This is admittedly the strongest instinct of animal nature. The second, in the order of strength and of universality, is the instinct of reproduction. The third pertains to the preservation of human life generally, and of one's offspring

particularly. Each pertains to the perpetuity of the race. The first and second are universal, and the third is practically so; the only exceptions being in rare cases of individual idiosyncrasy, or in a very low order of animal life. The potency of these instincts is too well known to require comment.

There is one peculiarity, however, pertaining to subjective activity when the life of the individual is in danger, or that of offspring is imperiled, that is not so generally appreciated. In such cases the subjective mind takes prompt possession of the individual, and every act is subjective as long as active exertion is required to preserve the imperiled life. That this is true is shown, first, by the preternatural strength with which the person is endowed under such circumstances; second, by the total absence of fear; and third, by the wonderful presence of mind displayed in the instantaneous adaptation of every means to its proper end, and in doing exactly the right thing at the right time.

Comment is often made on the wonderful "presence of mind" displayed by persons in great peril when instantaneous action is required, and there is no time for reflection or reasoning out a plan of action or defense. This presence of mind, so called, is nothing more or less than subjective activity, or, in other words, instinctive action, the objective faculties being in almost complete abeyance for the time being. That this is true is further shown by the fact that a person in imminent and deadly peril will often emerge from the very jaws of death with nerves unshaken, the coolest and most collected person present. This is often mistaken for courage.

It has, however, nothing whatever to do with the question of personal bravery. The veriest coward will, under circumstances of unavoidable danger, act with the same coolness, and evince the same presence of mind, as the bravest man. The most timid woman will fight like a demon, and display preternatural strength and courage, for the preservation of her own life or that of her offspring. The action is instinctive. In other words, it is the normal function of the subjective entity.

The condition of the person at such times is akin to, if not identical with, the state of hypnotism or partial hypnotism. It may be that the objective and subjective faculties act at such times in perfect synchronism; but certain it is that every evidence of subjective activity is present, even the phenomenon of anesthesia. This is shown by the fact that at such times the body feels no pain, no matter how severe the injury. The universal testimony of soldiers who have been in battle is to the effect that the time when fear is experienced is just before the action commences. When the first gun is fired, all fear vanishes, and the soldier often performs feats of the most desperate valor and evinces the most reckless courage. If wounded, he feels nothing until the battle is over and all excitement is gone. It is a merciful provision of nature that the nearer we approach death, the less we fear it.

This law is universal. It is only in the vigor of youth and manhood that death is looked upon with horror. The aged view its near approach with calm serenity. The convicted murderer, as long as there is hope of pardon, reprieve, escape, or commutation of the death-penalty, evinces the utmost dread of the scaffold; but when the death-penalty is pronounced, and all hope has fled, he often evinces the utmost indifference, welcomes the day of his execution,

and marches to the scaffold without a tremor. The newspapers speak with wonder and admiration of his courage, and the universal verdict is that he was a brave man, and "died game." The truth is that the universal law of which we speak, that merciful provision of nature which nerves alike the brave man and the coward, steps in to his defense, his objective senses are benumbed, and he submits to the inevitable change without fear and without pain.

The testimony of Dr. Livingstone is to the same effect. He was once seized by a lion when hunting in the jungles of Africa, and carried some distance, his body between the lion's jaws. When death seemed inevitable, he testifies that all fear left him, and a delicious languor stole over his senses. The grasp of the lion's jaws caused no pain, and he felt fully resigned to his fate. A fortunate shot from the gun of one of his companions released him, and he was rescued.

This, however, is a digression. The main point which it is desired to enforce is, first, that the strongest instinct in mankind is that of self-preservation; and second, that this instinct, this strong desire to preserve the life of the body, constitutes a subjective, or an instinctive, auto-suggestion of such supreme potency that no suggestion from another, nor any objective auto-suggestion, could possibly overcome it. The inevitable conclusion is that suicide is certainly not a crime which can be successfully instigated by means of hypnotism.

Criminal abortion is another of the crimes which, the people are told, can be performed by means of hypnotic suggestion. The inherent absurdity of this statement is almost as great as that suicide can be successfully instigated by such means. It is here that another strong instinct prevails against a suggestion of that character, namely, the desire inherent in the soul of the mother to preserve her offspring.

It is possibly true that conception could be prevented by hypnotic suggestion, and it may be true that barrenness is sometimes caused by unconscious auto-suggestion; but a very different state of affairs exists after the fetus is once formed. The instinctive desire to preserve the life that exists, constitutes an instinctive auto-suggestion which no suggestion from another, nor even the objective auto-suggestion of the mother, could prevail against.

It may be safely set down, therefore, as a fundamental truth of hypnotic science that the auto-suggestion most difficult to overcome is that which originates in the normal action of the subjective mind, — otherwise, instinctive auto-suggestion.

The same line of reasoning applies, though with somewhat diminished force, to the commission of other crimes. We will suppose the most favorable condition possible for procuring the commission of a capital crime; namely, a criminal hypnotist in control of a criminal subject. The disposition of the subject might not stand in the way; there might be no auto-suggestion against the commission of crime in the habits and principles of the life of the subject; and yet the instinct of self-preservation would have its weight and influence in suggesting to him that the commission of a murder would imperil his own life. Such a consideration would operate as potently in the hypnotic condition as it would in the normal state. It would be an instinctive autosuggestion, just the same as in the case of suicide,

although it would operate indirectly in one case, and directly in the other. The deductive reasoning of the subjective mind, as we have seen in preceding chapters, is perfect; and in the case supposed, the subject would instantaneously reason from the proposed crime to its consequences to himself.

The same law would operate in preventing the commission of crimes of less magnitude, with a resistance decreased in proportion to the nature of the offense. But it would, in all cases, be a factor of great importance in the prevention of crime; for the subjective mind is ever alert where the safety and wellbeing of the individual are concerned. This law is universal, and has often been manifested in the most striking manner. Premonitions of impending danger, so often felt and recorded, are manifestations of the constant solicitude of the subjective entity for the welfare of the individual. It is comparatively rare that these subjective impressions are brought above the threshold of consciousness; but this is largely due to the habits of thought of mankind at the present day.

Generally such impressions are disregarded, and in this skeptical and materialistic age are often relegated to the domain of superstition. When they are felt and acted upon, they are generally attributed to a supernatural source. The daemon of Socrates is a strong case in point. He believed himself to have been constantly attended by a familiar spirit, whose voice he could hear, and whose admonitions were always wise. That he did hear voices there can, in the light of modern science, be little doubt. It is noteworthy, however, that the voice was generally one of warning, and that its strongest manifestations were made when his personal safety or his personal well-being was involved. The explanation, in pursuance of the hypothesis under discussion in this book, is not difficult.

He was endowed with that rare faculty which, in one way or another, belongs to all men of true genius, and which enabled him to draw from the storehouse of subjective knowledge. In his case the threshold of consciousness was so easily displaced that his subjective mind was able at will to communicate with his objective mind in words audible to his senses. This phenomenon is known to spiritists as clairaudience. As before remarked, this voice was generally one of warning, and was the direct manifestation of that strongest instinct of the human soul, — the instinct of self-preservation.

To this the classical student will doubtless interpose the objection that the daemon failed to warn the philosopher in the hour of his direst need; it failed to admonish him against that course of conduct which led to inevitable death. Socrates was accustomed to construe the silence of the daemon as an approval of his conduct; and when the decisive moment arrived when he could have saved himself had he chosen to do so, the divine voice was silent. Only once did it interpose its warning, and that was to prevent him from preparing a speech which might have saved him from the hemlock.

The explanation of this failure may be found in the experience of all mankind. This instinctive clinging to life weakens with advancing years, and appears to cease altogether the moment a man's career of usefulness in life has ended. This is the experience of everyday life. Men grow rich, and in the full vigor of a green old age retire from business, hoping to enjoy many

years of rest. The result is, generally, death in a very short time. An old man thrown out of employment, with nothing to hope for in the future, lies down and dies. Another, losing his aged companion, follows within a few days or weeks. Another lives only to see his children married and settled, and when that is accomplished, cheerfully lets go his hold on life. In fact, it seems to be as much an instinct to die, when one's usefulness is ended, as to cling to life as long as there is something to do to contribute to the general welfare.

Socrates was an old man. He had lived a long and useful life, but his career of usefulness was ended; for the authorities of the State had decided that his teachings were impious, and corrupting to youth. Had he lived, it would have been at the price of dishonor, his compensation a miserable old age. Besides, his doctrine that death is not an evil, together with his lofty sentiments regarding the duty of the citizen to the commonwealth,—a duty which he maintained could be performed in his case only by submitting to its decrees and carrying into execution its judgments,—constituted a potential element of auto-suggestion which must be considered in estimating the psychological features of his case.

He felt that the principles of his whole life would be violated by any attempt to escape or evade the penalty which had been decreed against him; and he spent his last hours in an effort to convince his friends that the death of the body is not an evil, when life is purchased at the price of dishonor. He felt that the philosophy which it had been the business of his life to teach, could only be vindicated by his death, at the time and in the manner decreed by the State. The supreme moment had arrived; the instinct of death was upon him; and, in philosophical communion with his followers, he calmly drank the hemlock, and died the death of a philosopher.

The value of testimony in criminal cases, obtained by means of hypnotism, has been very freely discussed by those who have given their attention to the legal aspect of the question. Assuming that a person has been hypnotized, and caused to commit a crime, the question naturally arises, What means are at hand to convict the guilty party? How is evidence to be obtained, and what is its value when obtained? As it has been shown to be a practical impossibility to procure the commission of crime by means of hypnotic suggestion, it will be unnecessary and unprofitable to discuss the question at great length, and it will be dismissed after the presentation of the vital point. It is obvious that when it is demonstrated that evidence is unreliable, and necessarily unworthy of credence, it is useless to discuss the ways and means of obtaining such evidence for use in a court of justice.

The intricate maze of metaphysical disquisition in which this question has been so ably obscured by writers on the subject, will not be entered. It is sufficient to know that no testimony obtained from a subject in a state of hypnotism, relating to any vital question which involves the guilt or innocence of himself or his friends, is of any value whatever. It is a popular belief, handed down through the ages, that a somnambulic subject will always tell the truth, and that all the secrets of a sleep-walker can be obtained from him for the asking. This belief has also been held regarding the hypnotic subject; and it is upon this assumption that the hypothetical value of his testimony in criminal jurisprudence depends. It is true that, on ordinary questions, the truth is always uppermost in the subjective mind.

A hypnotic subject will often say, during the hypnotic sleep, that which he would not say in his waking moments. Nevertheless, he never betrays a vital secret. The reason is obvious to those who have followed the line of argument in the preceding pages of this chapter. The instinct of self-preservation, always alert to avert any danger which threatens the individual, steps in to his defense. Instinctive auto-suggestion here plays its subtle rale, and no suggestion from another can prevail against it. If the defense involves falsehood, a falsehood will be told, without the slightest hesitation; and it will be told with preternatural acumen, and with such plausible circumstantiality of detail as to deceive the very elect. Neither will there be any variance or shadow of turning after repeated experiments, for the memory of the subjective mind is perfect.

This rule holds good, not only with regard to secrets which involve the personal safety of the individual, but in all matters pertaining to his material interests, his reputation, or the interests of his friends, whose secrets are confided to his care. That this is true is presumptively proved by the fact that in all the years during which the science of hypnotism has been practiced, no one has ever been known to betray the secrets of any society or order. The attempt has often been made, but it has never succeeded. The truth of this assertion can be demonstrated at any time by experiment.

Such an experiment has a greater evidential value in establishing the rule than almost any other laboratory experiment. A subject might plunge a paper dagger into an imaginary man, or he might draw a check, sign a note, a contract, or a deed, in obedience to experimental suggestions, when he would not commit a real crime, or sign away his birthright, in obedience to criminal suggestion. But when a subject is asked to betray the secrets of a society to which he belongs, it is quite a different matter. In the one case a compliance with the suggestion proves nothing, simply because it is a laboratory experiment. In the other case his refusal to comply with the suggestion proves everything, because his betrayal of such a secret in the laboratory is just as vital as to betray it elsewhere.

It is obvious, therefore, that the testimony of a hypnotized subject in a court of justice can possess no evidential value whatever. Not one of the conditions would be present which give weight to human testimony. The subject could not be punished for perjury if he swore falsely. In matters of indifference to him he would be in constant danger of being swayed by the artful or accidental suggestion of another. A false premise suggested to him at the start would color and pervert his whole testimony. A cross-examination would utterly confuse him, and almost inevitably restore him to normal consciousness. On questions of vital interest to himself, auto-suggestion would cause him to resort to falsehood if the truth would militate against him.

It is thought that enough has been said to show that the dangers attending the practice of hypnotism have been grossly exaggerated, and that the sources of danger, which the people are so persistently warned against, have no existence in fact. The premises laid down will not be gainsaid by any who understand the law of suggestion. The conclusions are inevitable. The law of auto-suggestion has been recognized by Continental writers, as has been shown by extracts from their books; but they have failed to carry it to its legitimate conclusion when treating the subject of the legal aspects of hypnotism. It is perhaps not strange that they

should fail in this respect, in view of the vital interest which physicians have in hypnotism as a therapeutic agent.

But they should remember that the subject is also of vital interest to students of psychology, and that it is only by a study of its psychological aspects that hypnotism can be intelligently applied to the cure of disease. That the phenomena displayed through its agency possess a significance which far transcends that which attaches to it as a substitute for pills, is a proposition which will not be disputed, even by those who seek to monopolize its forces. It is hoped, therefore, that the psychological student will be graciously permitted to pursue his studies at least until it is shown that physicians enjoy such a monopoly of the cardinal virtues that it is unsafe to intrust the forces of nature in the hands of others.

In the mean time the world at large will continue to believe that the laws of hypnotism are no exception to the rule that the forces of nature, when once understood, are designed for the highest good of mankind; and they will continue to demand that those forces shall not be monopolized by any man, or set of men, body politic, or corporation.

From what has been said, the supreme folly of legislation to prohibit experiments in hypnotism is manifest. No one will deny that when a hypnotist permits himself to exercise his art in private he is in possession of opportunities which, under other conditions, might give him an undue advantage over a subject of the opposite sex; but, from the very nature of things, that advantage is infinitely less than that enjoyed by physicians in their habitual intercourse with their patients. Until it is shown that physicians never take advantage of their confidential relations with their patients; until it is shown that physicians are exempt from human passions and frailties; or, at least, until it is shown that physicians are more platonic in their emotions than the ordinary run of human beings, — the world will continue to regard their demand that the study of experimental psychology shall be restricted by legislation to the medical profession, as an exhibition of monumental impudence.

It cannot be forgotten that it was the medical profession that drove Mesrmer into a dishonored exile and a premature grave for the sole reason that he healed the sick without the use of pills. The faculty ridiculed, proscribed, and ostracized every medical man who dared to conduct an honest investigation of mesmeric phenomena. And now that the scientists of Europe are compelled to admit the therapeutic value of the science, they are instant in demand that no one but physicians shall be permitted to make experiments. It is perhaps natural and right that the treatment of disease by means of drugs should be restricted to those who are educated in the proper use of drugs; but the employment of psychic powers and remedies rests upon an entirely different footing. Their demand that hypnotism be reserved for their exclusive use rest, not upon their knowledge of its laws, but is founded upon their willful ignorance of the fundamental principles which underlie the science.

Psycho-Therapeutics

IN the whole range of psychological research there is no branch of the study of such transcendent practical interest and importance to the world as that which pertains to its application to the cure of disease. That there resides in mankind a psychic power over the functions and sensations of the body, and that that power can be invoked at will, under certain conditions, and applied to the alleviation of human suffering, no longer admits of a rational doubt. The history of all nations presents an unbroken line of testimony in support of the truth of this proposition.

In the infancy of the world the power of secretly influencing men for good or evil, including the healing of the sick, was possessed by the priests and saints of all nations. Healing of the sick was supposed to be a power derived directly from God, and it was exerted by means of prayers and ceremonies, laying on of hands and incantations, amulets and talismans, rings, relics, and images, and the knowledge of it was transmitted with the sacred mysteries.

Numerous examples of the practice of healing by the touch and by the laying on of hands are related in the Old Testament. Moses was directed by the Lord to transmit his power and honor to Joshua by the laying on of hands. Elijah healed the dead child by stretching himself upon the body and calling upon the name of the Lord, and Elisha raised the dead son of the Shunammite woman by the same means. It was even supposed that the power survived his death. The New Testament is full of examples of the most striking character, and the promise of the Master to those who believe, — " In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover," — applies to all mankind today as well as to his followers upon whom he had conferred his power in person.

That this power was transmitted to future generations, and that the saints and others regarded it as the heritage of the Church and employed it with humble faith, in imitation of the Master, for the good of mankind, is shown by numerous examples. While the chroniclers have undoubtedly embellished many actual cures and recited many fictitious ones, the fact that the saints and others possessed healing powers cannot be questioned. Thus, Saint Patrick, the Irish apostle, healed the blind by laying on his hands.

"Spirit Bernard," says Ennemoser, " is said to have restored eleven blind persons to sight, and eighteen lame persons to the use of their limbs in one day at Constance. At Cologne he healed twelve lame, caused three dumb persons to speak, ten who were deaf to hear, and, when he himself was ill, Saint Lawrence and Saint Benedict appeared to him, and cured him by touching the affected part. Even his plates and dishes are said to have cured sickness after his death! The miracles of Saints Margaret, Katherine, Hildegarde, and especially the miraculous cures of the two holy martyrs, Cosmos and Damianus, belong to this class. Among others, they freed the Emperor Justinian from an incurable sickness. Saint Odilia embraced in her arms a leper who was shunned by all men, warmed him, and restored him to

health.

"Remarkable above all others are those cases where persons who were at the point of death have recovered by holy baptism or extreme unction. The Emperor Constantine is one of the most singular examples. Pyrrhus, king of Epirus, had the power of assuaging colic and affections of the spleen by laying the patients on their backs and passing his great toe over them. The Emperor Vespasian cured nervous affections, lameness, and blindness, solely by the laying on of his hands. According to Coelius Spartianus, Hadrian cured those afflicted with dropsy by touching them with the points of his fingers, and recovered himself from a violent fever by similar treatment. King Olaf healed Egill on the spot by merely laying his hands upon him and singing proverbs. The kings of England and France cured diseases of the throat by touch. It is said that the pious Edward the Confessor, and, in France, that Philip the first were the first who possessed this power. In England the disease was therefore called 'king's evil.'

In France this power was retained till within a recent period. Among German princes this curative power was ascribed to the Counts of Hapsburg, and also that they were able to cure stammering by a kiss. Pliny says, 'There are men whose whole bodies possess medicinal properties, — as the Marsi, the Psyli, and others, who cure the bite of serpents merely by the touch.' This he remarks especially of the island of Cyprus, and later travelers confirm these cures by the touch. In later times the Salmadores and Ensalmadores of Spain became very celebrated, who healed almost all diseases by prayer, laying on of the hands, and by the breath. In Ireland, Valentine Greatrakes cured at first king's evil by his hands; later, fever, wounds, tumors, gout, and at length all diseases. In the seventeenth century the gardener Levret and the notorious Streeper performed cures in London by stroking with the hand.

In a similar manner cures were performed by Michael Medina and the Child of Salamanca; also Marcellus Empiricus. Richter, an innkeeper at Royen, in Silicia, cured, in the years 1817, 1818, many thousands of sick persons in the open fields by touching them with his hands. Under the popes, laying on of the hands was called 'chirothesy.' "

Again, Ennemoser says: "As regards the resemblance which the science bears to magnetism, it is certain that not only were the ancients acquainted with an artificial method of treating disease, but also with somnambulism itself. Among others, Agrippa von Nettesheim speaks of this plainly when he says, in his 'Occulta Philosophia' (page 451): ' There is a science, known to but very few, of illuminating and instructing the mind, so that at one step it is raised from the darkness of ignorance to the light of wisdom. This is produced principally by a species of artificial sleep, in which a man forgets the present, and, as it were, perceives the future through divine inspiration. Unbelieving and wicked persons can also be deprived of this power by secret means."

Coming down to more recent times, we find that cures, seemingly miraculous, are as common today as at any period of the world's history. In fact, one unbroken line of such phenomena is presented to the student of psycho-therapeutics, which extends from the earliest period of recorded history to the present time. At no time in the world's history has there been such a widespread interest in the subject as now; and the hopeful feature is that the subject is no

longer relegated to the domain of superstition, but is being studied by all classes of people, from the ablest scientists down, to the humblest peasant. The result is that theories almost innumerable have been advanced to account for what all admit to be a fact, namely, that there exists a power to alleviate human suffering, which lies not within the domain of material science, but which can be invoked at the will of man and controlled by human intelligence.

It would be tedious and unprofitable to discuss at length the numerous theories advanced by the different sects and schools which have an existence today. It is sufficient to know that all these schools effect cures of the most wonderful character, many of them taking rank with the miracles of the Master. This one fact stands out prominent and significant, namely, that the theories advanced to account for the phenomena seem to have no effect upon the power invoked.

Paracelsus stated what is now an obvious scientific fact when he uttered these words:

"Whether the object of your faith be real or false, you will nevertheless obtain the same effects. Thus, if I believe in Saint Peter's statue as I should have believed in Saint Peter himself, I shall obtain the same effects that I should have obtained from Saint Peter. But that is superstition. Faith, however, produces miracles; and whether it is a true or a false faith, it will always produce the same wonders."

Much to the same effect are the words uttered in the sixteenth century by Pomponazzi:

"We can easily conceive the marvelous effects which confidence and imagination can produce, particularly when both qualities are reciprocated between the subjects and the person who influences them. The cures attributed to the influence of certain relics are the effect of this imagination and confidence. Quacks and philosophers know that if the bones of any skeleton were put in place of the saint's bones, the sick would none the less experience beneficial effects, if they believed that they were near veritable relics."

Bernheim, quoting the foregoing passages, follows with a story, related by Sobernheim, of a man with a paralysis of the tongue which had yielded to no form of treatment, who put himself under a certain doctor's care. The doctor wished to try an instrument of his own invention, with which he promised himself to get excellent results. Before performing the operation, he introduced a pocket thermometer into the patient's mouth. The patient imagined it to be the instrument which was to save him. In a few minutes he cried out joyfully that he could once more move his tongue freely.

"Among our cases," continues Bernheim, "facts of the same sort will be found. A young girl came into my service, having suffered from complete nervous aphonia for nearly four weeks. After making sure of the diagnosis, I told my students that nervous aphonia sometimes yielded instantly to electricity, which might act simply by its suggestive influence. I sent for the induction apparatus. Before using it I wanted to try simple suggestion by affirmation. I applied my hand over the larynx and moved it a little, and said, 'Now you can speak aloud.' In an instant I made her say 'a,' then 'b,' then 'Maria.' She continued to speak distinctly; the aphonia

had disappeared.

" 'The Bibliothèque choisie de Medicine," ' says Hack Tuke, 'gives a typical example of the influence exercised by the imagination over intestinal action during sleep. The daughter of the consul at Hanover, aged eighteen, intended to use rhubarb, for which she had a particular dislike, on a following day. She dreamed that she had taken the abhorred dose. Influenced by this imaginary rhubarb, she waked up, and had five or six easy evacuations.'

"The same result is seen in a case reported by Demangeon. 'A monk intended to purge himself on a certain morning. On the night previous he dreamed that he had taken the medicine, and consequently waked up to yield to nature's demands. He had eight movements.'

"But among all the moral causes which, appealing to the imagination, set the cerebral mechanism of possible causes at work, none is so efficacious as religious faith. Numbers of authentic cures have certainly been due to it.

"The Princess of Schwartzenburg had suffered for eight years from a paraplegia for which the most celebrated doctors in Germany and France had been consulted. In 1821 the Prince of Hohenlohe, who had been a priest since 1815, brought a peasant to the princess, who had convinced the young prince of the power of prayer in curing disease.

The mechanical apparatus, which had been used by Dr. Heine for several months to overcome the contracture of the limbs, was removed. The prince asked the paralytic to join her faith both to his and the peasant's. 'Do you believe you are already helped?' 'Oh, yes, I believe so most sincerely!' 'Well, rise and walk.' At these words the princess rose and walked around the room several times, and tried going up and down stairs. The next day she went to church, and from this time on she had the use of her limbs."

Bernheim then proceeds to give a résumé of some of the histories of cures which took place at Lourdes, where thousands flock annually to partake of the healing waters of the famous grotto. The history of that wonderful place is too well known to need repetition here. It is sufficient to say that thousands of cures have been effected there through prayer and religious faith, and the cures are as well authenticated as any fact in history or science.

The most prominent and important methods of healing the sick now in vogue may be briefly summarized as follows:

1. Prayer and religious faith, as exemplified in the cures performed at Lourdes and at other holy shrines. To this class also belong the cures effected by prayer alone, the system being properly known in this country as the Faith Cure and the Prayer Cure.

2. The Mind Cure, — "a professed method of healing which rests upon the suppositions that all diseased states of the body are due to abnormal conditions of the mind, and that the latter (and thus the former) can be cured by the direct action of the mind of the healer upon the

mind ot the patient."

3. Christian Science. — This method of healing rests upon the assumption of the unreality of matter. This assumed as a major premise, it follows that our bodies are unreal, and, consequently, there is no such thing as disease, the latter existing only in the mind, which is the only real thing in existence.

4. Spiritism, which is a system of healing based on the supposed interposition of spirits of the dead, operating directly, or indirectly through a medium, upon the patient.

5. Mesmerism, — This includes all the systems of healing founded on the supposition that there exists in man a fluid which can be projected upon another, at the will of the operator, with the effect of healing disease by the therapeutic action of the fluid upon the diseased organism.

6. Suggestive Hypnotism. — This method of healing rests upon the law that persons in the hypnotic condition are constantly controllable by the power of suggestion, and that by this means pain is suppressed, function modified, fever calmed, secretion and excretion encouraged, etc., and thus nature, the healer, is permitted to do the work of restoration.

Each of these schools is subdivided into sects, entertaining modified theories of causation, and employing modified processes of applying the force at their command. There is but one thing common to them all, and that is that they all cure diseases.

We have, then, six different systems of psycho-therapeutics, based upon as many different theories, differing as widely as the poles, and each presenting indubitable evidence of being able to perform cures which in any age but the present would have been called miraculous.

The most obvious conclusion which strikes the scientific mind is that there must be some underlying principle which is common to them all. It is the task of science to discover that principle.

It will now be in order to recall to the mind of the reader, once more, the fundamental propositions of the hypothesis under consideration. They are:

First, that man is possessed of two minds, which we have distinguished by designating one as the objective mind, and the other as the subjective mind.

Secondly, that the subjective mind is constantly amenable to control by the power of suggestion.

These propositions having been established, at least provisionally, by the facts shown in the foregoing chapters, it now remains to present a subsidiary proposition, which pertains to the subject of psycho-therapeutics, namely:

The subjective mind has absolute control of the functions, conditions, and sensations of the body.

This proposition seems almost self-evident, and will receive the instant assent of all who are familiar with the simplest phenomena of hypnotism. It is well known, and no one at all acquainted with hypnotic phenomena now disputes the fact, that perfect anesthesia can be produced at the will of the operator simply by suggestion. Hundreds of cases are recorded where the most severe surgical operations have been performed without pain upon patients in the hypnotic condition. The fact can be verified at any time by experiment on almost any hypnotic subject, and in case of particularly sensitive subjects the phenomena can be produced in the waking condition.

How the subjective mind controls the functions and sensations of the body, mortal man may never know. It is certain that the problem cannot be solved by reference to physiology or cerebral anatomy. It is simply a scientific fact which we must accept because it is susceptible of demonstration, and not because its ultimate cause can be explained.

The three foregoing fundamental propositions cover the whole domain of psychotherapeutics, and constitute the basis of explanation of all phenomena pertaining thereto.

It seems almost superfluous to adduce facts to illustrate the wonderful power which the subjective mind possesses over the functions of the body, beyond reminding the reader of the well-known facts above mentioned regarding the production of the phenomena of anesthesia by suggestion. Nevertheless, it must not be forgotten that the production of anesthesia in a healthy subject is a demonstration of subjective power which implies far more than appears upon the surface. The normal condition of the body is that of perfect health, with all the senses performing their legitimate functions.

The production of anesthesia in a normal organism is, therefore, the production of an abnormal condition. On the other hand, the production of anesthesia in a diseased organism implies the restoration of the normal condition, that is, a condition of freedom from pain. In this, all the forces of nature unite to assist. And as every force in nature follows the lines of least resistance, it follows that it is much easier to cure diseases by mental processes than it is to create them; provided always that we understand the modus operandi.

It is well known that the symptoms of almost any disease can be induced in hypnotic subjects by suggestion. Thus, partial or total paralysis can be produced; fever can be brought on, with all the attendant symptoms, such as rapid pulse and high temperature, flushed face, etc.; or chills, accompanied by a temperature abnormally low; or the most severe pains can be produced in any part of the body or limbs. All these facts are well known, and still more wonderful facts are stated in all the recent scientific works on hypnotism. For instance, Bernheim states that he has been able to produce a blister on the back of a patient by applying a postage-stamp and suggesting to the patient that it was a fly-plaster. This is confirmed by the experiments of Moll and many others, leaving no doubt of the fact that structural changes are a possible result of oral suggestion. On this subject Bernheim makes

the following observations:

"Finally, hemorrhages and bloody stigmata may be induced in certain subjects by means of suggestion.

"M. Bourru and Burot of Rochefort have experimented on this subject with a young marine, a case of hystero-epilepsy. M. Bourru put him into the somnambulistic condition, and gave him the following suggestion: 'At four o'clock this afternoon, after the hypnosis, you will come into my office, sit down in the arm-chair, cross your arms upon your breast, and your nose will begin to bleed.' At the hour appointed the young man did as directed. Several drops of blood came from the left nostril.

"On another occasion the same investigator traced the patient's name on both his forearms with the dull point of an instrument. Then, when the patient was in the somnambulistic condition, he said, 'At four o'clock this afternoon you will go to sleep, and your arms will bleed along the lines which I have traced, and your name will appear written on your arms in letters of blood.' He was watched at four o'clock and seen to fall asleep. On the left arm the letters stood out in bright red relief, and in several places there were drops of blood. The letters were still visible three months afterwards, although they had grown gradually faint.

" Dr. Mabille, director of the Insane Asylum at Lafond, near Rochelle, a former pupil of excellent standing, repeated the experiment made upon the subject at Rochefort, after he was removed to the asylum, and confirmed it. He obtained instant hemorrhage over a determined region of the body. He also induced an attack of spontaneous somnambulism, in which the patient, doubting his personality, so to speak, suggested to himself the hemorrhagic stigmata on the arm, thus repeating the marvelous phenomena of the famous stigmatized auto-suggestionist, Louis Lateau.

"These facts, then, seem to prove that suggestion may act upon the cardiac function and upon the vaso-motor system. Phenomena of this order, however, rarely occur. They are exceptional, and are obtained in certain subjects only. I have in vain tried to reproduce them in many cases. These facts are sufficient to prove, however, that when in a condition of special psychical concentration, the brain can influence even the organic functions, which in the normal state seem but slightly amenable to the will."

These facts demonstrate at once the correctness of two of the fundamental propositions before stated; namely, the constant amenability of the subjective mind to the power of suggestion, and the perfect control which the subjective mind exercises over the functions, sensations, and conditions of the body. All the foregoing phenomena represent abnormal conditions induced by suggestion, and are, as before stated, all the more conclusive proofs of the potency of the force invoked.

If, therefore, there exists in man a power which, in obedience to the suggestion of another, is capable of producing abnormal conditions in defiance of the natural instincts and desires of all animal creation, how much more potent must be a suggestion which operates in harmony

with the natural instinctive desire of the patient for the restoration of normal conditions, and with the constant effort of nature to bring about that result! At the risk of repetition, the self-evident proposition will be restated, that the instinct of self-preservation is the strongest instinct of our nature, and constitutes a most potent, ever-present, and constantly operative auto-suggestion, inherent in our very nature.

It is obvious that any outside suggestion must operate with all the greater potentiality when it is directed on lines in harmony with instinctive auto-suggestion. It follows that normal conditions can be restored with greater ease and certainty, other things being equal, than abnormal conditions can be induced. And thus it is that by the practice of each of the various systems of psychotherapeutics we find that the most marvelous cures are effected, and are again reminded of the words of Paracelsus : "Whether the object of your faith be real or false, you will nevertheless obtain the same effects."

This brings us to the discussion of the essential mental condition prerequisite to the success of every experiment in psycho-therapeutics, — faith.

That faith is the essential prerequisite to the successful exercise of psychic power is a proposition which has received the sanction of the concurrent experience of all the ages. Christ himself did not hesitate to acknowledge his inability to heal the sick in the absence of that condition precedent, which he held to be essential, not only to the enjoyment of the blessings which he so freely bestowed in this world, but to the attainment of eternal life. "Oh, ye of little faith," was his reproof to his followers when they returned to him and announced the decrease of their powers to heal the sick; thus proving that he regarded faith as an essential element of success, not only in the patient, but in the healer also.

If the Great Healer thus acknowledged a limitation of his powers, how can we, his humble followers, hope to transcend the immutable law by which he was governed?

"Why is it that our belief has anything to do with the exercise of the healing power?" is a question often asked. To this the obvious and only reply is that the healing power, being a mental, or psychic, force, is necessarily governed by mental conditions. Just why faith is the necessary mental attitude of the patient can never be answered until we are able to fathom the ultimate cause of all things. The experience of all the ages shows it to be a fact, and we must accept it as such, and content ourselves with an effort to ascertain its relations to other facts, and, if possible, to define its limitations and ascertain the means of commanding it at will.

It is safe to say that the statement of the fact under consideration has done more to retard the progress of the science of psychic healing than all other things combined. The skeptic at once concludes that, whatever good the system may do to credulous people, it can never be of benefit to him, because he "does not believe in such things." And it is just here that the mistake is made, — a mistake that is most natural in the present state of psychic knowledge, and one that is all but universal. It consists in the assumption that the faith of the objective mind has anything to do with the requisite mental attitude. The reader is again requested to

call to mind the fundamental propositions of the hypothesis under discussion, namely, the dual personality and the power of suggestion.

It follows from the propositions of our hypothesis, which need not be here repeated at length, that the subjective mind of an individual is as amenable to control by the suggestions of his own objective mind as it is by the suggestions of another. The law is the same. It follows that, whatever may be the objective belief of the patient, if he will assume to have faith, actively or passively, the subjective mind will be controlled by the suggestion, and the desired result will follow.

The faith required for therapeutic purposes is a purely subjective faith, and is attainable upon the cessation of active opposition on the part of the objective mind.

And this is why it is that, under all systems of mental therapeutics, the perfect passivity of the patient is insisted upon as the first essential condition. Of course, it is desirable to secure the concurrent faith both of the objective and subjective minds; but it is not essential, if the patient will in good faith make the necessary auto-suggestion, as above mentioned, either in words, or by submitting passively to the suggestions of the healer.

It is foreign to the purpose of this book to discuss at length the various systems of mental therapeutics further than is necessary for the elucidation of our hypothesis. The theories upon which the several systems are founded will not, therefore, be commented upon, pro or con, except where they furnish striking illustrations of the principles herein advanced.

Christian science, so called, furnishes a very striking example of the principle involved in the proposition that the requisite subjective faith may be acquired without the concurrence of objective belief, and even in defiance of objective reason. That system is based upon the assumption that matter has no real existence; consequently we have no bodies, and hence no disease of the body is possible. It is not known whether the worthy lady founder of the school ever stopped to reduce her foundation principles to the form of a syllogism. It is presumed not, for otherwise their intense, monumental, and aggressive absurdity would have become as apparent to her as it is to others. Let us see how they look in the form of a syllogism:

Matter has no existence. Our bodies are composed of matter. Therefore our bodies have no existence.

It follows, of course, that disease cannot exist in a non-existent body.

That the above embraces the basis of the system called Christian science no one who has read the works of its founder will deny. Of course, no serious argument can be adduced against such a self-evident absurdity. Nevertheless, there are two facts connected with this system which stand out in bold relief: One is that it numbers its followers by the hundred thousand; and the other is that the cures effected by its practitioners are of daily occurrence and of the most marvellous character.

The first of these facts demonstrates the truth of the trite saying that any system of belief, if earnestly advocated, will find plenty of followers. The second shows in the most conclusive manner that the faith of the objective mind is not a necessary factor in the cure of disease by psychic processes.

It seems obvious that no greater demand could be made upon the resources of our credulity than to tell us that all that is visible or tangible to our objective senses has no real existence. And yet that is what the patient of Christian science is invited to believe as a condition precedent to his recovery. Of course he feels at first that his intelligence is insulted, and he protests against such a palpable absurdity. But he is quieted by soothing words, and is told to get himself into a perfectly passive condition, to say nothing and to think of nothing for the time being. In some cases patients are advised to hold themselves in the mental attitude of denying the possible existence of disease. The essential condition of passivity being acquired by the patient, the healer also becomes passive, and assumes the mental attitude of denying the existence of disease in the patient, — or elsewhere, for that matter, — and affirms with constant iteration the condition of perfect healthfulness.

After a séance of this kind, lasting perhaps half-an-hour, the patient almost inevitably finds immense relief, and often feels himself completely restored to health. To say that the patient is surprised, is but feebly to convey his impressions; he is confounded. The healer triumphantly asks, "What do you think of my theory now?" It is of little use for him to reply that he does not see that the theory is necessarily correct because he was healed. Most likely he fails to think of that, in his gratitude for restored health. But if he does, he is met by the triumphant response, "By their fruits ye shall know them." To the average mind, untrained to habits of logical reasoning, that settles the question; and Christian science has scored a triumph and secured a follower.

He may not be able to see quite clearly the logical sequences involved, he may be even doubtful whether the theory is necessarily correct; but not being able to formulate his objections, he contents himself with the thought that he is not yet far enough advanced in "science" to understand that which seems so clear to the mind of his teacher. In any event, he ceases to antagonize the theory by any process of reasoning, and eventually believes, objectively as well as subjectively, in the substantial correctness of the fundamental theory. In the mean time it is easy to see that his subjective faith has been made perfect by his passivity under treatment, and that his objective faith has been confirmed by his restoration to health.

In all systems of healing, the processes, or rather the conditions, are essentially the same, the first essential condition, as before stated, being the perfect passivity and receptivity of the patient. That is always insisted upon, and it is the essential prerequisite, be the theory and method of operation what they may. The rest is accomplished by suggestion. Thus, the whole science of mental healing may be expressed in two words, — passivity, and suggestion.

By passivity the patient becomes receptive of subjective impressions. He becomes partially hypnotic, and sometimes wholly so. The more perfectly he is hypnotized, the surer the favorable result. But, in any case, perfect passivity is sure to bring about a good result. In the

Christian science methods the healer also becomes passive, and partially self-hypnotized. And this constitutes the difference between individual healers by that method. The more easily the healer can hypnotize himself, and the more perfect that condition, the more powerful will be the effect on the patient. The reason is this: the suggestions to the subjective mind of the patient are conveyed telepathically from the subjective mind of the healer.

In order to produce that effect in perfection, it becomes necessary both for patient and healer to be in a partially hypnotic condition. The two subjective minds are then en rapport. The subjective mind of the healer, being properly instructed beforehand, then conveys the necessary suggestions to the subjective mind of the patient. The latter, being necessarily controlled by such suggestion, exercises its functions in accordance therewith; and having absolute control of the sensations, functions, and conditions of the body, it exercises that control; and the result is that pain is relieved, and the normal condition of health is restored.

It is not, however, always necessary that either the patient or the healer should become even partially hypnotized, provided the requisite faith or confidence is established in the subjective mind of the patient. In such a case, however, it requires a concurrence both of objective and subjective faith to produce the best results.

It has been claimed by some mental healers that faith on the part of the patient is not an essential prerequisite to successful healing. Doubtless some of the more ignorant ones believe that statement. But an observation of the methods of treatment employed by some who make this claim leads one to suppose that the statement often made to their patients that faith is unnecessary is rather a cunning evasion of the truth for the very purpose of inspiring faith. Thus, a patient enters the sanctum of a mental healer, and begins by saying, "I understand that it is necessary that your patients have faith before they can be healed. If that is the case, I never can be healed by mental treatment, for I am utterly skeptical on the subject." To which the ready reply is, "Faith is unnecessary under my system. I do not care what you believe, for I can heal you, however skeptical you may be."

This is generally satisfactory to the skeptic. He brightens with hope, and submits to the treatment, full of the faith that he is to be healed without faith. It is superfluous to add that by this stroke of policy the healer has inspired the patient with all the faith required, namely, the faith of his subjective mind. I will not animadvert upon the propriety of this course, though I cannot help but contrast it with that of the Great Healer, who never descended to falsehood, even to the end that good might come. He always told his followers frankly that faith was essential; and his words are as true today as they were when he proclaimed to mankind that great secret of occult power. Jesus was the first to proclaim the great law of faith; and when he uttered that one word, he epitomized the whole science of psycho-therapeutics.

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Psycho-Therapeutics (Continued)

THE science of mental therapeutics may be classed in two general divisions, which are distinguished by the different methods of operation. The same general principle underlies both, but the results are attained by different modes of procedure.

The first method is by passivity on the part of the patient, and mental suggestion by the healer.

The second is by passivity on the part of the patient, and oral suggestion by the healer.

In ordinary practice both methods are used; that is to say, the oral suggestionist often unconsciously telepaths a mental suggestion to the subjective mind of the patient. If he thoroughly believes the truth of his own suggestions, the telepathic effect is sure to follow, and always to the manifest advantage of the patient. This is why it is that in all works on hypnotism and mesmerism the value and importance of self-confidence on the part of the healer, or, in other words, belief in his own suggestions, is so strenuously insisted upon. Practice and experience have demonstrated the fact, but no writer on the subject attempts to give a scientific explanation of it. But when it is known that telepathy is the normal method of communication between subjective minds, and that in healing by mental processes it is constantly employed, consciously or unconsciously to the persons, the explanation is obvious.

Again, where mental suggestion is chiefly relied upon, the healer usually begins operations by making oral suggestions. Thus, the Christian scientist begins by carefully educating his patient in the fundamental doctrines of the school, and explaining the effects which are expected to follow the treatment. The mind is thus prepared by oral suggestions to receive the necessary mental impressions when the treatment proper begins. The most effective method of healing employed by that school consists in what it denominates "absent treatment." This is effected by purely telepathic means. The patient is absent, and often knows nothing, objectively, of what is being done for him.

The healer sits alone and becomes passive; or, in other words, becomes partially self-hypnotized, and addresses the patient mentally, and proceeds to argue the question with him. The condition of health is strongly asserted and insisted upon, and the possibility of disease as strenuously denied. The advantages of this means of treatment are obvious. The telepathic suggestions are made solely to the subjective mind of the patient, and do not rise above the threshold of his consciousness. The subjective mind, being constantly amenable to control by the power of suggestion, accepts the suggestions offered, and, having in its turn perfect control of the functions and conditions of the body, it proceeds to re-establish the condition of health. In other words, it abandons the abnormal idea of disease; and, in obedience to the telepathic suggestions of the healer, it seizes upon the normal idea of health.

It will readily be seen that by this method of treatment the patient is placed in the best possible condition for the reception of healthful suggestions. He is necessarily in a passive

condition. That is, being unconscious, objectively, of the mental suggestions which are being made to his subjective mind, he is not handicapped by antagonistic auto-suggestions arising from objective doubt of the power of the healer, or of the correctness of his theories. The latter is the most serious obstacle which the Christian scientist has to contend with; and it is safe to say that if his school had not been handicapped by a theory which shocks the common-sense of the average man, its sphere of usefulness would have been much larger than it is now. The school is doing a great and noble work as it is, but it is chiefly among those who are credulous enough to disbelieve the evidence of their own senses.

There is, however, a large and growing class of people, calling themselves Christian scientists, who ignore the fundamental absurdities of the theory of the founder of the sect, and content themselves with the knowledge that the practice produces good results. Each one of these formulates a theory of his own, and each one finds that, measured by the standard of results, his theory is correct. The obvious conclusion is that one theory is as good as another, provided always that the mode of operation under it does not depart, in any essential particular, from the standard, and that the operator has the requisite faith in his own theory and practice.

Another circumstance which handicaps the enthusiastic votaries of each of the schools consists in the tendency of all reformers to claim too much for their systems. Forgetting that they have to deal with a generation of people with a hereditary belief in the power of medicines to cure disease, a people whose habits of life and thought are materialistic to the last degree, they expect to change that belief instantaneously, and cause the new method to take the place of the old in all cases and under all circumstances. In other words, they expect to cure all diseases by mental methods alone, and they seek to prohibit their patients from employing any other physician or using any medicines whatever. This is wrong in theory and often dangerous in practice. It may be true, and doubtless is, that one great source of the power of drugs to heal disease is attributable to the mental impression created upon the mind of the patient at the time the drug is administered. This being true, it follows that when a patient believes in drugs, drugs should be administered.

If Christian science or any other mental method of healing can then be made available as an auxiliary, it should be employed. But this is just what the ultra-reformers refuse to do. They insist upon the discharge of the family physician, and the destruction of all the medicines in the house, before they will undertake to effect a cure by mental processes. It frequently happens that the patient is not sufficiently well grounded in the new faith, or is afflicted with some disease not readily reached by mental processes, and dies on their hands, when perhaps he might have been saved by the combined efforts of the family doctor and the Christian scientist. Be that as it may, when the patient dies under such circumstances, the Christian scientist must needs bear the brunt of popular condemnation. It goes without saying that one such case does more to retard the progress of mental therapeutics in popular estimation than a thousand miraculous cures can do to promote it,

Again, much harm is done to the cause of mental healing by claiming for it too wide a field of usefulness. Theoretically, all the diseases which flesh is heir to are curable by mental

processes. Practically, the range of its usefulness is comparatively limited. The lines of its field are not clearly defined, however, for the reason that so much depends on the idiosyncrasies of each individual patient. A disease which can be cured in one case refuses to yield in another, the mental attitudes of the patients not being the same. Besides, the mental environment of the patient has much to do with his amenability to control by mental processes. In an atmosphere of incredulity, doubt, and prejudice, a patient stands little chance of being benefited, however strong may be his own faith in mental therapeutics.

Every doubt existing in the minds of those surrounding him is inevitably conveyed telepathically to his subjective mind, and operates as an adverse suggestion of irresistible potentiality. It requires a very strong will, perfect faith, and constant affirmative auto-suggestion on the part of the patient to overcome the adverse influence of an environment of incredulity and doubt, even though no word of that doubt is expressed in presence of the patient. It goes without saying that it is next to impossible for a sick person to possess the necessary mental force to overcome such adverse conditions. Obviously, the mental healer who undertakes a case under such circumstances, procures the discharge of the family physician, and prohibits the patient from using medicines, assumes a very grave responsibility, and does so at the risk of the patient's life and his own reputation.

Success in mental healing depends upon proper mental conditions, just as success in healing by physical agencies depends upon proper physical conditions. This is a self-evident proposition, which the average mental healer is slow to understand and appreciate.

The success of the physician depends as largely upon his knowledge of the idiosyncrasies of his patient, his personal habits, his mode of living, his susceptibility to the influence of medicines, etc., as upon a correct diagnosis and medicinal treatment of the disease. In like manner the success of the mental healer depends largely upon his knowledge of his patient's habits of thought, his beliefs, his prejudices, and, above all, his mental environment.

These remarks apply to all methods of mental healing; and, for the purposes of this book, Christian science may be taken as a representative of all systems of healing by mental suggestion, as distinguished from oral suggestion.

Hypnotism, as practiced by the Nancy school, may stand as the representative of mental treatment of disease by purely oral suggestion. The following extract from Professor Bernheim's able work on "Suggestive Therapeutics" (chapter 1.) embraces the essential features of the methods of inducing sleep practiced by that school:

"I begin by saying to the patient that I believe benefit is to be derived from the use of suggestive therapeutics; that it is possible to cure or to relieve him by hypnotism; that there is nothing either hurtful or strange about it; that it is an ordinary sleep, or torpor, which can be induced in everyone, and that this quiet, beneficial condition restores the equilibrium of the nervous system, etc. If necessary, I hypnotize one or two subjects in his presence, in order to show him that there is nothing painful in this condition, and that it is not accompanied with any unusual sensation. When I have thus banished from his mind the idea of magnetism and the

somewhat mysterious fear that attaches to that unknown condition, above all when he has seen patients cured or benefited by the means in question, he is no longer suspicious, but gives himself up. Then I say, 'Look at me, and think of nothing but sleep. Your eyelids begin to feel heavy, your eyes tired. They begin to wink, they are getting moist, you cannot see distinctly. They are closed.' Some patients close their eyes and are asleep immediately. With others, I have to repeat, lay more stress on what I say, and even make gestures. It makes little difference what sort of gesture is made. I hold two fingers of my right hand before the patient's eyes and ask him to look at them, or pass both hands several times before his eyes, or persuade him to fix his eyes upon mine, endeavoring, at the same time, to concentrate his attention upon the idea of sleep. I say, 'Your lids are closing, you cannot open them again. Your arms feel heavy, so do your legs. You cannot feel anything. Your hands are motionless. You see nothing, you are going to sleep.' And I add, in a commanding tone, 'Sleep.' This word often turns the balance.

The eyes close, and the patient sleeps, or is at least influenced. I use the word 'sleep,' in order to obtain as far as possible over the patients a suggestive influence which shall bring about sleep, or a state closely approaching it; for sleep, properly so called, does not always occur. If the patients have no inclination to sleep, and show no drowsiness, I take care to say that sleep is not essential; that the hypnotic influence, whence comes the benefit, may exist without sleep; that many patients are hypnotized, although they do not sleep.

"If the patient does not shut his eyes or keep them shut, I do not require them to be fixed on mine, or on my fingers, for any length of time, for it sometimes happens that they remain wide open indefinitely, and instead of the idea of sleep being conceived, only a rigid fixation of the eyes results. In this case, closure of the eyes by the operator succeeds better. After keeping them fixed one or two minutes, I push the eyelids down, or stretch them slowly over the eyes, gradually closing them more and more, and so imitating the process of natural sleep. Finally, I keep them closed, repeating the suggestion, 'Your lids are stuck together, you cannot open them. The need of sleep becomes greater and greater, you can no longer resist.' I lower my voice gradually, repeating the command, ' Sleep,' and it is very seldom that more than three minutes pass before sleep or some degree of hypnotic influence is obtained. It is sleep by suggestion, — a type of sleep which I insinuate into the brain.

"Passes or gazing at the eyes or fingers of the operator are only useful in concentrating the attention; they are not absolutely essential.

"As soon as they are able to pay attention and understand, children are, as a rule, very quickly and very easily hypnotized. It often suffices to close their eyes, to hold them shut a few moments, to tell them to sleep, and then to state that they are asleep.

"Some adults go to sleep just as readily by simple closure of the eyes. I often proceed immediately, without making use of passes or fixation, by shutting the eyelids, gently holding them closed, asking the patient to keep them together, and suggesting at the same time the phenomena of sleep. Some of them fall rapidly into a more or less deep sleep. Others offer more resistance. I sometimes succeed by keeping the eyes closed for some time,

commanding silence and quiet, talking continuously, and repeating the same formulas: 'You feel a sort of drowsiness, a torpor; your arms and legs are motionless. Your eyelids are warm. Your nervous system is quiet; you have no will. Your eyes remain closed. Sleep is coming.' etc. After keeping up this auditory suggestion for several minutes, I remove my fingers. The eyes remain closed. I raise the patient's arms; they remain uplifted. We have induced cataleptic sleep."

Having succeeded in inducing sleep, or getting the patient in a passive and receptive condition, the operator then proceeds to suggest the idea of recovery from the disease with which he is afflicted. On this subject the author speaks as follows:

"The patient is put to sleep by means of suggestion; that is, by making the idea of sleep penetrate the mind. He is treated by means of suggestion; that is, by making the idea of cure penetrate the mind. The subject being hypnotized, M. Liébault's method consists in affirming in a loud voice the disappearance of his symptoms.

"We try to make him believe that these symptoms no longer exist, or that they will disappear, the pain will vanish; that the feeling will come back to his limbs; that the muscular strength will increase; and that his appetite will come back. We profit by the special psychical receptivity created by the hypnosis, by the cerebral docility, by the exalted ideo-motor, ideo-sensitive, ideo-sensorial reflex activity, in order to provoke useful reflexes, to persuade the brain to do what it can to transform the accepted idea-into reality.

"Such is the method of therapeutic-suggestion of which M. Liébault is the founder. He was the first clearly to establish that the cures obtained by the old magnetizers, and even by Braid's hypnotic operations, are not the work either of a mysterious fluid or of physiological modifications due to special manipulations, but the work of suggestion, alone. The whole system of magnetic medicine is only the medicine of the imagination; the imagination is put into such a condition by the hypnosis that it cannot escape from the suggestion.

"M. Liébault's method was ignored a long time, even by the physicians at Nancy. In 1884 Charles Kichet was satisfied to say that magnetism often has advantages, that it calms nervous agitation, and that it may cure or benefit certain insomnias.

"Since 1882 I have experimented with the suggestive method which I have seen used by M. Liébault, though timidly at first, and without any confidence. Today it is daily used in my clinic; I practice it before my students; perhaps no day passes in which I do not show them some functional trouble, pain, paresis, uneasiness, insomnia, either moderated or instantly suppressed by suggestion.

"For example: a child is brought to me with a pain like muscular rheumatism in its arm, dating back four or five days. The arm is painful to pressure; the child cannot lift it to its head. I say to him, 'Shut your eyes, my child, and go to sleep. I hold his eyelids closed, and go on talking to him. 'You are asleep, and you will keep on sleeping until I tell you to wake up. You are sleeping very well, as if you were in your bed. You are perfectly well and comfortable; your

arms and legs and your whole body are asleep, and you cannot move.' I take my fingers off his eyelids, and they remain closed; I put his arms up, and they remain so. Then, touching the painful arm, I say, 'The pain has gone away. You have no more pain anywhere; you can move your arm without any pain; and when you wake up you will not feel any more pain. It will not come back anymore.' In order to increase the force of the suggestion by embodying it, so to speak, in a material sensation, following M. Liébault's example I suggest a feeling of warmth loco dolente. The heat takes the place of the pain. I say to the child, ' You feel that your arm is warm; the warmth increases, and you have no more pain.

"I wake the child in a few minutes; he remembers nothing; the sleep has been profound. The pain has almost completely disappeared; the child lifts the arm easily to his head. I see the father on the days following: he is the postman who brings my letters. He tells me that the pain has disappeared completely, and there has been no return of it.

"Here, again, is a man twenty-six years old, a workman in the foundries. For a year he has experienced a painful feeling of constriction over the epigastrium, also a pain in the corresponding region of the back, which was the result of an effort made in bending an iron bar. The sensation is continuous, and increases when he has worked for some hours. For six months he has been able to sleep only by pressing his epigastrium with his hand. I hypnotize him. In the first seance I can induce only simple drowsiness; he wakes spontaneously; the pain continues. I hypnotize him a second time, telling him that he will sleep more deeply, and that he will remember nothing when he wakes. Catalepsy is not present. I wake him in a few minutes; he does not remember that I spoke to him, that I assured him that the pain had disappeared. It has completely disappeared ; he no longer feels any constriction. I do not know whether it has reappeared."

The foregoing extracts present the gist of the methods employed by the Nancy school of hypnotism. The hypnotic condition is induced solely by oral suggestion, and the disease is removed by the same means. There can be no doubt of the efficacy of the method, thousands of successful experiments having been made by the author and his colleagues. These experiments have demonstrated the existence of a power in man to control by purely mental processes, — the functions and conditions of the human body. They have thus laid the foundation of a system of mental therapeutics which must eventually prove of great value to mankind.

But they have done more. They have demonstrated a principle which reaches out far beyond the realm of therapeutics, and covers all the vast field of psychological research. They have demonstrated the constant amenability of the subjective mind to control by the power of suggestion. It is not surprising that those who have discovered this great principle should insist upon its applicability to every phenomenon within the range of their investigations; but it is strange that they should fail to recognize a co-ordinate power governed by the same law, within the same field of operations. Yet this is true of the modern scientific school of hypnotism today.

The Nancy school believes in the power of suggestion, but confines its faith to oral

suggestion. Having demonstrated that oral suggestion is efficacious in the production of psychic phenomena, they hold that mental suggestion has no power in the same direction. Having demonstrated that certain phenomena can be induced independently of any so-called fluidic emanation or effluence from the hypnotist, they hold that no fluidic emanation is possible. These conclusions are not only illogical, they are demonstrably incorrect. The Christian scientists are constantly demonstrating the potency of purely telepathic suggestion by what they denominate "absent treatment; i.e., treatment of sick persons without the knowledge of the patients.

That there is a power emanating from the operator who hypnotizes by means of mesmeric passes, seems to be very well authenticated by the experiments recorded by the old mesmerists. It must be admitted, however, that many of their experiments do not conclusively prove anything, for the reason that they were made before suggestion as a constant factor in hypnotism had been demonstrated. Recent experiments by members of the London Society for Psychical Research have, however, now placed that question beyond a doubt. Their methods of investigation are purely scientific, and were made with a full knowledge and appreciation of the principle of suggestion, and of the distinction between mesmerism and hypnotism.

In an account of some experiments in mesmerism, written by Mr. Edmund Gurney, and recorded in vol. ii. pp. 201-205, of the Proceedings of the Society referred to, a very interesting experiment is mentioned, which demonstrates the fact that there is an effluence emanating from the mesmerizer which is capable of producing very marked physical effects upon the subject. In this case the subject was blindfolded and allowed to remain in his normal condition during the whole of the experiment. His hands were then spread out upon a table before him, his fingers wide apart.

The mesmerizer then made passes over one of the fingers, taking care not to move his hand near enough to the subject's finger to cause a perceptible movement of the atmosphere, or to give any indication in any other way which finger was being mesmerized. The result was, in every instance, the production of local anaesthesia in the finger operated upon, and in no other.

Oral suggestion, or any other form of physical suggestion, was here out of the question; and telepathic suggestion was extremely improbable, in view of the fact that the subject was in his normal condition, and consequently not in subjective rapport with the operator. A further experiment was then tried, with a view of ascertaining whether it was necessary for the mesmerist to know which finger he was operating upon. To that end, the operator's hand was guided by the hand of a third party while the passes were being made; and it was found that the selected finger was unaffected, when the operator did not know which one it was.

The first of these experiments demonstrates the fact that there is an effluence emanating from the mesmerist; and the second demonstrates the fact that this effluence is directed by his will.

What this effluence is, man may never know. That it is a vital fact in psychic phenomena is

certain. Like many other subtle forces of nature, it defies analysis. That it exists, and that under certain conditions not yet very clearly defined it can be controlled by the conscious intelligence of man, is as certain as the existence of electricity. Its source is undoubtedly the subjective mind, and it is identical with that force which, under other conditions, reappears in the form of so-called spiritrappings, table-tipping, etc.

Space will not permit the reproduction of further accounts of the experiments of the Society for Psychical Research, and the reader is referred to their Proceedings for fuller information. It must suffice to say that the experiments referred to are completely demonstrative, not only of the fact that an effluence does emanate from the mesmeric operator, but that under mesmeric conditions telepathic suggestion is as potent as are the oral suggestions of the hypnotists.

These facts are beginning to be recognized even by the scientists of Europe, thanks to the carefully conducted experiments of the Society for Psychical Research. Professor Liébault himself, the discoverer of the law of suggestion, now freely admits the fact that a specific influence is sometimes exerted by the mesmerizer upon his subject, which does not arise from oral suggestion. In fact, this doctrine must soon be, if it is not now, one of the recognized principles of psychic science.

It will thus be seen that healing by mesmerism is a process clearly distinct from healing by hypnotism. The latter depends for its effects wholly upon oral suggestion and the unaided power of the subjective mind of the patient over the functions and conditions of his body; whereas the mesmeric healer exerts a positive force of great potentiality upon the body of the patient, filling it with vitality, in addition to the oral suggestion of the hypnotist. Not only so, but when purely mesmeric methods are employed, — that is, when the mesmerist is in subjective rapport with his patient, as fully explained in a former chapter, — he is in a condition to convey suggestions telepathically with as much certainty and potency as he could orally.

In point of fact, telepathic suggestions by a genuine mesmerist are often far more efficacious than the oral suggestions of a hypnotist, for the simple reason that the mesmerist, being in a partially subjective condition himself, is able to perceive by intuition the true condition of the patient. In other words, the intuitive, or subjective, diagnosis of an intelligent mesmerist, supposing always the true mesmeric conditions to be present, is far more likely to be correct than the objective diagnosis of the hypnotist. For, be it known, it is just as necessary for the mental healer, whatever may be his processes or his theory, to be able to make a correct diagnosis of a case as it is for the allopathic physician. The reason is the same in both cases. The efforts of the healer must necessarily be exerted in the right direction, or they will be futile. Hence it is that, other things being equal, the most intelligent mental healer is always the most successful.

Taking it for granted, then, that there is a fluidic emanation, or effluence, proceeding from the mesmerist and impinging upon the patient, it follows that there is a positive dynamic force exerted upon the patient, either for good or evil, by the employment of mesmeric methods. That its effects are salutary when properly used for therapeutic purposes is proved by the concurrent testimony of all who have intelligently made the experiment, from the days of

Paracelsus down to the present time.

From this it would appear that mesmerism must be the most powerful, in its immediate effects, of any of the known methods of mental healing. It combines oral suggestion with mental suggestion, and employs in addition that mysterious psychophysical force, or effluence, popularly known as animal magnetism.

Before leaving this branch of the subject, a few remarks will be in order regarding the relative value of the different systems of mental healing now in vogue. It has frequently been charged that healing by hypnotism and mesmerism is not lasting in its effects, — that no permanent cure is ever made by these methods. It must be admitted that there is some ground for these statements, although so sweeping a charge is by no means justifiable. It is true that in many instances patients who have been cured by hypnotism and mesmerism have suffered a relapse, and in some cases the relapse has been worse than was the original sickness.

This of itself constitutes no valid objection to the means of cure; for it must be admitted that under no system of treatment is a patient free from the danger of a relapse or of a recurrence of the disease at some future time. There is, however, this to be said in regard to hypnotic or mesmeric treatment which does not apply with the same force to healing by medicines. The success of mental methods of treatment depending, as it does, upon the mental condition of the patient and upon the mental impressions made upon him, it follows that if the mental impressions are not permanent, the cure may not be permanent. Hence it often happens that a patient, elated by the success of hypnotic treatment in his case, relates the circumstances to his friends, especially to his skeptical associates, only to meet with a storm of ridicule, or at least with expressions of incredulity or doubt.

In such a mental environment his subjective mind inevitably takes hold of the adverse suggestions, and without being objectively conscious of it, he has lost faith, the citadel of his defense is broken down, and if his disease had a mental origin, he is open to another attack more severe and serious perhaps than the first. That Christ was fully alive to this danger is shown by the fact that when he healed a person in private, he rarely failed to place the solemn injunction upon him, "See thou tell no man." No recorded words that the Master ever uttered display a more profound knowledge of the underlying principles of mental healing than these. Modern healers are not so modest, nor do they seem to understand the prime necessity for seeing to it that their patients are kept in a proper frame of mind in reference to their disease and the means employed to cure them.

The general principle of auto-suggestion is recognized by all scientific hypnotists of the present day; but they fail to recognize its extreme importance as a therapeutic agent. Properly understood and applied, auto-suggestion supplies a means of enabling every one to heal himself, or at least to hold himself in the proper mental attitude to make permanent the good effects of hypnotic treatment by others. Many of the pains and ills to which the average man is subject can be cured by this means, and it should be the first care of every hypnotist to instruct his patients in this branch of the science. In this respect the Christian scientists are far in advance of the hypnotists and mesmerists.

They teach their patients how to help themselves. They organize them into classes, deliver lectures, and give minute instructions how to treat themselves, as well as how to treat others. Without knowing it, they in effect teach their patients the methods of auto-suggestion. Without having the remotest conception of the real principles which underlie their so-called "science," they have somehow stumbled upon the machinery of mental therapeutics. To do them full justice, it must be said that they employ the machinery to good purpose. They do much good and little harm, and the little harm they do, generally arises from over confidence in the universal efficacy of their methods.

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The Law of Psychic Phenomena

A New System Of Mental Therapeutics

THE science of psycho-therapeutics is yet in its infancy. Thus far just enough has been learned to stimulate research. It has been demonstrated that there is a psychic power inherent in man which can be employed for the amelioration of his own physical condition, as well as that of his fellows. When this is said, nearly all the ground covered by present knowledge has been embraced. It is true that many wonderful cures have been effected, many marvelous phenomena developed. Nevertheless, all are groping in the dark, with only an occasional glimmering of distant light shed upon the subject; and this light serves principally to show how little is now known, compared with what there is yet to learn.

In one view of the situation, however, it may be said that much has already been accomplished. In the conflict of theoretical discussion, and by means of the various and seemingly conflicting methods of operation, certain laws have been discovered which may serve as a basis for new experiments and new discoveries. It is the province of science to collate those laws and to classify the facts where ever found, and from them to try to reason up to the general principles involved. When this is done, fearlessly and conscientiously, a decided step in advance will have been made. Some new law may then be discovered, or at least some new method of operation may be developed, which shall add to the general stock of knowledge of the science, and enlarge its field of usefulness.

It is the object of the writer to offer a few observations in this chapter, in a direction believed to be substantially new, and briefly to present some conclusions at which he has arrived from a careful examination of premises which seem to have been well established by the experiments of others. Before doing so it will be necessary first to state the premises upon which the conclusions are based; and in doing this, care will be taken not to travel outside of well-authenticated experiments.

The first proposition is, that there is inherent in mankind the power to communicate thoughts to others independently of objective means of communication. The truth of this general proposition has been so thoroughly demonstrated by the experiments of members of the London Society for Psychical Research that time and space will not be wasted in its further elucidation. For a full treatment of the subject the reader is referred to "Phantasms of the Living," in which the results of the researches of that Society are ably set forth by Messrs. Edmund Gurney, F. W. H. Myers, and Frank Podmore. It is hardly necessary to remind the intelligent reader that the methods of investigation employed by these able and indefatigable laborers in the field of psychical research are purely scientific, and their works are singularly free from manifestations of prejudice or of unreasoning skepticism on the one hand, and of credulity on the other. It is confidently assumed, therefore, that the power of telepathic communication is as thoroughly established as any fact in nature.

Now, telepathy is primarily the communion of subjective minds, or rather it is the normal means of communication between subjective minds. The reason of the apparent rarity of its manifestation is that it requires exceptional conditions to bring its results above the threshold of consciousness. There is every reason to believe that the souls, or subjective minds, of men

can and do habitually hold communion with one another when not the remotest perception of the fact is communicated to the objective intelligence.

It may be that such communion is not general among men; but it is certain that it is held between those who, from any cause, are en rapport. The facts recorded by the Society for Psychical Research demonstrate that proposition. Thus, near relatives are oftenest found to be in communion, as is shown by the comparative frequency of telepathic communications between relatives, giving warning of sickness or of death. Next in frequency are communications between intimate friends. Communications of this character between comparative strangers are apparently rare. Of course the only means we have of judging of these things is by the record of those cases in which the communications have been brought to the objective consciousness of the percipients. From these cases it seems fair to infer that the subjective minds of those who are deeply interested in one another are in habitual communion, especially when the personal interest or welfare of either agent or percipient is at stake. Be this as it may, it is certain that telepathic communication can be established at will by the conscious effort of one or both of the parties, even between strangers.

The experiments of the Society above named have demonstrated this fact. It will be assumed, therefore, for the purposes of this argument that telepathic communion can be established between two subjective minds at the will of either. The fact may not be perceived by the subject, for it may not rise above the threshold of his objective consciousness. But for therapeutic purposes it is not necessary that the patient should know, objectively, that anything is being done for him. Indeed, it is often better that he should not know it, for reasons set forth in a former chapter. The second proposition is that a state of perfect passivity on the part of the percipient is the most favorable condition for the reception of telepathic impressions or communications. It needs no argument to establish the truth of this proposition. It is universally known to be true, by all who have given the slightest attention to psychological science, that passivity on the part of the subject is the primary condition necessary for the production of any psychic phenomenon.

Passivity simply means the suspension of the functions of the objective mind for the time being, for the purpose of allowing the subjective mind to receive impressions and to act upon them. The more perfectly the objective intelligence can be held in abeyance, the more perfectly will the subjective mind perform its functions. This is why a state of profound hypnotism is the most favorable for the reception of suggestions, either oral or mental. That this is more especially true of mental suggestions is shown by all experiments in mesmerism. It may, therefore, be safely assumed that the most favorable condition in which a patient can be placed for the reception of telepathic suggestions for therapeutic purposes is the condition wherein the functions of his objective intelligence are, for the time being, entirely suspended.

The third proposition is that there is nothing to differentiate hypnotic sleep from natural sleep. Startling as this proposition may appear to the superficial observer, it is fully concurred in both by M. Liébault and Professor Bernheim.

"There is no fundamental difference," says the latter,* "between spontaneous and induced

sleep. M. Liébault has very wisely established this fact. The spontaneous sleeper is in relationship with himself alone; the idea which occupies his mind just before going to sleep, the impressions which the sensitive and sensorial nerves of the periphery continue to transmit to the brain, and the stimuli coming from the viscera, become the point of departure for the incoherent images and impressions which constitute dreams.

Have those who deny the psychical phenomena of hypnotism, or who only admit them in cases of diseased nervous temperament, ever reflected upon what occurs in normal sleep, in which the best-balanced mind is carried by the current, in which the faculties are dissociated, in which the most singular ideas and the most fantastic conceptions obtrude ? Poor human reason is carried away, the proudest mind yields to hallucinations, and during this sleep — that is to say, during a quarter of its existence — becomes the plaything of the dreams which imagination calls forth.

"In induced sleep the subject's mind retains the memory of the person who has put him to sleep, whence the hypnotizer's power of playing upon his imagination, of suggesting dreams, and of directing the acts which are no longer controlled by the weakened or absent will."

There are, in fact, many analogies between the phenomena of normal sleep and the phenomena of hypnotism. For instance, it is well known that the recollection of what occurred during hypnotic sleep is in exact inverse proportion to the depth of the sleep. If the sleep is light, the remembrance of the subject is perfect. If the sleep is profound, he remembers nothing, no matter what the character of the scenes he may have passed through. The same is true of dreams. We remember only those dreams which occur during the period when we are just going to sleep or are just awakening. Profound sleep is dreamless, so far as the recollection of the sleeper informs him.

Nevertheless, it is certain that we dream continuously during sleep. The subjective mind is ever awake during the sleep of the body, and always active. Our dreams are often incoherent and absurd, for the reason that they are generally invoked by peripheral impressions. These impressions constitute suggestions which the subjective mind, in obedience to the universal law, accepts as true; and it always deduces the legitimate conclusions therefrom. For instance, it is probably within the experience of every reader that an accidental removal of the bed-clothing during a cold night will cause the sleeper to dream of wading through snow, or of sleigh-riding. And the dream will be pleasant or otherwise just in accordance with the character of the other attendant peripheral impressions. If the dreamer is in good health he will dream of pleasant winter scenes and experiences. If his stomach is out of order, or overloaded, he will have a. nightmare, with a winter setting of ice and snow and all that is disagreeable, dank, and dismal.

As we have seen in the preceding chapters, the subjective mind reasons deductively only from premises that are suggested to it, whether the suggestions are imparted to it by its physical environment, as in sleep, or by oral suggestion, as in hypnotism, or telepathically, as in the higher forms of mesmerism. Its deductions are always logical, whether the premises are true or false. Hence the absurdity of many of our dreams; they are merely deductions

from false premises.

The suggestions or impressions imparted to us during sleep being the result of accidental surroundings and stimuli, modified by the state of our health, our mental work during the day, and a thousand other things of which we can have no knowledge, and which are beyond our control, are necessarily of a heterogeneous character; and the deductions from such premises must of necessity be incoherent and fantastic to the last degree.

It is obvious, therefore, that the subjective mind is amenable to control by suggestion during natural sleep just the same as it is during hypnotic, or induced, sleep. It might not be unprofitable in this connection to enter into a general inquiry as to how far it would be possible to control our dreams by auto-suggestion, and thus obviate the discomforts incident to unpleasant nocturnal hallucinations. But as we are now engaged in a specific inquiry into the question of how far the subjective mind can be influenced for therapeutic purposes, the general field of speculation must be left for others. It is sufficient for present purposes to establish the proposition that the subjective mind is controllable by the power of suggestion during natural sleep.

Recurring in this connection to the preceding proposition, that "a state of perfect passivity on the part of the patient is the most favorable condition for the reception of telepathic impressions or communications for therapeutic purposes," the conclusion is obvious that the condition of natural sleep, being the most perfectly passive condition imaginable, must of necessity be the most favorable condition for the reception of telepathic suggestions for therapeutic purposes. It is especially adapted for the conveyance of therapeutic suggestions, for the reason that for such purposes it is not necessary that the suggestions or impressions should rise above the threshold of the patient's consciousness. Indeed, as we have before observed, it is better that they should not. The object being merely the restoration of health, it is not necessary that the objective mind should feel, or be conscious of, the impressions or suggestions made. It is precisely as it is in hypnotism; the suggestions, whether oral or telepathic, are made to the subjective intelligence; and, in case of profound hypnotic sleep, the objective mind retains no recollection of the suggestions. In either case the subjective mind is the one addressed; and that, being the central power in control of the functions and conditions of the body, accepts the suggestions and acts accordingly.

There are not wanting facts which show clearly that the power exists to convey telepathic messages to sleeping persons, causing them to dream of the things that the agent desires. As long ago as 1819, Councillor H. M. Wesermann, of Düsseldorf, recorded, in the "Archiv für den thierischen Magnetismus," a few experiments of his own which show this to be true. The following items are reproduced in "Phantasms of the Living," from the original article above mentioned:

"First Experiment, at a Distance of Five Miles. — I endeavored to acquaint my friend, the Hofkammerrath G. (whom I had not seen, with whom I had not spoken, and to whom I had not written for thirteen years), with the fact of my intended visit, by presenting my form to him in his sleep, through the force of my will. When I unexpectedly went to him on the following

evening, he evinced his astonishment at having seen me in a dream on the preceding night.

"Second Experiment, at a Distance of Three Miles. — Madame W., in her sleep, was to hear a conversation between me and two other persons, relating to a certain secret; and when I visited her on the third day, she told me all that had been said, and showed her astonishment at this remarkable dream.

"Third Experiment, at a Distance of One Mile. — An aged person in G——— was to see in a dream the funeral procession of my deceased friend S.; and when I visited her on the next day, her first words were that she had in her sleep seen a funeral procession, and on inquiry had learned that I was the corpse. Here there was a slight error.

"Fourth Experiment, at a Distance of One-Eighth of a Mile. — Herr Doctor B. desired a trial to convince him, whereupon I represented to him a nocturnal street-brawl. He saw it in a dream, to his great astonishment. (This means, presumably, that he was astonished when he found that the actual subject of his dream was what Wesermann had been endeavoring to impress on him,)"

It would thus seem to be reasonably well established that the state of natural sleep is the best possible condition for the reception of telepathic suggestions for therapeutic purposes.

The next inquiry in order is, therefore, as to what is the best means of conveying telepathic suggestion to the sleeping patient. In a previous chapter it has been shown that a successful mesmerizer must necessarily be in a partially subjective condition himself in order to produce the higher phenomena of mesmerism. It may, it is thought, be safely assumed that the phenomenon of thought-transference cannot be produced under any other conditions. Indeed, it stands to reason that, inasmuch as it is the subjective mind of the percipient that is impressed, the message must proceed from the subjective mind of the agent. In other words, it is reasonable to suppose that, the subjective or passive condition being a necessity on the part of the percipient or subject, an analogous condition is a necessity on the part of the agent or operator. This fact is shown, not only in mesmerism, but in the methods of Christian scientists.

The mesmerist, as we have seen, quietly fixes his gaze upon the subject and concentrates his mind and will upon the work in hand, and thus, unknowingly, it may be, partially hypnotizes himself. The Christian scientist sits quietly by the patient and concentrates his mind, in like manner, upon the central idea of curing the patient. And, in either case, just in proportion to the ability of the operator to get himself into the subjective condition will he succeed in accomplishing his object, whether it is the production of the higher phenomena of mesmerism, or the healing of the sick by telepathic suggestion.

If, then, the passive, or subjective, condition of the agent is necessary for the successful transmission of telepathic suggestions or communications, or if it is the best condition for such a purpose, it follows that the more perfectly that condition is attained, the more successful will be the experiment. As before observed, the condition of natural sleep is manifestly the most

perfectly passive condition attainable. It is necessarily perfect, for all the objective senses are locked in slumber, and the subjective mind is free to act in accordance with the laws which govern it. Those laws are, it is true, at present but little understood; but this much has been demonstrated, namely, that the subjective mind is controllable by the mysterious power of suggestion, and is always most active during sleep.

Theoretically, then, we find that the most perfect condition either for the conveyance or the reception of telepathic impressions or communications is that of natural sleep. The only question that remains to be settled is whether it is possible for the agent or operator so to control his own subjective mind during his bodily sleep as to compel or induce it to convey the desired message to the sub-consciousness of the patient. To settle this question, we must again have recourse to the record of the labors and researches of the London Society for Psychical Research. It might well be inferred that this power must necessarily be possessed, when we take into consideration the general law of suggestion, coupled with the fact that the subjective mind is perfectly amenable to control by auto-suggestion.

If the law of suggestion is valid and universal, the conclusion is irresistible that this power is inherent in man, even without one experimental fact to sustain it. Fortunately, we are not left to conjecture in regard to this important question. The literature of psychical experiment is full of facts which are demonstrative. Some of the experiments recorded in "Phantasms of the Living" show that a vastly greater power exists in this direction than would be required to convey a simple therapeutic suggestion to a sleeping patient. The following experiments are recorded in "Phantasms of the Living." In the first case, the Rev. W. Stainton Moses was the percipient, and he corroborates the following account, written by the agent:

"One evening I resolved to appear to Z at some miles' distance. I did not inform him beforehand of the intended experiment, but retired to rest shortly before midnight with thoughts intently fixed on Z, with whose room and surroundings I was quite unacquainted. I soon fell asleep, and awoke next morning unconscious of anything having taken place. On seeing Z, a few days afterwards, I inquired, 'Did anything happen at your rooms on Saturday night?' 'Yes,' replied he, 'a great deal happened. I had been sitting over the fire with M, smoking and chatting. About 12.30 he rose to leave, and I let him out myself. I returned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself I was not dreaming; but on laying it down I saw you still there. While I gazed, without speaking, you faded away.' "

The next case was recorded by the agent, Mr. S. H. B., at the time of the occurrence, and his account of it is duly verified by the percipients. It is as follows:

"On a certain Sunday evening in November, 1881, having been reading of the great power which the human will is capable of exercising, I determined, with the whole force of my being, that I would be present in spirit in the front bed-room on the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two ladies of my acquaintance,—namely, Miss L. S. V. and Miss E. C. V., aged respectively twenty-five and eleven years. I was living at this time at 23 Kildare Gardens, a distance of about three miles from Hogarth

Road; and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined I would be there was one o'clock in the morning; and I also had a strong intention of making my presence perceptible.

On the following Thursday I went to see the ladies in question, and, in the course of conversation (without any allusion to the subject on my part), the elder one told me that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced towards her, and awoke her little sister, who saw me also.

"I asked her if she was awake at the time, and she replied most decidedly in the affirmative; and upon my inquiring the time of the occurrence, she replied, 'About one o'clock in the morning.'

"This lady, at my request, wrote down a statement of the event, and signed it.

"This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much. Besides exercising my power of volition very strongly, I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating in my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now at certain times set in motion at will." —S. H. B.

The next case of Mr. S. H. B.'s is different in this respect, that the percipient was not consciously present to the agent's mind on the night that he made his attempt:

"On Friday, Dec. 1, 1882, at 9.30 P.M., I went into a room alone and sat by the fireside, and endeavored so strongly to fix my mind upon the interior of a house at Kew (namely, Clarence Road), in which resided Miss V. and her two sisters, that I seemed to be actually in the house.

"During this experiment I must have fallen into a mesmeric sleep, for although I was conscious, I could not move my limbs. I did not seem to have lost the power of moving them, but 1 could not make the effort to do so; and my hands, which lay loosely on my knees, about six inches apart, felt involuntarily drawn together, and seemed to meet, although I was conscious that they did not move.

"At 10 P.M. I regained my normal state by an effort of the will, and then took a pencil and wrote down on a sheet of note-paper the foregoing statements.

When I went to bed on this same night I determined that I would be in the front bedroom of the above mentioned house at 12 P.M., and remain there until I had made my spiritual presence perceptible to the inmates of that room.

"On the next day (Saturday) I went to Kew to spend the evening, and met there a married sister of Miss V. (namely, Mrs. L.). This lady I had only met once before, and then, it was at a ball two years previous to the above date. We were both in fancy dress at the time, and as we did not exchange more than half-a-dozen words, this lady would naturally have lost any vivid recollection of my appearance, even if she had remarked it.

In the course of conversation (although I did not think for a moment of asking her any questions on such a subject) she told me that on the previous night she had seen me distinctly upon two occasions. She had spent the night at Clarence Road, and had slept in the front bedroom. At about 9.30 she had seen me in the passage, going from one room to another; and at 12 P.M., when she was wide awake, she had seen me enter the bedroom and walk round to where she was sleeping, and take her hair (which is very long) into my hand. She also told me that the apparition took hold of her hand and gazed intently into it, whereupon she spoke, saying, 'You need not look at the lines, for I have never had any trouble.' She then awoke her sister, Miss V., who was sleeping with her, and told her about it. After hearing this account, I took the statement which I had written down on the previous evening from my pocket and showed it to some of the persons present, who were much astonished, although incredulous.

I asked Mrs. L. if she was not dreaming at the time of the latter experience; but this she stoutly denied, and stated that she had forgotten what I was like, but seeing me so distinctly, she recognized me at once.

"Mrs. L. is a lady of highly imaginative temperament, and told me that she had been subject since childhood to psychological fancies, etc.; but the wonderful coincidence of the time (which was exact) convinced me that what she told me was more than a flight of the imagination. At my request she wrote a brief account of her impressions, and signed it." — S. H. B.

One of the authors of "Phantasms of the Living" (Mr. Gurney) on one occasion requested Mr. B. to send him a note on the night that he intended to make his next experiment of the kind, whereupon the following correspondence ensued:

March 22, 1884.

DEAR MR. GURNEY,— I am going to try the experiment tonight of making my presence perceptible at 44 Morland Square, at 12 P.M. I will let you know the result in a few days.

Yours very sincerely, S. H. B.

The next letter was received in the course of the following week:

April 3, 1884.

DEAR MR. GURNEY,— I have a strange statement to show you respecting my experiment,

which was tried at your suggestion, and under the test conditions which you imposed. Having quite forgotten which night it was on which I attempted the projection, I cannot say whether the result is a brilliant success, or only a slight one, until I see the letter which I posted you on the evening of the experiment. Having sent you that letter, I did not deem it necessary to make a note in my diary, and consequently have let the exact date slip my memory. If the dates correspond, the success is complete in every detail, and I have an account signed and witnessed to show you.

I saw the lady (who was the subject) for the first time last night, since the experiment, and she made a voluntary statement to me, which I wrote down at her dictation, and to which she has attached her signature. The date and time of the apparition are specified in this statement, and it will be for you to decide whether they are identical with those given in my letter to you. I have completely forgotten, but yet I fancy that they are the same. —S. H. B.

This is the statement:

44 Morland Square, W.

On Saturday night, March 22, 1884, at about midnight, I had a distinct impression that Mr. S. H. B. was present in my room, and I distinctly saw him whilst I was quite wide awake. He came towards me and stroked my hair. I voluntarily gave him this information when he called to see me on Wednesday, April 2, telling him the time and the circumstances of the apparition, without any suggestion on his part. The appearance in my room was most vivid, and quite unmistakable. —L. S. VERITY

Miss A. S. Verity corroborates as follows:

I remember my sister telling me that she had seen S. H. B., and that he had touched her hair, before he came to see us on April 2. —A. S. V.

Mr. B.'s own account is as follows:

On Saturday, March 22, I determined to make my presence perceptible to Miss V. at 44 Morland Square, Netting Hill, at twelve, midnight; and as I had previously arranged with Mr. Gurney that 1 should post him a letter on the evening on which I tried my next experiment (stating the time and other particulars), I sent a note to acquaint him with the above facts.

About ten days afterwards I called upon Miss V., and she voluntarily told me that on March 22, at twelve o'clock, midnight, she had seen me so vividly in her room (whilst widely awake) that her nerves had been much shaken, and she had been obliged to send for a doctor in the morning. —S. H. B.

Mr. Gurney adds:

"It will be observed that in all these instances the conditions were the same, — the agent concentrating his thoughts on the object in view before going to sleep. Mr. B. has never succeeded in producing a similar effect when he has been awake."

The foregoing instances have been quoted merely for the purpose of showing that the power exists in mankind to cause telepathic impressions to be conveyed from one to another, not only when the percipient is awake and the agent is asleep, but when both are asleep. It is true that they do not demonstrate the proposition that the power can be employed for therapeutic purposes when both are asleep; but the inference is irresistible that such is the case. They do, however, demonstrate the existence of a power far greater than one would naturally suppose would be required to convey a therapeutic suggestion. In the cases cited, the impressions were brought above the threshold of the consciousness of the percipients. It may well be inferred that a power sufficiently great to cause the percipient, in his waking moments, to see the image or apparition of the agent, or even to dream of him when asleep so vividly as to remember the dream, must be easily capable of imparting any thought, impression, or suggestion which is not required to be raised above the threshold of consciousness.

All that would seem to be required is that the agent, before going to sleep, should strongly will, desire, and direct his subjective entity to convey the necessary therapeutic suggestions, influence, or impressions to the sleeping patient.

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A New System Of Mental Therapeutics (Continued)

IT is thought that the following propositions have now been, at least provisionally, established:

1. There is, inherent in man, a power which enables him to communicate his thoughts to others, independently of objective means of communication.

2. A state of perfect passivity on the part of the percipient is the most favorable condition for the reception of telepathic impressions or communications.

3. There is nothing to differentiate natural sleep from induced sleep.

4. The subjective mind is amenable to control by suggestion during natural sleep just the same as it is during induced sleep.

5. The condition of natural sleep, being the most perfect passive condition attainable, is the best condition for the reception of telepathic impressions by the subjective mind.

6. The most perfect condition for the conveyance of telepathic impressions is that of natural sleep.

7. The subjective mind of the agent can be compelled to communicate telepathic impressions to a sleeping percipient by strongly willing it to do so just previous to going to sleep.

The chain of reasoning embraced in the foregoing propositions seems to be perfect; and it is thought that sufficient facts have been adduced to sustain each proposition which is not self-evident, or confirmed by the common experience of mankind. The conclusion is irresistible that the best possible condition for the conveyance of therapeutic suggestions from the healer to the patient is attained when both are in a state of natural sleep; and that such suggestions can be so communicated by an effort of will on the part of the healer just before going to sleep.

It is not proposed herein to detail the many experiments which have been made with a view of testing the correctness of this theory, my present object being to advance the hypothesis tentatively, in order to induce others to experiment as I have done. It must suffice for the present to state that over one hundred experiments have been made by the writer and one or two others to whom he has confided his theory, without a single failure. Some very striking cures have been effected,—cures that would take rank with the most marvelous instances of healing recorded in the annals of modern psycho-therapeutics. It is obvious that details of names and dates could not properly be given, for the reason that the cures have been effected without any knowledge on the part of the patients that they were being made the subjects of experiment. I do not feel at liberty, therefore, to drag their names before the public without their consent. Besides, if they were now made acquainted with the facts, their recollection of the circumstances of their recovery would in many instances be indistinct; and,

as a matter of course, all of them have attributed their sudden recovery to other causes.

I have taken care, however, in many instances to acquaint third persons with intended experiments, and to request them to watch the results; so that I have the means at hand to verify my statements if necessary.

The first case was that of a relative who had for many years been afflicted with nervous trouble, accompanied by rheumatism of the most terrible character. He was subject to the most excruciating spasms during his nervous attacks of rheumatic trouble, and was frequently brought to the verge of the grave. He had been under the care of many of the ablest physicians of this country and of Europe, finding only occasional temporary relief.

An idea of the suffering which he endured may be imagined from the fact that one of his hips had been drawn out of joint, by which the leg had been shortened about two inches. This, however, had been partially restored by physical appliances before the psychic treatment began. In short, he was a hopeless invalid, with nothing to look to for relief from his sufferings but death.

The treatment began on the 15th of May, 1890. Two persons were informed of the proposed experiment, and were requested to note the time when the treatment began. They were pledged to profound secrecy, and to this day the patient is not aware that he was made the subject of an experiment in psycho-therapeutics. After the lapse of a few months, one of the persons intrusted with the secret met the invalid, and learned, to her surprise and delight, that he was comparatively well. When asked when he began to improve, his reply was, "About the middle of May." Since then he has been able at all times to attend to the duties of his profession, — that of journalist and magazine-writer, — and has had no recurrence of his old trouble.

Of course, this may have been a coincidence; and had it stood as a solitary instance, that would have been the most rational way of accounting for it. But a hundred such coincidences do not happen in succession without a single break; and more than a hundred experiments have been made by this process by myself and two other persons, and not a single failure has thus far been experienced, where the proper conditions have been observed. In two cases the patients have not been perceptibly benefited; but in both of those they were notified of the intended experiments, and were profoundly skeptical. But these failures cannot be charged to the account of this method of treatment, for the simple reason that the fundamental principle of the system was deliberately violated.

That is to say, the best conditions were not observed, — in that the patient was informed beforehand of what was intended. In such cases the healer is handicapped by probable adverse auto-suggestion, as has been fully explained in former chapters. The principle cannot be too strongly enforced that neither the patient nor any of his immediate family should ever be informed beforehand of the intended experiment. Failure does not necessarily follow the imparting of such information; but when the patient or his immediate friends are aware of the effort being made in his behalf, there is always danger of adverse autosuggestion on the part

of the patient, or of adverse suggestion being made orally or telepathically by his skeptical friends.

The conditions are then no better and no worse than the conditions ordinarily encountered by those who employ other methods of mental healing. I have successfully treated patients after informing them of my intentions; but it was because I first succeeded in impressing them favorably, and their mental environment was not antagonistic.

One fact of peculiar significance connected with the case of rheumatism above mentioned must not be omitted; and this is that the patient was a thousand miles distant when the cure was performed. Others have been successfully treated at distances varying from one to three hundred miles. The truth is, as has been before remarked, space does not seem to exist for the subjective mind. Experimental telepathy demonstrates this fact. Cases of thought-transference are recorded where the percipient was at the antipodes. The only thing that operates to prevent successful telepathy between persons at great distances from each other is our habit of thinking.

We are accustomed to regard space as an obstacle which necessarily prevents successful communication between persons. It is difficult to realize that space is merely a mode of objective thought, so to speak, and that it does not exist as an obstacle in the way of subjective transmission of impressions. We are, therefore, handicapped by a want of faith in our ability in that direction. In other words, our faith is in inverse proportion to the distance involved. When we can once realize the fact that distance does not exist for the soul, we shall find that a patient can be treated as successfully by telepathic suggestion in one part of the world as another. The only exception to the rule will be when the patient is at the antipodes; for then the healer and the patient will not ordinarily both be asleep at the same time. But space, or distance between the agent and the percipient, does not enter per se as an adverse element to modify the effects of telepathic suggestion.

The diseases thus far successfully treated by this process have been rheumatism, neuralgia, dyspepsia, bowel complaint, sick headache, torpidity of the liver, chronic bronchitis, partial paralysis, pen paralysis, and strabismus. The last-named case was not treated by myself, and I very seriously doubt whether I could have commanded sufficient confidence to be successful. But a lady, whom I had instructed in the process, asked me if I thought there was any use in her trying to cure a bad case of strabismus, her little niece, about ten years of age, having been thus afflicted from her birth. I unhesitatingly assured her that there was no doubt of her ability to effect a cure.

Full of confidence, she commenced the treatment, and kept it up for about three months, at the end of which time the cure was complete. In this case the best conditions were rigidly adhered to, no one but myself having been informed of the intended experiment. A volume could be filled with the details of the experiments which have been made; but as it is foreign to the purpose of this book to treat exhaustively any one phase of psychological phenomena, but rather to develop a working hypothesis applicable to all branches of the subject, the foregoing must suffice.

Little need be said regarding the mode of operation, as it is apparent from what has been said that the method is as simple as it is effective. All that is required on the part of the operator is that he shall be possessed of an earnest desire to cure the patient; that he shall concentrate his mind, just before going to sleep, upon the work in hand, and direct his subjective mind to occupy itself during the night in conveying therapeutic suggestions to the patient. To that end the operator must accustom himself to the assumption that his subjective mind is a distinct entity; that it must be treated as such, and guided and directed in the work to be done.

The work is possibly more effective if the operator knows the character of the disease with which the patient is afflicted, as he would then be able to give his directions more specifically. But much may be left to instinct, of which the subjective mind is the source. It seems reasonable to suppose, however, that if that instinct is educated by objective training it will be all the better. This is, however, a question which must be left for future experimental solution, not enough being now positively known to warrant a statement as to how far the healing power of the subjective mind is, or may be, modified by the objective knowledge or training of the healer.

Be this as it may, the fact remains that all men possess the power to alleviate human suffering, to a greater or less degree, by the method developed in the foregoing pages. For obvious reasons it is not a method by which money can be made. But it is preeminently a means of laying up treasures where neither moth nor rust can corrupt, nor thieves break through and steal. Each one has it in his power to alleviate the sufferings of his neighbor, his friend, or the stranger within his gates; but his compensation must consist in the consciousness of doing good, and in the hope of that reward promised by the Master to those who do their alms in secret.

There is, nevertheless, a practical and immediate reward accompanying every effort to heal the sick by the method herein indicated. In consists in this, — that every earnest effort to convey therapeutic impressions to a patient during sleep is inevitably followed by a dreamless sleep on the part of the healer. It would seem that the subjective mind, following the command or suggestions of the healer, occupies itself with the work it is directed to do, to the exclusion of all else; and hence the physical environment of the sleeper fails to produce peripheral impressions strong enough to cause the dreams which ordinarily result from such impressions. Following the universal law, it obeys the suggestions of the objective mind, and persists in following the line indicated until it is recalled by the awakening of the bodily senses.

Moreover, therapeutic suggestions imparted during sleep inevitably react favorably upon the healer; and thus his own health is promoted by the act which conduces to the health of the patient. And thus it is that therapeutic suggestion may be likened to the "quality of mercy" which "is not strained, it droppeth as the gentle rain from heaven upon the place beneath; it is twice blessed: it blesseth him that gives, and him that takes."
It is easy to foresee that when the world once understands and appreciates the wonderful therapeutic powers inherent in the human soul, a great change will be the result. When it is

once understood that the power exists in every human organism to alleviate physical suffering by a method at once so simple, so effective, and so mutually beneficial, it cannot be doubted that a large proportion of the ills to which flesh is heir will exist only in history.

The most important branch of psycho-therapeutics is, however, yet to be discussed. It has been shown in this and former chapters that auto-suggestion plays its subtle role in every psychological experiment. It has been shown that the subjective mind of an individual is constantly controlled by the suggestion of his own objective mind. This is the normal relation of the two minds; and when that control ceases, the person is insane just in proportion to the degree in which the objective mind has abdicated its functions. This control is ordinarily exercised unconsciously to the individual. That is to say, we do not ordinarily recognize the operations of the two minds, for the simple reason that we do not stop to philosophize upon the subject of their mutual relations. But when we once recognize the fact, we have not only arrived at the principle which lies at the foundation of all true psychological science, but we are prepared to accept the subsidiary proposition which underlies the science of mental self-healing.

That proposition is, that man can control by suggestion the operations of his own subjective mind, even though the suggestion be in direct contravention to his own objective belief. This is unqualifiedly true, even though the suggestion may be contrary to reason, experience, or the evidence of the senses. A moment's reflection will convince anyone of the truth of this proposition. It is auto-suggestion that fills our asylums with monomaniacs. That long-continued and persistent dwelling upon a single idea often results in chronic hallucination, is a fact within the knowledge of every student of mental science. That it often happens that a monomaniac identifies himself with some great personage, even with the Deity, is a fact within common knowledge.

What gives rise to such hallucinations is not so well known; but every student of the pathology of insanity will verify the statement that auto-suggestion is the primary factor in every case. The patient, who is usually a monumental egotist to start with, begins by imagining himself to be a great man; and by long-continued dwelling upon the one thought he ends by identifying himself with some great historical character whom he specially admires. If he is afflicted with some nervous disorder which causes him to pass easily and habitually into the subjective condition, the process of fastening the hallucination upon his mind is easy and rapid, and he is soon a fit subject for a lunatic asylum. But, whatever physical condition may be a necessary factor in producing such hallucinations, the fact remains that autosuggestion is the primary cause.

The subject is introduced here merely to illustrate the power and potency of autosuggestion, even when the suggestion is against the evidence of reason and sense. It must not be forgotten that an auto-suggestion which produces a hallucination such as has been described, operates on the lines of strongest resistance in nature. If, therefore, such results can be produced when opposed by the strongest instincts of our nature, how much easier must it be to produce equally wonderful results when operating in harmony with those instincts, and, hence, on the lines of least resistance.

It is self-evident, therefore, that auto-suggestion can be employed to great advantage for therapeutic purposes. Indeed, the power of self-help is the most important part of mental therapeutics. Without it the science is of comparatively little value or benefit to mankind. With it goes the power to resist disease, — to prevent sickness, as well as to cure it. The old axiom, that "an ounce of prevention is worth a pound of cure," holds good in psycho-therapeutics as well as in material remedies, and he who obtains the power to hold himself in the mental attitude which enables him to resist the encroachments of disease has mastered the great secret of mental medicine. That it can be done by anyone of ordinary intelligence, is a fact which has been demonstrated beyond question.

The best workers in the field of Christian science give more attention to teaching their pupils and patients how to help themselves than they do to instructing them how to help others. And this is the secret of the permanence of their cures, as has been fully explained in other chapters of this book. The process by which it can be done is as simple as are the laws which govern the subject-matter.

The patient should bear in mind the fundamental principles which lie at the foundation of mental therapeutics, —

1. The subjective mind exercises complete control over the functions and sensations of the body.

2. The subjective mind is constantly amenable to control by the suggestions of the objective mind.

3. These two propositions being true, the conclusion is obvious, that the functions and sensations of the body can be controlled by suggestions of the objective mind.

The whole science of psycho-therapeutics is embraced in the foregoing propositions. They contain all that a patient, who undertakes to heal himself or to ward off the encroachments of disease, needs to know. The process of making a particular application of these principles is equally simple, and must be obvious to the intelligent reader. At the risk of repetition, a few general directions will be given.

We will take, for illustration, a simple case of nervous headache, and suppose that the patient resolves to cure himself. He must, first of all, remember that the subjective mind is to be treated precisely as though it were a separate and distinct entity. The suggestion must first be made that the headache is about to cease; then, that it is already ceasing; and, finally, that it has ceased. These suggestion's should be made in the form of spoken words, and they should be steadily persisted in until the desired effect is produced.

A constant reiteration of the declaration that the head is better will inevitably produce the desired result; and, when the effect is distinctly felt, the declaration should be boldly made that the pain has entirely ceased. If any remnants of the pain are felt, the fact should be

ignored, and the suggestion persisted in that it has ceased. This should be followed by the declaration that there will be no return of the symptoms; and this should be made with an air, tone, and feeling of perfect confidence.

The only practical difficulty and obstacle in the way of success with a beginner lies in the fact that at first he lacks confidence. The education of his whole life has been such as to cause him to look with distrust upon any but material remedies, and there is a disinclination to persist in his efforts. But he should remember that it is the suggestions conveyed by this very education that he is now called upon to combat, neutralize, and overcome by a stronger and more emphatic counter-suggestion. If he has the strength of will to persist until he is cured, he will find that the next time he tries it there will be much less resistance to overcome.

Having once triumphed, the reasoning of his objective mind no longer interposes itself as an obstruction but concurs in the truth of his suggestions. He then possesses both objective and subjective faith in his powers and he finds himself operating on a line of no resistance whatever. When he has attained this point, the rest is easy; and he will eventually be able to effect an instantaneous cure of his headache, or any other pain, the moment he finds himself threatened with one. These remarks apply, of course, to every disease amenable to control by mental processes.

It will be observed that in the process of applying the principles of auto-suggestion to the cure of disease the patient is not called upon to tax his own credulity by any assertion that is not a demonstrable scientific truth. He is not called upon to deny the existence of matter, nor does he find it necessary to deny the reality of the disease which affects him. In short, he is not called upon to deny the evidence of his senses, to assert a manifest impossibility, nor to maintain an exasperating absurdity as a condition precedent to his recovery. The fact that cures can be made and are constantly being made by those who instruct their patients that a denial of the existence of matter and of the reality of disease is a necessary condition to their recovery, is the strongest possible evidence of the truth of the proposition that the subjective mind is constantly amenable to control by the power of suggestion.

For it is a fundamental truth in psycho-therapeutics that no cure ever was, or ever can be, effected by mental processes until the subjective mind of the patient is impressed with a belief in the efficacy of the means employed. It is obvious, however, that it is more difficult to impress a manifest absurdity upon the subjective mind of a man of common-sense than it is to impress him with a belief in a demonstrable scientific truth. Hence it is that, by methods now in vogue, both healer and patient are handicapped just in proportion to the tax laid upon their credulity. The point is, that in impressing a patient with a new scientific truth we should seek to make it as simple as possible, and avoid anything which will shock his common-sense.

Christ enjoined upon his followers the simple scientific fact that faith on their part was a condition precedent to their reception of the benefits of his healing power; and he compelled them to believe, by publicly demonstrating that power. He would have had little success among the people with whom he had to deal if he had begun his treatment by telling them that

they had no disease; that leprosy is a figment of the imagination, and has no existence except in the mind; or that blindness is merely blindness of the mind, and not of the body; and that the body itself has no existence except as a form of belief. He even resorted to material remedies, as in the case of the blind man, when "He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the Pool of Siloam. He went his way therefore, and washed, and came seeing."

The Christian scientist would doubtless say that the clay and the subsequent washing in the Pool of Siloam did no good, except as they acted through the mind. This may be true; but in either case it teaches a valuable lesson, which it would be well for all classes of mental healers to remember. If the clay had a curative effect, it shows that the Master did not disdain to employ material remedies as an auxiliary to his healing power. If, on the other hand, it possessed no curative power, it shows that the Great Healer did not hesitate to employ any legitimate means at hand to confirm and increase the faith of the patient.

But this is a digression which pertains rather to the general subject of mental healing than to that of self-healing, which we are discussing. It is believed that the few simple rules herein laid down will enable anyone of ordinary intelligence to become proficient, by a little practice, in the science of self-healing. It is not a mere theory, without practice, which has been here developed. It has been demonstrated over and over again to be eminently practical, not only as a means of healing disease, but as a means of warding off its encroachments. Indeed, its chief value will eventually be found to consist in the almost unlimited power which it gives one to protect himself from contracting disease. To do that it is only necessary to hold one's self in the mental attitude of denying the power of disease to obtain the mastery over him.

When the patient recognizes the first symptoms of approaching illness, he should at once commence a vigorous course of therapeutic auto-suggestion. He will find prevention much easier than cure; and by persistently following such a course he will soon discover that he possesses a perfect mastery over his own health. In this connection it must not be forgotten that the method of healing during sleep is as applicable to self-healing as it is to healing others. Indeed, perfect rest and recuperative slumber can be obtained under almost any circumstances at the word of command. Dreams can be controlled in this way. If one is troubled by distressing or harassing dreams, from whatever cause, he can change their current, or prevent them altogether, by energetically commanding his subjective mind to do so. It is especially efficacious for this purpose to direct his subjective mind to employ itself in healing some sick friend.

If one habitually does this at the time of going to sleep, he will not only be certain to obtain recuperative sleep for himself, but he will procure that contentment and peace of mind which always result from a consciousness of doing good to his fellow-creatures. The exercise of the power to heal in this way is never a tax upon the vital energies of the healer, but always redounds to his own benefit as well as to that of the patient. The reason of this is obvious. The normal condition of the subjective mind during the sleep of the body and the quiescence of the objective faculties is that of constant activity. This activity, under ordinary conditions, entails no loss of vital power on the part of the sleeper. On the contrary, that is the period of

his rest and the means of his recuperation. If the activities of his subjective mind are directed into pleasant channels, his bodily rest is perfect, and his recuperation complete.

It is for this reason that the method of healing during sleep is better for all concerned than any other system of mental healing yet discovered. It follows the lines of nature, in that it employs the subjective powers at a time when they are normally active; and it employs them in such a way that the ordinary peripheral impressions, which often disturb the sleeper and produce unpleasant dreams, are overcome by a more potent suggestion. Any other method of mental healing, where the subjective powers of the healer are called into action, entails a certain loss of vital power on his part, for the simple reason that subjective activity during waking moments is abnormal. It is true that when the work is not carried to excess the physical exhaustion may not be perceptible; but any Christian scientist will testify that any great amount of effort in the line of his work produces great physical exhaustion. And it is noticeable that this exhaustion ensues in exact proportion to the success of his treatment. This success being in proportion to the subjective power exerted, it is reasonable to infer that subjective activity during waking hours and physical exhaustion bear to each other the relation of cause and effect.

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Practical Conclusions And Suggestions

I HAVE now presented the propositions of my hypothesis, together with a brief outline showing its applicability to the leading psychic phenomena; and it remains only to draw a few practical conclusions which apply to every-day life. The first, and the most obviously important one, relates to the exercise of subjective power, and the normal relations of the objective and subjective faculties. In order to do so clearly and concisely, it will be necessary to recall the terms of the hypothesis.

The first proposition is that the mind of man is dual in character. This proposition, as we have already stated, has been more or less dimly recognized by many philosophers in all ages; and during the present century it has been gradually assuming a more definite status in mental philosophy. Assuming, therefore, this proposition to be true, it necessarily follows that the two minds must, normally, bear a harmonious relation to each other. It follows that one of the two minds must, normally, be subordinated to the other. Otherwise there would be a conflict. Just here Liébault's discovery of the law of suggestion comes in, and shows that the subjective mind is constantly controlled by that power.

It is true that Liébault and his followers have applied the law only to the elucidation of hypnotic phenomena; and in that have not always carried it to its legitimate conclusion. But it has seemed to me that if the law is applicable to one class of psychic phenomena, it must be equally applicable to all, as nature's laws admit of no exceptions. I have therefore declared, as the second proposition of my hypothesis, that the subjective mind is always controllable by suggestion.

Assuming, therefore, that these two propositions are true, it follows as a necessary consequence that there must be some distinctive line of difference between the methods of operation of the two minds. It is obvious that there is a limitation of power in the subjective mind, otherwise it could not be subordinated to the objective. Just where this line of distinction could be drawn, and how it could be formulated, was at first a perplexing question. There were no authorities on the subject who ever hinted at a possible limitation of reasoning power in either branch of the dual mind. On the contrary, those who have observed the phenomena of subjective mental activity, as seen in hypnotic subjects, in trance-speakers, and cognate exhibitions, have been so profoundly impressed with its transcendent powers that it has seemed impossible that it could be hedged about by limitations.

Philosophers from time immemorial have recognized its tremendous powers of memory, and millions have sat entranced by the eloquence of subjective speakers, and noted with profound admiration their accuracy of logical deduction. So impressed has the world been by such exhibitions that the soul has been held up as the infallible guide to all that is pure and noble and good in humanity. It has been called the Ego (which it truly is), and as such it has been recognized as the inward monitor, whose monitions are always entitled to reverential consideration. It was difficult, therefore, to imagine any line of distinction between the two branches of the dual mind which would place the subjective in a subordinate position. But for

the discovery of Liébault's law of suggestion that line would never have been recognized. It now becomes evident, however, that the point of its limitation of reasoning power is the starting-point. It has not the power to formulate its own premises. The subsidiary proposition of our general hypothesis is, therefore, that the subjective mind is incapable of inductive reasoning. It will readily be seen that it is a corollary of the law of suggestion; but the three propositions together furnish the key to the whole science of psychology.

I am aware that those who have hitherto regarded the soul as possessing all the intellectual powers, as well as all the moral attributes, will be shocked when they realize that the object of their admiration is hedged about with any limitations whatever. The first question they will ask is, "Why is it that God has given to man a soul possessing such transcendent powers in certain directions, and yet under the absolute control, in all its ideas and intellectual functions, of a finite, perishable intelligence?"

The broad and comprehensive answer is, to constitute man a free moral agent. It needs no argument to show that if the soul were not so limited in its initiative power of reasoning, the finite, mortal man could not be held responsible for the moral status of his soul. God gave to objective man the powers of reason, inductive as well as deductive, for the purpose of enabling him successfully to struggle with his physical environment. He gave him the power to know the right from the wrong. He gave him supreme control of the initial processes of reasoning, and thus made him responsible for the moral status of his soul. The soul, in the mean time, so long as it inhabits the body, is charged with limited responsibilities.

It is the life-principle of the body, and its normal functions pertain solely to the preservation of human life and the perpetuation of the human race. It possesses wonderful powers in other directions, under certain abnormal conditions of the body, it is true. But their exercise outside of those limits is always abnormal, and productive of untoward results. Those powers of which we catch occasional glimpses, and which so excite our admiration, are powers which pertain to its existence in a future world.

They are powers which proclaim it as a part of God, as partaking of the nature and attributes of the Divine Mind. Its powers of perception of the fixed laws of nature demonstrate its kinship to Omniscience. It is independent of the feeble powers of inductive reasoning when it is freed from its earthly trammels; and there is not one power or attribute peculiar to the finite, objective mind that could be of any service to the soul in its eternal home. We boast of our powers of inductive reason, forgetting how little we have learned, or ever can know, compared with what there is to learn. We forget that they are the outgrowth of our physical wants and necessities, and simply enable us to grope in the dark for the means of subsistence, and to render our physical existence tolerable.

The powers of the objective mind, compared with those of the subjective mind, may be likened to a man born in a cave, in which the light of the sun never entered, and supplied only with a rushlight with which to grope his way and find the means of subsistence. The light, feeble as it is, is invaluable to him; for by its means he is enabled gradually to learn his bearings, to take note of his environment, to make occasional discoveries of the necessities

of life, and finally to achieve some of the comforts of existence. The more he discovers, the more he appreciates the value of his rushlight and the more he boasts of its transcendent powers of illumination. He hears vague reports of an outside world where the comforts and luxuries of life are comparatively easy to obtain, and he resolves to grope his way out.

He is told that the outside world is lighted by a great luminary which will render his rushlight of no value to him except as a reminder of the limitations of his cave-life. But he is skeptical, and points with pride to his accumulations and the discoveries he has made with the aid of his "God-given illuminant," and refuses to believe that there is a possible state of existence which would be tolerable without rushlights. At length a cataclysm of nature throws him upon the outside world in the full blaze of the light of a midday sun. He then finds that he is in a world of light; that he can perceive things as they are, and observe their bearings and relations to each other, and he finds that the rays of his rushlight are no longer visible.

It is obvious that this is but a feeble illustration of the difference between the powers of inductive inquiry into the laws of nature, and the powers of perception possessed by the subjective entity. When the soul is freed from its physical trammels it ascends to its native realm of truth, and, untrammelled by false suggestions arising from the imperfect knowledge of the objective mind, it "sees God as He is;" that is, it apprehends all His laws, and imbibes truth from its Eternal Source.

It must not be forgotten in this connection that the subjective mind is the soul, or spirit, and is itself an organized entity, possessing independent powers and functions; while the objective mind is merely the function of the physical brain, and possesses no powers whatever independently of the physical organization. The one possesses dynamic force independently of the body; the other does not. The one is capable of sustaining an existence independently of the body; the other dies with it. It is just here that the ancient philosophers made their greatest error; and that error has been transmitted down through all the ages.

They recognized the dual character of the mind, but saw no fundamental difference in the functions of the two minds. It never occurred to them that there was, or could be, any limitation of power in either that was not common to both. They recognized man as a trinity, the three elements of which are " body, soul, and spirit." The soul, in their system of philosophy, corresponds to the objective mind, and the spirit to the subjective mind. They considered only the functions of the two minds as minds, and constantly regarded the two as possessing only coordinate powers. Or, if they regarded them as entities, they considered that while each was an entity, it was, somehow, inseparably joined to the other in function and destiny. Hence, according to their philosophy, if one survived the death of the body, both must survive it.

This fundamental error shows itself, in various forms, in every system of philosophy, from Plato down; and it will continue to breed confusion and uncertainty in the human mind until the fact is recognized that the subjective mind, or spirit, as Plato designates it, is a distinct entity, possessing independent powers and functions; whereas the objective mind, or the "soul," of the ancient philosopher, is merely the function of the physical brain. This latter

proposition is demonstrated by every consideration of its powers, functions, and limitations. Its powers wholly depend upon the physical condition of the brain. They decline as the body weakens. They become deranged and useless as the brain becomes disorganized from physical causes. Its distinctive functions pertain solely to physical existence. It has the power of independent inductive reasoning to compensate for its total want of power to perceive by intuition.

But, as I have already pointed out, inductive reasoning is merely a laborious method of inquiry, and pertains wholly to our physical existence. It would be as useless to the spirit in an existence where all truth is perceived by intuition, as a tallow-dip in the full blaze of a noonday sun. It may be set down as a maxim in spiritual philosophy that there is not one power or function of the objective mind which distinguishes it from those of the subjective entity, that could be of any service to the latter when it is freed from its earthly environment.

The peculiar functions of the physical brain are therefore no more entitled to be considered as an immortal entity, or as any necessary part or function of an immortal entity, than are the physical functions of deglutition or digestion, or the physical power of pedal locomotion.

It is not for man to question the wisdom of God in so ordaining the relations of the soul to the body as to subordinate the eternal to the perishable. But it is man's duty so to exercise his powers of induction as to ascertain those relations; and, having done so according to his best lights, so to order his conduct as to do his whole duty to himself and his Creator. As we find those relations exist, the whole responsibility rests upon the objective man. He is a free moral agent, and has it in his power to train his soul for weal or woe, for this life and for eternity.

It is of the relations which exist between objective and subjective man in this life that I propose to offer a few practical suggestions at this time. I have already shown that the normal functions of the subjective mind are apparently limited to the preservation of human life and the perpetuation of the human race.

These functions are manifested in what are known as instincts. The first is the instinct of self-preservation; the second is the instinct of reproduction; and the third pertains to the preservation of the offspring. In the last may be included the instinctive desire to preserve human life generally. Outside of these limits all phenomenal subjective mental activity appears to be abnormal. I say appears to be abnormal, for the reason that we have no means of judging, except from a consensus of facts. The facts which pertain to the subject can be found in the greatest abundance in spiritistic circles, for the reason that it is there that subjective activity is greatest in modern times. I venture to say that no one of the better class of spiritists will deny the fact that most professional mediums eventually become physical wrecks; many are overtaken by mental derangement, and some by a moral degradation too loathsome to be described.

Few, if any, escape serious physical trouble. This, of itself, is sufficient evidence of abnormality, and should serve as a warning against the too frequent exercise of subjective power. The majority of spiritistic mediums are more or less afflicted with nervous disorders,

and many of them are hysterical to the last degree. Most of them complain of extreme nervous exhaustion after a séance, and many require days to recover from the effects of a prolonged exercise of subjective power. It may be said that I mistake the cause for the effect; that is, that it may be only weak and nervous physical organisms that are capable of exercising subjective power. I am aware that the question is not free from difficulty, and that one is liable to fall into error in discussing a subject that is so little understood. The fact remains, nevertheless, that nervous disorders and mediumship are generally associated, and that fact alone is indicative of abnormality.

Whether we are to regard the exercise of subjective power as productive of abnormal physical conditions, or are to suppose that it requires an abnormal physical organism to produce subjective phenomena, matters little. The conclusion must be the same, — that the exercise of subjective power is abnormal, and should be avoided until more is known of the proper conditions of its exercise than has yet been discovered.

There is a further difficulty attending the consideration of this subject which must not be lost sight of, and that is the question how far suggestion may enter as a factor in the case. It is well known that some mesmeric healers fancy that "they take on the conditions of the patient," as they phrase it. That is, they feel the symptoms which afflict the patient. There is no question of the fact that those who enter upon the treatment of a case with that idea firmly fixed in their minds will experience the anticipated sensations, often to a marked degree. But late scientific experiments disclose the fact that such phenomena are always the effect of suggestion. The physical exhaustion which some healers feel after the treatment of a case is also largely due to suggestion. These effects may always be counteracted by a vigorous auto-suggestion; and, moreover, the same means may be effectively employed to produce exactly the opposite effects upon the operator.

That is to say, the mental healer, by whatever method he does his work, may always cause his treatment of a patient to redound to his own benefit, as well as to that of the patient, by the exercise of the power of auto-suggestion. It is therefore impossible to say just how far suggestion enters as a factor in the production of untoward physical results from the exercise of mediumistic power. It is certainly traditional among the fraternity that nervous exhaustion ensues from its exercise, and the results are appalling. How far the effects may be counteracted by intelligent auto-suggestion, remains to be settled by the process of evolution. There is, however, little hope of any change for the better so long as the spiritistic medium believes himself to be under the domination of an extraneous force which is beyond his control, and the effects of which he is powerless to mitigate.

This phase of the subject is, however, of little importance compared with the mental effects produced by the too persistent exercise of the subjective faculties in the production of phenomena. Again we must draw our illustrations from spiritistic circles. It is undeniable that the tendency of mediumship is to unhinge the mind, to destroy the mental balance, and often to produce the worst forms of insanity. And it is noticeable that the more thoroughly sincere the medium is in his belief in the genuineness of his power to evoke the spirits of the dead, the greater is the tendency to insanity. The reason is obvious. If he sincerely believes himself

to be under the control of an extraneous power, he yields implicit obedience to that power; especially if it assumes to be a superior mentality, as it generally does. Instead of assuming control of the power, he allows it to control him.

As a matter of course, he is ignorant of the laws pertaining to it. He is ignorant of the fact that the force which controls him resides within himself, and is not a superior being commissioned from Heaven to convey a message from the Source of all knowledge. He is dazed by its wonderful exhibitions of superior intelligence, is captivated by its eloquence, and awed by its assumption of authority. In short, he knows nothing of its source, or the limitations of its powers of reasoning. The result is that he yields implicit obedience to its guidance in all things. His reason has abdicated its throne and abandoned its functions, and he is at the mercy of his subjective mind, which, in turn, is controlled by the false suggestions of his own disorganized and subjugated objective intelligence. His physical degeneracy keeps pace with his mental decline, his whole nervous system is prostrated by excessive exercise of subjective power, and too frequently the end is acute mania or driveling imbecility.

One of the most fascinating and seductive forms of subjective mental activity is exhibited in trance, or inspirational, speaking. A medium of fair intelligence and some education, obtained, perhaps, by desultory reading of spiritistic and miscellaneous literature, develops himself into an inspirational speaker. As a sincere spiritist, he believes himself to be controlled by some great spirit who in life was celebrated for his eloquence. He ascends the rostrum and amazes his audience by his wonderful oratory, his marvelous command of the resources of his mind, and, above all, by the clearness and cogency of his reasoning. Those who have known him before and are aware of the limits of his education are the most surprised of all, and no argument can convince them that he is not inspired by some almost superhuman intelligence from another world.

They know nothing of the wonders of subjective mental power; they have no knowledge of the perfection of subjective memory, which gives the speaker perfect command of all he has ever read, or of the logical exactitude of the deductive reasoning of the subjective intelligence. The speaker, on his part, finds himself in possession of such wonderful powers and resources, emanating, as he believes, from an extraneous source, abandons his old pursuits, and devotes himself to the work of his inspiration. It is an easy and pleasurable existence for the time being. He finds that there is no need of taking thought of what he is to say, for ideas, and words with which to clothe them, flow from him like a mountain torrent. He finds himself in possession of knowledge which he has no objective recollection of ever having acquired, and of ideas which were foreign to his objective intelligence. He believes, and, from his standpoint, has every reason to believe, that he is inspired by some lofty spirit whose knowledge is unlimited and whose resources are unfailing.

He feels that he has no need of further reading or study, and the work of objective intellectual labor soon becomes a drudgery. The result is that his objective intellectual growth soon comes to a stand-still, and at length his objective intellect begins to deteriorate. In the mean time his subjective powers may continue to grow in brilliancy for a time, or at least they shine with a new luster, as they are compared with the deepening dullness of his objective intellect.

At length he becomes fitful, erratic, eccentric. As his objective powers deteriorate, they no longer have any semblance of control over his subjective mind. The suggestions which reason, in its best estate, may have given to his subjective mind, as a starting-point for his discourses, are no longer available, for his power to reason is failing. His friends, who follow him from place to place, begin to notice that he talks one thing at one place, and the opposite at another. They attribute the fact to the control of different spirits at different times, and for a time they are consoled. Eventually the fact is forced upon them that in his normal, or objective, condition he is growing more and more erratic, and that at times his conversation is the merest drivel. As in all the other forms of subjective development mentioned, his physical deterioration keeps pace with his mental decline. In the mean time his subjective powers appear to deteriorate.

It is not true, in fact, that his subject mind, per se, deteriorates, for that is impossible. But as it is always controlled by suggestion, it necessarily takes its cue from the suggestions conveyed to it by the objective mind. When that ceases to develop, the subjective mind keeps on in its old rut, for the obvious reason that no new ideas are imparted to it. When the objective mind begins to deteriorate, its suggestions are no longer coherent, and the subjective mind is necessarily incoherent in exact proportion. Its deductions from a false or imbecile suggestion will be logically correct; but, as a matter of course, a false, extravagant, or imbecile premise, followed to its legitimate, logical conclusion, necessarily leads the mind into a corresponding maze of extravagance and imbecility.

It is therefore no indication of a decline of subjective powers, but it is a demonstration of the universality of the law of suggestion. It goes without saying that if an inspirational speaker were aware of the source of his power, and of the laws which govern it, and would constantly keep it under the control of his reason, he could utilize it to the very best advantage. A cultured man of well-balanced intellect would then formulate his own premises according to the best lights obtainable through the processes of inductive reasoning, and "inspiration would do the rest."

If his premises were correct, the subjective mind could always be depended upon to deduce the correct conclusions, and to illustrate them by drawing upon the resources of its perfect memory of all that the individual has ever seen, heard, or read bearing upon the subject. Such a man would be known as a man of "genius," in whatever direction he exercised his powers. And just in proportion to the natural powers and cultivation of his objective mind and the extent of his objective information would his subjective manifestations be brilliant and powerful.

I do not say that such an exercise of subjective power would not be abnormal and productive of untoward physical consequences. Men of genius in all ages of the world have unconsciously exercised this power. But men of genius the world over have been too often noted for abnormalities of character and conduct. Profane history furnishes but one example where a man of genius appears to have been in possession of objective and subjective powers perfectly balanced, and who was able to utilize his enormous objective advantages, resulting from constant and intimate association with the greatest minds of his generation, in

the subjective production of works which must always stand pre-eminent.

It is unnecessary to say that I allude to Shakespeare. So little is known of his private life that it is impossible to judge whether abnormal physical effects resulted from his labors. But his works are full of internal evidence that his subjective powers were under the constant control of a well-trained and perfectly balanced objective intellect.

It is of course impossible to say just how far subjective power might, normally, be employed in the direction indicated, in the absolute dearth of examples where it has been employed with a full knowledge of the laws which govern it. But certain it is that so long as it is exercised under the delusion that it is an extraneous and superior power, over which the objective man possesses no control, just so long will the victim of the delusion be subject to the caprice of an irresponsible power, which will eventually drive him to the horrors of insanity or leave him in the darkness of imbecility.

Of greater importance than either the physical or mental deterioration of the one who habitually exercises subjective power in the production of phenomena, is the moral aspect of the question. One may escape serious physical consequences of mediumship, or he may succeed in maintaining a sufficient outward semblance of mental equilibrium to keep out of the insane asylum; but no well-informed spiritist of the better class will attempt to deny or weaken the force of the statement that a mephitic moral atmosphere surrounds the average spiritistic medium. I do not assert by any means that all mediums are immoral. On the contrary, there are many noble men and pure women who habitually exercise mediuimistic power.

Otherwise, the tendency to looseness of morals which characterizes so many of them would be difficult to account for on other than physiological grounds. Books have been written to account for this tendency, on the hypothesis that immortality is a consequence of the nervous derangement which follows the practice of mediumship. This hypothesis necessarily presupposes the invariable connection of immorality with a nervous disorder, and the latter with mediumship. The common experience of mankind may be invoked to prove that there is no invariable connection of the kind existing. Another cause must therefore be sought for the too-frequent association of immorality with mediumship.

Those who have followed me in my brief analysis of the causes which conspire to bring about the mental deterioration of the spiritistic medium will anticipate me in what I have to say concerning the causes of the moral degradation of the same class. The medium, if he is sincere in his professions of belief in the alleged communication of spirits of the dead through him, believes himself to be under the care and control of a higher and purer mentality than his own. He believes in its lofty assumptions of mental and moral superiority, and he becomes accustomed to ask its advice in all things pertaining to his personal well-being.

He frequently finds its advice to be of the best, and he gradually accustoms himself to submit to its guidance in all things. He assumes and believes that in the clearer light of the world of spirits many of the artificialities of mundane civilization are held in pitying contempt, and he

frequently comes to believe that many of the restraints of human society are purely artificial, and have no foundation in true morality or religion. He generally regards himself as a reformer, having broken away from the orthodox creed, and becomes the advocate of a new religion. Like most radical reformers who find the world all wrong in one respect, he immediately assumes that it is wrong in everything; and nothing will satisfy his ambition short of destroying the whole fabric of civilized society, and instituting a new order of things more suited to his ideas of human progress and felicity. It all too frequently happens that one of the first "artificial" institutions of society which becomes the object of private attack by the spiritual medium is the marriage relation. He sees much domestic infelicity surrounding him, and is perhaps tired of the restraints which it imposes upon himself, and he consults his spirit guide as to the propriety of setting at defiance the laws of human society in that regard.

Now, if his "spirit guide" were what he believed it to be, or what it assumed to be, — a pure and lofty spirit, disenthralled from the temptations and weaknesses of the flesh, and drawing inspiration from the society of just men made perfect, — there could be no doubt of the character of the advice it would give him. But, being the medium's own subjective entity, bound by the laws of its being to control by the power of suggestion, it necessarily follows the line of thought which is uppermost in the medium's objective mind, and it gives the advice most desired. Moreover, from the premises suggested by the unhallowed lusts of the medium, it will frame an argument so plausible and convincing to his willing mind that he will fancy that, in following the advice of his "control," he is obeying the holiest impulses implanted in his nature by a God of love.

I do not charge spiritists as a class with being advocates of the doctrines of free love. On the contrary, I am aware that, as a class, they hold the marriage relation in sacred regard. I cannot forget, however, that but a few years ago some of their leading advocates and mediums proclaimed the doctrine of free love in all its hideous deformity from every platform in the land. Nor do I fail to remember that the better class of spiritists everywhere repudiated the doctrine and denounced its advocates and exemplars.

Nevertheless, the moral virus took effect here and there all over the country, and it is doing its deadly work in secret in many an otherwise happy home. And I charge a large and constantly growing class of professional mediums with being the leading propagandists of the doctrine of free love. They infest every community in the land, and it is well known to all men and women who are dissatisfied or unhappy in their marriage relations that they can always find sympathy by consulting the average medium, and can, moreover, find justification for illicit love by invoking the spirits of the dead through such mediums.

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

The man or woman whose heart is pure, in whom the principles of virtue and morality are innate, is in no danger of being corrupted by the exercise of mediumistic power. The auto-suggestions of such are constantly on the side of virtue, and a corrupt communication could not emanate from such a source. But to the young, whose characters are not formed, and to those whose notions of morality are loose, the dangers of mediumship are appalling.

I have felt obliged to draw my illustrations from spirit mediums for the reason that mediumship is the form which subjective activity takes in the Western world. Other forms, however, are being introduced from the Orient, and may soon become common in this country. The Western world is threatened with a revival of the arts of the magician, the conjurer, and the wizard. It may be true, and doubtless is, that the Eastern adepts know more of the practice of subjective arts than is dreamed of by spiritists. The fact that they denounce as dangerous to health, morals, and sanity the practice of mediumship, is a hopeful sign. That they are aware that the power which controls the medium emanates from himself, is demonstrative of their advancement in practical knowledge of the subject.

But that they are reliable guides to the safe exercise of subjective power has not been demonstrated. It is certain that they are yet ignorant of the fundamental principles which underlie the science of the soul, for they have yet to learn the law of suggestion, and to appreciate the subtle role which that power plays in every psychic phenomenon. Their whole system of spiritual philosophy has been built up in ignorance of that law, and hence they are necessarily subject to the same delusions, arising from the same sources of error, that have misguided all mankind, in all the ages of the world, prior to the discovery of that law. They believe in their power to communicate with the spirits of another world, precisely the same as do the modern spiritists. The foundation of their belief is the same; namely, psychic phenomena produced by themselves, in ignorance of the fundamental laws which govern it. The only difference resides in the fact that the Orientalists have the power to produce a greater variety of startling phenomena, and hence are in possession of greater facilities for deceiving themselves.

No advantage, therefore, can be gained by studying their philosophy or practicing their arts, except as a means of gaining general information or for purposes of scientific experiment; and the warning against indulging in the indiscriminate practice of mediumship holds good against the too frequent exercise of subjective power in any direction, or for any purpose save that of scientific investigation or healing the sick.

It should be remembered always that the power of the subjective entity is the most potential force in nature, and when intelligently directed the most beneficent. But, like every other power in nature misdirected, its destructive force is equally potent.

In conclusion, I desire again to impress upon the reader the absolute necessity of always holding the subjective entity under the positive domination of objective reason; and I here repeat, what I have again and again sought to enforce, that insanity consists in the usurpation by the subjective mind of the throne of reason. The terrible potentialities of the subjective entity are as much to be feared as admired, and no faculty that it possesses is more to be

dreaded and guarded against than its awful power and inexorable exactitude of logical deduction, when reasoning from premises that have not been demonstrated by the processes of induction.

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