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Correspondence Course
in
Psychic Science

Part 1---Lessons 1 to 25

Subliminal Mentality, Subconscious Powers, Psychic Influence, Mental Fascination, Personal Magnetism, Mesmerism, Hypnotism, Thought-Transference, Telepathy, Mind-Reading, Psychometry, Clairvoyance, Crystal-Gazing, Mental Science, Character Building, Psychic Attraction, Thought-Force, Mind Power, Psycho-Therapy, Mental Healing, Absent Treatment, Psychic Development

and other branches of

Psychism and Mentalism

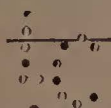
By

Albert Wood Wicks, M. S., B. S., E. E.

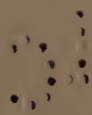
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Professor J. Upton Bartholomew, D. Ps. S.

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Wk**LESSON 1.****SCIENTIFIC BASIS OF PSYCHIC PHENOMENA.**

While the wonderful phenomena generally called "psychical" have been known to the race since the earliest days of history, and even before the days of history, it has remained for the modern science of psychology to interpret and explain in rational terms the underlying cause thereof. In the past, man was inclined to attribute to supernatural causes the strange, wonderful, and mysterious occurrences which manifested themselves from time to time in his experience, but when science began to assert her supremacy she brushed aside into the dust heap of worn-out theories the supernatural explanation of these strange occurrences and found a scientific, rational, and sane hypothesis which explained, so far as is possible of explanation, that which is now known as "psychic phenomena" and which embraces everything in the realm of the occult, esoteric, and immaterial.

Psychology Displaces Superstition.

Psychology has displaced superstition and supernaturalism, and now bids fair to supersede metaphysics and similar phases of philosophy. Psychology is a science, and like all science demands the "how" as well as the "why" of everything which comes within its field of observation. It demands to be shown the

alleged facts. It tests them for reality, and separates the chaff from the grain. Then sifting out the broken pieces of grain, and retaining only the perfect ones, it proceeds to analyze these for their constituent elements, seeking ever to find that essential property which constitutes their real nature. Having found this, it looks behind it for the active causes which have led up to it. And, so, it at last discovers the reason and meaning of the thing itself.

The Old Reasoning.

The old way of discovering truth was what is known as the **a priori** method, in which a hypothesis was assumed by intelligent guess work, and the facts made to fit it with the same. Too often, it was found, when the facts did not fit in with the hypothesis they were either ignored or else stretched or cramped in order to make them fit in with the theory. Facts were too often treated as were the travelers who fell into the hands of Procrustes, the famous robber of Attica, who made his victims lie down on his famous couch and be fitted thereto. If they were too long for the bed, he chopped off enough of their legs to make them fit; if they were too short, he stretched them to the required length. Philosophy, using this method, was most unscientific, and evolved an endless number of theories the majority of which had but little basis of fact upon which to rest.

The New Reasoning.

But with the rise of modern science, the **a priori** method was discarded, and the **a posteriori** method

adopted. This latter method was that favored in the logic of Bacon, and instead of proceeding from a boldly assumed and often unwarranted hypothesis, began at the observed and tested facts in the case, working from these up to a scientific theory and hypothesis by inductive reasoning. By generalizing facts and proved experience, science discovers principles and laws, and grouping these in logical array discovers a general fundamental working hypothesis which it then uses as a basis of further research and reasoning. Psychology has done this in the matter of "psychic phenomena" and has discovered the existence of The Subliminal Mind which it holds to be the explanation of all psychic phenomena, including the most mysterious and wonderful occurrences which have perplexed the mind of man throughout the centuries.

LESSON 2.

THE PLANES OF THE MIND.

The scientific theory of the Subliminal Mind was advanced only after the discovery that the mind is not a simple, unitary thing, but is rather composed of various planes or strata of activities, each one of which overlaps the other, and is more or less independent of the others in its activities, although, on the other hand, having intimate connections therewith. This discovery has been made during the past twenty-five years, and has completely revolutionized the

science of psychology. It has not only overturned many previously conceived theories, but has also greatly widened and broadened the field of psychology, bringing thereinto the phenomena generally known as "psychic" which was either ignored or denied by the older psychology. Psychic phenomena, instead of being viewed with suspicion as something irregular or abnormal, is now seen to have a valid substantial scientific basis of fact, and a sufficient theory upon which to rest securely.

The New Psychology.

The beginning of the present psychological theory regarding the complexity of the planes of mentality may be traced back to Leibnitz, the German philosopher, who first held that under and below the ordinary plane of conscious intellectual activity, there were other planes of activity, fully as real and important, but of which we had no ordinary consciousness. Carpenter says: "The psychologists of Germany, from the time of Leibnitz, have taught that much of our mental work is done without consciousness." Sir William Hamilton says: "To the great philosopher, Leibnitz, belongs the honor of having originated this opinion, and of having supplied some of the strongest arguments in its favor and support." Professor Kay says: "Leibnitz was the first to confute the opinion that consciousness is coextensive with mind, and to establish the doctrine that there are energies always at work, and modifications constantly taking place in the mind, of which we are quite unconscious."

The Struggle for Truth.

But the new idea has had a long struggle and hard fight to force its way into the field of orthodox psychology—it was too new and revolutionary to be welcomed or to become speedily popular. As Professor Scholfield once wrote of the situation: “So many psychologists—the high priests of the religion of mind—being committed so generally to deny and refuse any extension of it outside consciousness, though they cannot refrain from what Ribot calls a ‘sly glance’ at the forbidden fruit, consistently ignore the existence of the unconscious mind, their pupils naturally treading in their steps; while the physician of the period, reveling in the multiplication and elaboration of physical methods of diagnosis and experiment, is led to despise and contemptuously set aside as ‘only fancy’ those psychical agencies which can cure, if they cannot diagnose. It may be asked, why was not an attempt made sooner to give these unconscious faculties their proper place? It was determined years ago in Germany, and since then in England, by men who, to their honor undeterred by ridicule and contempt, made noble and partially successful efforts to establish the truth.”

The Pioneers of Thought.

And so, in spite of the opposition and ridicule, the brave advanced thinkers forged ahead, and their labors are now bearing fruit while their bodies lie moldering in the ground in neglected graves. Such has always been the reward of thinking ahead of one’s

time. It remains for us, the generation profiting by the result of the labors of these brave pioneers, to give them due credit for the wonderful achievements made possible only by their researches and courage.

LESSON 3.

SUB-CONSCIOUS MENTATION.

In the nineteenth century, a few advanced psychologists of renown became quite bold in their teachings regarding the subconscious planes of mentality. Lewes, the English psychologist, said: "Consciousness plays but a small item in the total of psychical processes. Unconscious sensations, ideas, and judgments are made to play a great part in their explanations. It is very certain that in every conscious volition—every act that is so characterized—the larger part of it is quite unconscious. It is equally certain that in every perception there are unconscious processes of reproduction and inference—there is a middle distance of subconsciousness, and a background of unconsciousness."

Sir William Hamilton, another great English authority, said: "I do not hesitate to affirm that what we are conscious of is constructed out of what we are not conscious of—that our whole knowledge, in fact, is made up of the unknown and incognizable. The sphere of our consciousness is only a small circle in the center of a far wider sphere of action and passion, of which

we are only conscious through its effects. The fact of such latent mental modifications is now established beyond a rational doubt; and, on the supposition of their reality, we are able to solve various psychological phenomena otherwise inexplicable.”

The Lowlands of Thought.

Taine, another eminent authority, said: “Mental events imperceptible to consciousness are far more numerous than the others, and of the world which makes up our mental being we only perceive the highest points—the lighted-up peaks of a continent whose lower levels remain in the shade. Beneath ordinary sensations are their components—that is to say, the elementary sensations, which must be combined into groups to reach our consciousness. Outside a little luminous circle lies a large ring of twilight, and beyond this an indefinite night; but the events of this twilight and this night are as real as those within the luminous circle.”

Professor Maudsley, a prominent English psychologist, said: “Examine closely, and without bias, the ordinary mental operations of daily life, and you will surely discover that consciousness has not one-tenth part of the function therein which it is commonly assumed to have. In every conscious state there are at work conscious, subconscious, and infraconscious energies, the last as indispensable as the first.”

The Ultra-Consciousness.

Professor Kay, the great English authority on the subject of memory, said: “Every impression or thought

that has once been before consciousness remains ever after impressed in the mind. It may never again come up before consciousness, but it will doubtless remain in that vast ultra-conscious region of the mind, unconsciously moulding and fashioning our subsequent thoughts and actions. It is only a small part of what exists in the mind that we are at any time conscious of. There is always much that is known to be in the mind that exists in it unconsciously, and must be stored away somewhere. We may be able to recall it into consciousness when we wish to do so, but at other times the mind is unconscious of its existence.”

Professor Carpenter said: “Man’s ordinary commonsense is the resultant of the unconscious co-ordination of a long succession of small experiences mostly forgotten, or perhaps never brought out into distinct consciousness.”

One by one the great authorities began to fall into line regarding the new conception of the several planes of mentality.

LESSON 4.

SUBMERGED CONSCIOUSNESS.

Professor Morrell, the psychologist, said of the existence of the submerged planes of mentality: “We have every reason to believe that mental power, when once called forth, follows the analogy of everything we see in the material universe in the fact of its perpetuity.

Every single effort of mind is a creation which can never go back again into non-entity. It may slumber in the depths of forgetfulness as light and heat slumber in the coal seams, but there it is, ready at the bidding of some appropriate stimulus to come again out of the darkness into the light of consciousness. What is called 'common sense' is nothing but a substratum of experiences out of which our judgments flow, while the experiences themselves are hidden away in the unconscious depths of our intellectual nature; and even the flow of public opinion is formed by ideas which lie tacitly in the national mind, and come into consciousness, generally a long time after they have been really operating and shaping the course of events in human history."

The Greater Self.

Another authority says: "Our self is greater than we know; it has peaks above and lowlands below the plateau of our conscious experience." Professor Elmer Gates, the distinguished American scientist, once said: "At least ninety per cent of our mental life is sub-conscious. If you will analyze your mental operations you will find that conscious thinking is never a continuous line of consciousness, but a series of conscious data with great intervals of sub-consciousness. We sit and try to solve the problem and fail. Suddenly an idea dawns that leads to a solution of the problem. The sub-conscious processes were at work. We do not volitionally create our own thinking. It takes place in us. We are more or less passive recipients. We can-

not change the nature of a thought, or of a truth, but we can, as it were, guide the ship by a moving of the helm.”

The Mental Spectrum.

Professor Schofield has given us an excellent illustration, as follows: “Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun’s rays, as compared to the invisible part which stretches indefinitely on either side. We know now that the chief part of heat comes from the ultra-red rays that show no light; and the main part of the chemical changes in the vegetable world are the results of the ultra-violet rays at the other end of the spectrum, which are equally invisible to the eye, and are recognized only by their potent effects. Indeed, as these invisible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have called the sub-conscious, that which lies below the red line, but also the supra-conscious mind that lies at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to the eternal verities on the one side, as surely as the sub-conscious mind links us to the body on the other.”

Scientific Investigation.

Expressions like those quoted had the natural effect of stimulating scientific interest in the subject, and of

urging on the investigators to discover the nature of the activities of the several planes of mind which were being uncovered by scientific investigation. Starting with the mere assumption that there is more than one plane of mind, it was perceived that the newly discovered planes greatly exceed in extent and activity the one plane of consciousness heretofore known.

LESSON 5.

BELOW AND ABOVE CONSCIOUSNESS.

Sir Oliver Lodge, the eminent English scientist, a few years ago, stated in the following words the most advanced position regarding the newly discovered planes of mentality, considered in connection with the more familiar plane of everyday consciousness: "Imagine an iceberg glorying in its crisp solidity, and sparkling pinnacles, resenting attention paid to its submerged self, or supporting region, or to the saline liquid out of which it arose, and into which in due course it will some day return. Or, reversing the metaphor, we may liken our present state to that of the hull of a ship submerged in a dim ocean among strange monsters, propelled in a blind manner through space; proud, perhaps, of accumulating many barnacles of decoration; only recognizing our destination by bumping against the dock wall; and with no cognizance of the deck and cabins above us, or the spars and sails—no thought of the sextant, and the compass, and the

captain—no perception of the look-out on the mast—of the distant horizon. With no vision of objects ahead—dangers to be avoided—destination to be reached—other ships to be spoken to by means other than by bodily contact—a region of sunshine and cloud, of space, of perception, and of intelligence utterly inaccessible below the water-line.”

Many Mental Planes.

Some of the earlier thinkers, and even some of the later, were inclined to the opinion that there are but two general planes of mentation, the ordinary “conscious” and the newly discovered “sub-conscious,” planes. But this idea was soon outgrown. It was seen that not only are there more than one plane **below** the ordinary consciousness, but there are other planes which might more properly be considered as **above** the plane of ordinary consciousness. Some of the so-called **lower** planes seem to be made up of the most elementary impressions and activities, evidently coming down the channel of evolution from sources antedating the appearance of man on the earth. Others seemed to be made up of those racial memories, impressions, tendencies, tastes, habits, and inclinations, which from time to time rise into the field of consciousness in response to outward suggestions or associations, and which often run away with our reasonable judgment and higher desires. Others again, appeared to be the result of individual memory, and habits of action. Beside the ordinary memory, in all of its varied fields of activity, there was found to exist planes of

mind in which were recorded the acquired habits of the individual—the “habit mind” of the person, in which were coiled up like a spring, the forces of acquired habits, ready to exert their force at any particular time in response to suggestion or association. For the first time, psychology was able to give a satisfactory explanation of the existence and force of habits.

Prophecies of the Future.

But over and above these lower planes of consciousness dealing with the past of the individual and the race, were found others which seemed to be prophecies of the future of the individual and the race. New faculties were discovered, lying latent and unborn, awaiting the touch of the wand of evolution in order to awaken into activity and birth. A few individuals, under unusual circumstances, were found to have the power to manifest some of these dormant and latent faculties and powers in certain cases, in a more or less dim and indistinct way. The study of these faculties or powers is at present occupying the attention and study of some of the world's greatest thinkers and investigators. While there remains much to be discovered along these lines, enough has been uncovered and classified to explain some of the greatest of the wonders of psychic phenomena, which so puzzled the thinkers of past generations.

LESSON 6.**THE SUBLIMINAL MIND.**

In 1887, Professor F. W. H. Myers, an English scientist, advanced his celebrated theory of "The Subliminal Mind," as the result of many years investigation of psychic phenomena, including telepathy, thought-transference, clairvoyance, hypnotism, second-sight, etc. He had for several years previous to that time become impressed with the idea that the mind of man is a co-ordinate unity, which "possesses faculties and powers unexercised and unexercisable by the consciousness that finds employment in the direction of the affairs of everyday life." Professor Myers' work along these lines has been of the greatest importance, and deserves far more general credit than it receives.

The Subliminal Mind Theory.

The Subliminal Mind theory, as advanced by Professor Myers is stated by him in the following words: "The idea of a 'threshold' of consciousness—of a level above which sensation or thought must rise before it can enter into our conscious life—is a simple and familiar one. The word 'subliminal'—meaning 'beneath the threshold'—has already been used to define those sensations which are too feeble to be individually recognized. I propose to extend the meaning of the term, so as to make it cover all that takes place beneath the ordinary threshold, or say, if preferred, the ordinary

margin of consciousness—not only those faint stimulations whose very faintness keeps them submerged, but much else which psychology as yet scarcely recognizes—sensations, thoughts, emotions, which may be strong, definite and independent, but which by the original constitution of our being, seldom merge into that supraliminal current of consciousness which we habitually identify with ourselves. Perceiving that these submerged thoughts and emotions possess the characteristics which we associate with conscious life, I feel bound to speak of a ‘subliminal,’ or ultra-marginal, consciousness—a consciousness which we shall see, for instance, uttering or writing sentences quite as complex and coherent as the supraliminal consciousness could make them.

The Subliminal Self.

“Proceeding further, this conscious life beneath the threshold or beneath the margin, seems to be no discontinuous or intermittent thing. Not only are these isolated subliminal processes comparable with isolated supraliminal processes (as when a problem is solved by some unknown procedure in a dream), but there also is a continuous subliminal chain of memory (or more chains than one) involving just that kind of individual and persistent revival of old impressions and response to new ones, which we commonly call a Self—I find it permissible and convenient to speak of subliminal Selves, or more briefly of a Subliminal Self. I do not intend by using this term, to assume that there are two correlative and parallel selves existing always

within each of us. Rather, I mean by the Subliminal Self that part of the Self which is commonly subliminal; and I conceive that there may be—not only co-operation between these quasi-independent trains of thought—but also upheavals and alternations of personality of many kinds, so that what was once below the surface may for a time, or permanently, rise above it. And I conceive also that no Self of which we can here have cognizance, is in reality more than a fragment of a larger Self—revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation.”

Such is Professor Myers theory of the Subliminal Mind, in brief outline, which has been filled in detail by other and later investigators. He was one of the first to give a name to that region of the mind the existence of which had been clearly recognized and realized by the leading investigators of the subject.

LESSON 7.

THE SUBJECTIVE MIND.

Following closely upon Myers' revolutionary theory, came that of the celebrated investigator, Professor Thomson Jay Hudson, of the United States, who, in 1893, announced his theory of “The Subjective Mind.” Hudson held that man possesses two minds, the one being the everyday mind called the “objective

mind," and the other being the mind which is the field of the strange activities of "psychic phenomena" and which is called the "subjective mind." Hudson investigates the activities of the latter at great length in his works, and has laid the foundation of much later valuable work on the part of others who followed him.

Man's Two Minds.

Professor Hudson announces his theory of "The Subjective Mind" as follows: "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 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."

Objective and Subjective.

Hudson continues: "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 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.

Clairvoyant Power.

"It also has the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and closed books. In short, it is the subjective mind that possesses what is popularly designated as clairvoyant power, and the ability to appre-

hend the thoughts of others without the aid of the ordinary 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 independent of the body.”

LESSON 8.

SUBJECTIVE MIND-POWERS.

Professor Hudson devoted much care and attention to the subject of the distinctive powers of the subjective mind. The following will convey the essential points of the same, in Professor Hudson's own words:

Hypnotic Suggestion.

“The second proposition is, that the subjective mind is constantly amenable to suggestion. The third, or subsidiary, proposition, is that the subjective mind is incapable of inductive reasoning. * * * * 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. **The subjective mind, or man in the hyp-**

notic 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. * * * *

Powers of the Subjective Mind.

“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 in persons in a state of profound hypnotism or trance. The prodigious 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 the admiration of the other qualities exhibited. In other words, it has never been noted that their reasoning is always deductive. 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 marvellous 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."

Infallible Memory.

Professor Hudson also claimed for the subjective mind the power of absolute and infallible memory. He says: "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. * * * * Subjective memory appears to be the only kind or quality of memory which deserves that appellation; it is the only memory that is absolute. The memory of the objective mind, comparatively speaking, is more properly designated as recollection."

Explanation of Psychic Phenomena.

We mention such matters as the facility for deductive reasoning, and the infallible memory, of the subjective mind of Hudson's theory, solely for the purpose of calling attention to them in future lessons in explanation of certain phases of psychic phenomena. While somewhat technical, it is important to understand these fundamental principles in order that the phenomena dependent thereupon may be more readily understood.

What Hudson says of the subjective mind, is true of the Subliminal Mind upon which we base the manifestation of all forms of psychic phenomena. The student should be familiar with these fundamental principles.

LESSON 9.

PHENOMENA OF THE SUBLIMINAL MIND.

Myers, Hudson, and many other authorities on the subject of psychic phenomena believe that in the theory of the Subliminal Mind is to be found a full and sufficient explanation of the phenomena of mesmerism, hypnotism, telepathy, thought-transference, clairvoyance and other similar manifestations, without the necessity of any supernatural or metaphysical cause. To understand these phenomena is it first necessary to fully understand the nature and power of the Subliminal Mind of which we have spoken in the preceding lessons. (When we speak of the Subliminal Mind) we are speaking equally as well of the "subjective mind" of Hudson's theory—these are but two different names for the same thing. Let us take a brief glance at these forms of phenomena, in the light of the Subliminal Mind theory.

Mesmerism and Hypnotism.

Mesmerism, Hypnotism, Etc. This class of psychic phenomena is explained by the fact that the Subliminal Mind is amenable and open to suggestion

from others. In the condition of hypnotism the Subliminal Mind is in the ascendant, the ordinary mental faculties being quiescent under the influence of the operator. The Subliminal Mind accepts any suggestion given to it, and by reason of its peculiar and strong powers of deductive reasoning it will carry out the suggestion to its logical conclusion. Hudson has mentioned this in the passages quoted from him in preceding lessons. The following supplementary statement from him will serve to throw additional light upon the subject, and show how this peculiar susceptibility to suggestion, and the equally peculiar tendency to argue and reason logically from a suggested false premise of statement, serves to produce the strange illusions and delusions of the hypnotized or mesmerized person.

Effect of Hypnotic Suggestion.

Professor Hudson says on this point: "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 the 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 in the range of his own knowledge or experience, whatever he has seen, heard, or read, which conforms 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."

Subjective Memory.

In addition to this, the wonderful memory at the service of the Subliminal Mind enables the subject to have at his command his entire previous experience—all that he has experienced, read, heard, or otherwise become acquainted with. The average hypnotized subject is far more brilliant in the hypnotized condition than in his waking state, within the limits of the suggestions given him, and upon which he reasons deductively.

LESSON 10.**PHENOMENA OF THE SUBLIMINAL MIND.**

(Continued)

TELEPATHY AND THOUGHT-TRANSFERENCE.

The Subliminal Mind theory simplifies the explanation of the phenomena of telepathy, thought-transference, etc. It does away with the cumbersome theories of etheric thought-waves, which is but a form of materialistic theory at the best. It must be remembered that **one of the powers or faculties of the Subliminal Mind is that it is able to communicate with the Subliminal Mind of another person without the ordinary channels of sense-communication.** Telepathy, itself, has been demonstrated so thoroughly by thousands of persons, not to speak of the scientific investigations of the Society of Psychical Research, of London, that no argument in its favor is needed here. The chief point at issue has been the means whereby this communication between minds separated by distance is made possible. This point is conclusively settled by the theory of the Subliminal Mind. Hudson says that "the power of telepathic communication is as thoroughly established as any fact in nature." He then proceeds to explain the phenomena by his theory of the "subjective mind" in the following words:

Telepathy.

"Telepathy is primarily the communion of subjective minds, or rather it is the normal means of communica-

tion 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 subjective minds of men can and do habitually hold communion with one other, when not the slightest 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*."

Psycho-Therapy.

Psycho-Therapy. Psycho-Therapy, or Mental Healing, under its various names and forms, is accounted for as follows: (1) the Subliminal Mind has under its control the physical functions and processes of the body; (2) the Subliminal Mind is influenced by suggestion under certain conditions; (3) the Subliminal Mind may receive messages and impressions from the Subliminal Mind of another at a distance; therefore, (4) the healer may charge his own Subliminal Mind with the healing thought and messages, and bid it to transmit the message and impression to the Subliminal Mind of the patient at a distance; and (5) the Subliminal Mind of the patient may receive and accept the healing message and impression; and (6) the patient's Subliminal Mind, acting upon the suggestion of the healing message and impression, begins to exert its dominant influence upon the organs and functions

of the body; and (7) normal and healthy conditions are induced and continued.

Clairvoyance.

Clairvoyance. The Subliminal Mind is held to be able, under certain and exceptional conditions, to become aware of what is occurring at a distance, without even the intermediate channel of the Subliminal Mind of another person. In rare cases it is able to immediately and directly cognize or "become aware" of occurrences at a distance. This may arise from the existence of subtle etheric vibrations of which it is conscious; or from the fact that Subliminal Mind is present in inanimate objects as well as in animate creatures; the second theory is the one favored by the best authorities.

It will be found that the theory of the Subliminal Mind will be sufficient to account for and explain **any** form of psychic phenomena, when the latter is analyzed and classified. As we proceed in our lessons, this fact will be abundantly illustrated and exemplified.

LESSON 11.

PSYCHIC INFLUENCE.

One of the most firmly established ideas of the race is that of the psychic influence of one person over another. The tales and folk-lore of all nations are filled with records of instances of the exercise of this power.

Although the theories and explanations advanced to account for this strange influence are many, it is to be noticed that the fundamental facts of the various phenomena are practically identical in all cases. To the student of psychic phenomena this establishes the fact that there is one general and fundamental principle underlying all the various manifestations.

Psychism in the Animal World.

The student of the subject of mental influence finds that he is able to go further back than the human race for instances of this power. He sees it in full manifestation in the animal kingdom, and soon discovers that it is an elementary power of all living creatures, although manifesting in a variety of forms and degrees of power and effect. In the animal kingdom this power manifests along two general lines, i. e. (1) the securing of prey; and (2) sex attraction. And even in the human race we find that this power is manifested along the same general lines, i. e. either in the direction of influencing persons in the direction of attaining material benefit or help; or else in the direction of influencing persons of the other sex to whom the man or woman is attracted by love, passion, or desire of possession. The fundamental characteristics of this power continue to abide in it even in the case of highly developed human beings.

The "Charming" Power.

The familiar instances of serpents charming their prey give us a typical example of the first class of

mental influence. Scorpions also have this power, and cases are recorded by naturalists in which small winged insects were seen circling around the scorpion and finally plunging toward it as if drawn by an irresistible attraction. Tigers and other animals of the cat tribe possess a similar power, and many tales of travelers relate the paralyzing effect exerted by beasts of this kind over their prospective victims. Even the domestic cat shows a degree of this power when it fascinates and charms a mouse. Hawks exert the same influence over small animals. It seems to be characteristic of cases of this kind that the strong desire on the part of the beast or bird of prey exerts a paralyzing influence upon the mind of the object of prey, and its will-power is in some way inhibited. The animal or bird of prey, when not moved by desire, merely cause fright on the part of their natural victims. In the absence of the dominant desire, the force seemingly is not called forth.

Sex-Charming.

In the same way, naturalists have noticed that animals strongly filled with the desire of sexual passion seem to exert a fascinating power over the animal of the other sex which has inspired that passion. Students of bird-life are aware that the strong desire of the male will often so overcome the mind of the female that she will lie quivering and fluttering, in a manner similar to that manifested by the bird in the presence of the serpent. In some animals the female often exerts a similar effect over the male. Even in human

life instances are not wanting to show the power of the sex desire exerted in the form of fascination or "charming" of the object of it. Men and women have gone to their ruin by reason of the exercise of this power on the part of some one of the other sex. The phenomena undoubtedly is that of some form of psychic influence, and properly belongs to the category of psychic phenomena, and is under its general laws.

LESSON 12.

MENTAL FASCINATION.

Human history is filled with tales of the exercise of the power of mental influence, or mental fascination, exerted by one person over another. We shall relate a few of such cases here, in order to bring out the typical points of the subject.

Julius Cæsar's Power.

Plutarch informs us that Julius Cæsar while a young officer was once captured by pirates near the Isle of Rhodes. The pirates destroyed the crew of the ship, but kept the young officer captive in hopes of extracting ransom from his relatives and friends. So strong a mental mastery over the pirates did Cæsar gain during his few weeks' stay with them, that they practically became his servants. He ordered them around like slaves; forbade them to make a noise while he was sleeping; and made them fetch and carry for him. He

finally caused them to release him, taunting them at the same time that he would return, make them captives, and put them to death—which promise he afterward fulfilled. They seemed to be completely under his spell, and were unable to disobey him.

The Fascinating Greek.

Grecian history also informs us of the story of Alcibiades, the young Athenian, who daringly wagered that he would not only publicly box the ears of Hipponikos, a venerable and dignified citizen, but that he would afterward compel the old man to give him his daughter in marriage. The wager was accepted at large odds. The first time that Hipponikos came down the way, Alcibiades stepped toward him and gave him several sharp boxes on the ear. The venerable citizen retired to his home in great dismay and bewilderment. The city was excited and threatened Alcibiades with severe punishment for his presumption and disrespect toward a revered citizen of Athens. But the young man marched boldly up to the house of Hipponikos the following day, and so charmed the old man by his manner and apologies that the latter individual invited him to dinner, and afterward offered him the hand of his favorite daughter in marriage.

Napoleon's Power.

The history of Napoleon Bonaparte is one continued recital of instances of his wonderful power over the minds of men. From the time he took command of the Army of Italy, and charged the worn-out and dis-

couraged ragged soldiers with enthusiasm and invincible determination, and led them to victory after victory—until he was crowned Emperor of the French—this wonderful power was continuously exerted. When he returned from Elba, and was met by the army of the Bourbons who levelled their muskets at his breast as he advanced alone toward their ranks, he gave perhaps the most wonderful manifestation of all. When he was within a few feet of the ranks, the officers gave the command “Fire!” The soldier whose bullet would have reached Napoleon’s heart would have reaped princely reward from the Bourbon king. But not a soldier responded to the command—not a shot was fired. Napoleon continued his advance, his eyes fixed on the soldiery who were completely fascinated by him. Finally he opened his arms to them, and said: “My children, come to me!” Breaking ranks, and throwing down their arms, they rushed toward him crying “Vive l’Empereur!” Napoleon then placed himself at the head of the very army sent to oppose him, and marching toward Paris entered it a conquerer once more. History gives us no more sensational instance than this of the power of one mind over that of many.

LESSON 13.

MENTAL DOMINATION.

The history of the great orators and statesmen of the race give us other equally convincing examples

of the dominant effect of one mind over that of others. The oratory of Mark Antony over the body of Cæsar is a striking instance. The crowd flocked around Brutus, and when he addressed them they lauded him to the skies and approved of the killing of Cæsar. But when Antony mounted the forum, he so filled them with indignation and rage against the assassins that they turned against Brutus and compelled him and his associates to fly for their lives. He projected into their minds the mental picture of his own feelings, and moved them as puppets upon a toy stage. To read Shakespeare's scene of the rival orators is to receive a valuable lesson in the art of mental domination.

Beecher's Power.

Henry Ward Beecher once went to England to arouse a feeling in favor of the Union side of the Civil War. The feeling in England at that time was in favor of the South, because of the loss occasioned the cotton industry by the blockade of the Southern ports. Beecher gave his lecture in the midst of the cotton-mill district. The audience was violently hostile, and even threatened the orator with personal violence. He was unable to make himself heard, but nevertheless kept on speaking gazing boldly at the audience, and sending them the most powerful kind of psychic influence. Gradually the people grew quiet, and Beecher's voice began to be heard throughout the hall. The expression of the faces of the people rapidly changed, and before long showed a feeling of interest and sym-

pathy. Beecher talked to them for over two hours, and when he concluded they cheered him to the echo. Alone and single-handed, he had dominated and overpowered the minds and wills of the thousands originally opposing them. This case is typical of the dominant force exerted by some men over others, along the lines of psychic influence.

Bryan's Power.

The more familiar instance of William Jennings Bryan gives us a similar example, although along slightly different lines. Bryan came as a delegate to the Chicago Convention, almost unknown and quite unfamiliar to the majority of the delegates and to the country at large. Finally, when his turn came to address the convention, he poured out such a stream of seductive psychic power that he swept it off its feet. It is said that when he concluded with the now well-known phrase: "Thou shalt not press upon the brow of labor the crown of thorns; thou shalt not crucify mankind upon a Cross of Gold," the convention was in a state closely approaching that of hypnotism. All previous promises and plans were cast aside, and Bryan was carried around on the shoulders of the delegates in triumph, and was afterward nominated for the presidency. There are thousands of persons still under the spell of this man's psychic power, even the dominant positive psychism of Roosevelt failing to win them away.

The Spirit, Not the Words.

That it is not the mere words uttered by the orators that influence the hearers, may be seen when the words are read in cold print. There is that undefinable something that is back of and in the words that moves men often against their will and better judgment. It is the same phenomena evidenced in hypnotism, although varying somewhat in form and degree. The principle is the same in all cases.

LESSON 14.**PERSONAL POWER.**

No one who has lived in the world of men can have failed to notice the strange personal power possessed by certain individuals and exerted by them over others with whom they come in contact. There is a typical and characteristic quality about this power which is well illustrated in the following descriptions by noted writers.

A Striking Instance.

Oliver Wendell Holmes well describes the exercise of this personal power, in one of his books. The scene is evidently drawn from life, so true and accurate is it. He tells the tale as follows:

“The Koh-i-noor’s face turned so white with rage that his blue-black mustache and beard looked fearful seen against it. He grinned with wrath, and caught

at a tumbler, as if he would have thrown its contents at the speaker. The young Marylander fixed his clear, steady eye upon him, and laid his hand on his arm, carelessly almost, but the Jewel felt that he could not move it. It was no use. The youth was his master, and in that deadly Indian hug in which men wrestle with their eyes, over in five seconds, but which breaks one of their backs, and is good for three score years and ten, one trial enough—settles the whole matter—just as when two feathered songsters of the barnyard, game and dunghill, come together. After a jump or two at each other, and a few sharp kicks, there is an end to it; and it is ‘After you, monsieur,’ with the beaten party in all the social relations for all the rest of his days.”

Animal Domination.

Dr. Holmes has done well to draw his illustration from animal life, for this quality is in marked evidence therein. All students of natural history, and all keepers of animals are aware of this. The following instance related by an animal tamer in a popular magazine well illustrates this point. He says:

“Put two male baboons in the same cage, and they will open their mouths, show all their teeth, and ‘blow’ at each other. But one of them, even though he may possess the uglier dentition, will blow with a difference, with an inward shakiness that marks him for the under dog at once. No test of battle is needed at all. It is the same with the big cats. Put two, or four, or a dozen lions in together, and they also, probably with-

out a single contest, will soon discover which one of them possesses the mettle of the master. Thereafter he takes the choice of the meat; if he chooses the rest shall not even begin to eat until he has finished; he goes first to the fresh pan of water. In short, he is 'king of the cage.' Now, when a tamer goes into a den with a big cat that has taken a notion to act 'funny,' his attitude is almost exactly what that of the 'king beast' above mentioned would be toward a subject rash enough to challenge his kingship."

"Class" in Horses.

Breeders of race horses claim that a horse with "class" will so overawe a horse lacking it, that even though the latter be physically speedier he will be cowed into taking second place in the race. This spirit among the wild animals—this "class" among the race horses—is seen to be a purely **mental** characteristic and power. The man who grasps the secret of this mental power becomes a master among men by reason thereof. It is merely another phase of the phenomena of the Subliminal Mind, and he who acquaints himself with the latter has the key to the mystery and the mastery.

LESSON 15.

PSYCHIC POWER OVER ANIMALS.

In addition to the examples related in the preceding chapter, the following, written by an English authority

on animal training, will prove of interest. The writer confuses "animal magnetism" with psychic influence, but his facts serve to illustrate the latter, irrespective of his erroneous theory. He says:

Animal Magnetism.

"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 the 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.

Power over Horses.

"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 know quite 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.

The Inward Power.

“Now see the test. Yonder waves a line of willows, and both riders know that the biggest and nastiest water jump in the country 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, but the moment the hoofs touch the bank, the rider is over the 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. I could give hundreds of instances and anecdotes of this magnetic power of the rider over the horse, but this will suffice to prove my point."

In the following lesson, we shall give other examples furnished by this same authority, and others, showing the effect of the mind of man over that of animals.

LESSON 16.

PSYCHIC POWER OVER ANIMALS—(Continued).

The authority quoted in the preceding lesson also says: "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 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 him at a walk, and not utter a word or a sound.'

Willing a Horse.

"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 will and my eyes 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 with 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 horse."

Psychologizing Animals.

Horse tamers and animal tamers undoubtedly psychologize the animals which they wish to bring under subjection. Hudson intimates that this may have been the method employed by Daniel in the lion's den—thus bringing the miracle under natural psychological laws. The Hindu ascetics are said to have the power of psychologizing serpents and tigers, to the extent that they wander among them unafraid and unharmed. In the early part of the last century a man named Wilson psychologized elephants, wolves, horses, and other animals, in London. Moll states that a cavalry officer named Balassa discovered a method of psychologizing army horses in Austria, since which time all the Austrian army horseshoers employ this method. The celebrated horse tamer, Rarey, and his successors, undoubtedly employed a similar method. They would walk up to the wildest horse, and gazing into his eyes would produce such an effect upon him that he would follow the tamer meek and mild as a lady's riding horse. One well-known horse tamer is said to have first thrown himself into a psychological condition which was then "taken on" by the horse.

Psychologizing Dogs.

Nearly all persons who have raised dogs know how readily a favorite dog will "take on" the thought and feeling of its master, and how it seems to instinctively know what is going on in the master's mind. In-

stances of this kind might be multiplied indefinitely—but the same principle underlies each of them. It is simply communication of mind to mind—Subliminal Mind, not the ordinary plane of mind.

LESSON 17.

HISTORY OF PSYCHIC INFLUENCE.

Psychic influence of one person over another has always been known. In the form of hypnotism (its most extreme form) it has been familiar to the race from the beginning of history, and even before. The scattered writings of the ancient races, as well as their carved pictures in the rocks, show that hypnotic influence was known and practiced among them. Many of the ancient mysteries of the priesthood of the older races of people were based upon the knowledge and practice of this form of psychic influence.

Mesmerism.

Hypnotism was brought before the attention of the modern Western world by Frederick Anton Mesmer, about 1775. Mesmer created great excitement in Europe by placing people under the influence of his strange power, and making them responsive to his will. He claimed that his power consisted in his ability to control the “mesmeric fluid” which was inherent in his body, and which was akin to magnetism. He made passes over his subjects, and they fell asleep in a short

time. While in the sleep condition they became as automatons in his hands. Mesmer was persecuted, but managed to attract to himself a large following, and a school was soon formed among them.

Hypnotism.

In 1814, the Abbe Faria, in Paris, duplicated Mesmer's feats, and won great renown. While his results were the same, his theories differed from those of Mesmer. He held that the sleep condition was caused by something inside of the patient himself, and not by the "fluids" which Mesmer held to be the active cause of the phenomena. Later came Dr. James Braid, of Manchester, England, who first used the term "hypnotism." Braid duplicated Mesmer's phenomena by first fixing the eyes and attention of the subject by means of glittering objects, glass balls, etc., and then giving him the suggestions or commands similar to those of Mesmer and Faria. The subjects obeyed the commands, in the familiar manner, and it was seen that Braid was calling into effect the same inner force of the patient that had been used in the cases of Mesmer and Faria. Braid claimed that the fixed attention of the subject brought on a peculiar psychic condition in which the subject became peculiarly susceptible to suggestion from another.

Suggestion.

The element of "suggestion" in hypnotism, however, was first brought out strongly by Dr. Liebault, of the

School of Nancy, France. He was succeeded by Dr. Bernheim, one of his pupils, who carried out the theories of his master. Liebault and Bernheim held that in suggestion was to be found the whole explanation of hypnotism. Given the necessary psychic condition, and suggestion did all the rest. They held that there is no mysterious "fluid" passing from the operator to the subject, and that the mesmeric passes serve merely to soothe and calm the latter into a semi-sleep condition in which the suggestions were operative.

The French Hypnotists.

Professor Charcot, of the Salpetriere Hospital, Paris, also did much to place hypnotism on a scientific basis. His theory was that the hypnotic condition was an abnormal psychic condition, and that suggestion did not play a very important part therein. His work, however, has been overshadowed by that of the Nancy School, and the importance of suggestion in hypnotism has been firmly established in scientific circles in which the subject has been studied. The later theory of the Subliminal Mind explained the operation of suggestion, and cleared up many of the disputed points.

LESSON 18.

NEW LIGHT ON AN OLD SUBJECT.

The announcement of the theory of the Subliminal Mind by Myers, followed by the theory of the "sub-

jective mind'' advanced by Hudson, followed by the latter's conception of the relation between the subjective mind and suggestion, served to clear away many disputed points regarding the nature of hypnotism, and renewed interest in the subject was manifested.

The Subjective Mind.

Hudson's discovery that "the subjective mind is constantly amenable to suggestion" is the keynote that served to complete the arch of theory regarding the place and power of suggestion in hypnotism and mesmerism. It was the one thing needed to bring into alignment the various minor theories and associated facts. Professor Hudson makes the following statements regarding the part played by the subjective mind, under the power of suggestion, in hypnotism:

Suggestions Accepted.

"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 the 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 man 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 and acknowledged by every student of the science of hypnotism.”

The Subliminal Mind.

When the fundamental principle of the Subliminal Mind and its activities are once understood by the student, then every detail of the phenomena of hypnotism and other forms of psychic phenomena become plain and understandable. It is then seen that the whole secret of hypnotism consists in stilling and quieting the objective or everyday mind, and in calling forth the peculiar activities of the Subliminal Mind. All the various methods of the hypnotists are devoted to this end—the one which best succeeds in doing this is the one which produces the most remarkable results. Different methods are required to fit the needs of different individuals, but the one aim of all methods is to quiet the objective or outer mind, and to call forth

the activities of the inner or Subliminal Mind. The student is urged to fix this fact firmly in his mind. for it is the key to all forms of psychic phenomena.

LESSON 19.

WAKING-HYPNOSIS.

The early investigators of mesmerism and hypnotism, and in fact many of those of the present day, were of the opinion that the sleep condition was a prerequisite of the hypnotic state. The very word "hypnosis" itself implies "sleep," being derived from the Greek word meaning "to put to sleep." But with the advance in the knowledge of the facts of hypnotism, leading investigators discovered that it was possible to produce the majority of the phenomena of hypnotism without first inducing the sleep condition. When it was discovered that suggestion is the key to the hypnotic state, it dawned upon some daring investigators that if the suggestion was strong enough the subject would obey even though the sleep condition had not first been induced. Repeated tests demonstrated the correctness of this theory, and the leading investigators to-day freely acknowledge its truth.

"The Fourth Hypnotic State."

Later investigators then discovered that the sleep condition itself was actually produced by suggestion. The subject accepted the suggestion of sleep, and ac-

cordingly fell into a semi-sleep or deep-sleep condition. But instead of hypnotism depending upon sleep, sleep depends upon hypnotism. The newer school of hypnotism, therefore, holds that sleep is not a necessary precedent or accompaniment of hypnotism but is merely one form of the manifestation of hypnotism. In 1884, Dr. Bremond announced the discovery of a "fourth hypnotic state," in which the subject is fully under the influence of the hypnotic suggestion of the operator, but nevertheless remains in full consciousness of his surroundings, and retains a full recollection of all that has occurred to him. He called this "waking-hypnosis" by the name "fascination." Later investigators have discovered, and now hold, that instead of 'waking-hypnotism' being a peculiar state of hypnotism, it is the fundamental state of condition, and the sleep-condition is the peculiar and supplementary state.

The Effect of Induced Sleep.

But, nevertheless, the majority of hypnotists to-day continue to induce the sleep condition in their subjects, finding that better and more marked phenomena is so obtained. This fact depends upon the fact that in the condition of induced sleep, or semi-sleep, hypnotic suggestions have a more powerful, or exaggerated effect. This by reason of the fact that when the objective or outer mind is quieted in slumber or repose, the Subliminal Mind is free to manifest without hindrance in response to the suggestions given it. But the

student must clearly understand that even in the ordinary waking state, the Subliminal Mind may be reached and appealed to, providing the undivided or concentrated attention of the outer or objective mind is first obtained.

Favorable Conditions.

Hypnosis is well nigh impossible if the attention of the subject is distracted by outside noises, sounds, sights, smells, or other appeals to the senses. The outer, or sense-mind, must be quieted and stilled in order that the best effects in hypnosis may be secured. For this reason the hypnotist wishing to obtain the deeper stages of hypnotism manages to place the subject in the midst of quiet surroundings, and before beginning his hypnotic suggestions endeavors to quiet the outer mind and to place the body in a position and condition of repose. Monotonous sounds, quiet, or conditions arousing pleasant though not violent emotions, tend to induce and produce the best conditions for hypnosis, for the reasons already given.

LESSON 20.

THE POWER OF HYPNOTISM.

Before entering upon an extended consideration of the various phases of hypnotism, we ask you to consider the following general remarks by one of the leading authorities upon hypnotism, Dr. James R. Cocke. This celebrated authority says:

A Little Knowledge is Dangerous.

“It is a saying as old as the hills that ‘a little knowledge is a dangerous thing.’ While as a physician I am ready to admit the truth of this, I think that there is infinitely more danger to the common weal from the populace being densely ignorant of the phenomena which are daily occurring in their midst. Hypnotism is at the present time exciting widespread interest from scientific men, professional men, and laymen as well. The great public is the bar before which all things shall be tried, their utility determined, and their faults ascertained. . . . Hypnotism is freely discussed by only the few. It is marvelled at by the many. Around it the charlatan throws the sombre robe of mystery. The novelist finds in it a rich field of romantic interest. . . . The hypnotic states vary according to the temperament of the subject. The national characteristics also alter its manifestations. Especially true is this between northern and southern tribes. I have hypnotized altogether about one thousand three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few of the northern races, such as Danes, Russians, etc.

Importance of Hypnotism.

“So important do I believe this power of hypnotism to be that I wish every man, woman, and child of intelligence in this country could realize what a part it

has played in the political and religious histories of the world. It has made prophets and seers of old, witches and wizards at the beginning of our century, religious fanatics of our own day, of all conditions and kinds. . . . The human mind, presenting problems both of boundless study and endless utility, is the grandest thing in this universe. Men have prayed and suffered in the past, magic and witchcraft have been evoked to cure disease, and yet the suffering are ever with us. Wrecked lives on every hand attest the error which man has made in not understanding his mental states. Therefore, I believe that general knowledge of any part of that vast science we call psychology will prove at the same time the most interesting and the most useful study that man can pursue.

Wider Knowledge Needed.

“My plea, then, is for wider knowledge. To the Goddess of Reason I humbly bow. She needs no crawling, cringing minions to do her homage. Knowledge is her swift messenger of peace. Goodness and Mercy are her white-winged angels, carrying glad tidings to all the world. True it is that life is a mystery, and yet the most mysterious and marvellous thing we know of is the fact that it is governed by law, and that every thought we have is a product of law. Every mental phenomenon of our own consciousness is immutably fixed by our subjective condition, plus our environments. . . .

Man's Complex Mind.

“We are familiar with the faculties and qualities of mind only by their manifestations, and we know that they are indis severably linked with the nervous system. Hence I should advise every one to study hypnotism and the allied psychical phenomena, and form no conclusion until he has finished his labors. . . . That one mind affects another in many ways, no one will deny. Analyze it if you can, and if you analyze it simply by observation you will be at once convinced that it is composed of not one but of many factors. So such an analysis of the hypnotic state has led me to believe that it is composed of many diverse and, at times, opposite conditions. . . . In regard to hypnotism, our conception of it, and our theories about it, will be formed around our knowledge of its phenomena. . . . Therefore, I believe that a careful study of the phenomena will help us to ultimately understand it, and lead us to more correct results than will speculation and theorizing about the results already obtained.”

LESSON 21.**SUSCEPTIBILITY TO HYPNOTISM.**

There was formerly great dispute among the authorities regarding the susceptibility of subjects to hypnotic influence. Some held that but few were so subject, while others maintained that nearly every one was

more or less susceptible. But a middle-ground of opinion has now been reached. The following expressions of opinion, from some of the world's greatest authorities, will prove interesting and instructive:

Who Are Susceptible.

The following is the opinion of Professor Frederick Bjornstrom, of Stockholm, Sweden, who was head physician of the Stockholm Hospital, and Royal Swedish Medical Councillor. Professor Bjornstrom, who is a leading authority on psychology and psychic phenomena, says: "Formerly it was supposed that only weak, sickly, nervous, persons and especially hysterical women were susceptible to hypnotism. Later experiences, and particularly the elaborate statistics of Liebault, of Nancy, have shown that **almost anybody can be hypnotized**. A difference, however, must be made between those whom it is easy and those whom it is difficult to hypnotize. Among the former belong without doubt the hysteric; but otherwise physical weakness gives no special predisposition. The willingness of the subject, his passivity, and power to concentrate the thought or attention on the intended sleep have more importance. Thus it has been found that even the strongest men from the lower classes are more easily put to sleep than intelligent persons who voluntarily or involuntarily let their thoughts wander to various subjects which distract their attention. It will often be found that those who cannot be hypnotized in the first, second, or third seance, yet succumb to patient efforts.

The Influence of Age.

“**Age** is of consequence, inasmuch as it is easier to hypnotize young persons, especially from seven to twenty-one years. This has long been known, and it was on this account that the ancient Egyptian, Greek, and Roman priests, and the Hindu Yogis, preferred to employ children and young persons for their mystic ceremonies. Out of 744 persons of different ages who were tested by Liebault in one year, he succeeded in throwing 682 into a more or less deep hypnotic state, so that only 62 proved entirely insusceptible, and among these none under fourteen years of age.

The Influence of Sex.

“**Sex** does not make such a difference in favor of women as is generally supposed. The fact that hysteria is almost peculiar to the female sex certainly increases the ratio of susceptibility to hypnotization among women, but not so much as might be supposed. Out of Liebault’s 287 men and 468 women, 31 of each sex proved insusceptible to hypnotism, which gives 10.8 per cent of men and 6.6 per cent of women; thus the difference is not great.

The Influence of Climate.

“**Climate** seems to have the effect of making hypnotization much easier in warm and southern countries than in cold and northern. Thus the French show a far greater susceptibility than the Scandinavians and

Germans. In the tropics hypnosis is said to appear rapidly and to become very deep.

The Influence of Repetition.

“The oftener a person is hypnotized, the sooner and more easily will he fall asleep. Medium intelligence seems also to be favorable, for the reasons named above. On the other hand, it is impossible to hypnotize idiots and very difficult to do so with the insane.”

LESSON 22.

SUSCEPTIBILITY TO HYPNOTISM — (Continued).

Dr. James R. Cocke, an eminent authority on the subject of hypnotism and kindred phenomena, says:

Difference of Operators.

“A subject may be hypnotized by one operator when he cannot be by another. The subject under the control of the operator will usually obey him only, and yet he can, by suggestion, be transferred to another hypnotist while in the hypnotic state. Or a person who cannot be hypnotized by one hypnotizer, afterward having been hypnotized by another, is generally susceptible to the first one in the future. Children under three years of age, and violently insane people, are difficult to hypnotize, because it is not easy to hold their attention. The same is true of idiots.

Prerequisites of Sensitiveness.

“Are there any prerequisite qualities in the person which particularly fit that person for a hypnotic sensitive? French authorities, like Charcot, claim that hypnotism is more frequently induced in the hysterical than in those who have a more normally balanced mentality. . . . The condition, or multiplicity of conditions, constituting the disease ridiculously called ‘hysteria’ varies so much that volumes would be required to enumerate them. Suffice it to say that hysteria is a diseased condition of the psychic life in which the ego is abnormally prominent. A hysterical person may be vivacious, may laugh and cry in rapid succession, may become paralyzed in one or another part of the body, and recover rapidly. He may also be so abnormally sensitive that sight, hearing, taste, and smell will be painfully acute, or one of these senses may become wholly absent, or be in a perverted state. Now, from a prolonged study of the subject, I believe that there are two forms of hysteria, namely: latent and active. I believe that there is a certain amount, nay, I may say a large amount of latent hysteria in every one. When the control of the will is withdrawn, these lower states of our consciousness show themselves in an infinite variety of ways. A hypnotized patient can be made numb in any part of the body at the will of the operator. You can cause him to feel pain in any portion of the body in the same way that you can cause any or all of the manifestations of consciousness to be very acute, or very sluggish.

Latent Conditions.

“In other words, the hypnotic state develops that latent subconscious condition, in which one faculty or sense may be made to predominate, or in which they may be all, for the time, extinguished. This is exactly what occurs in a profoundly hysterical person, independently of the hypnotic state. Hysterical persons can be more easily hypnotized only when the attention can be held for a sufficient length of time. When a hysterical state has so disordered the faculty of concentration as to make prolonged attention impossible, hypnotism cannot be induced. Dr. Moll truly says that the element of contradiction is very strong in the character of many hysterical persons, and that they will not give the requisite degree of attention for successful hypnosis.

Effect of Noises.

“Disturbing noises at the first experiment have power to prevent hypnosis. They distract the attention, and thus interfere with the mental state necessary for hypnosis. Later, when the subject has learned to concentrate his thoughts, noises are less disturbing. But in hypnotic experiments the most absolute avoidance of any sign of mistrust by those present is necessary. The least word, or a gesture, may be sufficient to thwart the attempt to hypnotize. . . . It is not surprising that at one seance six persons, one after another, are hypnotized, while at other seances six persons will all prove refractory.”

LESSON 23.**SUSCEPTIBILITY TO HYPNOTISM — (Continued).**

Dr. John Duncan Quackenbos, the celebrated authority on medical hypnotism, of New York, says:

All Persons Suggestible.

“Suggestibility is an attribute common to all human beings, but susceptibility to suggestion varies greatly in different subjects. Many persons respond promptly and satisfactorily to appeals made in the waking state; others are suggestible when passive and day dreaming; not a few must be thrown into deep hypnosis before the desired results can be attained. It is thus incumbent on the practitioner to discover in each individual patient the state of the greatest receptivity and administer the suggestional remedy during the time of its prevalence. This state is usually not one of concentration, as has been contended, but of abstraction or non-attention. Somnolence, reverie, musing, absence of mind, preoccupation, brown study — or, in other words, isolation from sense and brain activity—is, as a rule, an essential of the suggestible condition. . . . And yet about 20 per cent of human beings are suggestible in the waking state, when in full possession of their wits. . . . It is not necessary, in the case of certain subjects, to induce deep sleep in order to secure the beneficial effects of suggestion. Lethargy is by no means essential to success, a moderate degree of

sleep or a subhypnotic state availing. This fact is not generally realized, the popular opinion being that the subject must pass into a cataleptic state or trance, during the continuance of which seemingly miraculous changes are wrought. . . . But no operator can, in the case of an untried subject, forecast without experimenting the degree of susceptibility. The suggestionist who without trial ventures to pronounce a person either a good or a bad subject is simply expressing an opinion not worth a dodkin. We cannot assume that any one is susceptible until it is a demonstrated fact.”

All Can Be Hypnotized.

Professor James Coates, a well-known English hypnotist, says: “Discarding the idea of only certain percentages of the people being susceptible to hypnotism, I have myself long since arrived at the conclusion that **all persons can be hypnotized**—that is, if the necessary conditions and precautions are taken—those living in warmer climates furnishing the greatest percentage of spontaneously affected, while at home several sittings may be necessary to educate the patient into the suggestible state, hypnosis and its approximate states (for many patients become suggestible who are neither drowsy nor become sleepy), as generally understood. Then again the age of the patient has a relation to states of susceptibility. Liebault hypnotized 92 per cent of his patients, and Bernheim expressed the opinion that physicians who cannot at least hypnotize 80 per cent of hospital patients have no right to express an

opinion on the subject of hypnotism; while Wettersbrand, Van Renterghem, Van Eeden, too, as well as Liebault, substantiate the conclusion that the majority of persons are equally hypnotizable. . . . But, as a matter of fact, patients who cannot be affected by one hypnotist can by another—showing that the ability, experience, and influence of the individual operator is a factor, although not the sole factor, in the induction of hypnosis.”

The Probable Degree.

The consensus of the best opinion is that suggestibility is possessed by all persons in some degree, and that the circumstances of the case, and the personality of the operator, largely determines the probability of inducing a marked degree of hypnosis. In the following lesson will be given a simple test which may be effectively used to determine the comparative susceptibility or suggestibility of a subject.

LESSON 24.

SUSCEPTIBILITY TO HYPNOSIS—(Concluded).

In addition to the opinions of the various authorities just quoted, we desire to direct your attention to the experience of many others along the same line—experience gained in years of experimentation. It is the opinion of these investigators that persons of a strong, sympathetic nature are quite suggestible, and that hyp-

nosis is comparatively easy to induce in them. Their ready sympathy and emotional response causes them to readily "fall in" with the suggestions of the operator, providing their interest and sympathetic attention is first secured. When antagonized, however, these subjects are stubborn and unresponsive.

Temperamental Persons.

Persons possessing "temperament" are usually good hypnotic subjects. Their intense nature once directed along the lines of a suggestion usually carries them off their feet. They allow themselves to be "carried away" by their imagination, and throw themselves into the suggested part with a minimum of resistance—in fact, they seem to obtain pleasure and satisfaction by so doing. There are some persons in whom the artistic nature is so highly developed that they almost instinctively act out suggested parts if the emotional interest is aroused. They actually hypnotize themselves at the slightest suggestion of the operator. They are living examples of the familiar illustration—"show them an egg, and the next minute the air is full of feathers."

Mental Looking-Glasses.

Another class of persons easily hypnotized under the proper conditions is that class who habitually defer to the ideas and opinions of others. These persons are mental weathercocks, turning in response to the slightest will and thought of others. They are but mental looking-glasses, reflecting the views of those who stand

in front of them. They are the mental chameleons who take color from every object upon which they are placed. The last person who catches their attention and interest is the person whom they follow.

Subservient Persons.

Persons who have led a life of implicit obedience and subservience to others are apt to respond readily to strong, forcible suggestion given them with an air of authority. And this does not mean alone those who occupy menial positions. The young idle rich, and others of that type, who are accustomed to having persons "do things for them," and who never exercise their own initiative, are also very prone to accept suggestion when cleverly given. A writer along these lines expresses this idea as follows: "The degree of response to suggestion by command is to be observed in the highest degree among those who have always depended upon others for orders, or instruction, and have not had to use their own wits and resources in life. Unskilled laborers, and the sons of rich men who have had some one to think for them, even in the smallest event of their lives, often belong to this class. These people seem to want some one else to do their thinking for them, even in the smallest event of their lives, and are most impressionable along the proper lines. The degree of positivity rises as we consider the people who have had to do things for themselves, and who have not depended so much upon others. Positivity is the greatest among people who have had the ordering of

of those who were sensitive to it were more or less hysterical, and were sensitive to any metal or magnets.

Artificial Tests.

The best authorities to-day regard the magnets, hypnosscopes, and other so-called tests for susceptibility, as merely forms of masked suggestion. In short, they hold that it is **the suggestion** of the operator, and not the effect of the magnet or hypnoscope, that causes the effect upon the subject. When the magnet or hypnoscope is applied, there is given the suggestion, either expressed or implied, that the instrument would cause a "peculiar sensation" or similar feeling. If the subject is suggestible to a sufficient degree, the sensation is felt—but a piece of wood would have answered as well, provided the subject was impressed with the idea that the sensation would be experienced. It will be seen, of course, that anything that will arouse the expectant attention of the subject and act as a suggestion of "peculiar feeling" will serve to determine where marked degree of suggestibility may be found.

A Simple Method.

A leading American psychologist discovered a simple plan which he and his students employ in their experiments. He bids the subject to hold his hand out from the body, palm down, and with **the third finger raised above the others**. He then tells the subject that he will experience a tingling feeling before long in the lifted finger, which will gradually extend up along

the hand and forearm, and finally to the shoulder. A number will experience the feeling at once, and the progress of the feeling along the arm will be rapid. Others will require a longer time, and only a faint tingling will be reported. Others will experience practically no results. In this way we have one of the simplest and yet most efficacious means or methods of determining susceptibility or suggestibility. If the subject shows a marked degree of susceptibility, further experiments may be proceeded with.

The Sheep and the Goats.

The above plan may be used at the same time upon a number of persons, and in this way the "sheep" separated from the "goats," the susceptible ones afterward being developed and subjected to further experiments, while the non-susceptible are left alone. This is a time-saving and patience-preserving method, and is worthy of being remembered and applied by all students and investigators of this form of psychic phenomena. It has the merit of extreme simplicity and efficacy, and embodies the active principle of the elaborate "hypnoscopes," magnets, etc., used by some investigators who have not as yet discovered the underlying principle of their contrivances.

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Correspondence Course

in

Psychic Science

Part 2---Lessons 26 to 50

Subliminal Mentality, Subconscious Powers, Psychic Influence, Mental Fascination, Personal Magnetism, Mesmerism, Hypnotism, Thought-Transference, Telepathy, Mind-Reading, Psychometry, Clairvoyance, Crystal-Gazing, Mental Science, Character Building, Psychic Attraction, Thought-Force, Mind Power, Psycho-Therapy, Mental Healing, Absent Treatment, Psychic Development

and other branches of

Psychism and Mentalism

By

Albert Wood Wicks, M. S., B. S., E. E.

And

Professor J. Upton Bartholomew, D. Ps. S.

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LESSON 26.

FAVORABLE CONDITIONS FOR HYPNOSIS.

The conditions most favorable for the production of the state of hypnosis are those in which the senses of the subject are not called into activity, and in which there exists a state of physical and mental rest and passivity. As Professor Bjornstrom says: "Sleep is hindered by every distracting noise, by a recently taken meal, by mental emotions, by too much heat or cold in a room, by strong light, by damp atmosphere, by alcoholic liquors, coffee, tea, and sundry other causes. On the other hand, sleep is promoted by quiet and rest, both internal and external, by twilight, darkness, soft music, fragrant flowers, etc."

Monotonous Impressions.

Dr. Quackenbos says: "Monotony of impression acts as a sedative to the brain. The approach of sleep so gently invited is heralded by intimations of failing sense-activity, of passive brain, of blank objective mind, which climax in reverie—a state of aimless mental abstraction, of effortless musing, prefiguring those vagaries of memory and imagination, those incoherent grotesque combinations that we know as dreams. But all dreams are not fantastic, or mere hypnagogic pictures. The imagination, indeed, takes giddy flights in

this 'playtime of the truant mind,' acting independently of will, conscience, and reason; but amid the many extravagances something of value is often evolved, despite the confusion in perceptions arising from an anaemic brain."

Favorable Environments.

The best practitioners of suggestive therapeutics, who have made a close study of the favorable and unfavorable conditions for hypnosis, observe the environmental conditions very closely in preparing their treatment rooms. They prefer a plainly furnished room, with no striking pictures or decorations likely to attract the patient's attention. Soft carpets, or rugs, are spread on the floor, and the visitor's feet sink noiselessly into their soft surface as he enters. The temperature is kept "comfortable," neither too warm nor too cold—so that the nerves are not called on to register any marked sense of temperature. Overheated apartments, or cold draughts, chilliness, etc., tend to distract the attention. Glare of sunlight is avoided, and the room is carefully shaded by curtains of soft texture and shade. Soft greens and blue are preferred. That room is best adapted for the purpose which gives one the suggestion of a quiet chapel secluded from the glare, noise and bustle of the outside world. The chairs and couches should be easy and comfortable. In short, the senses should be lulled to a state of quiet restfulness in every possible way.

Ideal Conditions.

A writer has described the treatment room of a prominent practitioner in the following words: "The room is well ventilated and lighted, although there is an absence of glare. It is remarkably quiet and free from disturbing sounds and sights, the air of seclusion and remoteness from the outside scenes being very marked. The impression grows upon one and reminds him of the interior of some quiet old rural chapel on a summer afternoon, when all around seems to indicate the lack of existence of an outside world, save the occasional breeze faintly fanning the cheek, and a muffled sound seeming to come from some far-distant point, and perhaps the droning of some stray bumblebee that chanced to float in the open door. The semi-religious air is heightened by the 'dim religious light,' and by the voice of the suggestionist as he gives the repeated suggestions to the patient in the same monotonous tone, encouraging and hopeful and at times reminding one of earnest prayer. The surroundings, the stillness, the tone of the operator, the reclining position of the patient, all give the strongest suggestion of quiet, calm, peace, ease and rest, freedom from care and worry, relief from pain and trouble — Nirvana. The influence of these suggestive surroundings is distinctly felt by the visitor, and he also unconsciously assumes the role of attendant at the chapel. The patients soon become totally oblivious of the presence of the class, and to all intents and purposes are alone with

the operator with no other thoughts than the suggestions being made to them.”

LESSON 27.

REQUISITES OF THE OPERATOR.

In addition to certain qualities which go to make up the good hypnotic subject there are also certain qualities which go to make up the good hypnotist, or operator. A leading authority has given these principal points in a nutshell, as follows:

Physical Well-Being.

“(1) **Physical Well-Being:** There is a certain strength about a man or woman in strong, robust health that must be taken into consideration. It is true that some persons not physically well have exercised strong psychological power, but this was in spite of their lack of physical health, and not because of it. Their strong will allowed them to master even this obstacle. All else being equal, there is a power about a strong, healthy, vigorous person that makes itself felt.

Belief in One's Self.

“(2) **Belief in One's Self:** Without this no one can manifest positivity. Believe in your own power and ability, and you impress others with the same belief. Confidence is contagious. Cultivate the ‘I Can and I Will’ spirit.

Poise and Power.

“(3) **Poise:** The calm, well-poised, imperturbable man has an enormous advantage over one lacking these qualities. The man who meets any emergency without ‘losing his head’ has something about him that makes him looked up to as a natural leader—he has one of the qualities of positivity. Cultivate the calm, masterful mood.

Fearlessness.

“(4) **Fearlessness:** Fear is the most negative emotion in the being of man. Fearlessness is a most positive quality, just as Fear is the most negative. Cultivate the ‘I Do—I Dare!’

Concentration.

“(5) **Concentration:** One-Pointedness focuses the Will-Power upon the object. Do one thing at a time, and do it with all the power that there is in you.

Fixity of Purpose.

“(6) **Fixity of Purpose:** You must learn to know what you want to do, and then ‘stick to it’ until it is done. Cultivate the Bull-Dog quality—it is needed.”

Positiveness.

The successful hypnotist must be a POSITIVE individual. By this we do not mean that he need be a bull-dozing, overbearing, offensive person—quite the

contrary, for these objectionable qualities repel persons instead of influencing them. The true, positive person is the one who feels his strong will within him, and who does not need to display his strength in bluster and bragging. There is a certain mental atmosphere about persons of real inner strength of will which, while not easy to define, is nevertheless unmistakable and easily recognized when encountered. It arises from the peculiar feeling of the individual that he has within himself a source of power and strength which will serve him well in the hour of need.

Will-Power.

We advise the prospective operator to cultivate this inner consciousness of Will, and to encourage its manifestation by the force of desire. Let him reread the preceding lessons in which the spirit of positive Will is illustrated in animal and human life. Let him cultivate the "spirit" of the persons mentioned—let him emulate the "class" which makes the race horse the master. In subsequent lessons of this course we shall give full directions for the cultivation and increase of Will-Power which the student will do well to study and practice. In the meantime let him remember that he has a WILL within him which needs only the chance to manifest itself in action. Give your WILL a chance to manifest itself. Encourage it by strong desire and mental picturing. "As a man thinketh in his heart, so is he."

LESSON 28.

THE HYPNOTIC VOICE.

The successful hypnotist possesses two qualities which are strongly developed, and which every student of hypnotism should cultivate, viz.: (1) The Tone of the Voice; and (2) the Expression of the Eye. Let us consider these in detail.

The Hypnotic Tone.

A leading authority says of the Hypnotic Tone of Voice: "Except the eye, no outward form of expression of character responds so quickly and fully to the inner mental state as the voice. The voice and eye are the two principal outward avenues of expression of the mental state within, and both register the subtle changes and degrees of the inner state. If you will stop to think a moment and consider the different voices of the people you know you will see that the voice in nearly every case gives one a clue to the character or prevailing mental states of the speaker. Not alone the quality of the voice but the Tone. Every one knows the difference between the tones of the hesitating, timid, self-doubting person, and that of the confident, self-reliant individual. There is a subtle vibration about the tone of the latter that causes one to feel confidence and respect, and which exacts obedience in a quiet, calm way, devoid of bluster and rant.

The Positive Voice.

“The positive, suggestive voice is under the control of the will. It is loud or soft, as its owner wills it to be—it never runs away from him. If the person to whom he is talking raises his voice to a strident pitch the positive man does not follow suit. On the contrary, he puts a little more force into his tone, but keeps the pitch the same, and before long, by his Will, in his evenly pitched voice, will actually force down the pitch of the other person to a normal degree. I have seen many instances of this fact, and have noticed that the temper of the other person is toned down in accord with his decreasing pitch of voice. A calm, even, positive tone, in which the Will is apparent in self-control and in forceful effect, will master the tones of others pitched in a fiercer key; and in the mastery of the voice of the other you will often effect a mastery of his Will. By making captive the outer expression you will often capture the inner man.

The Power of the Voice.

“There are two very good reasons for one studying the voice of the suggestionist, as follows: (1) Because it is by his voice that he manages to make one of the most powerful suggestions upon others; and (2) because by the expression of his voice, or rather by the inner impulse causing the vocal expression, he causes to flow out strong mentative currents which affect and influence the other person. So in its inner and its outer

aspects, the suggestionist's voice is worthy of cultivation. The majority of positive men, particularly if they are engaged in occupations necessitating the giving of orders and directions or advice to others, have developed a tone of voice closely resembling that used by the professional practitioner of Suggestive Therapeutics. The reason is plain. Both the man of business affairs and the suggestionist have accustomed themselves to speaking in a forceful, firm, positive manner, and thus fairly 'driving home' their ideas expressed in words. The man of affairs does not know just why he does this, but his tone is the outward expression of his forceful mental states. And this is likewise true of the suggestionist, although he may have deliberately cultivated the suggestive tone at the beginning of his practice."

The subject of the suggestive tone of voice is continued in our next lesson.

LESSON 29.

THE HYPNOTIC VOICE—(Continued).

The authority quoted in the preceding lesson gives the following analysis of the suggestive voice:

The Suggestive Tone.

"It is somewhat difficult to correctly define and explain the suggestive tone, although if one once hears it he will never forget it. But I will try my best to make it plain to you here. In the first place, the sug-

gestive tone is fairly charged with the mental idea back of the words. Each word has an inner meaning, and the suggestive tone carries this idea with it, so that the hearer gets the full mentative benefit and influence of it. Do not imagine that this tone is theatrical, or tragic, or unnatural. It is none of these. It is a forceful, natural tone. Its expression is that of 'being in earnest' and meaning just what you are saying. You know how you would speak if you were earnestly telling some one to do some important thing upon which much depended. Well, that is the tone, modified, of course, by the particular circumstances and necessities of each case. It must be in earnest—must be more or less 'intense'—must have focused in it the 'feeling' behind it, in such a way as to awaken in the mind of the hearer the feeling back of the words.

The Flexible Voice.

“The voice of the suggestionist is flexible, and adaptable to any mood or phase of feeling that he may wish to induce in his hearers. It may be positive and masterful, and along the lines of authoritative or commanding suggestion. Or it may be subtle and insinuating, along the lines of associative suggestion. Or it may assume a teacher-like tone, along the lines of the suggestion of repetition, in which the statement is made in a quiet, convincing way, as a teacher makes his statements to his class, the repetition of which brings conviction to the mind of the hearer. Or it may take on that peculiar caressing tone which is

noticed in magnetic men of a certain type, who allure, charm, fascinate, and draw to them other people by reason of their subtle power of 'charming.' This power which finds its expression largely in the voice, always reminds me of a female leopard or tiger, for the feline is mingled with the feminine in a peculiar way. This tone of voice can best be described as 'caressing'—when it is exhibited by one well versed in its use, every word seems to be a soft caress, having a peculiar soothing effect upon the hearer, lulling his will to sleep, and opening his emotive mentality to the suggestions of the speaker.

“In short, the suggestionist in his use of the voice has acquired to a certain degree the art of the actor and orator. He is able to express feeling, real or assumed, in his voice, so that a corresponding mental state is set up in the minds of his hearers. One may acquire this art. By practice a vibrant, resonant, expressive voice may be cultivated. As an instance of this let me quote the case of Nathan Sheppard, the well-known lecturer and authority on public speaking. Mr. Sheppard relates that when he first made up his mind to devote himself to public speaking, he was told by his tutors that he would be a perfect failure in such a profession, because, as he says, 'My articulation was feeble; my organs of speech were inadequate; if I would screw up my little mouth it could be put into my mother's thimble.' These facts were enough to discourage any man, but Sheppard rose above them, and determined to apply his will to the task of conquering these dis-

advantages and mastering the subject of public speaking. And he succeeded marvelously. By pure will-power he, as he says, 'increased my voice tenfold; doubled my chest; and brought my unoratorical organs somewhat in subjection to my will.' He became one of the best public speakers of his time."

The subject of the suggestive tone of voice will be continued in the succeeding lesson.

LESSON 30.

THE HYPNOTIC VOICE—(Concluded).

Dr. Sheldon Leavitt, of Chicago, a well-known practitioner of suggestive therapeutics, says: "The voice (used as a vehicle of suggestion) must have something definite to carry, and it must be projected in a way to make the recipient feel that there is a 'man behind the gun.' To make an efficient vehicle of the voice there must be attention given to it; it must be used in the right way. An energetic and well-formed concept is often spoiled by seeming indifference or by deficient energy in its delivery. Did you never listen to an address of superb character, full of helpful and interesting thought, without being impressed, and mentally ejaculated: 'Oh, what an effect could have been made by the same address had it been delivered by a true orator!' I am not unreasonable enough to maintain that every physician who would successfully employ psychic therapeutics must become an elocutionist. No,

but I would have him cultivate that part of true oratory which represents genuine **feeling**—true sentiment. When the patient is assured that there is a ‘balm in Gilead’ for her lesions, it should be in tones that carry conviction.

The Magnetic Tone.

“Personal magnetism consists chiefly of genuine **earnestness** in what is said and done. To be magnetic one must not only be attentive to the thing in hand but, like a good actor, he must throw into it much of **himself**. It may be called mental concentration—a genuine focusing of power upon the one subject. Such thought burns its way. It is like the electric spark, full of light and heat. Men of power are always after this type. Some of them are so by nature, while many others have coveted and acquired the power. All can develop a large measure of it, if they **will**, and become successful in whatever they undertake. . . . The vibrations of insincerity are cognizable by a sensitive subject. Some years ago I knew a clergyman of much talent and energy who was not giving the best satisfaction in the society to which he preached. He was making a fair endeavor and was exceedingly anxious to please. Learning that many criticised the character of his preaching, in desperation he declared that if the officials of the church would only intimate to him the kind of preaching they wanted he would guarantee it to them. But this very offer was his undoing, because it demonstrated what had long been **felt**, that

he lacked the sincerity which must characterize all truly successful effort.”

The Idea Back of the Word.

The suggestionist should always remember that words **as mere words** have no effect. It is only when words convey the force of the idea and thought behind it that they have real dynamic force and effect. The more one **feels** and mentally **sees** the idea behind the words used the more charged with vitality and effect will the words themselves be. It is not a matter of using high-sounding or beautiful words, like the preacher who delighted the good ladies of his flock by his “**be-a-u-tiful**” manner of uttering the word “Mesopotamia.” It is rather a matter of charging your words with the dynamic quality of will and mental imagery. You must make your words convey the impression of the **reality** of the suggestions you seek to convey. You must **feel** this reality, and then act it out in manner and throw it out in the tones of your voice. **Throw your mind out toward your subject, in your tones, accent, and emphasis.** Borrow the actor’s art from him—study his methods, **and then rehearse.** Give the suggestions to yourself, until you can **feel** their strength and reality. When you succeed in doing this you will have no trouble in impressing your subject.”

LESSON 31.

THE HYPNOTIC EYE.

Everyone who thinks of hypnotism instinctively thinks of the use of the eye in the process of inducing hypnosis. The power of the human eye is well known. It plays an important part in many forms of psychic influence. The man with the powerful glance and gaze is able to assert his mastery over persons with whom he comes in contact. Cases are known where wild beasts have been cowed by a man with a strong gaze, backed by a strong will.

The Potent Eye.

A leading authority says: "Of all the physical avenues of expression of the mental states within, the eye is the most potent and nearest to the soul within. The eyes have been well called the "windows of the soul," and they give a clearer idea of the inner man than all else combined. The good suggestionist has an expressive eye—he has cultivated it, and it has developed by the practice of suggestion on others. His eye manifests every mental state, at the will of its owner—or conceals every mental state if the owner so wills. Now tender, now stern, now commanding, now loving, now masterful, now caressing—it is an obedient instrument of the will operating it. And it produces the most wonderfully suggestive effect upon

those coming under its spell. As an inducer of mental states in others the eye has no equal among the physical agents—even the voice, wonderfully potent though it be, must yield precedence to it. It is more than a physical agent—it is a direct avenue for the passage of the mental currents.

The Magnetic Gaze.

“Very magnetic persons, when aroused by deep interest, emotion, or desire—combined with will—seem to have a constant stream of mental magnetism flowing from their eyes, which is felt by those within their field of influence. I need not call your attention to the wonderful power of the eye, for you are fully acquainted with it from personal experience. You know how power shows itself in the eyes of people. In cases where the will has been developed to a very high degree the hypnotic effect of the concentrated glance or gaze seems to have an almost physical effect. I have known, and heard of, cases in which a powerful glance halted people in their tracks. Cases of this kind are told of Napoleon, and others of highly developed will-power. Andrew Jackson is said to have so paralyzed the will of a noted desperado by his glance that he surrendered and meekly accompanied his captor, although fully armed and heretofore deemed absolutely fearless and very dangerous. The bandit afterward said that he could not understand just why he did not kill Jackson where he stood. It is related in some of the ancient histories that one of the old Greeks para-

lyzed an enemy by a single burning glance. We have all seen persons flinch and quail before the masterful glance of one possessed of a highly developed will-power. The majority of us know just how this feels, by our own experience in some period of our life.

The Incandescent Brain.

“Owing to some law of nervous mechanism as yet not fully understood, the eye is a very effective instrument for the conveying of thought impulses from one mind to another. Oculists claim that portions of the human brain, during a manifestation of strong emotional effort, or exercise of will, resembles an incandescent surface, glowing and phosphorescent. Be this as it may, there appears to be a something in the strong, concentrated gaze, backed by a determined will, that acts almost like a physical force. While it cannot be explained, it is impossible not to notice the phenomena attendant upon this use of the eye.”

LESSON 32.

THE HYPNOTIC GAZE.

Teachers of hypnotism formerly taught their pupils to stare straight into the eyes of their subjects. But this was found to be very fatiguing. Later authorities taught a new method, i. e., that of gazing at a point between the eyes of the subject—this was found not

so tiring as the older method. But this method also has its disadvantages. Gazing at the root of the nose may be easier and not so tiring, but it results in "crossing" the eyes of the hypnotist, and robs his gaze of part of its expressive power. A newer and improved method is now used by the best hypnotists and experimenters, which method is given below in the words of an authority:

Cultivation of the Gaze.

"The first thing of vital importance is the cultivation of the **gaze**, or the faculty of directing the eyes toward some distant object without being objectively conscious of seeing anything. This faculty is acquired more easily in the open air or country. Fix your eyes easily upon some distant object and walk slowly to it. Continue this exercise until you can look steadily at a distant object for ten minutes without blinking. This is a very beneficial exercise for improving and strengthening the eyes, which are naturally in focus to see things at a distance, but it requires a conscious muscular effort to see things at close range, and to avoid this conscious muscular action of the eyes is one object in acquiring the gaze.

Test of Progress.

"To demonstrate your progress in the gaze, repeat the following experiment: Close your hands tight and with thumbs pointing upward, hold them as far from you as you can, directly in front of, and on level with,

your eyes. Close your right eye and look steadily at your right thumb; then move your left hand slowly to the left without allowing your gaze to move from your right thumb. If you have perfect control of your eyes, when your left thumb is about six inches from your right, it will pass out of sight, although it will be visible at a greater or less distance from the right thumb.

The Effective Focus.

“If while practicing this exercise some object comes into the range of your vision nearer you, do not let the focus of your eyes change, that is, do not see the object nearer to you. A blinking, shifting look is an indication of lack of determination or will, and if you acquire a stronger control of your eyes you will be enabled, apparently, to look into the eyes of another person for any time that you wish without winking, though really you perceive but a faint outline of the person toward whom your eyes are directed, as your eyes are not in focus to see near objects. The gaze is also a valuable aid in the cultivation of a strong personal power, as your argument will be more effective and convincing if you look squarely into the face of the person toward whom your conversation is being directed.”

Mastering the Gaze.

The effect of the above “gaze” when mastered is that the other person is impressed with the steadiness

of the gaze, while you are not in the least fatigued by it. Practice will perfect one in this method, but we consider the ten minutes named by the above authority as entirely too long to use in practice—a few moments will suffice. In this gaze one really is no more tired than when gazing into space in the familiar day-dreaming. One really “gazes through” the other person, rather than **at** him. The focus is fixed on the distant scene, while to the person it seems that you are looking steadily into his eyes. A little practice will demonstrate this to your satisfaction. Practice before a mirror will give you the principle better than will anything else.

LESSON 33.

DEVELOPING THE GAZE.

The student of hypnotism will be well repaid for a little time each day, for several weeks or longer, devoted to the development of the hypnotic gaze. Practice before a mirror gives the best preliminary practice, which may be followed later by practice upon other persons. The following plan will furnish a simple though scientific method of developing the hypnotic gaze:

The “Seeing Through” Focus.

1. Practice the method of “seeing through” your image reflected in the mirror, using a long-distance

focus. The "long-distance focus" may be acquired by previously gazing at some distant object from the window of the room, until the proper "range" or focus is learned. Then gaze upon your own image in the mirror, **maintaining the long-distance range or focus** previously acquired. The long-distance range or focus may also be attained by practicing **gazing into space**. When you have once acquired this long-distance range or focus you will be able to gaze at an object only a few feet away from you and **see through it**. The practice before the glass will soon make you a complete master of this form of the hypnotic gaze. Avoid undue strain or effort, as the same is injurious to the eyes. Perseverance and practice will soon give you a firm, steady gaze, with an earnest, positive expression, without the slightest sense of strain or effort. The term "see **through**" gives you the keynote of the method.

Actual Practice upon Others.

2. After having mastered the mirror exercise, you may experiment upon friends or associates (with acquainting them with the secret), and look through him in the same way as used in the mirror exercise. This will give you self-confidence and will take away the shy self-consciousness that you may have felt in gazing into the eyes of other persons. Two friends may practice this exercise together with mutual benefit.

Gaining Confidence.

3. After you have gained self-confidence by experimenting with friends, you may carefully conduct ex-

periments upon strangers. Care should be taken, however, not to stare rudely at others. A strong glance, held steady for a moment or so, will be sufficient. You will be surprised to discover how much strength will be manifested in your gaze, and how much other persons will be affected by it.

Thought-Expression.

4. Then go back to your mirror exercise. Gaze at yourself in the mirror, and at the same time throw into your glance the force of the thought: **“I am more positive than you!”** Throw into the gaze the same expression as if you had uttered these words aloud, with full meaning and spirit. After mastering this, throw into the gaze the thought: **“I can outgaze you!”** Then, the thought: **“You are feeling my power!”**

The Magnetic Personality.

You will find that not only have you gained a firm, positive eye-expression, but that there has been added to you a moral strength and courage previously unknown. There will come to you a new sense of self-confidence and power, and you will find yourself developing a positive and magnetic personality. There will develop in you that indefinable “something” which gives to strong leaders of men their atmosphere which is felt by others. As you continue your practice you will find that persons will instinctively recognize your newly developed power, without understanding from what source it comes. If you are wise you will keep

your own counsel and not inform others of your new knowledge and power. There are many reasons why it is well to keep your own counsel in this particular, which will occur to you if you will give the matter a moment's thoughtful consideration.

LESSON 34.

USING THE GAZE.

Not only may the hypnotic gaze (taught in the preceding lessons) be used in actual hypnotic work, but in everyday life and association with people you will find it advantageous. You will find that you are no longer overawed or influenced by others with whom you come in contact. On the contrary, you will find yourself overawing and influencing others with whom you come in contact.

Self-Protection.

If you find yourself being overawed or influenced by some positive individual, you may gaze steadily into his eyes (seeing through him) and throwing into your glance the thought: "I am as positive as you—I dissipate your power." You will find that this will counteract and dissipate his psychic power, in spite of all of his efforts. You may not be able to influence such a person, but you can at least prevent him from influencing you.

Psychic Self-Defense.

When strong will-power is brought to bear upon you by others, and you feel the disposition to “knuckle under” or to “take second place” (as in the example given by Oliver Wendell Homes in a previous lesson), you will find it advantageous to give the “Gaze of Negation,” and the Mental Denial. This is effected by giving the other person the hypnotic gaze and throwing into it the mental statement: “I DENY your power. You have no power over me. My power is invincible. I affirm my own power, and **deny** yours!” You will often feel an influx of new strength after this encounter, and the other person will show an embarrassment and confusion in many cases.

Power of “Willing.”

You will also find that you are gaining a new and strange power of “willing” persons to do this or that, just as in the example quoted in a previous lesson, the man willed his horse to do this or that. The principle is the same. Walking behind persons on the street, you may “will” them to move to the right or left, as the case may be. Or you may will persons to turn around and look at you. You will find that they become “fidgety” and uneasy when your hypnotic gaze is directed upon them, and will **feel** your psychic power even when their backs are turned. You may try a number of experiments of this kind, which will serve to give you a scientific knowledge of the subject, and

at the same time will give you valuable development practice. Some persons have attained such proficiency in this practice that they report that they are able to "will" that a person approaching them will actually say certain things when they draw near. As we progress in our lessons you will find many other suggestions along this same line which you may apply to advantage.

Startling Effects.

A well-known teacher of occultism, who gave personal instruction in one of our large cities some ten years ago, and who charged enormous fees to his pupils, gave the following instructions which formed the keynote of his entire system of psychic influence. He taught the pupil to gaze steadily and earnestly at the other person, at the same time sending him the strong, earnest thought-statement: "I am looking at you. I am looking through your eyes into your brain. My will-power is stronger than yours. You are under my control. I will compel you to do what I wish. You must do what I say. You shall do this. Do it at once!" It is claimed that some of this man's pupils attained such terrible proficiency in this art of psychic influence, that public attention was directed to the teacher and he was compelled to discontinue his teachings and leave the country for Europe. He is said to have numbered among his pupils some of the most prominent men in the country.

LESSON 35.**THE HYPNOTIC HAND.**

The hands have always been regarded as an important medium of hypnotic influence. While it is now generally conceded that the whole secret of the phenomena of hypnotism lies in the fact of the power of the Subliminal Mind, it is nevertheless a fact recognized by many of those having had the greatest amount of actual experience, that in some strange way the nerves of the hand have the power of conveying the currents of psychic influence from one mind to another. There seems to be an intimate connection between the brain and the hands—possibly arising because of the constant employment of the hand as the instrument of the brain.

Psychic-Power of the Hands

It is claimed by those in a position to know, that a person is able to develop a high degree of psychic power in the hands, by the use of the will and the imagination, in the direction of (1) sending a current of psychic force from the brain to the hands, along the nerves of the arms; and (2) using the imagination to induce the actual “feeling” of the power flowing along the nerves down to the finger tips. The will and the imagination operating in conjunction soon induces an actual flow, and that which the imagination has pic-

tured actually manifests under the direction of the will.

The Hypnotic Hand-Clasp.

Used in connection with the hypnotic gaze, the hypnotic hand-clasp is very efficacious. There is a double channel for the flow of the psychic influence, instead of merely the one. The following practice is given by eminent authorities for developing the hypnotic hand-power:

The Psychic Currents.

“1. Practice sending the psychic currents from the brain to the hands, using the will to project the power, and the imagination to induce the feeling. Practice this a few minutes each day. When practicing, use the imagination vigorously to induce the **feeling** of the downward flow, until finally you will actually experience it. When the actual experience has been attained, then put it into practice on others, as follows:

Mind in the Hand-Shake.

“2. Shaking hands with another, follow the advice given by an eminent authority, as follows: ‘When you shake hands with a person, **throw mind into it**, and do not fall into the mechanical, lifeless method so common among people. Throw your feeling down to your hand, and at the same time make a mental command or statement appropriate to the case. For instance, grasp the person’s hand with feeling and inter-

est, saying **mentally** at the same time: "You like me!"

Then, when you draw your hand away, if possible let your fingers slide over the palm of his hand in a caressing manner, allowing his first finger to pass between your thumb and forefinger, close up in the crotch of the thumb. Practice this well, until you can perform it without thinking of it—that is, make it your natural way of shaking hands. You will find that this method of shaking hands will open up a new interest in people toward you, and in other ways you will discover its advantage. You never knew a fascinating person who did not have a good hand-clasp. It is a part of the fascinating personality."

There is a strong hypnotic power in the hand of the person who has developed it along the lines above suggested. It is well to know this, not only for the purpose of using it but also for the purpose of self-protection.

LESSON 36.

PREPARING THE SUBJECT.

The majority of writers upon the subject of hypnotism begin by giving instructions regarding the inducing of the sleep condition in the subject. This course arises from the old error regarding the part played by the sleep condition in hypnosis. When it was thought that the sleep condition was an essential

in all hypnotic phenomena, it was very natural to begin the instruction at the point where sleep is induced. But in the light of the later discoveries, and in view of the fact that the sleep condition is seen to be merely an incident or phase of hypnosis rather than a necessary precedent thereto, it is deemed advisable to instruct the student in the processes by which the waking condition of hypnosis is induced, and to then bring in the sleep condition in its proper place. This is the logical and scientific arrangement of the study, and is the one followed by the best instructors of to-day.

Inspiring Confidence.

The first requisite is to induce in the prospective subject a feeling of confidence and respect, if not indeed of awe. All levity, joking or light conversation should be avoided, and a psychic condition of respectful interest should be induced. After the student becomes an accomplished hypnotist he may discard this provision, for then he will have gained such self-confidence, aptitude, technique, and power that he may brush aside or ignore unfavorable conditions. But at the beginning of his study and experiments he should endeavor to obtain the best possible conditions, for if he does not he will be apt to have a poor degree of success which may so discourage him that he will be likely to discontinue his experiments and thereby lose the chance of becoming proficient in the science and art of hypnotism.

Testing for Easy Subjects.

At the beginning the student should experiment only with easy subjects—persons quite susceptible to suggestion and hypnotic influence. He may determine this class of persons from what we have said in the preceding lessons. He may give the “third-finger test” without mentioning the word “hypnotism,” letting it appear that he is merely trying a psychic experiment to prove the power of one’s mind over his body. Persons will readily enter into this experiment if they think that they are showing their mind-power over themselves, where they might object if the word “hypnotism” was used. The persons who experience the “tingling feeling” in the third finger (see previous lesson) are the ones who may afterward be used in further experiments.

Relaxation Practice.

Another good plan for preparing the subject is to lead up the conversation to the subject of the difficulty of any one “relaxing” the muscles of the body. The other person may then be taught to relax the body at the word “relax.” The hand may be relaxed, then the arm, and then the whole body, by the person withdrawing the will from the muscles. The prospective subject may be stood upon his, or her, feet and told to relax the whole body, while in a standing position. Then he, or she, may be told to will to fall forward or backward, as the case may be, the student standing in

front to catch him or her as he, or she, falls forward into his arms. A person with relaxed muscles, and with the will withdrawn from the body, may readily "will" himself to fall forward or backward, in this way. This preparation serves to accustom the subject to the experiment, and naturally leads up to the "falling forward or backward test" which is one of the first experiments in hypnotism.

LESSON 37.

INDUCING RELAXATION.

The best practitioners of hypnotism have discovered that by inducing relaxation of the muscles of the prospective subject a great advantage is gained in the direction of further experiments. This not only because it accustoms the subject to falling in with suggestions, but also because it causes him to withdraw his will from his body when ordered thereto.

How to Relax.

Very few persons know how to relax. A little instruction and practice is necessary in the majority of cases. The ideal relaxed condition is that manifested by the sleeping infant, or animal, which is that of perfect relaxation. The majority of persons keep their muscles in a more or less tense condition all the time, until it becomes second nature to them. The following

method will be found efficacious in the majority of cases.

The Preliminary Steps.

Begin by leading up to the subject of relaxation, etc., and explain how difficult it is for so many persons to withdraw their will from their muscles, etc. Then get the prospective subject to "draw your will from your muscles" by easy stages. Raise one of your own hands and make it perfectly limber; then limber up the whole arm, dropping it to your side as if it were a dead weight. Then get the prospective subject to imitate you and do the same. Let him limber up his hand; then his arm; then let him swing his relaxed arm backward and forward. Then let him give his hand a twisting motion, shaking it around as if it were a limp rag. Then have him produce the same result with the other hand and arm. Then with both hands and arms at the same time. Let him lift his arms up over his head, and then suddenly withdrawing his will from them, let them fall to his sides. The experiment may be extended further if the subject is obliging and interested in the experiment. He may be laid on his back and told to relax his legs in the same way. Then his head and neck may be relaxed. And, finally, his entire body may be relaxed until it is as limp as an old dish-cloth.

"Organizing Victory."

The student is likely to feel impatient at these preliminary preparations at first, and is anxious to push

forward to the actual experiments. Not so the experienced operator, however, for he understands the importance of "organizing victory" and of laying a good foundation for future work. The experienced operator knows that a subject gradually developed afterward makes the most amenable and obedient material for the more difficult experiments.

Developing the Subject.

While developing the prospective subject in this way it is well to converse with him regarding the subject of the will and the body. Tell him what a wonderful thing the will is, and how he can control his body with it, etc. But keep silent about **your own** will—talk about **his** will only. It is well to inculcate the idea that **his** will is the whole thing. This is really true, for his acquiescent will really produces all hypnotic phenomena, **but under the direction of your will** acting on his Subliminal Mind. Get the subject in a state of mind in which his interest is aroused, and he is willing to co-operate with you in the experiments. A condition of antagonism in the subject is to be avoided. **Get him to pull with you—not against you.**

LESSON 38.

THE "FALLING" EXPERIMENT.

The "falling forward and backward" experiment is one of the easiest and most simple tests in hypnosis.

It is not only a result in itself but it also serves to develop the subject for further and more complex experiments by accustoming him to the process and making him more familiar with the sensation. It is performed as follows:

“Leading Up.”

Inform your subject that not only does his will affect his body but that if he renders himself **en rapport** with you your will and his will establish a harmony, and will work in unison. You may suggest a series of mutual experiments, in which he will make your will operate, and you will then make his. In this case you may try the following experiment with yourself as subject and he as operator—in which case you should hold on to your own will and merely **act out the part** in order to give him confidence. Then you should act as operator, and he as subject. The experiment is as follows:

The Experiment.

Looking him straight in the eye (using the hypnotic gaze previously taught you in these lessons) say to him: **“Now give me your whole attention. Look steadily at me, and think of nothing else but me. Forget everything else around you, and endeavor to fix your whole mind on me, and make yourself passive and receptive to my thought. Do not resist me in any way, but let your mind work in conjunction with mine, and wish for the same result.”** Continue the gaze and this line of talk

for a few moments, and then say: "I begin to feel the harmony established between us. That's right, let your mind flow out toward mine. We are getting along fine, etc., etc.

The Suggestion.

Then say to him: "Now I am willing that you will fall forward into my arms, and you must let your mind passively will the same. I will catch you in my arms as you fall forward, so do not be afraid. Now, you feel the falling forward impulse; you feel yourself coming toward me, coming, coming, coming; now you are coming, coming, **COMING—NOW COME!** Come this way, now, come this way, this way, this way, **NOW!**" Hold out your arms to him and draw them back toward you in a suggestive manner. Some operators extend their hands until their palms almost touch each side of the head of the subject, and then draw them back to themselves slowly, and in a suggestive manner. Give the impression of **drawing** him toward you, by motion, gesture, word, tone and expression. Look him steadily in the eye, and **WILL** that he be drawn toward you. He must not resist you, but must co-operate with you. Get him to "hold the thought" that he is being drawn toward you.

The Argument.

In quite a large number of cases you will be successful in this experiment. It is one of the most simple, and the majority of persons will respond to it, and

passively obey your suggestion. Of course, the subject must be induced to co-operate with you, and unless he is willing so to do you had better not experiment with him. Let him believe that it is really a proof of his own will-power and psychic strength, and he will willingly co-operate—let him believe the opposite and he will oppose and resist you. Some subjects feel the **drawing sensation** better with their eyes closed, while others get better results with them open. Let your subject try both plans, and then adopt that which produces the best results.

Reversing the Process.

After succeeding in the “falling forward” experiment, reverse the process and try the “falling backward” experiment, which is really the same thing. Always be sure to catch the subject in your arms as he falls toward you, and do not let him fall far. A fall of a foot is as good as twice that distance. The main result is to establish the suggestible relation and hypnotic rapport condition between you and him.

LESSON 39.

HAND EXPERIMENTS.

Having accustomed your subject to the “falling” experiments, and having made him familiar with the idea of the rapport or “mental harmony” condition existing between you, you may proceed to further physical

experiments. You will here notice a characteristic quality of good subjects, i. e., that the better the subject the more interest will he or she manifest in the experiments. The subject of hypnotism seems to have a great fascination to those who make good subjects—that is, not the interest of the scientist but the interest and fascination of the “wonder-lover.” When this interest is once awakened the subject will actually urge you to proceed to more difficult and wonderful experiments. Good subjects seem to take great pride in their responsiveness and suggestibility, and are ambitious to succeed in the tests.

Supplementary Experiments.

The following are good supplementary physical experiments, and are only a degree more difficult than the “falling” experiments:

The Fastened Palm Experiment.

Bid your subject place the palm of his hand upon the palm of your own hand, and allow it to rest there a few moments. Get him to withdraw all of his will from his hand, and allow it to rest as a dead weight upon your own. Then tell him that you are going to fasten his hand to yours by thought, asking him to co-operate with you. Then looking at him positively, and holding his entire attention by your gaze, say to him in a firm, positive tone: “Your hand is fastened to mine. You **CAN’T** take your hand away—you **CAN’T**, I say—try, but you **CAN’T**! Try, try, try—

but you can't, you can't, you **CAN'T!**" etc. Always accent forcibly the word **can't**" and say it as if you meant it—and you must mean it. You must use your will and mind positively in wishing and willing that his hand will remain on yours. A few experiments of this kind and you will be able to hold the hand of a good subject firmly to your own. He will find himself unable to lift it from your palm. Do not be discouraged if the experiment is not perfectly successful at first. In hypnotic experiments it will be found that "practice makes perfect," and that "if at first you don't succeed, try, try again" is a very true aphorism.

The Locked Fingers Experiment.

Get your subject to lock the fingers of his two hands together, the fingers of each hand between those of the other hand. Let him press the fingers closely together and hold them as tight as possible, using his will positively and firmly. Then looking him straight in the eye with the hypnotic gaze, say to him positively, firmly, and sharply: "**Hold tight; hold tight, hold tight. Now, you can't unloose your hand, you can't, I say, you CAN'T! Try, try, try, but you CAN'T, you CAN'T, I say,**" etc., etc., using the same suggestions as in the former experiment. All the time your will should be fixed on him, and your whole mind should hold the idea that he cannot unloose his hands. Some operators at first hold the subject's hands tightly together, and then gradually loosen them, while pounding in the suggestions of "tightness." A little practice

will enable you to conduct this experiment with great success with a good subject. The principle in all of these hands tests is identical. If you once catch the general idea, and master the general principle, they will all appear to be the same thing to you, which they really are. You will find that your suggestions grow stronger by practice. As your self-confidence grows, so will your power increase.

LESSON 40.

HAND EXPERIMENTS—(Continued).

There are a number of hand experiments which may be tried along these same lines, the number depending upon the imagination and power of invention of the experimenter. The same principle is employed and is operative in each, the variation being merely a matter of detail. In addition to those already given, the following are among the best known and calculated to cause the greatest interest and wonder on the part of those witnessing them.

The Clenched Fist Experiment.

Bid your subject clench his fist as tight as he can, using his will to hold it firmly in that position. It will be found helpful to put your own hands around the clenched fist at first, pressing it firmly to aid in the suggestion of tightness and rigidity. Then following the preliminary methods mentioned in the previous

experiments, looking the subject straight in the eye, say in the usual positive manner: “**Your fist is clenched, tight, tight, tight, TIGHT, I say! You cannot unclench it, you CANNOT unclench it, you cannot, I say! Try, but you can’t—try, try, try, ah! but you CAN’T!**” etc., etc. You will find that he will have the greatest difficulty in unclenching his hand. After a few experiments he will be unable to unclench it until you give the word of release.

Clenched Stick Experiment.

The last stated experiment may be varied by having the subject clench a stick in his fist as tight as possible. Then proceed in the same way and bid him **try** to throw the stick on the floor, but that **he can’t**, etc. The two experiments are identical in principle, the stick merely serving to make the feat seem more wonderful.

Clenched Coin Experiment.

Another variation is that in which the subject holds a coin in his clenched fist. The process, and the suggestions, are the same, of course.

Rotating Hands Experiment.

Have the subject place his opened hand in front of him a foot or so from his body, with one hand slightly in front of the other. Then bid him **rotate** his hands, at first slowly, and then faster, giving him the following suggestions: “**Rotate your hands, that’s right; now a little faster; now faster, faster, FASTER, I**

say!" and so on. When he gets his hands moving around rapidly, suddenly say to him firmly, positively and sharply: "Now you can't stop them, you can't stop them, I say! Try, but you can't, you can't, you **CAN'T**, I say," etc. After a little practice your subject will find himself unable to stop the rotation until you give the word of release.

Fixed Fingers Experiment.

In this experiment you proceed as already indicated. Have your subject touch the tips of his forefingers together and hold them tight and fast. Then suggest to him that he cannot pull them apart, etc., etc. He will find it practically impossible to pull them apart until you give the word of release.

Word of Release.

In all of the above experiments, you should avoid tiring or fatiguing the subject unduly. Always give the "word of release" at the end of the experiment, saying: "All right, all right, **ALL RIGHT**. Now you're all right again!" It is well also to rub the subject's hands a moment between your own at the close of each of these hand experiments.

LESSON 41.

OTHER MUSCULAR EXPERIMENTS.

Of the same general class as the experiments described in the foregoing lessons but of a somewhat

higher degree, we find a variety of experiments based upon muscular control by suggestion. The same general principles of application described in the "hand tests" are found in effect here also. The following experiments are typical of this class, and may be added to according to the inventive ability and adaptability of the operator:

The Drawing Experiment.

Standing in front of the subject, you point your finger at him, and giving your suggestions in a firm, positive, sharp tone, you tell him that he will find himself irresistibly impelled toward your finger tip, and that he will be compelled to follow you around wherever you move. Then pointing your finger at the root of his nose, between his eyes, you say firmly and positively: "**Come, now! Come on, come on, come on, now! This way—I am drawing you this way to me! Come, now; that's right, keep on coming,**" etc. He will move toward you slowly, and then more rapidly. You must retreat before him, always pointing your finger at him, and drawing him on by your suggestions. You may work many variations of this experiment.

The Circle Experiment.

Drawing a circle, either imaginary or with chalk, around the subject, you suggest firmly to him that he cannot get outside of the circle, etc. Pound in the

suggestion vigorously, and he will be unable to step over the circle.

The Line Experiment.

Akin to the preceding experiment is that of drawing a real or imaginary line on the floor, and suggesting to the subject that he cannot step over the line.

Statue Experiment.

In the same way the subject may be prevented from stepping forward at all, and will stand fixed in his place like a statue, or "cigar store Indian."

Weight Experiment.

In the same way the subject may be told to pick up a light box from the floor, and then to replace it. Then, pounding in the suggestions, he may be rendered unable to lift the box at all—he will not be able to move it an inch.

Chair Experiment.

In the same way the subject may either be (1) prevented from sitting down in a chair; or else (2) prevented from rising after seating himself in a chair.

Stiff Leg or Arm Experiment.

Proceeding along the same lines of muscular control, the subject may have one leg stiffened by suggestion so that he will have to walk "stiff-legged" like a lame man. Or, again, his arm may be stiffened so that he

will be unable to bend it, or to lower it when it has been raised. A great number of variations may be worked on this simple experiment. It is very effective in parlor experimentation, and causes a sensation. Be sure to thoroughly remove the suggestion after the experiment, and rub the limb briskly, accompanying the motion with suggestions of "All right, now, all right," etc.

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LESSON 42.

HIGHER MUSCULAR EXPERIMENTS.

Of a higher grade and degree than the experiments already mentioned are a class of muscular-control experiments in which the muscles of the lips and of the eye-lids are affected and brought under control.

Eye-lid Experiment.

This is an experiment often used by professional hypnotists to ascertain the relative suggestibility of the prospective subjects. It is also used frequently in the first stage of the production of the sleep-condition. It is very simple, and in many cases will be found even easier than some of the experiments in muscular control already given. It is performed as follows:

Have the subject close his eyelids, and keep them in that position for a few moments. While he is doing this, stroke his eye-lids gently with your finger tips, saying: "**Tight, tighter, very tight! Press them tight,**

tight, tight. Tight, tighter, still tighter—that's right—now they are beginning to stick together tight. Now you can't open them! Try, but you can't! Try, try, try, but you can't, you can't, **YOU CAN'T, I say, you CAN'T OPEN THEM!**"

In many cases you will be successful in the first trial of this experiment, particularly if you have developed your subject gradually and he or she is accustomed to your suggestions and hypnotic power. In other cases a little time is required. Some subjects manage to open the eye-lids after a few struggles, at first; but repeated practice will render them powerless to do so under the command to the contrary.

Always be sure to remove the suggestion after the experiment, rubbing the lids gently, and saying, "**All right, now; all right.**"

The Lips Experiment.

Proceeding in the same way, fasten the lips together so that the subject is unable to open them in speech. After fastening them, tell him to try to say his name aloud. He will be unable to do so, in spite of his efforts. This is a very effective experiment for public demonstration.

Catalepsy Experiment.

The production of catalepsy is possible in waking-state hypnosis, and is but a more striking degree of muscular control under suggestion. Many hypnotists, however, hold that the so-called cataleptic condition in

hypnosis is best produced in subjects in whom the sleep condition has first been produced. For this, and other, reasons we shall defer our consideration of this phase of muscular control in hypnosis until a subsequent lesson. The suggestions for the cataleptic condition are simply an extension of those of ordinary muscular control.

// **General Advice.**

The student should remember, always, that all of the phenomena in this class is dependent upon the control of the muscles by the will of the subject, the latter being called into operation by his Subliminal Mind. The subject's Subliminal Mind, in turn, is acted upon by the suggestions and will of the operator, which is made possible by the subject's objective or outer mind being rendered quiescent under the methods of the hypnotist. The subject remains perfectly wide awake and conscious, but his attention is so concentrated and his interest so focused that his objective mind and will interpose no obstacle to the acceptance of the suggestions of the hypnotist. These points will appear plainer and clearer as we proceed with the consideration of the higher phenomena of hypnotism.

LESSON 43.**EXPERIMENTS IN SENSE-HYPNOSIS.**

Above the class of experiments in muscular control we have a number of higher classes, the simplest of

which is what is known as sense-control under hypnosis, or else "sense-hypnosis." In this last named class we find the phenomena in which the senses of the subject are controlled and influenced by the suggestions given by the hypnotist, and are made to convey reports contrary to physical facts. This class of phenomena is possible in the waking-state, and sleep is not a necessary precedent thereto, in spite of the claims to the contrary made by the old-school hypnotists. The experiments of the scientific investigators of hypnotic states have shown conclusively that every result in sense-hypnosis ever obtained in the sleep-condition may be and has been duplicated in waking-state hypnosis.

The student should understand, however, that many good subjects in muscular-control prove very poor subjects in sense-hypnosis. But, given a good subject in the first class, it is safe to say that in the majority of cases he or she may be developed by practice into a good subject in the higher classes. Some subjects prove excellent in sense-hypnosis from the very first. The following simple test will speedily demonstrate the degree of suggestibility in this direction possessed by the subject:

The Burnt Hand Experiment.

This is the primary test for sense-hypnosis, and seldom fails to show the degree of suggestibility in this direction. In some cases, however, it requires several trials before the experiment proceeds smoothly. This

experiment is performed by the hypnotist holding the hand of the subject, back up, in his own. Touching the subject's hand with his forefinger, or first two fingers, the hypnotist then suggests, firmly, positively, and sharply, as follows: "I am burning your hand, burning your hand, burning you hand! Don't you feel it burning you? It is hot, hot, **HOT**, I say—it is **BURNING YOU!** It's burning you—take it away, quick, **QUICK!**" The words "hot" and "burning" are forcibly emphasized in the suggestion. At these words the forefinger should be pressed down sharply into the back of the hand, for additional emphasis.

It is astonishing how forcibly the suggestion of pain will impress itself upon the mind and nerves of many persons. A large percentage of subjects will experience the sensation of more or less heat and pain, if the suggestions are given with sufficient emphasis and sincerity. It is interesting to watch the countenance of the subject, and to see how rapidly and forcibly his hand is drawn away from the hypnotist's.

Hot Coin Experiment.

A similar experiment is that in which a coin placed in the closed hand of the subject is made apparently to become "hot" by the forcible suggestion of the hypnotist. A variation is to have the subject hold the coin between the thumb and forefinger, and then give the suggestion: "**It is hot, hot, hot—it's burning you!**" etc. If the subject easily responds to muscular control, he may be prevented from dropping the supposedly

hot coin, and he will dance all over the room in his attempts to shake it loose and escape the imaginary pain.

For some reason, as yet not fully understood, the impression of the pain of burning seems to be the one most easily accepted under suggestion. The subject, if he or she is at all suggestible along the lines of sense-hypnosis, will respond readily to this test. Even when only a faint degree of suggestibility exists, repetition will usually develop it so that the sensation of "burning" will be felt sooner or later.

LESSON 44.

EXPERIMENTS IN SENSE-HYPNOSIS—

(Continued).

While the sense of pain by burning is the one most easily induced by hypnotic suggestion, there is nevertheless a wide range of experiments in which the sense of feeling is impressed with the suggestion or idea of pain. The following examples will illustrate this point.

Suggested Pain.

The subject holds out his hand, his arm extended at full length. The hypnotist stands directly in front of him, and with a pin or needle pretends to stab **his own** hand, and making a pretense of feeling pain, gives the following suggestion to the subject: "**You are feeling**

my pain—you feel this pin sticking me—it hurts, hurts, I say—it **HURTS** you—you **FEEL** it, you are feeling it now—you **FEEL** it, I say," etc. In a few moments the subject will sympathetically feel the pain, although the hypnotist is not experiencing pain himself, his pin-thrusts being mere "acting." The success of this experiment depends largely upon the ability of the hypnotist to "act out" his part.

Sympathetic Pains.

It is surprising how many persons are affected by suggestions of this kind. One may try the experiment of pricking his hand before a number of people, and he will find that a certain number of them will show signs of uneasiness and will actually wince with sympathetic pain. In trying the above experiment, you will often notice that a number of persons in the room will experience the sympathetic pain along with the subject. Persons of an imaginative, sympathetic temperament respond quite readily to suggestions of this kind.

"Taking On" Sensations.

In the same way many persons will "take on" the sensation of toothache, headache, muscular pain, etc., in response to suggestions directed accordingly. There are well authenticated instances of hypnotic subjects having had postage stamps stuck on their arms with the suggestion that it was a strong fly-blister, the result being not only that the subject experienced intense

burning and smarting but that when the stamp was withdrawn a bright red "scar" remained for some time afterward.

Scientific Instances.

Physicians of many years of practice have observed numerous cases in which the patient has undoubtedly hypnotized himself or herself into painful physical conditions by feeling an intense sympathy for some other person suffering actual pain. Often these suggested pains have been caused by the imaginative and sympathetic patient reading accounts of diseases in which there were painful symptoms. Medical students in their first year at college often "take on" painful conditions from the patients attending the clinics. There have been cases known in which a sympathetic student has been "laid up" for several days from conditions arising solely from **reading** a vivid account of some painful disease, in the pages of the text-books. Women students have been known to experience something akin to labor-pains after witnessing a confinement case. Many men experience "sympathetic pains" when their wives are in labor.

Remedy for Sympathetic Pains.

A knowledge of the above facts will throw light on many cases which have perplexed and baffled the attending physician. In cases of suggested pain of any kind, the best remedy is "the hair of the dog that bit" —the use of suggestion to remove the original sugges-

tion or auto-suggestion. The same power of the Subliminal Mind which brought about the suggested pain, is able to remove it if appealed to properly.

LESSON 45.

EXPERIMENTS IN SENSE-HYPNOSIS—

(Continued).

Not only may pain be produced by hypnotic suggestion, but it may also be inhibited or prevented. Under sufficiently forcible suggestion the most severe pain may be inhibited in a suggestible subject. And in almost any person a certain degree of insensibility to pain may be produced by repeated and patient suggestion. In this fact is to be found the explanation of the heroic demeanor of the martyrs, and of the savage races under torture at the stake—these persons were so carried away by the idea of religious fervor or heroic ideals that a state of auto-hypnosis resulted.

Anaesthetic Suggestions.

Physicians have performed very difficult operations by the aid of hypnotic suggestion without the aid of anaesthetics of any kind. The text-books of suggestive therapeutics contain numerous cases of this kind. The evidence of the absolute inhibition of pain under hypnosis is undoubted. In many cases the sleep-condition is first produced and unconsciousness obtained. But

among the later experimenters in hypnotic surgery, etc., the results are obtained in the waking state, and the patient remains in full consciousness during the operation, although feeling no pain. Hypnotic suggestion produces the same effect as do the popular **local** anaesthetics, such as cocaine, etc., as distinguished from the effects of **general** anaesthetics, like ether, etc.

Suggestion in Dentistry, etc.

Hypnotic suggestion is frequently employed in dentistry, and many otherwise painful operations have been painlessly performed by employing simple waking-state suggestions along the lines of sense-inhibition.

The Sense-Numbing Experiment.

A simple method of “numbing” the sensation of a part of the body is as follows: Have the patient bare his arm. Then begin by gently rubbing the arm **upward**. A gentle **stroking** motion is all that is required. During the stroking suggest in a monotonous tone: “**Now I am soothing the nerves, soothing the nerves, soothing the nerves. I am taking away the sensitiveness, taking away all the sensitiveness of the nerves of your arm. I am stilling the nerves, and putting them to sleep. You are beginning to feel a sensation of COOLNESS, your arm is getting cool, cool, cool—the coolness is stealing upward along your arm. You are now feeling a sensation of NUMBNESS—your arm is growing numb, is growing numb—numb and cool. Cool and numb, cool and numb, cool**

and numb—your arm is now quite cool and numb. Your arm is numb, it is numb, numb, numb. It is now quite numb, **NUMB, NUMB!** It is insensible to pain, you cannot feel pain. See, I will show you you cannot feel pain in your arm for it is quite numb!” Then give the arm a tiny prick with the point of a needle. Keep up the suggestion and the occasional pricking, until you find that you have induced a high degree of numbness and insensibility to pain. Sometimes this result may be obtained at the first, and again it may require a number of trials before the requisite degree of success is obtained.

Removing the Suggestion.

Be careful to remove the suggestion after the experiment. Rub the arm briskly, in a downward direction. Pat the arm smartly, with suggestions of “**All right, you’re all right now!**” etc.

We caution the student against trying the revolting experiments of the professional hypnotist, in which hat pins are thrust through the cheeks of the subject, etc. Such experiments are unworthy of the true scientific student and investigator. That such experiments are possible, merely indicates that the degree of sense-inhibition is practically unlimited. But the power should be reserved for purely scientific purposes, such as operations, etc., and not prostituted to gratify morbid curiosity. It is feats of the kind mentioned that have served to bring hypnotism into disrepute among many persons.

LESSON 46.**EXPERIMENTS IN SENSE-HYPNOSIS—****(Continued).**

Not only is the sense of feeling capable of being affected by hypnotic suggestion, but the other senses, i. e., those of taste, smell, sight, and hearing, are likewise subject to the same power. The senses of taste and smell, respectively, are especially subject, while those of hearing, and sight, respectively, are subject in a lesser degree, the sense of sight being the least suggestible of the five senses.

Illusions of Taste and Smell.

The senses of taste and smell yield readily to suggestion or auto-suggestion. There are very few of us who have not been affected by suggestions regarding the taste of food placed before us. The slightest suggestion that our meat is tainted, or our eggs strong, will be sufficient to cause us to imagine that we can detect the objectionable flavor and odor in them, and often results in our rejecting them altogether. Even the faint suggestion of the memory of some previous unpleasant experience along the same lines is often enough to cause us to reject certain articles of food. In the same way, we often “imagine” that we detect odors in objects, whereas, in fact, no such odors exist. In some persons the susceptibility to suggestions, and

auto-suggestions, along these lines, is a source of great discomfort and inconvenience.

Illusory Impressions.

Professor Reuben Post Halleck, the well-known psychologist, says on this subject: "When a mental image is taken for a reality, the most astonishing results often follow; indeed, sometimes, they are more pronounced than if the image were a reality. One can find many illustrations of this in everyday life. A member of a family purchased some perfectly fresh meat, and it occurred to him that the dinner table would afford a good opportunity of testing the power of the imagination on the senses, so he remarked that he was sorry he had not some Frenchmen as guests at dinner, since the meat would have exactly suited them, as it was so 'gamy' and tender that it would not hang on the butcher's hook. Several at once perceived an unmistakably putrid taste, and one member of the family, unable to endure the odor, left the table. A fussy man would, at breakfast, occasionally insist that the cream was too sour for his oatmeal, and he made much trouble in sending out for a fresh supply. Finally his wife told the servant to keep some of the cream outside, and to bring that in whenever there were complaints, with the assurance that it would prove fresh. The new supply always seemed much better to the husband."

The Professor's Joke.

Another authority relates the following incident from real life: "An old German professor of chemistry was wont to demonstrate the power of suggestion upon his classes as follows: He would tell his students that he was about to demonstrate to them the properties of a certain chemical noted for its peculiarly vile odor. He would then uncork a vial supposedly filled with the objectionable liquid, but in reality containing only pure water, slightly colored. His class would soon show signs of discomfort. Noses would be held, and handkerchiefs applied, and some of the more sensitive would be compelled to leave the room. The waves of the supposed vapor would appear to gradually extend over the room, those in the rear seats being the last to perceive it. It is said that even when the professor explained the trick, many would refuse to believe him, so strong was the original suggestion, and during the whole course of the lecture there would be manifestations of suspicious sniffing from time to time."

Many practical jokers have duplicated these examples, much to the annoyance of their victims.

LESSON 47.**EXPERIMENTS IN SENSE-HYPNOSIS—
(Continued).**

A number of experiments may be tried by the hypnotist along the lines of the control of the senses of

taste and smell. The subject may be made (by suggestion) to smell any odor suggested by the hypnotist, with all the effect that would have been present had the odor been real. Pure water may be made to smell like ammonia, or cologne, according to the suggestion. Chalk may be given the odor of limburger cheese. A well-known professional hypnotist was fond of giving a demonstration of his "Bottle of All-Smells," which contained nothing whatsoever. His subjects were made to experience all the odors in the scale of smells. He would take them along from fragrant roses to the other extreme of "smelliness"—with startling results. There is no end to the variety of such experiments, providing the ingenuity and imagination of the hypnotist be well developed.

Suggested Taste.

In the same way, the subject may be made to experience tastes which exist only in the suggestion of the operator. Paper may be endowed with the flavor of the choicest "tutti-frutti" chewing gum, or made to give the taste of some bitter-root, etc., etc. Moreover, the subject may be made very hungry by the suggestion of some favorite article of food. The saliva may be made to flow by the strong suggestion of lemon-juice, as any one may demonstrate to his entire satisfaction. In this connection, one is reminded of the old story of the boy who stood sucking a big lemon, before the German band. The result was that the players were compelled to discontinue their per-

formance, owing to the fact that their mouths became filled with saliva.

Sound Impressions.

Suggestions of sounds or sights are more difficult—the sense of **sight** being the slowest to respond, and the most stubborn in resistance. The subject, however, may often be made to hear the sound of a distant locomotive whistle, or the humming of an imaginary bumble-bee, or the wailing note of a child in the next room, etc. In the cases of very impressionable subjects, well developed by repeated hypnosis, very remarkable results are obtained. We have seen such subjects made to listen with great enjoyment to the sounds of a suggested Sousa's band, or thrown into raptures by the suggested strains of the Heavenly Choir. We knew of one highly impressionable subject who would weep after being recalled from a suggested treat of divine harmony arising from the imagined singing of the angels in the heavenly spheres. There are recorded instances in which persons awakening from deep hypnosis, reported the notes of beautiful music which had been suggested to them during their trance condition.

Sight Impressions.

Subjects may be made to **see** things existing only in the imagination. They may be suggested into this state by degrees. At first the suggestion should be that they see a mark on a piece of blank paper, then

a piece of writing, then a larger definite object, then a person, then bits of scenery, etc. Persons of the artistic temperament are more suggestible along this line than are others without artistic tastes. Artistic persons are in the habit of visualizing, and the suggestion is more familiar to them. Pictures have been painted by artists after the scene has been suggested to them in hypnosis.

The Principle Involved.

In this class of suggestion, the suggestions are made in precisely the same manner as in the simpler forms. The principle is the same, although the effect produced is of a higher and more complex order. The control of the action of the Subliminal Mind is the keynote of all hypnotic phenomena, and the basis of all suggestion.

LESSON 48.

CONTROL OF THE IMAGINATION.

The spectacular effects of the stage-hypnotist, or of the parlor performer, are produced by an elaboration of the simple principles which we have already given. In such performances, the subjects are usually well developed by practice—repetition being the great method of developing subjects. Moreover, selection is practiced, only the best “performers” being selected, for there is a great difference in the degree

of "acting out" on the part of subjects even of the same degree of response to suggestion.

The Keynote.

The keynote of these more striking effects of hypnotic suggestion is the control of the imagination by means of the Subliminal Mind. The faculty of the imagination is one of the strongest of the mental faculties of man. It is far from being the fanciful thing that the popular mind conceives it to be. It is really the creative faculty of man. And, so, when it is called into play by hypnotic suggestion, the effects are as **real**, so far as they go, and so long as they last, as the creative efforts of ordinary mental states. The condition of hypnosis has been likened to a dream state of consciousness. But it must be remembered that "dreams are real so long as they last."

Degrees of Control.

There are many degrees of the control of the imagination of the different subjects coming under the observation of the hypnotist. Some subjects are plunged into a state of the veriest illusion and delusion for the time being; others seem to dwell in the condition of mental "daze"; while others still seem to be practically conscious of the unreality of their impressions and their actions, **but, nevertheless, are carried away by the semi-illusion and feel impelled to "act out" the part suggested to them.**

“Playing Bear.”

Of this last mentioned class of subjects, an authority has said: “They are like a party of children playing ‘bear.’ One of them is the ‘bear’ and goes around growling terribly, wagging head savagely, and protruding the tongue and showing the teeth of the ‘bear.’” The other children enter into the spirit of the play, and pretend to be dreadfully frightened from the first. After a time, some of the children become ‘really and truly’ frightened, and experience all the terrors of the presence of a real bear. One of them will run to its mother and complain that it is ‘scared.’ The mother will say: ‘Why, that’s not a **bear**, that’s only Johnny.’ And the little tot will sobbingly answer, as she steals a frightened glance over her shoulder at the savage beast in the next room: ‘Yes, I know it’s only Johnny, but I’m scared anyway!’ ”

The Hypnotic “Show.”

And in this way many of the hypnotic subjects enter into the “playing bear” performance of the hypnotic entertainment. They will “play” at barber shop, hive of bees, school session, vaudeville performance, and all the rest of the repertoire of the professional hypnotist, or the parlor entertainer. The underlying principle is precisely the one which we have explained in the foregoing lessons, the spectacular performance depending upon the hypnotist’s dramatic in-

instinct and his ingenuity in arranging effective scenes. One may be a very good hypnotist and yet not be able to give an effective "entertainment," while on the other hand, one may be a comparatively poor hypnotist and yet be able to arrange a quite "fetching" show. When the principle is once understood, the student has the key to the secret of the hypnotic performance. It is all a matter of stage setting, arrangement, and dramatic instinct on the part of the operator or manager of the show.

LESSON 49.

THE SLEEP-CONDITION.

In the foregoing lessons we have considered hypnotism in its phase of the waking-state. But now we approach the consideration of the deeper stages of hypnotism—the sleep-condition. Before going into the details of the phenomena of this stage of hypnosis, let us see what the authorities have to say regarding the production of this stage or condition.

How to Produce the Condition.

Dr. James R. Cocke, an eminent authority on the subject, says: "The hypnotic state can be produced in one of the following ways: (1) Command the subject to close his eyes. Tell him that his mind is a blank. Command him to think of nothing. Leave him a

few minutes: return and tell him that he cannot open his eyes. If he fails to do so, then begin to make any suggestions that may be desired. This is the so-called mental method of hypnotization. (2) Give the subject a coin or other bright object. Tell him to look steadfastly at it, and not to take his eyes from it. Suggest that his eyelids are growing heavy, that he cannot keep them open. Now close the lids. They cannot be opened. (3) Another method is by simply commanding the subject to close his eyes, while the operator makes passes over his head and hands without coming in contact with them. This is the so-called Mesmeric method. (4) Fascination, as it is called, is one of the hypnotic states. The operator fixes his eyes upon those of the subject. Holding his attention for a few minutes, the operator begins to walk backward; the subject follows. The operator raises his arm; the subject does likewise. Briefly, the subject will imitate any movement of the hypnotist, or will obey any suggestion made by word, look, or gesture, suggested by the one with whom he is *en rapport*."

The Prerequisite to Hypnotism.

This authority continues: "Firm pressure over the orbits, or over the finger-ends and root of the nail, for some minutes, may also induce the condition of hypnosis in very sensitive persons. . . . The physiological illusions produced upon the different systems of the body vary much, according to the method used, and the degree of hypnosis induced. Also they vary

widely in different individuals of different temperaments. I have seen a profound attack of hysteria induced in a woman with red hair and blue eyes, from simply looking at a coin, while her brunette sister was easily placed in a deep trance, so that an excrescence was removed without pain from her finger. . . . I have found the prerequisite to hypnotism to be **voluntary obedience for a few minutes on the part of the subject.** Briefly, then, hypnotism may be induced by impressing profoundly the mentality through all the senses. The intellect, the reason, the will, the emotions, are all children of the senses, ministered to, taught, and trained by the external phenomena of the universe.”

Simpler Methods.

The student of the preceding lessons will see the simplicity of the later methods as given by us, and the reduction of the principles to a common principle. The hypothesis of the Subliminal Mind does away with the necessity of all complicated theories, and when understood all methods are perceived to be but different plans for quieting the objective or outer mind, and calling into activity the inner or Subliminal Mind. The methods of the older-school hypnotists are worthy of study because of the practical experience behind them. But they may be read with increased clearness by the light of the newer hypothesis, and in connection with the newer and simpler methods.

LESSON 50.**THE SLEEP-CONDITION—(Continued).**

Dr. Cocke, the authority quoted in the preceding lesson, says further: "The following is a description of the usual appearance of a person who is being hypnotized by the sensory method. Have the subject look fixedly at a bright object held about fifteen inches from the eyes. Tell him that he must think only of the object at which he is looking. Hold a bright coin in one hand, place the other hand over the radial artery upon the wrist of the subject, and watch the pulse carefully. If the subject is a good one, in from three to four minutes the heart will beat more rapidly, the pulse will become more bounding, and the pupils of the eyes will dilate. When these changes take place in the pulse and pupils, tell the subject that his consciousness will be absorbed. Insist that he cannot hold his eyelids open, and command him to close them. Then suggest sleep. The subject's face is generally flushed. The expression is set. Then the subject is commanded to relax his muscles, and suggestions are made according to the results desired.

Hypnotic Phenomena.

"If I wish any part of the body to become numb for a surgical purpose, I constantly stroke that portion of the body, and state that it will be insensible to pain. If I wish to produce general anaesthesia, I

make passes all over the body. I have found by experimenting, that it is sometimes better to make a part rigid by suggestion, when a profound degree of anaesthesia is desired. It is difficult to express in words the great variety of effects, sensory and motor, which can be produced by suggestion, upon a hypnotic subject, when he is in the hypnotic state. Beings which are children wholly of his imagination, will exist for him as conscious entities. His personality may be changed, and he will for the time think, act, and live another man. The various faculties of the mind may be, each in their turn, rendered abnormally acute. The speech centers may act in such a way that a man who has naturally a poor command of language, will, when hypnotized, converse fluently or deliver an address, speaking fluently. The emotions may be played upon by suggestions, like an instrument of music by a master's hand. Joy, sorrow, grief, despair, love and hate, may be made to follow each other and appear in combination with marvelous rapidity. The man may be made to believe that he is a broomstick, a pitcher, chair, or carpet, or any other inanimate thing, and to act his part with wonderful skill. . . . One cheek may be made pale while the other is red, one hand cold while the other is warm, and in good subjects even the pulse will beat slowly or more rapidly at the command of the operator. The states vary as do the phenomena obtained. . . . It is said by M. Focachon, an apothecary, at Charmes, that blisters may be made upon the skin by applying postage stamps and

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telling the subject that he is being burned. The followers of the school of Nancy describe a flushed face and other physical phenomena as common to, if not a necessary part of the hypnotic state. I think these phenomena occur more frequently when the coin or other bright object is used to hold the attention of the subject.”

As we proceed, the student will see that no **one** method of hypnotism is the **only** one. There are numerous methods, all of which have merit. When the principle of the Subliminal Mind is once understood mere details of methods are seen to be of secondary importance.

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Psychic Science

Part 3---Lessons 51 to 75

Subliminal Mentality, Subconscious Powers, Psychic Influence, Mental Fascination, Personal Magnetism, Mesmerism, Hypnotism, Thought-Transference, Telepathy, Mind-Reading, Psychometry, Clairvoyance, Crystal-Gazing, Mental Science, Character Building, Psychic Attraction, Thought-Force, Mind Power, Psycho-Therapy, Mental Healing, Absent Treatment, Psychic Development

and other branches of

Psychism and Mentalism

By

Albert Wood Wicks, M. S., B. S., E. E.

And

Professor J. Upton Bartholomew, D. Ps. S.

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LESSON 51.

THE SLEEP-CONDITION—(Continued).

Dr. Cocke, the authority previously quoted, gives us the following interesting comments regarding the phenomena of the sleep-condition. He says: "The effect of hypnotism upon the sense of sight is one of the most curious of all phenomena occurring in the hypnotic state. If a person who is hypnotized is told to open his eyes he will do so, and seeing, will perceive only as the operator may suggest. Professor James mentions some very interesting experiments, which prove that blindness which can be induced by suggestion is purely psychic, and not due to an effect directly upon either the center of sight in the brain or locally in the eye. The hypnotized subject will become psychically blind at the operator's will. If a line is made upon a clean blackboard, the hypnotized subject, if commanded to do so, will tell you that the blackboard is still a blank. Place a number of lines in any position you please around the first one. The hypnotized subject will still insist that the line you first made upon the blackboard is not there. Professor James argues that the fact of the hypnotized subject refusing to recognize the existence of the line, is an evidence that the subject saw the line, but that his consciousness refused to recognize its existence."

Scientific Explanation.

Regarding the above reference to Professor James, we give herewith the exact statement of the latter authority: "Make a stroke on a paper or blackboard, and tell the subject that it is not there, and he will see nothing but the clean paper or board. Next, he not looking, surround the original stroke with other strokes exactly like it, and ask him what he sees. He will point out one by one the new strokes, and omit the original one every time, no matter how numerous the new strokes may be, or in what order they are arranged. Similarly, if the original single line, to which he is blind, be doubled by a prism of sixteen degrees placed before one of his eyes (both eyes being kept open), he will say that he now sees one stroke, and point in the direction in which lies the image seen through the prism. Another experiment proves that he must see it in order to ignore it. Make a red cross, invisible to the hypnotic subject, on a sheet of white paper, and yet cause him to look fixedly at a dot on the paper on or near the red cross; he will, on transferring his eye to the blank sheet, see a bluish-green after-image of the cross. This proves that it has impressed his sensibility. He has felt but not perceived it. He had actually ignored it, refused to recognize it, as it were."

Hallucinatory Impressions.

Dr. Cocke also says: "All sorts of hallucinatory impressions may be produced upon the sense of hearing

as well as upon the sense of sight. The subject's hearing may be made abnormally acute, or he may be made to hear things which do not exist. This peculiar subconscious condition, when not interfered with by suggestion, renders the sense of hearing peculiarly, nay, pathologically acute. A hypnotized subject is much more sensitive to music. It has for him a deeper meaning than for the normal mind. . . . Hallucinations and delusions of taste and smell in a hypnotized subject can also be produced by suggestion. The power of speech may be wholly abolished or partially inhibited, and certain words will be forgotten at command while the hypnotic state lasts. Also, the memory of a printed page or the memory of certain letters may be forgotten. I once hypnotized a man and made him read all his a's as w's, his u's as v's, and his b's as x's. . . . Hypnotism may act upon the five senses of the body as well as upon the emotions."

LESSON 52.

THE SLEEP-CONDITION—(Continued).

Professor James Coates, an English authority, gives the following method employed by him in producing the hypnotic sleep-condition: "The practitioner should not force results, cause a patient to stare too long at a bright object, or unduly stimulate any of the senses. He should not seek to force psychical development in the

way of extraordinary play of the psychic faculty, clairvoyance, clairaudience, etc.; and at the conclusion of each sitting all suggestions should be neutralized before waking the patient; and finally, care should be taken to see that the patient is agreeably and fully awakened to the normal state again. These remarks apply especially to experimental investigations and practices. . . .

How to Produce Hypnosis.

“The induction of hypnosis is the **pons asinorum** of all beginners. The patient is invited to take a seat on an easy chair, or asked to lie on a sofa (with his back to the light, which should shine on the face of the hypnotist). He is further invited to make himself comfortable, think of nothing in particular, not to be over-anxious, and simply—as far as lies in his power—follow the directions given. His muscles should be relaxed, all limbs flexed, hands and arms comfortably bestowed; while the hypnotist is just the very opposite, his muscles are braced, and he is correspondingly positive, alert, and self-confident, as the patient is, or ought to be, negative and receptive. The next step is to quietly arouse the patient’s attention and keep it. We find it helpful to our purpose that the patient’s eyes should be closed.

How to Give Suggestions.

“The patient in a chair, the hypnotist (standing erect within an easy distance on one side) speaks in quiet, kind but firm, and decisive voice, suggesting both

assurance and comfort. He holds the first two fingers of the right hand from within five or six inches of the patient's eyes and slightly above them. He asks the patient to look steadily at the fingers, and tells him that in a short time he (the patient) will experience the hypnotic influence. He tells the patient that if sleep, or a sleepy receptive state, takes place, etc., he must 'just quietly give way to it, and all will be well.' While this talk is quietly and amiably going on, the patient continues looking at these non-excitables objects. In a quieter tone the hypnotist commences the 'sleep talk,' and as he goes on, his tone becomes more and more muffled and monotonous.

The Sleep Suggestions.

“He proceeds: ‘You are getting restful, easy, drowsy, and inclined to sleep, drowsy and inclined to sleep; restful, easy, and inclined to sleep’ (repeated, slowly, several times). ‘Your sight is becoming dim’ (a fact if the patient has been looking steadily at fingers). ‘Your sight is getting dim; your eyelids are heavy; you are feeling sleepy, S-L-E-E-P-Y. You cannot keep your eyes open. You are feeling sleepy, sleepy, sleepy, sleepy; you are feeling sleepy, sleepy, sleepy, S-L-E-E-P-Y’ (several times with slight variations). ‘You are sleeping, sleeping, sleeping, soundly; soundly sleeping; sleeping, sleeping, sleeping, soundly sleeping, soundly sleeping, sleeping soundly’ (several times). ‘You are sleeping, sleeping, soundly, soundly, sleeping; asleep, sound asleep, asleep, asleep, sound

asleep. **Sound asleep, you are sound asleep; you are sleeping soundly; SOUND ASLEEP!**' (several times; the last words more decisively, **but not louder**)."

The above is an excellent description of the typical suggestions in sleep-condition hypnosis. It may be safely followed by the student and experimenter. The description is continued in our next lesson.

LESSON 53.

THE SLEEP-CONDITION (Continued).

Professor Coates continues as follows in his description of the method of producing the sleep-condition in hypnosis:

The Final Steps.

"Meanwhile the eyelids have drooped, trembled and closed; a slight alteration in the breathing has taken place, and other sleep symptoms have shown themselves. The tone of the voice is now to be slightly raised, and the last sentence slightly altered and repeated, and the patient passes into a slight doze, or into a deeper state. The former is quite sufficient in the majority of cases for healing purposes. However, it is best to proceed further. The hypnotist, raising his voice slightly, repeats the sleep suggestions, while making passes gently and soothingly over the face and form of the patient, and assuring him

that 'you are soundly sleeping, sleeping soundly, sound asleep, sound asleep, asleep, asleep, asleep, asleep, asleep, soundly asleep, sleeping soundly, sleep, sleep, soundly.'

Ready for Commanding Suggestions.

"The next step is to see what state the patient is in; the repose, the heavy breathing, are helpful indications; but, should there be any doubt, the operator raises one of the eyelids gently, when one or two things will happen—the patient will wake up, or will remain quiescent, showing only the white of the eye. He is in the hypnotic state. He is now in a condition to receive suggestions suitable to the case. These are received by the Subliminal Mind, fully appreciated, and acted upon.

Refractory Cases.

"But suppose, as often happens, that the patient does not experience anything, is not receptive, or is not hypnotized; what then? Does not this look like failure? No. The practical hypnotist knows that the most difficult cases are overcome in the course of a few sittings—that the effect of his suggestions are **accumulative**; that as soon as the obstructions of nervous restlessness, fear, anxiety, doubt, in the patient are overcome, **success is assured**. . . . The steady gaze, the sleep suggestions of voice and touch, and if need be **passes**, are bound to tell in the majority of cases, from one to five sittings. That the patient is slow to respond, or be affected, should cause no un-

easiness. Such cases turn out the very best, and eventually enter the state with surprising suddenness.

Perseverance Needed.

“Tact, patience and perseverance, in the operator, is bound to tell. A patient may be refractory, without meeting it. Temperament, fear, too much anxiety, state of health, inability to concentrate attention, etc.—one or all combined may delay induction of hypnosis. This has to be achieved. The patient is to be assured that a **quiet, restful condition** (semi-somnolence) **without sleep is beneficial**. And that it is the purport of the first sitting to obtain this quiescent state, which will be deepened in subsequent sittings.

Post-Hypnotic Suggestions.

“Both the state of suggestibility—hypnosis—and the efficacy of the suggestions can be increased by post-hypnotic suggestions. They are given something after this fashion: Just before the termination of the sitting, assure or suggest to the patient that he or she **will enter more fully into the state at the next sitting.**

Giving the Suggestions.

“When by watching the altered breathing, or slight differences in pulse or action of the eyelids, the hypnotist is satisfied that the patient is in a quiescent or suggestible state, he then, without experimenting, raising an arm or telling the patient that he cannot

open his eyes, may proceed to give his suggestions, which should be given—without monotone—in a clear, distinct, hopeful, and emphatic manner.”

LESSON 54.

THE SLEEP CONDITION—(Continued).

Professor Coates gives the following description of the physical symptoms of sleep-condition hypnosis:

Symptoms of Hypnosis.

“A state of hypnosis being induced, one or other of the following signs will be noticed in the hypnotized: A dullness comes over the eyes and the eyelids gradually sink or close as the hypnotic influence takes effect. There is a rotary upward movement of the eyeballs, as in natural sleep or approximation thereto. There is sometimes a tremor in the closing eyelids, which may or may not wholly cover the eyes. Should the eyes be open, the expression is—**expressionless**. The features are about as mobile as a mask. There is more or less torpor, arms and legs sluggish. The respiration will be quiet or heavy, and the pulse, as a rule, low and even. **Consciousness varies with depth of state.** The patient may remember all that has been said to him, or may not, just as he is in semi-somnolent, somnolent, somnambulistic, or in deeper trance.”

The Subsequent State.

After the sleep-condition has been induced fully, the subject is awakened in the usual manner, and then placed in a lighter hypnotic condition—a sleep-waking state—when the usual suggestions are given to him, just as we have described in the preceding lessons regarding waking-state hypnosis. The phenomena obtained under these conditions will undoubtedly present slightly different features, in some respects, from those of the waking-state. The subject in the waking-state presents the appearance of concentrated attention, while in the sleep-waking state he appears to be acting in a dream or daze—an automaton in the hands of the hypnotist. In the latter condition, the subject's outer or objective mind is almost entirely quiescent, and his inner or Subliminal Mind in almost unconditioned activity.

The Typical Method.

The method given in the preceding lesson—that of Professor Coates—is typical of the methods employed by the best experimenters. Of course each hypnotist adapts his method according to his own peculiar tastes or preferences, but the general principles of the methods are the same. In works upon hypnotism one often finds many methods given, but a little analysis will soon show that they are all but variations upon the one general method, such as we have given you in the words of Professor Coates. The student may adapt

this method to his own tastes and inclinations, always, however, adhering to the general principles given. As he practices and experiments, he will gain valuable experience regarding the handling of individual cases, which cannot well be taught by **anyone**, but which must come by experience to **all** who practice hypnotism.

Preferences Among Subjects.

The student, moreover, will find that certain subjects prefer to be hypnotized in certain ways, and will unconsciously oppose any other method. In such cases, adapt your method to the preferences of the subject, and thus gain speedier results. Many subjects believe that the mesmeric passes of the hands will bring about the condition in them better than the other methods; while others prefer the monotonous suggestions; and others hold firmly to the "staring" method. It is well to practice **all** of the methods, and thus have them ready for use when desired. **The student should remember, also, that repeated hypnosis deepens the effect.** A poor subject may be often developed into a very good subject, by repeated hypnosis. Remember, further, that in hypnotism, as in everything else—**practice makes perfect.**

LESSON 55.

AWAKENING THE SUBJECT.

Some writers upon the subject of hypnosis speak as if the arousing or awakening of the subject from the

hypnotic state were a special order of performance, requiring special words, methods, or procedure. This is a mistake. The awakening of a patient is simply the reversal of the method of producing the hypnosis. There are many methods, some good, some bad, and some indifferent. All accomplish their purpose, but some have a tendency to shock the subject and have been aptly compared to dashing a glass of cold water in his face—they will waken him at the cost of a shock. The better methods proceed more gradually, and arouse the patient naturally and easily.

Preliminary Suggestion.

It is best to give the patient a preliminary suggestion of approaching waking, as for instance the following: “**Now get ready to awaken. I shall wake you in a moment after I count THREE! Now, ready! one, two, THREE! WAKE UP! Wake up, that’s right. You’re all right and wide-awake, wide-awake, WIDE-AWAKE!**” Many operators make a few upward passes while giving the first suggestions of awakening.

Removing the Illusions.

After awakening the patient, be sure to remove the illusions produced by the experimental suggestions. Tell him that he is himself again, clear-minded, and strong-willed. It is also well to add, in some cases, that he can never be hypnotized by anyone else, unless he is willing. This last removes the tendency,

sometimes observed, of hyper-suggestibility, and liability to be influenced hypnotically by anyone.

Good Advice to Students.

Professor A. E. Carpenter, a well-known hypnotist, says: "In operating with a new subject, make a series of muscular suggestions before attempting to control the senses. Never begin by trying to put a subject to sleep, and if you see that he is disposed to go to sleep, do not permit him to do so. This was a mistake of the earlier operators in mesmerism, that, at times, led to serious difficulty. Before the sitter enters into the completely subjective state, you need to establish a thorough communication with him, so that you can direct your impressions and remove them at will. Hence the necessity of making a number of muscular suggestions before the subject enters the deeper condition involving control of the senses. In this way you get into close sympathetic relations with the sensitive, and are able to hold through the different stages that subsequently develop. To break or remove the impression it is only necessary to say, '**All Right!**' perhaps patting the subject lightly on the forehead, and he will usually change to the normal or subjective state at once. Once the subject becomes fully subjective, you have then only to get his attention to obtain response again.

In Exceptional Cases.

"Sometimes, though very rarely, the impression does not break so easily, and the subject clings to the

suggestion, and perhaps gets very much excited. In a case of this kind, when the ordinary methods do not succeed in breaking the impression, you must approach the subject very quietly, and placing your hand upon his head tell him in a firm command that he will go asleep. No matter how excited he is, he will be amenable to the suggestion of sleep, and under its influence become quiet at once, in which condition you should leave him until the agitation of the mind has completely subsided, and then awaken him in the usual way, and he will come out all right.”

This phase of the subject is continued in the next lesson.

LESSON 56.

AWAKENING THE SUBJECT—(Continued).

Professor Carpenter adds to what we have quoted in the preceding lesson:

Cautionary Advice.

“One of the most persistent impressions is that which arouses the combativeness and stirs the anger. Suggestions of this kind should be avoided, or indulged in with great care. Therefore, in all cases where there is extreme nervous excitement resulting in difficulty to remove the suggestion, put the subject to sleep. The tendency of the hypnotic condition is always toward sleep, and a new subject is some-

times likely to be very sleepy in the first experiments, and if the operator is not on his guard to prevent it, he may drop off into what the old operator called the magnetic sleep, and the French call the lethargic state. Should a subject enter this condition, it may be very difficult, if not impossible, to arouse him at will. If you employ the usual means to arouse him, and meet with no success, do not be alarmed; nothing has happened except that a person has fallen into a deep sleep, and sleep is not likely to injure anyone. If then you cannot awaken him, do not resort to extreme measures or shocking methods to arouse him, but let him sleep until he can be easily awakened, or wakes himself, which he is sure to do when he has attained the full benefit of the rest needed. In making experiments for investigation or entertainments, one does not want sleep to intervene, and it can be easily avoided by watching the subject and preventing him from getting too sleepy.”

Another Awakening Method.

Some operators prefer to base the wakening suggestion on **opening the eyes**, instead of **getting awake**. They claim that the muscular suggestion is more readily and instinctively obeyed than the one concerning the senses. There is sound psychological reasoning behind this claim, and it should be remembered and used by student and experimenters. The awakening suggestion along these lines would be: **“Now when I count five, you will open your eyes. Ready, now,**

Ready! one, two, **THREE!** Eyes wide open, wide open, **WIDE OPEN.** You're all right now, and wide-awake. **WIDE-AWAKE!"**

More About Arousing the Subject.

Dr. Cocke, whom we have quoted in the earlier lessons, says on this subject of arousing the patient: "Subjects will usually awaken of their own accord in a few minutes, from the lighter degrees of hypnosis, or, in some cases, in even a few seconds. The more profound hypnotic states will continue for some time when they are not interfered with by the hypnotist. **There are almost as many methods of awakening a subject from the hypnotic state as there are of putting him into it.** A subject who is hypnotized will usually awake when commanded to do so. I have frequently commanded subjects to count twelve, and tell him to wake up when the word ten is spoken. He may also be awakened by simply telling him that he is 'all right' and to open his eyes. If the hypnotic state has been induced by passes over the body, passes in the opposite direction will frequently arouse the subject. **I have never had any difficulty in arousing a subject from the hypnotic sleep."**

Confident Demeanor.

The hypnotist should manage always to be self-possessed and self-confident—or at least to present the appearance of such. The slightest doubt or hesitancy on the part of the operator is often accepted

by the subject as a suggestion, and most annoying and perplexing situations sometimes arise therefrom. In the face of the operator should be written the spirit of the words of Mohammed, who prefaced his book by the statement: **“There is no doubt here!”**

LESSON 57.

PERPLEXING CONDITIONS.

The student and experimenter of hypnotism often encounters unexpected and perplexing conditions among prospective subjects. The phenomena of hypnotism attracts to it many queer characters, and persons of neurotic, hysterical temperament. Such persons sometimes express their peculiarities in a manner quite perplexing and startling to the new hypnotist, who has not as yet accustomed himself to the psychology of neurotic, hysterical persons. A little experience, however, soon gives him the key to the apparent mystery, and as soon as he understands the mental make-up of these people, he is able to overcome their annoyances by a firm, positive mental attitude. The following instances, related by authorities of experience, will serve to illustrate this fact:

Hysterical Subjects.

Professor A. E. Carpenter (before quoted) says: “It sometimes happens in experimenting with a lady

that we have difficulty in the very beginning in consequence of hysterical conditions intervening. For instance, you may tell a lady sensitive that she cannot open her eyes, and she tries, and finding she cannot, becomes frightened and commences to throw her head back and struggle in such a way that, if she persists, she will produce spasmodic action of the muscles and end in a hysteric fit. This is very embarrassing to the operator, and very frightful to the spectators. This, however, can be easily avoided. If such a case occurs, the operator has only to tell her to stop her struggles, or stop trying to open her eyes and they will come open. The instant she stops struggling her eyes will come open and she will be all right. It is only because she is frightened. The operator need not fear to make further experiments, for she has gotten over her scare, and he will have no further trouble. Hysterical women often make the very best subjects. The operator must always preserve his self-possession. In other words, he must not get alarmed or rattled, to use a common expression, for much depends upon his firmness and apparent ability to cope with every contingency that may arise.”

Counterfeit Subjects.

Professor Cocke (previously quoted) says: “Hysterical persons simulating the hypnotic state will at times act very remarkably indeed; their facial contortions are painful; they will make hideous noises,

and for the sake of confounding the operator, will refuse to desist at his command. At a public exhibition of hypnotism given recently, at which I was present, an operator called a number of subjects from the audience. A hysterical individual came up with the others, and before any attempt was made to hypnotize him at all he began the most dismal, hideous screeches ever heard, exceeding in wildness the yells of a maniac. He trembled, shook, and wept profusely. The hypnotizer could do absolutely nothing with him, and he made so much noise and performed such peculiar antics that he disturbed the whole performance. Yet, to any one familiar with these conditions, it was apparent at once that he was seeking to draw attention to himself, and while he did succeed in producing upon himself the appearance of being in extreme distress, yet motives of vanity and egotism were apparent in all his actions. I subsequently found upon inquiry, that he was addicted to these ludicrous performances, when he frequented gatherings where attempts were made to study hypnotism or other allied psychical phenomena. . . . There are, in all communities, certain neurotic individuals who have unbalanced nervous systems, and who seek distinction, especially in public gatherings, by manifestations similar to the case just described. . . . Some persons when the attempt is made to hypnotize them, gaze fixedly at a bright object held near their eyes, and while the eyes become set and there is more or less rigidity, will refuse to obey any suggestion.

When the coin is withdrawn, they will stare fixedly into vacancy for some minutes, and then have an attack of hysteria, and afterward return to their normal state.”

Learn to Detect Counterfeits.

The student and investigator should also be on the lookout for persons pretending to be hypnotized, whereas they are not influenced in the slightest. A little experience with genuine cases of hypnosis will enable the hypnotist to distinguish between the real and the counterfeit without much trouble.

LESSON 58.

POST-HYPNOTIC SUGGESTIONS.

In the literature of hypnotism the student will find much mention of what is called “post-hypnotic suggestion.” By this is meant the giving of suggestions to a subject while under hypnosis, which will be **carried into effect some time after** he is brought out of that condition. For instance, the subject is suggested to to the effect that in exactly one hour from that time he will ask one of the company: “If a whale and a half cost a bushel and a half, how many miles is it to London town?” or some such silly sentence. If the subject is sufficiently suggestible, and the conditions are favorable, he will interrupt serious conversation, at the hour named, and carry out the sug-

gestion as given. If the suggestion is that he shall stand on one foot, or any such feat, he will carry it out to the letter. The scientific investigators of hypnosis have recorded many instances of this kind, and the phenomena is accepted as well authenticated, by the best authorities. It requires a very good subject, however, to make the experiment a success. As a rule, it requires a subject who has frequently been hypnotized—one who is in quite close **rapport** with the operator.

Hidden Mental Impulses.

Professor Bjornstrom says: “Although the memory of occurrences during hypnosis generally ceases on waking, yet the hallucination caused by the suggestion remains, as does also the impulse to action, imparted in the same way; that this impulse lies completely hidden from consciousness and memory until the time prescribed for the action has arrived; and that by suggestion **the operator can thus cause an action on a certain future day and hour. . . .** One who performs an action on account of suggestion, is completely ignorant of the real motive of the act. He feels an irresistible impulse which he cannot comprehend or explain. Usually the action is performed without further reasoning; but sometimes he tries to create some motive. He believes himself to act voluntarily; he is ignorant of the outside will that governs him.”

Long-Time Suggestions.

Beaunis relates a case in his own experience as a hypnotist, where the post-hypnotic suggestion was carried into effect (according to the suggestion) **six months afterward**. Liegeois reports a case in which he succeeded with a post-hypnotic suggestion of **one year's** duration. Other authorities give similar testimony.

The Hypnotic Alarm-Clock

Bjornstrom says of this phenomenon: "The instances are sufficiently clear and are based upon sufficiently reliable authority to prove fully that an idea, inspired even long before, during hypnotic sleep, reappears spontaneously in the brain at a certain time, without appearing to memory or consciousness during the whole interval. Nay! This hidden, latent memory seems to be much surer, much more reliable, than the wakeful one, which very easily forgets details that are minutely preserved by the latent somnambulistic memory. How shall we explain this strange phenomenon? That is no easy matter. For this purpose, the brain has been compared to an alarm clock which can be arranged so that it rings and wakens the sleeper at a certain minute."

The Subliminal Memory.

The later authorities explain post-hypnotic suggestion by the fact of the claimed infallible memory of the

Subliminal Mind, which unerringly records, and recalls the suggestion at the precise moment set for its recollection and action.

Developing Subjects by Post-Hypnosis.

Some hypnotists have given their subjects the suggestion that at the next sitting the subject will fall into the deepest hypnotic sleep at once, at the first command of the hypnotist. In this way they rapidly develop difficult subjects.

A Dangerous Power.

The phenomenon of post-hypnosis is among the most wonderful of all psychic phenomena. It opens the door to marvellous results in the hands of worthy operators, but alas! also opens the door to deplorable results from unscrupulous practitioners of hypnotism.

LESSON 59.

POST-HYPNOTIC SUGGESTION—(Continued).

Post-hypnotic suggestion also gives the explanation to many phases of hypnotic phenomena that have puzzled the investigators. For instance, the instantaneous hypnosis manifested by certain good subjects upon the receipt of a letter or telephone message from the hypnotist. The secret lies in the fact that the subject has previously been given post-hypnotic suggestions

that he or she will be hypnotized upon the receipt of the letter or message. To those gathered around the subject, with the hypnotist miles away from the scene, it often appeared that the hypnosis was produced by telepathy or similar methods. But a moment's consideration will show that the whole occurrence was the direct result of the previously given post-hypnotic suggestion.

“When and How” in Post-Hypnosis.

It must be remembered that the post-hypnotic suggestion may be that such and such a thing may be done **at such and such a time**; or, on the other hand, that it be done **when certain other things happened**. The hypnotic alarm clock may thus be set either to time or happening in the future.

Startling Effects.

Hypnotists often prepare startling and apparently wonderful results by means of ingenious post-hypnotic suggestions. For instance, they will give a subject a post-hypnotic suggestion that upon the utterance of a certain “key-word” the subject will fall into a state of hypnosis, and will, without further command, perform a series of complicated feats. Professional hypnotists, in this way, are able to drill their subjects, and thereby give a dramatic semblance to their entertainments which would otherwise be lacking.

Possible Improper Use.

It has been held by some authorities that this form of hypnotic suggestion is especially dangerous in the hands of an unscrupulous operator, inasmuch as the subject can be made to do things apparently of his or her own free will, the hypnotist perhaps being at the other side of the ocean at the time, while the subject really is a mere automaton. The answer made by other authorities to this is that the same rule that prevents a hypnotic subject from doing anything immoral or criminal in ordinary hypnosis will also act in the same way in post-hypnotic suggestion. But if the subject be of a criminal or immoral character or nature, this argument would not hold. This phase of hypnotism should be carefully investigated by scientific and legal authorities, in order that more light upon the possibilities of its improper use may be had.

Common Examples.

It is urged by some authorities that the action of post-hypnotic suggestion is but an intensified form of similar everyday suggestions made by one person to another, such as: "You will be sick if you eat that dish;" or "you will find that that person will prove disagreeable to you after a short time," etc., etc. Common experience shows us that many persons are affected by ordinary suggestions of this kind that are "put into their heads" by their friends and associates. In this, as in all other forms of suggestion, we see that the simple form of every suggestion may be had in

ordinary conditions, and that hypnosis, in its various states merely exaggerates or intensifies the effect. Without suggestion, hypnosis would amount to nothing but sleepiness. Suggestion is the moving spirit, and should be studied in all of its phases by the student of psychic phenomena.

LESSON 60.

STAGES OF HYPNOSIS.

There always has been much dispute among the authorities regarding the various "stages" of hypnosis. The classification varies greatly. At the last, the classification is more or less arbitrary, and the lines of distinction between the various stages are often lost sight of, for they blend into each other, and form various combinations. The following classification, given by Richet (following Charcot), is as good as any, and gives the student a clear idea of the several distinct phases of the phenomena:

Cataleptic Stage.

"Charcot accepts three main stages: (1) The cataleptic, (2) the lethargic, and (3) the somnambulistic. **The Cataleptic Stage** is distinguished by immobility or statue-like attitude. The eyes are open and staring; the tears accumulate and run over for want of motion in the eyelids; respiration has almost ceased. Without apparent fatigue, the limbs retain the most difficult

positions in which they are placed, but make no resistance to change of attitude. Muscular reflex-action is absent, as also the increased nervous irritability of the muscles, characteristic of the lethargic state. By mechanical irritation of muscles and nerves, contraction is not produced, but rather a loss of elasticity. The skin is insensible to the strongest irritation, but certain senses, such as the muscular sense, vision, and especially hearing, partly at least retain their activity, by which they are susceptible by suggestion. A communicated position produces ideas in the brain corresponding to the attitude; it also produces mimic expressions and motions in the same direction. So, for instance, if the fingers of the cataleptic person are placed on his mouth in kissing position, a smile will appear on his lips.

Lethargic Stage.

“**The Lethargic Stage** is characterized by complete insensibility of the skin and mucous membranes, increased irritability of the motor nerves, and as a rule insensibility to suggestion or imparted hallucination. The eyes remain closed or half closed, turned upward and inward, the eye-lids generally trembling. The body is perfectly relaxed, the limbs are lax and pendant, and fall heavily back, if lifted and then released; respiration is deep and quickened. By opening the eyes, the lethargic stage may be at once transferred to the cataleptic stage.

Somnambulistic Stage.

“**The Somnambulistic Stage** is characterized by the same insensibility to pain, of the skin and mucous membranes, as in the lethargic stage, but the senses are often quickened to a high degree; the muscular irritability is normal; there is no increased sensitiveness as during lethargy. The eyes are generally closed, but may also be half or wholly open, yet without winking of the eye-lids.”

Other Classifications.

Bjornstrom says, regarding the Charcot classification, above given: “The hypnotic phenomena, however, do not appear as regularly and decidedly as in the stages defined by Charcot, nor in the order in which they have been set forth. There are numerous transitory or mixed stages, and many observers have found the order reversed, the subjects first entering the somnambulistic stage and then afterward the lethargic and cataleptic stages. As habit here plays an important role, they may depend upon a certain training, and upon the order in which the hypnotism takes place. We must remember, therefore, that Charcot’s system is to be understood merely as a general outline, from which there are many variations. The School of Nancy does not cling so vigorously to the difference between the three stages; they divide the hypnosis into several degrees from the lightest to the deepest sleep; attribute more importance to suggestion, and have shown that

hypnotism can be produced not only in hysterical women but also in healthy persons, both men and women. Finally, they have very clearly set forth the great practical significance of hypnotism.”

Practical Simple Classification.

For practical purposes, the student may consider the stages of hypnotism as three, as follows: (1) The waking stage, (2) the sleep-waking stage, (3) the deep-sleep stage. Each of these three stages has been dwelt upon in these lessons.

LESSON 61.

DANGERS OF HYPNOTISM.

The authorities have always been divided regarding the question of the possible dangers attendant upon the practice of hypnotism. According to some, hypnosis contains within itself the possibility of great danger in the direction of giving the hypnotist undue influence over the will of those coming under his influence. Great possible danger to morals and to private property has been seen by some writers on the subject. On the other hand, a great number of eminent authorities have asserted positively that no person under the influence of hypnosis can be induced to do anything calculated to injure himself or herself financially or otherwise, nor will he or she commit, in the hypnotic

state, any act contrary to the moral convictions of the person while in the normal state. The truth of the matter, as usual, seems to lie between the two extremes of opinion as above stated.

The Possible Danger.

While the evidence seems to conclusively show that the Subliminal Mind of the subject tends to protect him or her from acts contrary to self-interest or opposed to his or her ordinary moral convictions, it remains a fact that a person **frequently** hypnotized undoubtedly comes under the influence of the hypnotist to a great extent. And in the case of an unscrupulous, dishonest, or immoral hypnotist, there is undoubtedly always the chance of the subject gradually coming under his influence, and being swayed in judgment and will to a great extent. One has but to consider the instances of mental influence over the will and morals of un hypnotized persons, in ordinary life, to realize the possibilities of this personal influence being highly magnified and increased by constant **rapport** conditions, and habitual subservience of will.

Instances in Ordinary States.

In ordinary everyday life we see persons of strong, positive personality so dominating others of weaker mental and moral fibre, that the latter will part with valuable property without any just consideration or return. The records of the "confidence men" show the power of one personality over another, outside the

realm of hypnotism. And, in the same way, we are aware of the nefarious practices of the seducers of women, in all classes of society. There are certain men who seemingly attract women to them as the flame attracts the moths—and the fate of the women and the moths are identical in too many cases. Now, imagine a confidence man, or one of these seducers of women, acquiring control over their prospective victims **by habitual and repeated hypnosis**, and what may be expected as the result? In hypnosis, all suggestions have an exaggeration of magnified effect and force, and why should not suggestions along the lines above mentioned have an increased effect over those of ordinary conditions?

Plain Though Unpleasant Facts.

It is easy to imagine a case in which a man naturally cautious and careful, while protected by his Subliminal Mind from making a foolish business deal during hypnosis, may gradually grow to rely upon, believe in, and have confidence in the hypnotizer to the extent that in time he may be influenced in the manner of the confidence man. And it is equally easy to imagine an affectionate woman, while of good character and protected in the same way, gradually growing to depend upon the hypnotist and learning to care for him to such an extent that in time she will fall a victim to his seductive wiles. **It is a well-known fact that women grow to depend upon and care for those under whose hypnotic influence they have come.** These are plain

facts which every student of hypnotism should consider. Those who advocate laws designed to punish these hypnotic vampires should be encouraged by all honest hypnotists. Every scientific student of hypnotism should lend his influence in this direction.

LESSON 62.

DANGERS OF HYPNOTISM—(Continued).

Dr. Cocke (previously quoted) says: "Much has been written on the subject which is utterly absurd to any one conversant with the conditions occurring in hypnotized subjects. Many of the fears which exist in the popular mind are utterly groundless, while many, it seems to me, of the **real** dangers have never yet been recorded. . . . I personally do not believe that the average individual in the hypnotic state could be made to cōmmit crimes. Professor James states that while for a time the will and other faculties are in abeyance, they are not wholly extinguished, and if the command is very repugnant to the hypnotized subject he will not go beyond certain limits in its execution.

The Defensive Argument.

"It is generally believed that the hypnotic state is likely to weaken and paralyze the will of the subject when he is otherwise in a normal condition. Many persons will object to being hypnotized because, as they

express it, they are 'afraid of losing their wills.' I do not believe that there is any danger whatever of this. I have no evidence (and I have studied a large number of hypnotized subjects) that hypnotism will render a subject less capable of exercising his will when he is relieved from the hypnotic trance. I do not believe that it increases in any way his susceptibility to ordinary suggestion made in ordinary conversation.

“Overpersuaded.”

“I once had a business man tell me, after he had been induced to commit a folly in signing a note, that he did not know what made him do it. I inquired minutely into the circumstances and found that he had been, as it is ordinarily expressed, ‘overpersuaded.’ Now this condition of overpersuading, or persuading against one’s better judgment, is not similar to, or identical with, the hypnotic state. The crafty rascal with the winning smile who cheats you out of your every dollar does not entrance you, nor does he render you in any way unconscious. He studies the vulnerable parts in man’s nature, and works skilfully upon him through these. His victim’s weakness may be either greed, excessive sympathy, profound vanity, or the inability to reason clearly. Upon one or all of these the cunning man relies for success in dealing with his victim.”

But, “Supposing”——

But, suppose that the “victim” has first been ren-

dered amenable to the repeated hypnotic suggestions of the "crafty rascal." Would he not more readily, habitually, and naturally accept the ordinary suggestions, arguments, or wheedling of his hypnotizer in the waking state? Suggestion, outside of hypnosis, is a most effective mental weapon.

A Real Danger.

Dr. Cocke continues: "There is no immediate danger of hypnotism in itself being used for the purpose of unduly influencing the conduct of the mind. That very mysterious power which some men exercise over others and over the opposite sex, does not seem to me to be akin to any of the hypnotic states. As I said previously, the influence depends upon the ability of one man to appeal to the avarice or the vanity, or to the sympathies of another. The real danger of hypnotism lies in the fact that, owing to the mystery that surrounds it, it may, in the imaginative and enthusiastic, produce by its very mystery a disturbed condition of the mind similar to, if not identical with, religious monomania. . . . Hypnotism is not a magical power by which one man can permanently control or rule the destinies of another, or in which women can be robbed of their virtue, or the wealthy of their property; and yet certain states of mental enfeeblement may be produced, not by hypnotism, per se, but by the credulity which was a part of the subject's nature before he or she submitted to the process of hypnotization."

This subject will be continued in our next lesson.

LESSON 63.**DANGERS OF HYPNOTISM—(Continued).**

Dr. Cocke has also the following to say on the subject of the possible dangers of hypnotism: "The element of faith is a very important element in the production of hypnotism. It is this element, when misused, that makes hypnotism a dangerous thing. The love of the miraculous and belief in the supernatural are, in many cases, the twin sisters of laziness, and men have ever sought through utilizing these to obtain their ends, and to earn their daily bread without toil. The dangers of public exhibitions, made ludicrous as they are by the operators, should be condemned by all intelligent men and women, not from the danger of hypnotism in itself so much as from the liability of the performers to disturb the mental poise of that large mass of ill-balanced individuals which make up no inconsiderable part of society."

Radical Views.

Other eminent authorities take quite a different view from that of Dr. Cocke, as, for instance, the following from Professor Luys, the eminent French authority on hypnotism, who says in one of his published lectures: 'You can not only oblige this defenceless being, who is incapable of opposing the slightest resistance, to give from hand to hand anything you choose, but you can

also make him sign a promise, draw up a bill of exchange, or any kind of agreement. You can make him write his will, which he will hand over to you, and of which he will never know the existence. He will be ready to fulfil the minutest legal formalities, and will do so with a calm, serene, and natural manner, which would deceive the most expert law officers. The somnambulists will not hesitate either, you may be sure, to make a denunciation or bear false witness. They are, I repeat, the passive instruments of your will. For instance, take E. She will at my bidding write out and sign in my favor a donation of forty pounds. In a criminal point of view the subject, under certain suggestions, will make false accusations, accuse this or that person, and maintain with the greatest assurance that he has assisted at an imaginary crime.”

Those Easily Influenced.

Dr. Cocke, commenting on the above statement of Professor Luys, says: “As will be seen from the quotation, M. Luys evidently believes that he can convert his subjects into mere puppets. This may be true in the laboratory when the hypnotist has a few hysterical young men and women who will, under such circumstances, do what they are told; but the conditions cited by him are certainly exceptional, and are not likely to occur in the ordinary application of hypnotism. . . . Let me state in closing that hypnotism is dangerous only when misused, or when it is applied to that large class of persons who are inherently unsound, especially

if that mysterious thing that we call credulity predominates to a very great extent over the reason and over other faculties of the mind.”

The Source of Danger.

The majority of the authorities apparently overlook the possible danger of the practice of post-hypnotic suggestions, as stated in preceding lessons. **It would seem that in this phase of hypnotism lies the greatest of all its possible dangers.** For by it the feelings of the subject may be gradually changed by appropriate suggestions, and so finally brought around to a point where the subject will accept suggestions or accede to demands that he or she would have originally opposed and resisted, either in the waking or hypnotic condition. Suggestion, it is well known, will build up character. Like all other natural laws, it will work in two directions, for evil as well as good. And it is unfortunately too true that in some cases it has undoubtedly been employed for breaking down character. **The person who would do this is a criminal at heart, and the law should deal with him accordingly.** Unfortunately, such villains often possess cunning and manage to so conceal their nefarious practices that it is difficult to detect them in the acts.

LESSON 64.**THOUGHT-TRANSFERENCE.**

At one time regarded as the veriest superstition possible only to the most credulous minds, to-day thought-transference is an accepted fact of psychic phenomena, admitted by many of the world's greatest thinkers and denied only by the ultra-conservative. While there have been many theories advanced to account for it, and there is much dispute regarding its extent and the laws governing it, thought-transference as a valid fact of psychic science is practically undisputed at the present time.

Eminent Authority.

Several years ago, at a meeting of the English Society for Psychical Research, the Rt. Hon. A. J. Balfour (later Prime Minister of England) pronounced telepathy an established fact, and other persons equally eminent have expressed a similar opinion. Sir William Crookes, the eminent English scientist, has repeatedly expressed his conviction that telepathy is an established fact. In an address before the Royal Society, several years ago, he said: "Were I now introducing for the first time these inquiries to the world of science, I should choose a starting point different from that of old. It would be well to start with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to an-

other without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. . . . A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind upon mind.”

What Is Telepathy?

Telepathy is defined by the Society for Psychological Research as “the communication of impressions of any kind from one mind to another, independent of the recognized channels of sense.” A member of that society has stated that “The distance between agent and recipient, which the derivation of the word ‘feeling at a distance’ implies, need, in fact, only be such that no known operation of the senses can bridge it. Telepathy may thus exist between two persons in the same room as truly as between one person in London and one in New York.”

Psychical Research.

The English Society for Psychological Research devoted much time, study, and investigation to the subject of telepathy, and its reports, contained in many volumes, give to the world a mass of evidence which cannot be gainsaid. To those interested in the subject, the study of these reports will well repay the time expended. The reports may be found on the shelves of the majority of the large public libraries of this and other coun-

tries. Many books have been written on the subject in which are recorded examples and statements of actual experiments which have been conducted in all parts of the world.

Theories Not Essential.

The majority of the theories advanced to account for telepathy are based on the idea of "thought-vibrations" or "thought-waves" which are held to pass through the ether in a manner akin to the waves of electricity, light, etc. But the hypothesis of the Subliminal Mind (under its several names) bids fair to supersede these theories, as it more clearly and simply accounts for the observed phenomena. In a preceding lesson we have presented the explanation of Hudson, in which he describes the action of the subjective mind in telepathy. But, aside from any theory whatsoever, the facts of telepathy exist, and may be demonstrated to the satisfaction of anyone who will take the time and trouble to make the experiments.

LESSON 65.

TELEPATHY.

Dr. Cocke, the authority on hypnotism, says of telepathy: "Many are sceptical of such a thing as thought-transference being a possibility. If this scepticism is

intelligent, I, and, for that matter, the whole thinking world, will welcome it. If it is born of ignorance plus conceit, it will only harm him who is in need of enlightenment. . . . From the cases cited by writers such as M. Richet, and by the Society for Psychical Research, as well as those arising in my own personal experience, it is evident that phenomena exist which would lead naturally to the supposition that the mind may have other channels of communication than the ordinary ones. I do not assert dogmatically that it has, and granting that it has, I have no theory to explain the phenomena. I do not know what the essence of thought is, or whether the mind is merely associated with or is the result of the chemico-physical life of the nervous system. It may be both. . . . I would strongly urge that the work be continued in America upon the lines laid down by the British Society for Psychical Research. It is argued that nothing is accomplished by adding more evidence to prove phenomena already clearly demonstrated. I reply that we can never make new discoveries in this field without constant experimentation. Mighty truths are developed slowly; they are not discovered wholly by one individual. The locomotive engine is not the child of one brain, but the product of many. So the subjects of telepathy, hypnotism, and kindred topics will not be developed or mastered by any one mind. Probably the question of telepathy will not be settled satisfactorily in the few remaining years of the nineteenth century, **but it will be settled.** Instruments will be found

of which we are now ignorant. Our present crude methods of investigation will be improved."

Minds En Rapport.

Professor Quackenbos says: "The laws that govern telepathic intercourse are of supreme concern to humanity. The fact that minds brought into hypnotic contact through the approximation of the physical bodies they tenant can exchange thoughts, feelings, ideas, knowledge, convictions, suggests the possibility that minds temporarily separated and to all purposes discarnate in natural sleep or in hypnosis, or even in states of reverie—transliminal selves free to traverse the world and its purlieus—may communicate without reference to space limitations, and are mutually impressed, exalted, and refined."

Transcendent Thought.

Professor Barrett says: "By what process can one mind affect another at a distance? We may talk of brain-waves; but that is only unscientific talk—we know nothing of the kind. . . . We must patiently wait for more light on the mode of transmission of thought through space. It may well be that thought transcends both matter and space, and has no relation to either. Certainly it seems very probable that every centre of consciousness is likely to react telepathically upon every other centre."

Special Responsiveness.

Balfour says: "If telepathic interaction belongs to the essence of all minds, it seems not unreasonable to

draw the conclusion that most, if not all, evidential cases of telepathy are likely to be cases in which a special and exceptional telepathic responsiveness or rapport has been established—we do not yet know how, save that a particular direction of attention and will seem to have something to do with it—between a limited number of individual minds.”

Universal Telepathy.

We are of the opinion that thought-transference is possible between **any** two minds, but that special conditions favor the transmission of thought. We believe, moreover, that in the theory of the Subliminal Mind is to be found a sufficient explanation of the phenomena of thought-transference and kindred phenomena. But we shall spend no more time on theories—let us get down to the solid facts of the phenomena.

LESSON 66.

MIND-READING.

One of the simplest and most elementary forms of thought-transference is that commonly known as “mind-reading.” It is the natural point for the beginner to start his experimental work. There are authorities who seek to discredit this form of thought-transference by asserting that the phenomenon is entirely the result of “muscle-reading,” and that the operator is guided entirely by the involuntary or uncon-

scious muscular movements and impulses of the other person, rather than by thought-transference from his mind. While there is certainly such a thing as muscle-reading, and unconscious muscular movements, and while the phenomena of mind-reading may often be cleverly **imitated or counterfeited** by reason thereof, nevertheless every honest experimenter in mind-reading will be convinced by his own experience that the phenomenon of genuine "contact" mind-reading is to be accounted for only by the theory of actual thought-transference.

The Purpose of "Contact."

In the elementary forms of mind-reading actual physical contact is a great aid, and serves to gradually develop the power of receptivity to thought-impulses from the other person. But the student soon reaches the point in which the contact is often broken for a space of time, and it may be discarded almost altogether after the rapport condition is established. Every honest investigator who will preserve an unprejudiced mind will soon receive positive proof that the "contact" phenomenon which he is able to produce is the result of thought-transference, pure and simple, and all the arguments of the opposing theorists will fail to counteract the report of his own mind and the result of his own experience. The facts thus obtained will be worth more than a ton of argumentative theorizing.

Mental Wire and Wireless.

The relation between "contact" mind-reading and that without contact is precisely that of the relation between ordinary telegraphy and wireless telegraphy. In the one case the nerves of the two persons serve as the channel for the passage of the thought-wave, while in the other the Subliminal Mind psychical relationship takes the place of the etheric waves which supersede electric waves along the wires. Just as the science of telegraphy begins with the wire system and proceeds gradually to the wireless system, so does the study of mind-reading begin with the contact methods and proceeds naturally and gradually to that of the non-contact methods. We shall not attempt to take up the time of the student in combating the opposing theories, but shall instead give him the instruction regarding the methods whereby he may produce the phenomena, and thus demonstrate for himself the true facts of the case. If the theorists were to desist from their desk-thinking, and employ their time in actual experimentation, they would arrive at the facts much sooner and far more truly. They should make practical application of the old adage: "The proof of the pudding lies in the eating."

Scientific Development.

In presenting the actual methods in the following lessons we would advise the student to restrain his impatience and to experiment gradually along the pre-

cise lines and in the precise order indicated in the lessons. Let him "make haste slowly," and thus develop his power scientifically and naturally instead of attempting to "rush" the matter and thus jeopardize his ultimate success. He should remember that one must learn to do simple addition and multiplication before he may successfully work out the more complex problems of arithmetic. The following lessons represent the scientific study and experiments of men who have made of the subject a lifetime study. They are arranged in the order best suited to the requirements of the earnest student.

LESSON 67.

MIND-READING—(Continued).

The student will do well to begin his experiments with the aid of some friend with whom he or she is in full sympathy, and who takes a scientific interest in the subject. The experiments should at first be performed in private until the technique is mastered and the "knack of it" is acquired. These experiments will soon develop in the student the faculty of inducing the "rapport" condition between himself and those with whom he conducts the experiments.

Preparatory Steps.

The experiments should begin by the student and his friend sitting quietly for a few moments, in silence,

and holding each other's hands. During this preliminary sitting both should place their minds upon each other, holding the thought "HARMONY" in their minds. It will be found helpful if they will both **breathe in unison** for a few moments, for nothing so quickly induces a sympathetic psychical rapport and relation as harmonic breathing. When both feel that this condition has been established they may proceed with the actual work of the experiment, as follows:

First Practice.

Let the student close his eyes and maintain a composed, passive state of mind. Let the helper fix his mind upon some article in the room—an article of furniture such as a chair, table, etc. Then, taking the hand of the student in his, let him concentrate his thought and gaze upon the selected article and **will** that the student move toward it. The student should then take a short step forward in any direction, and then slowly move around the room, obeying the dictates and suggestion of "the something within" which he will soon find guiding him in a certain direction. He should avoid "guessing" where he is going, but should allow himself to be "led" by the Subliminal Mind which is endeavoring to move him toward the article selected by the other person, and which it (the Subliminal Mind) is beginning to dimly perceive.

The Psychic "Leading."

The student will perceive a peculiar "leading," bending, and directing coming from the dim recesses

of his mind. He should trust implicitly to this, and should not attempt to use his objective or outer mind in the matter. If he yields to this inner guidance he will soon find himself being almost "wafted" toward a certain part of the room. Sometimes the guidance is irregular and wavering, but if the helper will firmly keep his mind on the selected object and will persistently will that the other shall move toward it, the result will soon become manifest. Sometimes it will be found to help the guidance if the student will lift the helper's hand to his (the student's) forehead. If the guidance does not come distinctly and clearly at first it will be well for the student to move about with slow, gliding steps for a time, when, after a few moments he will begin to feel himself "drawn" toward the chosen object. The helper should protect the student from stumbling over anything in the way, and in every way to relieve the student from any anxiety or thought on this score. The mind of the student should be left perfectly clear and free to follow the inner guidance of the Subliminal Mind.

The Passive Instrument.

The student should endeavor to free his mind from any objective thought, and should become a passive instrument of his Subliminal Mind under the guidance of the will of the helper. It may take a little practice for him to acquire the peculiar psychic mental state required, but persistent practice will soon develop it, and once acquired the development will pro-

ceed rapidly, in great leaps and bounds in some cases, and speedy development in others. Persistency and perseverance is necessary. But the “knack” once acquired, the rest is easy.

LESSON 68.

MIND-READING—(Continued).

The helper must do his part, and should carefully study the following directions. The student should also familiarize these directions, in order to be able to instruct the helper, or future helpers or associates in the experiments.

The Will of the Helper.

The helper should endeavor to concentrate his **will** and thought-force on **the idea of the student moving toward the object**. It is not sufficient that he form a mental picture of the object itself, for he is **not** trying to convey the **picture** of the thing to the student. His thought and will should be fixed on **the direction** in which the student should go—**the road over which he should travel** to reach the thing selected. He must think not “chair” or “table,” but “**there**” and “**this way**.” The idea of **direction** should be the one idea held in his mind. He should forget everything else except **the direction and the place**. His will will be effectively called forth into action by the silent mental

command, "**there!**" given to the student with all his force. Let him act out the part as if his life or welfare depends upon the student reaching the selected place, and then bend forth his entire will-power to cause him to obey his silent command. He should mentally command the student, "**Go there, I fell you! Go there, I WILL you!**" Much depends on the will-power of the helper, and he should give it full force and effect. And this mental attitude should be kept up by him from start to finish. The student should be as passive as possible; while the helper should be as positive as possible.

The Dawning "Impulse."

The student should obey each inner mental impulse of direction without question. He should allow the will of the helper to take the place of his own, for the time being. He should make of himself a passive instrument in the hands of the helper. The student will soon discover a faint **impulse** centering toward a certain spot. He may move in circles around that spot for a time, but the impulse toward that one point will sooner or later draw him right to it. He must not grow impatient, but should proceed this way and that way, knowing that in time he will attain the goal. If the impulse does not come strong enough he should poise himself on the ball of one foot, with the toe of the other advanced. Thus, evenly balanced, he will feel the impulse more clearly. After a little practice he will grow so sensitive that he will almost **hear** the

silent words of the helper saying: “**This** way, turn to the right. No, no, **this** way, I say,” etc.

The Sense of Satisfaction.

As the student approaches the selected object he will begin to feel comfortable, and a sense of satisfaction will steal over him. He will seem to hear the inner voice “Right you are! That’s right, that’s right!” etc. It is impossible to describe the exact sensation, but when once experienced it will ever after be easily recognized. When he feels himself at the right spot, or nearing it, he should extend his free hand and let it fall where it seems to be guided. When he finally touches it he will instinctively recognize it, and somehow **know** that he is right.

Psychic Guidance.

The helper must learn to **guide** (mentally) the **hand** of the student when he reaches the selected spot, just as he did his feet previously. The extent to which this guidance is possible may be imagined when we say that it is possible for a well-trained demonstrator to locate a pin-hole which has previously been made, and to stick therein the pin in its original position. There is nothing to this but practice, practice, and then more practice. The most accomplished public performers reached their wonderful proficiency along the road of practice in the very exercises we are now giving to you.

LESSON 69.**MIND-READING—(Continued).**

The student will find that there is a great difference between the various helpers he may employ. Some persons are able to so concentrate their will-power that they will almost lift the performer from his feet and float him rapidly toward the selected object. Others will send only feeble impulses, and the result will be much slower and less satisfactory. The student will soon learn to distinguish between the different classes of helpers, and will also learn how to spur them on and to hold them to their work. He should be ready with his caution of, "Steady, now." "Fix your mind." "Use your will-power." "Send stronger will-power," etc.

Change of Helpers.

The student is advised to experiment with as many helpers as possible in order to accustom himself to the various temperaments and degrees of will-power among different persons. In public or parlor experiments he should impress upon the various helpers that the success of the experiment depends largely upon the degree of will-power manifested by the helper. He should avoid all persons who manifest a mental opposition to the experiment, as success with these is well-nigh impossible except to the very experienced

performer. By letting the helper understand that the experiment is as much a test of **the helper's will-power** as it is of the performer's receptivity, the helper's opposition melts away, and he throws himself into the experiment with all of his power, and the success of the experiment is assured.

Details of Practice.

In the course of your private experiments you will find that certain positions of the hands or arm of the helper seem to induce in him increased mental power and will-impulses. You will also find that certain positions seem to favor your receptivity. The rule is to avail yourself of any methods which seem to fit into your particular case. You are free to experiment in this direction until you ascertain the most favorable conditions for your work, after which you may permanently adopt the same. You will also discover many little ways of **drawing out** the power of the helper, which also should be employed in your regular practice.

Inner Guidance.

Moreover, you will discover certain little indications in yourself which indicate that you are on the right road and that you are approaching the selected object. Like the old game of childhood, you will become aware that you are "getting hot" or "getting cold." It is surprising how sensitive to these impressions you will become after a little earnest practice. After a time you will find that the impressions will come so forcibly

that you will fairly rush ahead, dragging the helper after you. The various indications cannot be explained in words—they must be first experienced to be known. The main point is to depend upon the impressions coming from the inner mind, and to act upon them without question.

LESSON 70.

MIND-READING—(Continued).

In your private experiments have the helper select as wide a range of objects as possible, so as to accustom yourself to all the varieties of experience possible before you enter into public or parlor experiments. If possible, change your experiments to other rooms, so as to become at ease in strange surroundings.

Selection of Objects.

It is well to begin by having the helper select large and prominent objects, such as mantels, doors, windows (closed), cupboards, etc. After exhausting these, proceed with articles of large furniture, such as tables, chairs, beds, etc. Then take up the smaller articles usually found in a room, such as pictures, parlor ornaments, books, etc. Do not leave one class of objects until you have displayed your proficiency in locating every article of the kind in the room. Then pass on to the next class, and do not leave it until you have mastered it. Every article found is a step in the ladder

of attainment of success in mind-reading. Every variety of object mastered renders it just that much easier to discover similar articles in public work. You will find that each article has its corresponding form of mental impulse sent you by the helper. The general principle of direction is always the same in any case, of course, but there are little shades of difference which you will perceive as you proceed with the work. The value of persistent and patient practice in this early work will be perceived by you when you undertake the more difficult feats. Remember, you are laying the foundation stones now—see that they are firmly laid and soundly placed in position.

More Difficult Practice.

After you have mastered the large and small objects in the rooms you will be ready to take the next step—the finding of small hidden objects. This is the favorite feat of the professional performer, and is really no more difficult than many of the feats you have already successfully performed, although more effective to the observer. This class of feats is performed by the helper secreting some small article such as a coin, a ring, an ornament of any kind, in some place in the room—under a table-cover, back of a picture, in a book, under a rug, under a couch cushion, etc. You then proceed to locate the hidden object just as you have the smaller objects of previous experiments. You will find it not one bit more difficult, although it is apparently so to the outsider.

A Friendly Audience.

At this stage you may admit a few friends to your experiments if you wish. Their presence will help you, providing they are in sympathy with you. Let them exercise their powers of invention and ingenuity in finding unusual places of concealment for the hidden articles which you are to find. The practice thus afforded will be of the greatest assistance to you in your parlor or public experiments. This practice is of the greatest value to the student.

Details of the Experiment.

In locating these hidden objects the first step is to get the impression of the **direction** of the place of hiding. Then the **spot**. Then proceed to the details, such as the lifting of rugs, ornaments, etc., to disclose the hidden object. You will be surprised how your developed instinctive power will solve these problems for you. You will almost hear the words: "**Under there! lift that; behind that,**" etc. Finally your fingers will be almost forced around the hidden thing, and you will experience that peculiar thrill that comes to the mind-reader who has "made good" in his search. When you can do this with ease you are ready for more public experiments and exhibitions of your power if you feel disposed to give the same. If you have laid your foundation well you will have nothing to fear. Confidence now is the only thing needed.

LESSON 71.**MIND-READING—(Continued).**

If the student has carefully prepared himself by the practice suggested in the preceding lessons he should now be ready to give public demonstrations of mind-reading. It will be better if he begin by parlor demonstrations before a friendly, or at least sympathetic, audience, rather than by a demonstration in a large hall before a general and sometimes a hostile audience. This, however, only by reason of the fact that he will probably need to develop self-confidence, and to overcome "stage fright." So far as the actual work is concerned it is no more difficult to give the demonstrations before a large and general audience than before a small and friendly one.

Preparatory Work.

It is always well to begin a public demonstration by a short, earnest talk, touching upon the subject of mind-reading in general, and dwelling particularly upon the fact that the co-operation and sympathy of the audience has much to do with the success of the experiments. The audience should be impressed with the fact that **their** concentrated "will-power" can either make the experiments a decided success or, on the other hand, may defeat the power of the demonstrator. The point should be brought out that the demonstrator is merely a **passive instrument** upon

which the mind of the audience operates. The audience should be impressed to "hold the thought" of success for the demonstrator, and also use its combined concentrated will-power in order to direct him to the places in which the objects are hidden, etc. A little talk of this kind will have the effect of securing the co-operation of the audience instead of its opposition. It will produce the desirable psychological condition on the part of the audience, and will also tend to give to the demonstrator a feeling of confidence and harmony.

Selecting the Helper.

The demonstrator should exercise care in the selection of his helper. If possible he should select some one with whom he has previously experimented. If this is not possible or expedient, he should select some one whom he feels to be sympathetically inclined toward him, or who takes a great interest in psychic subjects, and who is also able to **concentrate** his or her mind upon the task at hand. Women are often very excellent helpers in work of this kind, provided they are sufficiently interested in the matter, and especially if they are of the earnest, "intense" type—avoid trifling, butterfly women, as they are as unable to concentrate as is a two-months-old baby.

Instruction to the Helper.

The helper or "guide" (the latter term fits the case better) should be fully informed and instructed as to

just what is required of him or her. The instructions should be given in the presence and hearing of the audience to avoid suspicion of collusion or trickery. The guide should be impressed with the idea that **concentration and will-power** on his or her part is essential to the success of the experiment. He or she should be informed that upon the "strength of your will and your ability to concentrate your thoughts, the success of the experiment materially depends."

Changing Guides.

It is well to change guides during the demonstration, as this adds variety to the feats, and also satisfies the audience that there is no collusion or trickery, or secret understanding between you and the guide. It also gives you the advantage of choosing between several guides when you come to the more difficult feats in which the very best help is required.

LESSON 72.

MIND-READING—(Continued).

Having secured your guide, **leave the room** after requesting that the audience select the object which you are to "find" in your first experiment. It is well to have a committee appointed to decide upon this, and to generally conduct the management of the demonstration. Otherwise much time will be wasted by the

audience—every audience requires a few capable persons to “run things.” After the object is selected, **the committee should blindfold you** and take other steps to prevent any suspicion of trickery. You should then be led into the room and the hand of the guide placed in yours. The following will be found to furnish excellent material for the programme for an evening’s entertainment or demonstration:

Locating Persons.

It is well to begin the demonstration by having the audience select a person among them, whom you then proceed to locate along the line with which your practice has already made you familiar. Then a few other persons may be selected in turn until you have fully demonstrated your ability to pick out anyone in the audience who may be thought of.

The Flower to the Fair.

A variation of this experiment is had in the selection of some lady in the room to whom you shall present a flower which has also been selected from a number at hand and placed in a convenient place. You first “find” the flower, and then the lady to whom you present it. This experiment is quite interesting, but of course is really but a variation of the familiar one of simple “finding.”

The Reunited Pair.

An interesting variation of the familiar experiment of “locating persons” is had in the experiment of

the "reunited pair," which is performed as follows: Have the audience select a gentleman in one part of the room and a lady in another. Let them stand up together in view of the audience (during your absence from the room) and then return to their seats. When you return to the room and meet your guide you proceed to find the gentleman and then lead him to the lady, and thus reunite the happy pair. If a married couple, or, better still, a betrothed pair, are selected, it adds interest and merriment to the test.

The Detected Criminal.

Quite a startling experiment, and one very effective in a large audience, is that of the "detected criminal." It is performed as follows: The audience selects three persons, who play the following parts: (1) The criminal, (2) the victim, (3) the policeman. An instrument representing the pistol or dagger should also be selected, in the shape of a book or other object in the room, providing it is easily handled. The performers then play the part of a murder. The criminal takes the weapon and "kills" the victim; he then hides the weapon; and then secretes himself among the audience. When you return to the room you first find the "corpse," then the weapon. Then you seek for a policeman, and having found him in the person selected you conduct him to the criminal. This feat, although apparently complicated, is merely a series of simple "findings." In presenting it you should throw dramatic interest into the search.

Variations.

A number of interesting variations may be added to the above experiments in which the "finding of persons" is the main feat. Tableau groups may be reconstructed in a very effective manner.

LESSON 73.**MIND-READING—(Continued).**

The finding of small articles secreted among the audience always adds interest to the demonstration. Articles of jewelry may be secreted and then discovered. Hidden coins always seem to interest an audience. The finding of a book placed among others in a row of books on the mantel, table, or in a book-case also is interesting. There is no limit to the variations of the simple "finding" of small objects which is, or should be, perfectly familiar to you by reason of your previous private practice.

The Pin Demonstration.

An experiment which always proves effective is that in which a pin is first stuck into the door, or other woodwork in the room, then pulled out and hidden. You find the secreted pin, and then replace it in the hole from which it has been extracted. This is not nearly so difficult as it appears at first sight. If prac-

ticed in private sufficiently often it becomes as easy as any of the simpler feats. In finding the place for the pin (and, for that matter, in finding any small object or place), you circle your hand around the general location which you have discovered, and then gradually narrow the circle (according to the impulse received from the mind of the guide) until you come to a point which you will “feel” to be right—this will be found to be the right spot. Feats of this kind should be repeatedly practiced and rehearsed in private before attempting to produce them in public. There is, of course, more or less “stage business” about all of them, and this should be practiced until it becomes second nature to the performer.

Hat Finding.

An interesting experiment is that in finding the owner for a hat selected from a number belonging to the audience. It is, of course, necessary that the guide should know to whom the hat belongs. To make sure of this you should hold the hat aloft and bid the owner stand up so that the guide can see him, you turning your head away at the same time, so as to avoid suspicion of trickery. Having the hat, you have merely to find the man in the usual way. This feat may be rendered more effective by first finding the hat and then the man—the hat being previously secreted, of course.

The Restored Ring.

Another interesting variation is that of finding a secreted ring, and then finding its owner and replacing the ring upon the finger from which it originally had been taken. This is merely a variation, and the discovery of the particular finger is really the only bit of "fine work" about the experiment.

General Directions.

In all of the above mentioned experiments, as well as those which may be invented as variations thereof, there will be found to be only the general principles involved with which the student is already perfectly familiar by reason of his private practice. In fact, **the student should practice in private every feat which he intends to demonstrate in public.** The success of the mind-reader, as that of the actor, depends on frequent rehearsal. One more word of general instruction: **When you find difficult in "finding" a location, "circle" around it until you receive the final decisive impulse. In the same way in "finding" small objects, "circle" your hand around the place indicated until your hand finally is impelled toward one certain definite point. Practice alone will make you proficient in this.** And now a word of caution and warning which, however, we trust is not needed in the majority of cases among our students, namely: Always be true to the scientific principles of psychic science and avoid any trickery, collusion, or any other unworthy yield-

ing to the temptation to deceive even in minor details, for the purpose of amusing or causing wonder to your audience. Be "straight" in your experiments, or else refrain from giving them.

LESSON 74.

MIND-READING—(Continued).

In the "finding" experiments, the demonstrator is, of necessity, dependent to a very great extent upon the earnestness and honesty of his guide. He should lose no opportunity of impressing this fact upon the minds of the guide and of the audience. He should always strive to bring out the fact that he, himself, is nothing but a **passive instrument** upon which plays the mental currents or forces, and through which they manifest in activity. The guide should understand that upon his or her ability to concentrate must depend the degree of success in the experiments.

Changing Guides.

The demonstrator should never hesitate to change guides, when the one employed fails to meet the requirements. Of course care should be taken to avoid giving offense in making the change. Tact, diplomacy, and ordinary politeness should be employed here. The guide will not feel offended if the demonstrator informs him or her that he is unable to establish the re-

quired "rapport" conditions between them. You will find that the new guide will be inspired by the fact that something better is expected of him, and will bend every energy toward meeting the requirements.

Dignity and Gravity.

The guide and the audience should be impressed that earnestness is necessary, and that the demonstration is of scientific interest, and is not a mere play or mirth-provoking exhibition. If the demonstrator maintains his dignity and earnestness, he will meet with a like response from his audience.

Avoid Monotony.

The demonstrator should strive to avoid monotony in the demonstration. A well varied programme will prove much more interesting than one consisting of a monotonous repetition of one experiment. The audience will be apt to become bored in the latter event, while in the former it will find the demonstration interesting as well as instructive.

Avoid Tiring Yourself.

The demonstrator should avoid tiring himself, or his guides. It will be found expedient to have occasional intermissions in the demonstration, in which a general discussion of the principles of psychic science, and especially telepathy, may be indulged in to advantage. This will not only rest the active participants, but will also create the desirable mental atmosphere and

psychic conditions which have much to do with the success of a demonstration of this kind.

Restrain the "Smart-Alicks."

The demonstrator should be on guard against the "Smart-Alicks" who are always to be found in a crowd, and whose sole desire seems to be to perplex and confuse the demonstrator. The audience should understand that such attempts will only result in defeating the objects of the demonstration.

Trust the Guide.

The guide should be impressed with the idea that you have implicit trust in his ability to protect you from practical jokes, and from stumbling or running into obstacles in your way. Then you should forget all about such things, and place yourself implicitly in his or her hands. You may add that the hidden objects should never be placed about the person of the guide, for in such case you will find it very difficult to locate them, by reason of the guide's inability to think of his own location. This fact is based on psychological law, and should be readily understood by all.

LESSON 75.**MIND-READING—(Continued).**

The “finding” experiments may be varied by interposing a piece of stiff wire between the guide and the demonstrator, each holding on to one end thereof. A wooden “ruler” may be substituted for the wire. An ordinary cane is often used in this way. The demonstrator will find that after a little practice in this way he will be able to perform all of the ordinary “finding” feats just as well as with ordinary hand contact. Sometimes the experiments may be performed by interposing a third person between the guide and the demonstrator, but the third person must be harmonious, and more or less in rapport, in order to bring desirable results. This last fact arises from the frequent **passive resistance** of the third person, which is really an opposing influence, whereas the wire, stick, or cane is an **absolutely passive** instrument.

Variation in Contact.

It is not essential that the guide’s hand be always grasped in that of the demonstrator. Variations may be used in cases of good guides. For instance, the guide’s fingers may merely rest upon the back of the hand of the demonstrator, or even upon the top of his head. Demonstrators often hold the hand of the guide between their fingers, and touch the held hand to their

forehead. The student, however, is cautioned against experimenting with these variations in a public entertainment, until he has first demonstrated his ability to succeed with them in private practice. When mastered, however, they add very materially to the appearance of the experiment, and overcome the objections of those who may think that the guide "pulls" the demonstrator in the desired direction.

Without Contact.

When the student has proved his ability to perform all of the finding experiments with a high degree of success, he may proceed to experiment in the direction of performing the feats absolutely without contact. This, however, requires a much greater degree of receptivity, and many otherwise good demonstrators are unable to meet with the degree of success they may hope for in this special class of experimental work. Mind-reading without contact is simply a variation of the old-time "Willing Game," with which many are familiar, and which is performed as follows:

The "Willing Game."

The familiar old-time "Willing Game" is performed by the audience selecting an object or person to be "found," and then concentrating their thoughts upon it when the demonstrator re-enters the room. The demonstrator makes himself perfectly passive, mentally and physically, and moves about in response to the subtle influence of the minds of the audience. In

cases in which the conditions are perfect, he is conscious of receiving the same impulses which he is accustomed to receiving from his guide in the "contact experiments." But, unfortunately, the conditions are seldom just what they might be. There is too often a lack of rapport and harmony, which defeats the experiment. The experiment is most successful when conducted before an audience composed of sympathetic friends or co-workers. Practice, however, along these lines, often brings about a high degree of proficiency. But if the result does not prove satisfactory the student should not become discouraged, but should proceed with the interesting class of contact experiments which we shall speak of in the succeeding several lessons.

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Correspondence Course

in

Psychic Science

Part 4---Lessons 76 to 100

Subliminal Mentality, Subconscious Powers, Psychic Influence, Mental Fascination, Personal Magnetism, Mesmerism, Hypnotism, Thought-Transference, Telepathy, Mind-Reading, Psychometry, Clairvoyance, Crystal-Gazing, Mental Science, Character Building, Psychic Attraction, Thought-Force, Mind Power, Psycho-Therapy, Mental Healing, Absent Treatment, Psychic Development

and other branches of

Psychism and Mentalism

By

Albert Wood Wicks, M. S., B. S., E. E.

And

Professor J. Upton Bartholomew, D. Ps. S.

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LESSON 76.

MIND-READING—(Continued).

We shall now direct the attention of the student to a class of experiments in mind-reading which is higher in degree than the "finding" experiments which we have considered, but which, nevertheless, depend upon the same general principle. In these experiments the **hand** alone of the demonstrator is guided by the mental forces, and not also his feet. That is to say, the demonstrator stands still and does not seek to discover the location of objects in other parts of the room, his efforts being confined to having his hand guided by the Subliminal Mind, and placed upon a certain object upon which the concentrated attention and thought of the guide is fixed. The demonstrator is blindfolded, and the hand of the guide is held in that of the demonstrator, as in the previous experiments, as a rule. Some demonstrators, however, prefer to hold the hand of the guide in the left hand, pressing it against the forehead, and using the right hand to "find" the thought of object.

The Card Experiment.

This experiment is typical of a large class of experiments, and the description thereof will serve to indi-

cate a variety of similar experiments without the necessity of going into detail regarding each. It is performed as follows: A number of cards are spread on a table or desk, and the committee or witnesses select one of the number. The demonstrator takes the hand of the guide, as aforesaid, and begins to circle his hand over the array of cards. The guide concentrates just as he does in the former experiments, and the demonstrator makes himself perfectly passive and responsive to the guidance from his Subliminal Mind, which acts upon the thought impulses of the guide. The demonstrator experiences the same vague "drawing" toward the selected card that he did toward the selected person or piece of furniture in the previous experiments. But the entire feeling seems to be concentrated in his arm and hand, the remainder of his body being forgotten. As he circles his hand over the array of cards he will soon begin to feel a distinct drawing toward a certain section thereof, and a corresponding repulsion from the other sections. This attraction and repulsion often becomes as marked and distinct as that manifested by a magnet. He accordingly avoids the sections which repel him, and allows his hand to dwell upon the part which attracts it. He narrows his circles and movements over the cards, and follows the line of the least resistance. Soon he finds his hand narrowed down to a small area of the table surface, and finally it is brought to a focus over a certain spot which is unmistakably discovered if the demonstrator is in good psychic condition, and the guide is a good

one. This focal spot is directly over the chosen card, and the hand of the demonstrator is allowed to drop upon the card, and the experiment is successfully concluded.

Variations.

Many variations may be made on the above experiment. Three cards may be selected, and picked out, "one, two, three," by the demonstrator. In this case, however, the guide must concentrate only upon each card in turn and forget the others for the moment, as otherwise the demonstrator may receive confused impulses which will defeat his experiment. An interesting variation is that in which the demonstrator is made to select a "poker hand" from the spread-out pack; or else any combination of cards that may be called for. Moreover, the articles selected may be dominoes, or any other similar objects; even different buttons may be used. The principle, of course, is the same in all instances.

LESSON 77.

MIND-READING—(Continued).

Employing the principle indicated in the last mentioned experiment, the student may perform many experiments of a most interesting nature. The following will give him a general suggestion regarding the same:

The Chess Game.

A game of chess or checkers may be played with the demonstrator blindfolded. The opponent opens the game, and the guide (who must of course understand the game) wills the demonstrator to pick up a certain chess or checker piece, and then place it on the proper square. The piece and the square are found by the demonstrator in the same way as the card is found in the previous experiment.

The Map Trip.

Or, the demonstrator may travel over a selected route on a map, by tracing it with his finger, under the guidance of the will of the guide.

The Hidden Word.

Or he may find a selected word on a page of a book, in the same way. This experiment may form the finish to that of finding the book in the bookcase, as mentioned in previous lessons. Having found the book, he discovers the page, and then points to the chosen word—the principle is precisely the same as in the experiments just given. Of course, these experiments should be well practiced and rehearsed in private, before being attempted in public. The principle once mastered, the details are seen to be easily managed.

The Hidden Name.

Using an ordinary set of child's alphabet blocks, the demonstrator picks, one by one, the letters composing

a selected name. This experiment, simple as it is, seems to the average audience to be quite complicated and very wonderful.

Acquiring the "Knack."

There is a certain "knack" about this class of mind-reading which can be acquired only by persistent and patient practice. The simpler experiments of this class may be performed readily after a few private trials. But the "fine points" of the work are developed only by experience and practice. Therefore, we again urge the student to practice and rehearse each experiment many times. He will find that in a short time his hand will seem to develop almost a "sixth sense." The hand of the trained mind-reader often seems to almost think by itself, so discriminating does it become. A certain "touch" is acquired which almost recognizes the difference between the right and wrong object, etc. Just as the hand of the trained physician or masseur seems to be impelled toward the "sore spot"—just as the hand of the blind man seems to be attracted and drawn toward the object sought by him—so does the hand of the practiced mind-reader seem to be actually **drawn** toward the sought for point or thing. The student will do well to throw himself into the psychic state of the blind man, for that matter—**depending altogether upon the instinctive perception of that part of the mind which governs the hand when the eyes are closed.** The Subliminal Mind comes to the rescue of the blind man, and to the assistance

of the blindfolded mind-reader. It is impossible to convey this idea except to those who have experimented along these lines. To such, a new world has been opened, and new discoveries are made every day, therein. But before the demonstrator can hope to conduct brilliant experiments, he must first acquaint himself with his newly discovered world. And this is done by practice, and practice only.

LESSON 78.

MIND-READING—(Continued).

A still higher class of experiments is that in which the demonstrator draws on paper, slate, or blackboard, numbers or figures held in the mind of the guide. These experiments are very startling to the audience, but really are but amplifications of the simple methods already outlined. To master them, the student must needs perfect himself by steady and patient practice. This class of experiments is performed by the demonstrator taking the hand of the guide in his own left hand, as explained in the preceding lessons; then holding in his right hand the pencil or piece of chalk, he moves his hand around the paper, slate, or blackboard until he feels that peculiar impulse to "settle" on a spot. Then he follows the line of the least resistance—the line of the greatest attraction. The same feeling of attraction toward the right spot or direction, and

the same repulsion from the wrong spot or direction, that has been noted already, is met with in these experiments also. The following experiment is typical, and contains the general principle found in all the experiments of the class.

The Drawing Test.

The audience selects a number consisting of one or more figures. The guide concentrates upon the number, **one figure at a time**. The demonstrator follows the procedure above outlined, and finally his hand comes to a rest on the paper, slate or blackboard. He then follows the line of the greatest attraction, or the line of the least resistance and repulsion—and soon he has drawn the **first** figure of the number. Then he proceeds in the same way with the **next** figure, and so on. This class of feats requires the services of a first-class guide. **The guide must mentally draw the figure, step by step**, rather than contenting himself with picturing the figure **complete**. He must assume that the figure is **a route to be traveled over**, little by little, and his mind and will must guide and direct the demonstrator at each little step on the way. It is astonishing how proficient a good demonstrator may become in this class of experiments, after a little practice with a good operator. In some cases the demonstrators will experience a **sudden flash** of inner visioning, and apparently **see** the whole figure standing out in letters of fire in their mind's eye. But this does not always happen, and the demonstrator must accustom himself

to becoming perfectly passive, and allowing the Subliminal Mind to lead his hand little by little, under the impulse of the mind and will of the guide. Above everything else, **avoid guessing** at the number, for this will shut off the activities of the Subliminal Mind. Be perfectly honest in all experiments, and trust implicitly to the leading of the Subliminal Mind.

Variations.

Many variations of this experiment are possible, some of them very interesting and many of them quite startling to the audience. The following are well-known experiments which are variations of the above principle:

Discovering Ages. In this experiment the guide ascertains the age of one of the ladies in the audience, and then has the demonstrator draw it on the board.

Discovering Numbers. In the same way, the numbers of a watch or bank note may be reproduced by the demonstrator.

Letters and Forms. Letters of names may be reproduced in the same way, and words written out. Also squares, circles, ovals, and other figures, or even outline pictures may be drawn in the same way. The principle is precisely the same. This class of experiments usually creates great astonishment in an audience or gathering, but the principle is the same simple one which manifests in all mind-reading experiments. The rest is all variations, attention to interesting detail

and “stage business.” We wish the student to thoroughly understand the general underlying principle—then he need never be at a loss for variations and interesting experiments. It will increase his inventive ability and ingenuity to discover new variations and applications of this general principle.

LESSON 79.

MIND-READING—(Continued).

During the past twenty-five years, or more, there have appeared before the public of this and other countries, a number of professional “mind-readers” giving public entertainments. These performers, of course, have varied greatly in proficiency and ability, some being men of high intelligence, giving entertainments which have attracted some of the world’s best thinkers, while others have been very mediocre and have sought to attract attention and win fame and money by appealing to the public’s love of the sensational. Others have represented various stages between these two extremes. In some cases the methods employed have been questionable, and at times more or less fraudulent. Trickery and collusion have been practiced by some, by means of confederates, “trick codes of questions,” etc. There have, however, been a number of honest entertainers, employing only approved scientific methods free from tricks and collusion. These per-

formers have produced the experiments explained in the foregoing lessons, often "dressing them" up by clever stage business and dramatic interest. The student understanding and having practiced the general principles herein given, may be able to duplicate the honest performances of the professionals, with more or less success—in fact, the student may **become** a professional if he so desires and is willing to devote the time and study required. In addition to the experiments already described, there are a number of equally honest experiments which savor more or less of the sensational, which are performed by the professionals, and which may be also duplicated by the amateur. Following we give briefly the principal experiments of this kind:

The Driving Experiment.

What is known as the "driving experiment" is usually performed by all the leading professionals. This experiment consists in driving along the public streets, blindfolded, and finding some article hidden in some public place. The demonstrator holds the hand of the selected guide, or guides, sometimes being connected to them by a piece of stiff wire. The principle involved is the same as that explained in the foregoing experiments, and requires merely a great amount of self-confidence, dramatic instinct, and long and patient practice.

Other Sensational Experiments.

Other equally sensational experiments are those in which the demonstrator finds a post-office box (known, of course, to the guide); or discovers the combination of a safe, and opens it, and discovers an article hidden in one of its compartments or drawers. This, it will be seen, is merely a sensational variation upon the simple "finding" experiments already described. Finding the name of a person upon a hotel register in a hotel several blocks away, is also a like experiment, performed in the same way. The demonstrator rushes through the streets, blindfolded, dragging the guide after him, and after locating the hotel and the register, the discovery of the page and name is a comparatively simple matter to a clever and well-trained demonstrator with a good guide. There is but one simple principle involved in all of these feats, and that principle once mastered, the rest is merely detail, arrangement, and practice. Some of the professionals have developed such a high degree of sensitiveness to impressions that their feats seem almost supernatural, but to the student who possesses the master-key of the general principle, all locks of mind-reading of this kind may be opened, providing the time, study, practice, and attention to detail be given to the task. When one makes a **business** of these experiments, he will develop wonderful aptitude and ingenuity. We are not seeking to belittle these wonderful manifestations on the part of the professional, but merely seek

to lift them from the category of the supernatural, and place them in the category to which they scientifically belong.

LESSON 80.

TELEPATHIC MIND-READING.

There is a still higher class of experiments which are worthy of the attention and study of the student of mind-reading, which, however, are far more difficult, and which are attended with more or less fluctuating degrees of success, according to the "conditions" existing between the "percipient" and the "recipient" (using the term of the Society for Psychical Research). We refer to the experiments of "pure telepathy," or thought-transference **without contact**. This is the "wireless telegraphy" of mind-reading, and as yet is in only the experimental stage.

The Higher Experiments.

These higher experiments are usually performed by two persons—the percipient and recipient, sitting apart, either in the same room, or else many miles apart (distance does not seem to be an important factor, providing the proper rapport conditions are once established). The percipient thinks earnestly, and with great concentration, of a word, number, or design, and the recipient either describes or else reproduces on paper, etc., the word, number or design sent to and

received by him. The English Society of Psychical Research conducted a celebrated and extensive series of experiments along these lines, and many volumes of the report of the said society are devoted to the detailed account thereof. These reports will repay the careful reading and study of all students of this subject. The results obtained by the experimenters will astonish anyone not already familiar with them. These experiments were conducted under scientific supervision and test conditions, by disinterested persons, and the results form an unquestioned record and proof of telepathy. Many amateur students have duplicated many of the experiments, and some have gone even still further. Any student or class of students may practice along these same lines, using such simple tests as may occur to them, keeping careful records of the results.

Varied Results.

But, there will be more or less disappointment in the experiments in many instances, for the phenomenon seems impossible to produce "to order," and is therefore unsuitable for public exhibitions or for the purposes of entertainment. At some sittings, the most startling results may be obtained, while at the next sitting utter failure may be manifested. Science has not as yet obtained a full knowledge of the required conditions, and until such time as such are discovered, the whole matter must remain in the experimental stage.

General Conditions.

There are, however, a few general conditions which have been found essential to even partial success in this class of experiments. These conditions are as follows:

1. The percipient or sender must be in an absolutely calm and undisturbed state of mind, capable of concentrating intently upon the thought-form to be sent forth to the other person. He must feel in full harmony and rapport with the recipient—a certain psychic unity is required. He must acquire the art of “visualizing” the thought-form to be transmitted. He must be able to see it clearly in his “mind’s eye” or imagination. He must back up the mental image by his will.

2. The recipient or receiver must also acquire and maintain the harmonious, sympathetic, rapport condition with the other person. He must place himself in as passive and receptive mental condition as possible, and must open himself to every psychic impulse reaching him from that person, just as the demonstrator does in the case of “contact” mind-reading.

The rest is all a matter of practice and above all of “favorable conditions,” the exact nature of the latter not being as yet clearly known to science. Strange to say, the best instances of this kind of mind-reading, or thought-transference, have been more or less **spontaneous** in nature. If we were able to grasp just what conditions were present in such cases, we could reproduce

the phenomena at will. And the time will come when this can be done. It took many years after Morse to discover wireless telegraphy—it may take many years to discover the secret of mental wireless telegraphy, but sooner or later it will come.

LESSON 81.

PSYCHIC INFLUENCE.

In the phenomena of mind-reading, and such phases of telepathy as we have heretofore considered, it will be noticed that the effort to transmit thought-impressions has been confined to the transmission or transferral of objective thought-images, forms, or ideas, to the objective mind of another, by the intermediary of the Subliminal Mind. It is akin to the phenomena of the telephone, in which the sound waves at the sending end of the phone are transformed into the electric or magnetic waves of the instrument and wires, which arriving at the receiving phone are again resolved into sound-waves and reach the ear of the hearer. In the phenomena which we have considered, the objective forms or thoughts are transformed into the inner, subliminal, or subjective activities, which reach the Subliminal Mind of the receiver, where they are again passed into the field of the objective or outer mind. This form of telepathy or thought-transference not only is manifested in the cases of deliberate telepathy

or experiments in mind-reading, but also very often in the spontaneous activities of telepathy which are common in the experience of the majority of persons and which need only to be mentioned to be recognized.

Subconscious Telepathy.

But the above mentioned forms of telepathy form only a very small portion of the manifestations of mental influence or mental transference. The great field of mental transference lies beneath the plane of objective consciousness, and its principal activities are to be found there. In the mental planes beneath that of ordinary consciousness lie fully eighty-five per cent of our mental activities. In those planes are to be found the great fields of the emotions, the "feelings," the subconscious mental activities of all kinds. The subconscious planes of the mind are like a great storehouse of mental material, and a great workshop of mental creative activity. In the earlier lessons of this course we have mentioned the wonderful nature of this part of the mind. Accordingly, we might naturally expect that the majority of the activities of telepathy or mental transference would occur on those planes. And the facts of the new school of psychology tend to verify this natural supposition.

From Subliminal to Subliminal.

It is held by the new school of psychic science that all persons are constantly being affected by the thoughts, feelings, emotions, and general "feelings"

of other persons, some of whom are far removed from them. Not only is subconscious thought contagious, but its "waves" (if we may be allowed to use this inadequate term) sometimes travel long distances and influence those whose minds are attuned in a degree of harmony to their own. These thought-waves tend to influence the feelings of those with whom they come in contact, providing such persons do not understand the methods of counteracting or neutralizing them. In the majority of cases, these thought influences are sent out unconsciously, but those who have mastered the secret of psychic influence have learned to send them forth consciously and backed up by a vigorous will. In such cases the psychic influence resembles the rifle bullet rather than the scattering bird shot of the ordinary thought-wave. The subliminal mind of the person receives these impressions, unconsciously, and they affect the person more or less, according to his or her degree of receptivity. Fortunately, the knowledge of this powerful natural force is known to but few, and also, fortunately, nature has provided an antidote for the bane of malicious and unfriendly psychical influence.

LESSON 82.

PSYCHIC INFLUENCE—(Continued).

History gives us many instances of the employment of psychic influence of the kind noted in the last les-

son. It has always been known that the mind of a strong positive person sends forth emanations which affect the minds of others coming in contact with them. The history of "magic" and of witchcraft is filled with records of the effect of this power. But it has remained for modern science to discover the underlying principles and the laws governing this phenomenon. The discovery of the existence of the Subliminal Mind, and the laws and principles of its activities, renders plain the mysteries which have perplexed the mind of man from the early days of history.

Personal Influence.

The form of psychic influence of this kind is that exerted by persons with whom we come in personal contact. It is well known that some persons seem to possess what may be called a "personal atmosphere," which is felt by others the moment they enter a room, or otherwise come in contact with such persons. Some of these people attract us, while others repel us; some of them awaken a sense of superiority in us, while others seem to automatically cause us to take second place and "play second fiddle." We feel the moods, feelings, emotions, and general mentality of many persons with whom we come in contact, and are influenced thereby to a greater extent than we will willingly admit in the majority of cases. Our impressions regarding persons whom we meet are largely caused by the nature of their mental atmosphere.

Distant Influence.

But the most wonderful manifestation of this form of psychic influence is that which operates at a distance, and is akin to long-distance wireless telegraphic influence, usually widely diffused. In the majority of cases this influence is unconsciously exerted by persons, but as we have said, in certain cases persons have learned to use the power consciously and under the control of the will.

Mental Atmospheres.

Not only persons, but towns, cities, and nations, as well, have their mental atmosphere. Travelers are aware that every large city, even when a few miles apart from another, has an entirely different mental atmosphere from the near-by place. Take, for instance, the mental atmosphere of New York, Brooklyn, and Jersey City—separated from each other only by narrow rivers. Each of the cities has its own individuality and mental atmosphere. A stranger will notice the difference at once. St. Paul and Minneapolis, the “twin cities,” are entirely dissimilar in mental atmosphere. The more widely separated cities of this country, for instance New York, Chicago, Boston, Philadelphia, Cincinnati, Pittsburg, New Orleans, Denver, San Francisco, Los Angeles, etc., each has its individual mental atmosphere. There is no danger in mistaking one for the other. Persons removing from one city or town to another will at once become aware

of the changed mental atmosphere, but after a time will fall under its influence, more or less, and grow like those around them. Some towns are pushing and enterprising, while others only a few miles away are the reverse. The mental atmosphere of a town is started by the earlier settlers, and is added to by each newcomer, the latter usually being affected by the stored-up psychic power of the earlier comers. For the psychic energy endures long after the person originally sending it forth has passed from the scene. Like stored-up electricity, its power is manifested long after the original charging of the battery.

LESSON 83.

PSYCHIC INFLUENCE—(Continued).

Not only cities and towns have their psychic atmospheres, but places, houses, shops, etc., as well manifest this strange phenomenon. There are certain stores that give to one the feeling of confidence and ease, while others seem to convey a feeling of dislike and distrust. Some radiate the air of careful management and prosperity, while others give out the unmistakable though indefinable impression of slipshodness and general inefficiency of management. Private houses also hold for a long time the psychic atmosphere of their tenants. This is not the result of anything observed,

but of something beneath the surface. One may **feel** this psychic influence the moment he enters the place.

Direct Influence.

But aside from the instances related, there exists a record of many instances of direct psychic influence of one mind over another at a distance. The old tales of witchcraft, while erroneously ascribed to supernatural causes and forces, were actualities, and the psychic power of one mind over another was manifested therein. The charms, pow-wows, and other superstitious methods, while in themselves ridiculous and without effect, nevertheless enabled the practitioners to concentrate their minds and powers upon other individuals. Their power over the affected individuals was increased, of course, by the credulity, belief, and auto-suggestions of the latter.

A Typical Example.

In the works of an author writing along these lines, we find the case recorded of an old German physician who was consulted by one of his patients, a farmer, who complained of having his night's rest disturbed by annoying sounds which reminded him of someone pounding iron. He was unable to account for the phenomenon, and sought to be relieved from what he considered a delusion. The physician asked him whether he had any enemies, and he replied that the village blacksmith, an old man of eccentric character, bore him ill-will. The physician then visited the old blacksmith,

and charged him with using magical arts on the farmer. The old man, taken by surprise, admitted the charge, and explained that he was justified in his actions, because the farmer had once cheated him out of some money justly due him, and he was determined to get even somehow. When asked **what** he did, and **how** he did it, he replied: "I hammer a bar of iron every night, and at the same time I think intently of the farmer, and **see him in my imagination** as having his rest disturbed by my hammering." The physician made the farmer pay the debt, and caused the blacksmith to desist. He also instructed the farmer in the art and science of self-protection from psychic influence of this kind.

Good Uses.

In the many schools of so-called "metaphysical science" of the day, we hear much of "absent treatments" in which persons are treated at a distance, by mental means, and their diseases cured thereby. These treatments are performed by the healer "holding the thought" of the patient as in fine physical condition, whereupon in many cases the thought manifests in actuality. This "holding the thought" is really an effort of the imagination in which the mental picture of the patient is held in sight, and becoming impressed upon the Subliminal Mind is transmitted to the Subliminal Mind of the patient, and thereupon affects his physical body. The Subliminal Mind has direct control of the physical functions, it must be remembered. The

various ceremonies of the "treatment" and the various theories upon which they are based, are mere forms. The real effect is caused by the action of the Subliminal Mind, called into effect by the imagination, as above stated.

LESSON 84.

PSYCHIC INFLUENCE—(Continued).

The best authorities upon the subject of psychic influence hold that in "visualization," or **the creation of a strong mental image in the imagination**, lies the secret of this form of psychic transference. They hold that a strong mental picture, created in the imagination, tends to impress itself upon the Subliminal Mind, and is thereby transformed into some subtle form of psychic energy which in turn affects the Subliminal Mind of the other person, acting upon the latter as a strong suggestion, and impelling it to manifest in actuality the transmitted mental picture.

The Secret.

A well-known authority along these lines says of this class of phenomena: "Mental visualization is the key to this class of psychic phenomena. By 'visualization' is meant the forming of a clear, mental image of the things which are to be manifested in actuality. This visualization is to the oculist what the pattern is to

the maker of material things; what the plans are to the builder; what the map is to the mariner; what the mould is to the founder. It is the skeleton around which thought-manifestations are materialized. . . . Before you can draw to you the material needed for building up the things or conditions you desire, you must form a clear mental image of just what you desire to materialize—and before you can make this mental image, you must realize mentally just what you **do** desire. This process is called visualization. You must hold this mental image before you constantly, not as a mere thing of the imagination, but as a something real which you have created in your mind, and which will proceed to surround itself with the material necessary to give it material objectivity or materialization. If you cannot see the whole thing at first, as a mental image, that is, if you are not able to build up a complete matrix by visualization, then do the next best thing (which is really the best thing for the majority of persons) and build a matrix of the **first step** toward the thing, that is the first thing that is needed. Then concentrate upon this first thing until the mental image stands out sharp and clear, and you will find that things have been started into motion. Then you may add a little to your matrix and build up your mental image a little larger and in greater detail. And so on. And here is an important thing. You must mentally **see** the things as actually existing **right now**, and not as 'going to exist' later on. You must realize that the mental image exists right now, else it would lack clear-

ness and effectiveness. Then you must pour into that mental image a constant supply of strong, positive, mental energy, desire-force and will-power, all of which will spread out in the proper direction and affect the material needed to materialize your mental image. By so doing you impart to the mental currents the necessary impetus and direction, and they will operate along these lines, and will proceed to materialize your mental image for you. Things will come your way; people will appear who are necessary to your plans; information will come to you from strange sources and in unexpected times and places; and opportunities will open themselves up to you. . . . Remember, always, this rule: (1) You must **desire** a thing most intensely; (2) then you must earnestly expect it; (3) then you must use your will in the direction of action tending to bring it about. But first of all, you must know exactly what you **do** want, and then proceed to create the mental mould or matrix by visualization—that is, you must proceed to mentally see it as already existing. In the above statement there is enough occult information to fill a series of books, boiled down and concentrated.”

We commend the above statement to the students of these lessons, as containing in the most condensed form the very **essence** of the teaching on the subject in question. It should be read and re-read many times, until its full meaning is grasped, and its principles may be applied. There is the strongest kind of hint conveyed in the few words used—there is much to be found

therein for those who are able to understand the principle of the thing.

LESSON 85.

PSYCHIC INFLUENCE—(Continued).

The authority quoted in the last lesson gives the following interesting and valuable advice along these lines: “There is a selfish use of psychic influence that is quite common these late years, and is employed for the purpose of influencing persons to fall in with the schemes, plans, and enterprises of the person using it. A person forms the mental image of the other person, and then floods him with currents of desire-force, or will-power, or both, at the same time earnestly willing and desiring that he will do as the first person wishes. Visualization is of course used in this connection. This practice, however, fortunately may be defeated by one asserting his individuality and will. Here are a few good rules which I advise you to use when you feel that some one is attempting to influence or ‘treat’ you in this way:

Self-Protection.

“In the first place, steady your mind, and calm your feelings, then pause for a moment and say the words: ‘I AM!’ calmly and forcibly, at the same time forming a picture of yourself as the center of force and power

in the great ocean of mind. See yourself as standing alone and fully charged with power. Then mentally form a picture of your aura extending about a yard on each side of you—your mental atmosphere having the shape and appearance of a great egg-shaped body of electricity. See that this aura is charged with your will-power, which is flowing outward, repelling any adverse mental suggestions that are being sent to you, and causing them to be sent back to the source from whence they came. A little practice will enable you to perfect this picture, which will greatly aid you in creating a strong positive aura of will, which will be a magnetic armor and shield. The affirmation: '**I AM!**' is the strongest known to occult science, for it is a positive statement of actual being. You may use the following affirmation, also, if you please—it has helped many: 'I assert my individuality as a center of force, power and being. Nothing can adversely affect me. My mind is my own, and I refuse admittance to unwelcome suggestions or influences. My desires are my own, and I refuse to admit undesirable vibrations or influences. My will is my own, and I charge it with power to beat off and repel all undesirable influences. I am surrounded with and by an aura of **POSITIVE WILL**, which protects me absolutely. The following denial has proved of the greatest value to many: '**I DENY**, to all or any, the power to influence me against my best interests—**I AM MY OWN MASTER!**' These words may seem simple, but if you use them you will be surprised at their efficacy. You will often be

amused by occurrences following the rejection of 'stray impulses.' You may find that if you have had an impulse to buy a certain thing, or sell a certain thing at a sacrifice, that in a day or so, or an hour or so, you will be approached by some person who will advise you personally to do that same thing, the person being likely to be benefited by the scheme or plan. I do not mean that such person has necessarily tried to influence you psychically, for he may not have consciously done so. But, nevertheless, that is just what has happened, for his desire and will have caused these currents to flow in your direction, and you have felt them. Now that your eyes are open to the fact, you will be amused and surprised to see how many corroborative proofs you will receive. But always assert your individuality as a **center of power**, and all will be well with you in the future in these matters. **YOU ARE NOW STRONGER THAN ANYTHING THAT CAN POSSIBLY BE EMPLOYED AGAINST YOU!"**

LESSON 86.

MENTAL SCIENCE.

The attention of the thinking public has been directed for the past few years to what in a general way may be called "Mental Science," although many other names are used in connection with the general idea represented by the term. By "Mental Science" is meant

the teaching that "thoughts are things," and that "as a man thinketh in his heart, so is he." Those who accept this teaching, under its various names, hold that by the character of his thoughts man may make of himself what he will, in character, environment and attainment. They hold that thought tends to materialize in objective form and conditions, and that a man is what he is by reason of what he has thought, and that likewise he will be in the future by reason of what he is now thinking. This fundamental belief and principle permeates the entire field of "New Thought" and kindred schools of thought and philosophy. Its optimistic spirit is revolutionizing the spirit of the age, and men and women are dropping behind them the old ideas of failure and discouragement, and are moving forward to success with hope, confidence and renewed will power. We give you, in the next few lessons, the essence of this new and vital philosophy—the whole science in a nutshell.

The Underlying Theory.

One of the most perplexing things to the student of this new school of thought is the confusing and contradictory theories advanced by the many teachers. The new student is generally bewildered and often discouraged by these conflicting explanations and divergent basic principles. The best authorities lightly brush aside the many amateur theories advanced by the teachers, and find in the simple theory of the Subliminal Mind a full and sufficient explanation of all the phe-

nomena of Mental Science, under whatever name it may masquerade.

The Subliminal Mind.

The Subliminal Mind has a wide range and field of action. It has control over the physical functions, and is the active principle invoked in all forms of psychotherapy. It has the power of telepathic communication and psychic influence over the minds of others at a distance or near-by. It has the power of moulding and influencing the character of the man, and of causing him to become that which he wishes to be. It has the power of causing the materialization and objectification of one's ideals. In short, it is the seat, center and body of all psychic power and principle. No matter what may be the method employed, or the theory advanced, the Subliminal Mind is the active principle which produces the result in response to the method, and in spite of the theory.

Psychic Force.

The student who has carefully studied what we have taught in the preceding lessons, regarding the Subliminal Mind, will readily see that there is nothing in mental science that cannot be explained by the theory of the Subliminal Mind—nothing that does not correspond with its activities, laws and principles. All psychic force emanates from the Subliminal Mind, and the Subliminal Mind is the active principle in all manifestations of psychic force, of whatever kind or de-

gree. The person who grasps the principles of the Subliminal Mind has in his hands the possibility of all psychic forces, and the manifestations thereof. We wish the student to impress this fact upon his mind, so that he may not be confused by the conflicting theories which he will hear on every side in his study of the subject.

LESSON 87.

MENTAL SCIENCE—(Continued).

One of the most startling propositions of Mental Science, yet one that is verified by the experience of thousands of persons, is the claim that the mind has an **attractive power**—that it is a great magnet drawing to it the thoughts of other persons in harmony with its own; the persons themselves; things, circumstances; environment; attainment. In short, that the mind is the greater source of all attainment, accomplishment, and conditions of body, mind and environment.

The Attractive Power of Thought.

Mental Science teaches that every person draws to himself or herself thoughts, conditions, environment, persons and conditions, in exact harmony with the character of his own thoughts. The theory of “like attracts like” is applied to the world of thought, as well as the world of things. In fact, Mental Science

holds that "Thoughts are Things," and are governed by the laws of things as truly as is the most material thing. It is held that the man thinking thoughts of depression, gloom, discouragement and despair will inevitably draw to himself the thought-currents of others who are thinking along the same line, which currents will increase the degree of his own gloom, and will add fuel to his mental fires. Moreover, it is claimed that not only will such a man attract to himself the gloomy thought-currents of the mental atmosphere, but that he will also attract to himself other gloomy persons, failures, men who never amount to anything, useless people, undesirable companions, etc. Moreover, that he will attract to himself unfavorable environments and conditions, and that these, reacting upon him, will only intensify his original condition of failure and non-success. Thought is like a great snowball—it gathers material of its own kind as it rolls along.

Attracting Favorable Conditions.

But there is a brighter reverse side, says Mental Science. Just as the gloomy man attracts gloomy thoughts, things, conditions, persons and environment, so does the cheerful, hopeful man attract thoughts of others of similar character: persons who are successful and can help him; conditions favorable to his success; and environment calculated to tend to his advantage. In short, "as a man thinketh in his heart, so is he." Mental Science holds that the successful men of the world are those who never allow their minds to dwell

upon thoughts of failure, discouragement, etc., but who always keep before their mental vision the picture of hope, success, confidence and attainment. Mental Science holds that, like Job, many men can truthfully say, "The thing I feared hath come upon me." It also says that the good things that one constantly expects and demands from nature will surely come to him. It quotes approvingly John Burroughs' poem which ends, "I know mine own shall come to me."

Like Attracts Like.

The man with anger in his mind often manages to attract to himself conditions and environment in which anger plays a leading part. In life, one often finds that for which he looks. Life has been likened to a huge looking-glass, which invariably reflects that which we present to it. There are all sorts of things in the world, and we get that which we look for, and about which we think most. In the great "grab-bag" of life there are many prizes and many blanks—things of all kinds and shapes. And we draw to our hand the things in harmony with our mental attitude and the general character of our thoughts. Not only do we grow like the things of which we think the most, but we also attract to ourselves the things in harmony with the character of our habitual thoughts, which, in turn, tend to keep us in the rut which our habitual thought has worn. In the light of this philosophy, many of the things in life which have long perplexed us are seen plainly to be the direct results of mental causes.

LESSON 88.**MENTAL SCIENCE—(Continued).**

Mental Science holds firmly to the principle that character may be built, altered, improved and totally changed by scientific thought processes. The general principles are as follows:

Character Building.

Mental Science teaches that we may develop any quality of the mind, or element of character, by holding that particular quality or element constantly in consciousness, or, rather, holding it in the background of consciousness continually, and inspecting it in the field of consciousness as frequently as possible. To do this, the person should build up a clear concept of the quality—that is, he should form a clear idea in his mind of what the desired quality consists. For instance, if Courage is the desired quality, the person should mentally examine Courage from all viewpoints, until he knows the meaning of the term, and all about its manifestations—in short, **he gains a clear idea of it.** Then he thinks of the idea very often. He lets his mind dwell upon it frequently. He carries the thought around with him like a tender memory of a great love. He **imagines** himself in possession of Courage. He forms mental images of himself manifesting actions calling for Courage. Then he endeavors to build up

the quality by practice. He manifests Courage whenever he can find an opportunity therefor. He **acts out the part** of Courage whenever he gets a chance. Moreover, he scrupulously avoids any manifestation of the opposite quality. This course, persisted in, will not only develop the quality of Courage, but will also tend to attract to one the things, conditions, persons and environment conducive to the possession, manifestation and expression of Courage. This general principle may be applied to any given mental quality or element of character—the method is the same in every instance and case.

Destroying Objectionable Qualities.

In the same way, one may destroy and neutralize objectionable qualities of character, or elements of character. This rule is very simple; here it is: **Develop the opposite of the quality you wish to destroy.** Mental qualities run in pairs. Every quality has its opposite. The two opposites cannot exist together at the same time in equal power and strength. Develop one, and the other withers. By developing the quality opposed to that which you wish to destroy, you cut off the mental nutriment of the undesirable quality, and cause it to wither, atrophy and become weak and ineffective. The development of the opposite quality is conducted along the lines indicated in the preceding part of this lesson relating to the development of qualities. Care must be taken to “starve out” the objectionable quality by refusing to allow the mind to dwell

upon it. It should be choked and strangled whenever it dares to present itself to the thought. It should be dealt a sound blow by the will, whenever it dares to raise its head into consciousness. By this dual method of developing the opposite quality, and inhibiting the undesirable one, anyone of sufficient perseverance may destroy any objectionable mental quality or trait of character, just as he may develop any desirable trait or quality.

The System in a Nutshell.

In this lesson we have given you in a nutshell what many writers have required many volumes to teach in detail. With these elementary and basic principles, you have the whole system at your command. The only remaining thing is **actual practice**—and this requires perseverance. If you really want to remodel your character, you may do so by following the above general principles and methods. But there is no royal road to it—you must work for what you get, but the result will pay you for all your trouble and time.

LESSON 89.

MENTAL SCIENCE—(Continued).

Mental Science does not content itself with merely changing one's character, important though that may be. It seeks also to change the environment and con-

ditions surrounding one, in such a way as to secure the surroundings and conditions in harmony with and conducive to the ideals, ambitions, aims and purposes of the person.

Environment.

One's environment consists of the surrounding conditions, influences, or forces, which affect his life and activities. Science recognizes more and more, as time passes, the effect exerted upon man by his environment. Formerly, heredity was held to account for much in the life of a man, and many have supposed that "chance" did the greater part of the remainder. But today "chance" is eliminated from scientific calculation regarding character. Heredity, environment and will are now seen to be the main factors. Environment, in particular, is perceived to exert a wonderfully strong suggestive effect upon the individual and his career. Environment may consist of either physical or mental surroundings, or both. One's place of residence may affect his career advantageously, or the reverse. And, likewise, the mental atmosphere surrounding one may have much to do with his success or failure. Consequently, anything that will improve one's environment will do much for him.

Attracting Environment.

At this point Mental Science steps in with its teaching that man's environment need not be left to "chance" or mere happening. It holds that one may at-

tract to one's self the environment best suited and most conducive to the attainment of his ambitions, ideals and aims. This result, it claims, is accomplished by the silent forces and power of the Subliminal Mind. The Subliminal Mind being impressed by the strong desire and longing of the person for the proper environment sets in force the mental currents and tends to attract to the person the things and persons tending to form the most harmonious environment for him. In many cases, proceeding along the line of least resistance, it finds it easier to work upon the mind of the person so that he will be attracted to some other environment, rather than to attempt to radically change his immediate environment. Many persons, filled with the ardent desire and fierce longing for changed conditions and scenes, have been brought into relations with others, so that in the most natural way the change of residence is effected. At times the circumstances are so peculiar and so marked that one may be almost inclined to attribute the result to supernatural powers. But there is nothing supernatural about the occurrence—it is merely the power of the Subliminal Mind being exerted in one's behalf.

Attracting Circumstances.

Environment and circumstances are brought into effect in relation to the person by the silent but effective power of the Subliminal Mind when urged into activity by the constant and burning desire of the person, accompanied by the visualization of the need. One

need not attempt to visualize the desired scene or particular circumstances—better leave that to the Subliminal Mind, which knows better than one's self what is the best thing for him. One need only visualize the **need**, and see it granted. Demand of the Subliminal Mind that which is needed, and it will attract it to to you, **or you to it**, just as it leads the root of the tree to the distant water or source of nourishment, or as it does the animal to the place in which its food may be found. In using the Subliminal Mind in this way, one is but taking advantage of one of the greatest forces in nature. In fact, it is the force which pervades all nature, and which accomplishes results impossible to the objective mind or intellect. It is the Subliminal Mind which, used unconsciously, manifests as instinct. Used consciously and with understanding, it gives us INTUITION, and still more. It not only illuminates the inner mind, but also attracts to us that which we need from the outer world.

LESSON 90.

MENTAL SCIENCE—(Continued).

Mental Science also teaches that there are great powers of thought activities possible under the plane of the ordinary consciousness, or objective mental processes. There is what is known as sub-conscious

thought, which may be taken advantage of by the person who knows its laws.

Sub-conscious Thought.

In the earlier lessons of the series, the student will have perceived that the ordinary conscious mind comprises but a small portion of the area or field of the mind. The great Subliminal Mind comprises the greater portion of the mind of man. In addition to the many wonderful possibilities of its activities, as indicated in the preceding lessons, there is to be found in its special plane certain thought activities which may be pressed into service. A little practice will give one the "knack" of passing on to the great sub-conscious plane of thought many perplexing problems and difficult situations. For instance, if one finds himself unable to decide a certain question, or to solve a certain course of conduct or action, he will do well to dismiss it from his objective conscious mind, and to pass it on to the sub-conscious, with the silent mental command, "Attend to this for me," and at the same time feeling the confident expectation that the sub-conscious mentality will obey its orders and do its work. The **mental command** should be accompanied by the **confident expectation** that the command will be obeyed. It will be found that when the matter is again taken up by the conscious mind, it will have been either entirely solved, or else "licked into shape" so that the conscious mind will be able to take hold of

it in its new shape and complete the few finishing touches required.

Power of the Sub-conscious.

As wonderful as this may seem at first, it is really no more so than the more familiar work of this great field of the mind. Every one knows that when one takes up a task which he is learning to perform—some new and unaccustomed work—he will find that when he takes it up the next morning after the first hard attempt, he will find himself much improved and much more accustomed to the task. The piano player, the typewriter, and everyone using tools has experienced this fact. The boy who is learning to skate finds that his sub-conscious mind has been at work during his sleep, training his nerves, muscles and legs to coordinate in the task of enabling him to skate—but the boy does not know the reason of the occurrence. When one trains his sub-conscious mind in this way, it will do much of the drudgery of mental work for him away down in the regions below consciousness. The sub-conscious faculties work while one sleeps. In fact, when the objective faculties are asleep the sub-conscious faculties of the Subliminal Mind do their best work. One can dismiss a troublesome matter with confidence, before going to sleep, with the assurance that the sub-conscious faculties will have performed valuable work for him when he wakes up in the morning.

Genius.

That great mystery of the mind which men call "genius" is largely, if not entirely, due to the activities of the Subliminal Mind under exceptional stimulus and conditions. While everyone is not born a genius, many may develop genius in themselves by training the Subliminal Mind to think out things and work out problems for them. The **silent demand** and **confident expectation**, coupled with earnest practice and gradual development, will do much to awakening in one that wonderful and highly prized gift of nature called GENIUS. Genius is developed by demanding it of the Subliminal Mind, and insisting that the latter bring it to light, at the same time developing and training the faculty by exercise and work, as indicated in this lesson.

LESSON 91.**PSYCHO-THERAPY.**

"Psycho-Therapy" is a term applied to the various systems of mental healing which have gained so much popularity during the past twenty or thirty years. It is a broad term, and covers all of the various schools or systems of the healing of physical ills by the power of the mind. In its broadest sense it also includes the systems of methods of healing in which the healer believes that divine aid is given him in his healing work, but which the scientific investigator knows really to be based on the operation of the Subliminal Mind.

Various Systems—One Force.

The student of psycho-therapy is at first likely to be confused by the variety of systems of mental healing, and the conflicting theories advanced to account for such cures. He perceives that all of the schools and systems of mental healing are meeting with more or less success, and are making certain percentages of cures. But he also sees that each particular school or system has its own particular theory which it holds to be the basis of the cures made. In many cases the claim is made by the adherents of the particular school that its own special theory or creed is the only true one, and that all others are pretenders and counterfeits. But the student, examining the other schools and systems which are so denounced, soon discovers that they are making cures in about the same percentage as that of the claimed "only" system or school. There can be but one conclusion possible after a careful examination and investigation, and science has arrived at that one, namely, that **there is one common mental principle underlying all the systems, and that all the cures are made by virtue thereof**, the special theories of the various schools and systems having no real importance in the healing, except as a means of helpful suggestion and optimistic uplift.

The Secret of Psycho-Therapy.

The conclusion of science is that all of the various cults, semi-religious denominations, schools of mental

or spiritual healing, faith cures, and many other systems as well, perform their cures by virtue of the activities of the ideative or imagining faculties of the mind, which latter call into play the latent powers of the Subliminal Mind. The only part played by the various creeds, dogmas and beliefs of the various cults and schools is that of often lending a helpful suggestion, and thus aiding the cure. For instance, if the patient believes that his healer, or his school of healing, is able to invoke a divine principle of cure—a supernatural power of healing—it is extremely probable that the patient will receive great benefit from the treatment along the lines of mental suggestion. The Subliminal Mind is known to have direct control of the physical functions and physiological activities, and anything that will arouse its power along certain lines will be practically certain to obtain results. Then again, when it is remembered that the Subliminal Mind is constantly open to suggestion, it will be seen that strong suggestions of any kind, good or bad, will tend to direct the activities and powers of the Subliminal Mind to the manifestation of health or disease, according to the nature of the suggestions. Upon this general principle, science holds that **all** mental healing is based, and that by reason of the activities of the Subliminal Mind **all** psychic, mental or “spiritual” healing is performed. The elaborate theories and creeds of the healing cults, and their often fantastic methods, are merely secondary factors, having no real efficiency beyond their possible suggestive value in the direction of their effect upon the imagination of the

patient. An understanding of this principle will save the student much confusion and perplexity.

LESSON 92.

PSYCHO-THERAPY—(Continued).

The effect of the imagination upon the physical states and conditions has long been recognized by the medical profession and by all students of psychology. Medical history is filled with the records of many cases in which men have fallen very ill by reason of pure imagination, death having ensued in some cases. An equally large number of cases are recorded in which men have recovered from very severe diseases by reason of their imagination having been awakened by some outside suggestion or other cause.

Power of the Imagination.

Science was for a long time perplexed and puzzled by the phenomena of the cause and cure of disease by the power of the imagination. The imagination was regarded as a most unreal manifestation of mind, and akin to pure fancy and idle dreaming. But modern psychology has disclosed the fact that the imagination is really the inventive or creative faculty of man's mind, and is the direct cause of the greater part of his mental activity along constructive lines. Moreover, physiology has discovered that the imagination operates **inwardly** as well as outwardly—upon the physical organism as well as upon the things of the outer world. The two

branches of science have joined their discoveries, and have thus disclosed a new principle of healing. It was not until the discovery of the existence of the Subliminal Mind that science was able to bring psychology and physiology together under a common theory, and thus scientifically explain the psychological basis of physical cures. From the region of superstition and fantastic theorizing of the cults, science has now brought psycho-therapy into the region of the recognized and established branches of the healing science.

Disguised Mind-Power.

The history of medical science gives us the story of the success of many queer and often ridiculous methods and instruments of cure. Nearly every conceivable thing has been used as medicine—nearly every possible theory has been applied—and, strange to say, they have nearly all met with a greater or less degree of success. None has met with absolute failure. This seemed astounding until it was realized that the virtue of the majority of cures lies in the effect of the imagination and will of the patient, which in turn operate upon his Subliminal Mind, which has control of his physical functions. Anything that will inspire faith in the patient and arouse his imagination in the right direction, and cause his sub-conscious will-power to operate, will tend toward bringing him to a normal physiological condition. Here we have the secret of the marvellous records of healing by “charms,” quaint potions, sacred relics and places, queer ceremonies,

“pow-wows,” incantations, etc., as well as the equally ridiculous drugs and appliances which have risen into prominence during the history of medicine. Science sees that there has been no virtue in these cure-performing things themselves, but that there has been much virtue in the effect they produce upon the imagination of the patient, thereby arousing his Subliminal Mind into activity and power. **If a brass door knob is earnestly believed in as an infallible cure, there will be thousands of persons healed of severe ailments by that same door knob.** And yet the door knob will be absolutely devoid of healing power in itself. Its only virtue—and that a **great** virtue—is in the effect it may produce upon the minds of afflicted persons. Here we have the secret of nearly all forms of healing. **ALL HEALING IS REALLY PERFORMED BY THE SUBLIMINAL MIND. WHATEVER AGENCY AROUSES THE SUBLIMINAL MIND TO ACTIVITY IN THE RIGHT DIRECTION IS A VALID THERAPEUTIC AGENT.**

LESSON 93.

PSYCHO-THERAPY—(Continued).

There are as many methods of calling forth the power of the Subliminal Mind as there are theories regarding the nature of mental healing. The wonderful success of the Christian Science movement has caused many other schools, cults or semi-religious organizations to

enter the field. Christian Science and its imitators attribute their cures to the bringing of the patient into a conscious realization of his relationship to the Divine Mind. Disease, they contend, is but an error of mortal mind, and is dispelled and driven out by the rejection of the latter and entrance of the soul into the higher and truer consciousness.

Explanation of Christian Science Cures.

The "treatments" given by Christian Science practitioners and their competitors consist mainly of a denial of the errors of mortal mind and the affirmation of the true consciousness of the reality and "onlyness" of the Divine. Everything not of Divine Mind is denied existence, and the patient is brought into an exalted mental state in which disease is seen to be non-existent and "an error of mortal mind." The true mental state is held to be one of the consciousness of perfect health. The patient, accepting these ideals and denying the existence of the diseased conditions, naturally brings the most powerful suggestive influence to bear on the Subliminal Mind, and the latter, acting according to its suggestible nature on the one hand and its control over the physiological functions on the other hand, begins to remodel the physical organism along the lines of the ideal presented to and accepted by it—and the healing begins, and is continued in the same way. Christian Science healing, and that which resembles it, must not be dismissed as an illusion or the result of mere credulous acceptance or pretense. It is

far more than this. It is the result of purely scientific psychological principles, called into operation by a purely speculative and assumed theory. Any other theory that would awaken the Subliminal Mind in the same manner would undoubtedly prove equally efficacious. Christian Science and its imitators, or correlated schools or systems, have made many wonderful cures, and will continue doing so as long as the people accept and believe in the potency of their claimed principles. If faith is lost, the cures will cease. This has ever been the history of the various forms of "faith cures" of all kinds and times, and the principle continues true regarding the modern systems of "faith cures" such as we have mentioned. For these schools and systems are nothing but the old familiar "faith cure" principle, given new names and dressed up with new theories.

Other Faith Cures.

There have been many so-called "divine healers" of past and present times who have made many cures by their pretended religious inspiration and divine power. The world calls these people "impostors," but they were for the most part self-deceived, and often did much good to the people who sought relief at their hands. The well-known case of "Dowie, the Prophet," is a typical example of this form of healing. "Schlatter, the Divine Healer," who cured thousands of persons in the West several years ago, is another. These people claimed to have power from God to heal people—and they made their cures in many cases. But their

so-called "power" is seen by science to consist merely of the ability to arouse faith, expectation and hopeful imagination by suggestions given to their patients and the consequent arousing of the power of the Subliminal Mind in the direction of cure. Their power is no more than that of the brass door knob previously alluded to. The faith and belief of their followers and patients aroused the only principle of psychic cure—the power of the Subliminal Mind.

LESSON 94.

PSYCHO-THERAPY—(Continued).

Science has discovered methods of applying psychotherapy in such a manner as to obtain the fullest results of the "faith cure" practitioners without the necessity of the patients accepting any new creed, doctrine, belief or dogma. Science has discovered that suggestion, given either in the hypnotic or ordinary waking state, and accepted by the patient, will start the Subliminal Mind into operation in the same way as do the suggestions of the "faith cure" cults and schools. Moreover, in the scientific method the suggestions may be directed more forcibly to certain organs or parts of the body intelligently, instead of in a haphazard, scattering manner. The patient is not required to exercise any particular faith in this method—all that is required of him is that he assume a passive

and receptive mental attitude and refrain from opposing and antagonizing the suggestions given him.

Healing Suggestions.

Therapeutic suggestions are given in precisely the same way that the suggestions are given in the cases mentioned in the earlier lessons of this series, in connection with suggestions in the waking state, or in hypnosis. The patient is placed in a comfortable, easy bodily position and is directed to assume a calm, quiet mental attitude. The suggestionist then gives him a suggestive talk calculated to produce a restful, peaceful state of mind and a passive mental condition. Having secured this condition, he begins to suggest forcibly, positively, earnestly and continuously the idea of **HEALTH**. He pictures the troubled organs or parts of the body as being filled with the strong vital force of the Subliminal Mind—the very **LIFE FORCE** of Nature. He holds up the mental picture of Nature sending her healing forces through the body of the patient, building up, repairing, carrying off the waste material and diseased tissues, and replacing these with new, strong, healthy materials obtained from the blood. The stomach is pictured as performing its functions in the natural, healthy manner, and thus obtaining nourishment for the entire body. The other organs are pictured as doing their work in an equally efficacious manner. In the case of special organs, the suggestions may be directed especially to them. The organs of the body may even be suggested to as one would to an individual.

They may be spoken to directly and perfect service demanded of them and instructions given them. These suggestions should be fairly "pounded into" the diseased organs, just as one would suggest to a refractory child. These suggestions should be made in the form of DEMANDS and ORDERS. The Subliminal Mind accepts suggestions of this kind, and, if they are continued persistently, will proceed to materialize them in physical form.

Details of Suggestions.

The practitioner should re-read and carefully study the previous lessons dealing with hypnotic suggestion, and adapt the principles thereof to the work of healing. The appeal in either case is to the Subliminal Mind, and the methods employed are precisely the same. The Subliminal Mind is suggestible, and may be ordered to do things, and will comply with positive and persistent demands made upon it, in psycho-therapy as well as in hypnotism or ordinary suggestion. The practitioner who has experimented with ordinary or hypnotic suggestion generally makes the best kind of psychic healer, for he has mastered the general principles of suggestion and has acquired the "knack" of applying them. The practitioner will gain confidence and power along with practice. Let him begin by curing a few headaches, etc., and he will easily proceed to more important cases. If he wishes to make a profession of psychic healing, he should study physiology, etc., from some good text

books or courses, and thus learn the location and functions of the various organs.

LESSON 95.

PSYCHO-THERAPY—(Continued).

But the principles of psycho-therapy extend further than the personal treatment of patients referred to in the preceding lessons. One of the principal features of the new "faith cure" systems, and the other systems modelled thereupon, is what is known as "absent healing," or the healing of patients at a distance from the healer, by means of some form of thought-transference. Some of the schools claim that telepathy is the basis of their absent treatment, while others disclaim this and assert that "everything is one in Spirit," and that, there being no such thing as space, a treatment given by the healer **here** is efficacious to the patient **there**. But whatever the theory, science holds that in all cases of absent healing, where the result does not arise from previous suggestions of the healer or the auto-suggestion of the patient, there must be a manifestation of thought-transference such as we have described in the preceding lessons.

Absent Treatment.

In some cases the so-called absent treatment arises from the auto-suggestion or awakened faith of the pa-

tient, the treatment by the healer having but little to do with the case. Or, in the same way, the suggestion of the healer (acting as a post-hypnotic suggestion) serves to awaken the Subliminal Mind of the patient to the extent that it proceeds with the healing work. But, aside from these cases, there is a mass of excellent evidence tending to establish the fact that absent healing by some form of thought-transference is efficacious and easily demonstrated in many cases. The best conditions seem to be that of sympathetic rapport and expectant attention on the part of the patient, but there are many cases on record among the healers in which the patient was not even aware of the giving of the treatment, or that the healer had been employed, but still the results manifested themselves. That the Subliminal Mind may be reached in this way, and may be aroused to activity in the direction of promoting the healing of disease, is no more wonderful than that the Subliminal Mind may be reached in ordinary thought-transference or telepathy, and urged to activity along other lines. The principle is precisely the same, and one is as wonderful as the other, but not more so.

Methods of Absent Treatment.

There are many methods of giving absent treatment, but one that is commended by the best authorities is that in which the patient is instructed to place himself or herself in a comfortable bodily position and a restful mental attitude at the expected hour of treatment, **just as if the healer were there in person at that hour. The**

healer likewise mentally places himself in the same condition at the time as if he were present with the patient in person. The patient should endeavor to form the mental image of the healer being present, and the healer should endeavor to mentally see himself in the presence of the patient, with the patient before him. Then, addressing his patient mentally, as if he were there before him, the healer proceeds to give the same suggestions and advice that he would give the patient were he actually present before him in person. the healer should use the same tone (mentally) and in every way give the treatment just as he would in the case of the presence of the patient.

Development.

A little practice in this way with friends with trifling ailments often develops a wonderful healing power in the student. Many professional psychic healers have been developed in precisely this way. The healer who understands the scientific principles involved in this class of healing has an immense advantage over the one who merely bases his practice upon some vague, fanciful metaphysical theory or speculation.

LESSON 96.

PSYCHOMETRY.

In addition to the psychic phenomena of mental influence, hypnotism, telepathy, etc., which we have con-

sidered in the preceding lessons, which are perceived to be due to the activities of the Subliminal Mind, there is also another class of psychic phenomena, also based upon the same activities, but with which science is not as yet sufficiently familiar to speak authoritatively. This class of psychic phenomena which still remains in the experimental stage of investigation is that which comprises the phenomena known respectively as psychometry, clairvoyance, clairaudience, crystal gazing, etc., and which we shall now consider.

What Is Psychometry?

Psychometry is the term applied to the activities of the Subliminal Mind whereby it is enabled to "sense" from inanimate objects the previous associations thereof. The psychometrist, in some way as yet not understood, is enabled to get into psychic rapport or communication with the previous environment of the object. Whether this is accomplished by reason of some peculiar quality of objects which is sensed by the Subliminal Mind, or whether the Subliminal Mind is enabled to open up psychic communication of some sort with distant scenes, is a disputed point. The last theory would seem to satisfactorily explain "space psychometry," in which the distant scene is perceived; but when it comes to the perception of scenes and events long since past and no longer in existence, it would seem that we must admit a something like "memory" on the part of the atoms or particles of the substance of the object, or on the part of the universal ether of

space, with which memory the Subliminal Mind in some way comes in rapport. But if, as the oculists claim, all space is filled with a Universal Mind, of which the Subliminal Mind is a portion or aspect, then it is easy to see how the Subliminal Mind may come in rapport with the records of that Universal Mind. But this is entering too much into the realm of **theory** for the purposes of these lessons. We must content ourselves with the **facts** of the case.

Classes of Psychometry.

Psychometry is really but a phase of clairvoyance. It is really clairvoyance induced by some associated object. The following classes of psychometric phenomena comprise the greater part of this phase of the phenomena of clairvoyance:

1. In this class the psychometrist takes an article associated with a person, for instance, a handkerchief, glove, etc., and is enabled to come in rapport with that person, and thus ascertain his present whereabouts, his character, disposition, actions, etc., etc.

2. In this class the psychometrist, in the actual presence of a person, comes in rapport with his previous life history, associations, etc., and is enabled to "tell his past" as if reading the pages of a book, turning the leaves backward.

3. In this class the psychometrist comes in rapport with the former location of an object, such as the place from which it came, as in the case of a mineral from a mine, or a piece of stone from a mountain, etc. A

higher manifestation of this phenomenon is had when from the object the psychometrist is enabled to tell the scenes in which the object figured, such as the battle field from a bullet, etc.

Psychometry being a phase or form of clairvoyance, it is governed by the general laws thereof, which we shall consider in a subsequent lesson of this series. The records of psychic research contain many cases in which marvelous psychometric power has been manifested.

LESSON 97.

CLAIRVOYANCE.

Clairvoyance is a term meaning, literally, "clear seeing," and is applied to the psychic phenomena in which the clairvoyant is enabled to sense or perceive past, future or distant events by means independent of and transcending the ordinary senses. Science now perceives clairvoyance to be a part of the phenomena of the Subliminal Mind, although it does not understand the **exact** nature of its operations. It remains for time to develop and unfold our knowledge of this wonderful subject. The fact of the existence of clairvoyance is proved by the records of the various societies for psychical research, notably the English Society for Psychical Research, whose reports contain undoubted evidence regarding the fact of this class of psychic phenomena. There are three general classes of clairvoyant phenomena, as follows:

(1) Space Clairvoyance.

In space clairvoyance, the Subliminal Mind comes in rapport with scenes and happenings in distant parts of the world, and is enabled to perceive the same almost as vividly as if the happening or scene was in full view of the ordinary senses of sight. Distance and space seems to have no obstructing effect upon this power—in short, space seems to be wiped out entirely, and a thousand miles becomes as an inch. The best theory advanced to account for this phenomenon is that the Subliminal Mind is part of the Universal Subliminal Mind, and may come in rapport with any perception of knowledge contained within that Universal Mind.

(2) Past-Time Clairvoyance.

In past-time clairvoyance, the Subliminal Mind is enabled in some wonderful way to come into rapport conditions with the scenes and happenings of the past. Some startling examples of this class of the phenomena are recorded by the psychical research societies, and the fact of its occurrence is well established. The only possible theory seems to be that in the Universal Subliminal Mind there exists something akin to memory, or mental records; and the Subliminal Mind of the individual is enabled in exceptional cases to come in rapport connection with the same, and thus read the records of the past.

(3) Future-Time Clairvoyance.

In future-time clairvoyance, the Subliminal Mind is enabled to sense events and happenings which have not

as yet occurred. This statement would seem to contradict the ordinary facts of human experience, were it not for the fact that the phenomena in question are too well supported by actual experience and fact to be denied out of existence. The psychical research societies have collected many well authenticated cases of the manifestation of this form of clairvoyance. The only possible explanation seems to be that the Subliminal Mind, being cognizant of present conditions unperceived by the objective mind, is enabled by its power of absolute deductive reasoning (referred to in previous lessons) to reason from present cause to future effect with almost absolute accuracy, and thus foretell what will occur in the future by reason of what it perceives in the present. This theory takes the phenomena out of the supernatural class.

Clairaudience.

Clairaudience is that form of clairvoyance in which the Subliminal Mind is enabled to **hear** instead of **see**, in space and time. It is often found in connection with clairvoyance, and seldom manifests independent of the latter; although clairvoyance often manifests without clairaudience.

LESSON 98.

CRYSTAL-GAZING.

Crystal-gazing is a form of clairvoyance in which a clear crystal, or similar object, is used to "open up" the clairvoyant power or rapport condition.

Forms of Crystal-Gazing.

The use of the crystal or similar object for the purpose of establishing psychic rapport conditions has been known to the race from the earliest days of history, and before. It has been employed by all races of men, in all times, and in many forms. Professor Lang, an authority on the subject, says that the natives of New Zealand use a drop of blood; the Fijians, a hole full of water; the South American tribes, the polished surface of a black stone; the American Indians, water and shining pieces of flint and glass; the Romans gazed into a pond, etc., in order to develop the psychic condition of clairvoyance. The English editor, Mr. Stead, says: "There are some people who cannot look into an ordinary globular bottle without seeing pictures form themselves in the crystal globe, without any effort or will on their part. Crystal-gazing seems to be the least dangerous and most simple of all forms of experimenting. You simply look into a crystal globe the size of a five-shilling piece, or a water bottle which is full of clear water, and which is placed so

that too much light does not fall upon it, and then simply look at it. You make no incantations, and engage in no mumbo-jumbo business; you simply look at it for two or three minutes, taking care not to tire yourself, winking as much as you please, but fixing your thought upon whatever you wish to see. Then, if you have the faculty, the glass will cloud over with a milky mist, and in the center the image is gradually precipitated in just the same way as a photograph on a sensitive plate."

Crystals, Etc.

Some who practice crystal-gazing purchase expensive cut crystals, while others obtain quite good results from simple glass marbles or spheres. Others use watch crystals laid over a piece of jet black cloth, velvet being preferred for this purpose. Others use polished metals, mirrors, etc. Some prefer a large drop of ink poured in a small dish or cup; some fill a small cup to the brim with the blackest ink procurable. Some have specially prepared cups, the inside of which are enameled or painted a jet black, the cup being filled with clear water for the experiment.

How to Proceed.

The crystal-gazer sits in a quiet room, generally alone, and after a period of preliminary mental concentration or contemplation he turns his back to the light and places the crystal, or other object of gazing, before him on a table, generally resting it upon a

piece of black velvet or other cloth. He then calmly gazes into the surface of the crystal, endeavoring to sink into the dreamy passive psychic condition of contemplation. Some make funnels of their hands, like opera-glasses. Some remove the lenses from an old pair of opera-glasses and use it for this purpose. They wink whenever inclined, and avoid straining the eyes. (The method of practicing the "hypnotic gaze" given in a previous lesson may be employed with good effect here.) It often requires many experiments before anything is perceived. An English authority says that by the use of the imagination in the direction of "seeing" things in the crystal, the power of **actually** perceiving them may be developed. The first indication of clairvoyance in crystal-gazing comes in the form of a sort of "cloudiness," or "milky mist" in the crystal, from which may emerge a face, or a scene, which, as an authority says, "manifests like the gradual precipitation of a photograph upon a sensitive plate in the developing room." In some instances, crystal-gazers report that the misty cloudiness develops into an **inky** cloudiness, out of which the pictures emerge.

Crystal-gazing has become quite fashionable of late years, and is frequently used as a means of development of higher clairvoyant powers.

LESSON 99.**PSYCHIC DEVELOPMENT.**

The powers of the Subliminal Mind, in the direction of clairvoyance and kindred phenomena, may be developed, increased, and unfolded by practice along certain lines. Patience and perseverance are required in this as in everything else. In this and the succeeding lesson we give you the cream of the instruction along these lines, with all unnecessary details omitted. You will find here in condensed form that which many books have presented in elaborate form. Do not let its simplicity cause you to lose sight of its real value.

Rules for Development.

1. **Develop gradually and slowly.** Do not attempt to rush matters. Natural development, which is always gradual, is preferable to psychic "hot-house methods." An eminent authority says: "Students often ask how this psychic faculty will first be manifested in themselves—how they may know when they have reached the stage at which its first faint foreshadowings are beginning to be visible. Cases differ so widely that it is impossible to give to this question an answer that will be universally applicable. Some persons begin by a plunge, as it were, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience

does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura; others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others again see faces, landscapes, or colored clouds floating before their eyes in the dark before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on other planes during sleep. Another authority says: "Very many persons possess fair degrees of simple clairvoyance, varying from vague impressions to the full manifestation of the faculty. One may have 'intuitions,' 'notions,' 'presentiments,' and the faculty of getting ideas and knowledge regarding other persons and things, independent of the ordinary senses and mental processes. Some manifest certain degrees of psychometric powers which develop rapidly by practice. Others find themselves in possession of certain degrees of the power of 'srying' through crystals. The phases of time-clairvoyance, present and future, and of the higher forms of space-clairvoyance are far more rare, and but few persons possess them, and still fewer persist in the practice until they develop it. They lack the patience, persistence, and application necessary for scientific development of the psychical faculties and powers."

A Useful Preliminary.

It will be found that proficiency in the art of Mind-Reading, as instructed in some of the preceding lessons, will tend to develop and unfold psychic powers in the student practicing the exercise given under the subject of Mind-Reading. The peculiar psychological condition of passivity and receptivity, which is so difficult for the beginner to acquire, is brought into activity and habitual ease, by the practice of our exercises in Mind-Reading. The experiments of the higher forms of telepathy and thought-transference also tend to increase the receptivity and psychic sensing of the Subliminal Mind. In fact, the practice of any form of psychic science, as taught in these lessons, will aid the student in developing the other faculties, and in becoming proficient in all the lines of psychic science. We have so arranged these lessons that the student is gradually taken from the simple to the more complex forms of psychism, in a natural and scientific process of development and unfoldment.

LESSON 100.**PSYCHIC DEVELOPMENT—(Continued).**

2. **Practice Concentration.** The student seeking for psychic development should practice concentration and

mental "one pointedness," or mental focusing. The most simple and efficacious method of developing the powers of concentration is to practice on familiar objects. Concentrate on a book, a pencil, or an article of clothing. Turn it over and examine it carefully. Think of it, where it comes from, the process of its manufacture, its uses, its general history, its probable fate or end, etc., etc. In short, shut out all other objective consciousness, and concentrate on the object and your subjective thoughts regarding it. By varying the object, you will avoid monotony and at the same time increase your powers of concentration. You may vary this by concentrating on sounds instead of sights. Listen for some particular sound among the many sounds reaching your ears. Endeavor to distinguish its peculiarities, etc. The whole object is to accustom your attention to concentrated effort.

3. Practice Visualization. The student should seek to develop his imaging faculties. He should reproduce scenes from his memory, until he is able to almost actually "see" the distant scene of long ago. In the same way the imagination may be trained to picture possible scenes of the future. In this way, the imaging and ideative faculties of the mind are given exercise, development, and training, so that the Subliminal Mind may find them ready instruments of re-presentation to the field of consciousness. The Subliminal Mind is always prepared, but it requires

effective instruments for communicating with the ordinary planes of consciousness. Exercises of this kind furnish these.

4. **Practice Psychic Manifestation.** But, after all, the best form of practice is the actual practice of the manifestation of the psychic phenomena themselves. This gives not only development practice, but also furnishes actual experience. The student may begin by practicing psychometry. Let him take bits of stone, or other strange objects, and placing himself in a passive mental state, let him allow his mind to **picture** the former associations and environment of the object. Then, a bit of clothing of some person may be experimented with. Study what we have said regarding the various forms of psychometry, and endeavor to reproduce some of the phenomena of each. Take your time. Do not be in too much of a hurry. Remember that you are developing what is practically a new sense, and you need the same patience and practice that you, as an infant, had in developing the use of your more familiar senses. You must crawl before you can walk. The infant sees but dimly for many weeks, and must gradually accustom its eyes to forming the proper focus, etc. The same is true of the development of the psychic senses. You may also practice with crystals or similar objects, until you accustom yourself to the fact of sensing distant objects, etc. Some persons always use the crystal in clairvoyant work,

while others induce a semi-hypnotic condition in themselves. The crystal plan is preferable for many reasons.

No Royal Road.

There is no royal road to psychic development. Here, as everywhere, the only thing that really counts is patient practice, and persistent application. There is no "secret method" which when purchased will at once place you in possession of all occult knowledge and psychic power. Beware of those who claim to hold "secret methods" of this kind, which they seek to sell you at a large price. They are simply after your money, and have nothing to offer you in return. The scientific method is the only true method, and it may be summed up in a line or two, as follows: (1) Study, re-study, examine, consider, and investigate; (2) practice, experiment, demonstrate; (3) keep on studying and practicing, experimenting and demonstrating. For there are always heights to be climbed, and peaks to be surmounted, no matter how far and high you may have traveled. The mountain of science has never been "topped" by man. When the high peaks are reached, there is seen to always be still higher. And the topmost peaks are always hidden in the clouds. But this need not discourage anyone, for the true student finds his greatest satisfaction in accomplishing step by step—discovering, investigating, experimenting, proving, and demonstrating, each in turn.

Caution.

Let no psychic investigation lead you to surrender your individuality to others. Always keep yourself positive in spirit, and assert your own individual Ego. Every individual is a center of psychic power and force, and he should not surrender his identity. Draw to yourself that which you need for your development and attainment, but beware of being drawn into the vortex of any other person's psychic center. You may avoid this by the methods of self-protection given in these lessons.

Final Words.

You have read these lessons rather hastily, and have therefore allowed some of their best teachings to escape your attention. You should now read and re-read these lessons, for they contain a great amount and variety of important information. No one can hope to absorb it all at one reading. Each time you read and study these lessons, you will find something new in them, which had escaped your notice before. Moreover, you will find that new meanings will dawn upon you—you will see the old things in a new light. **These lessons have been purposely written in this way.** "Milk for babes, and meat for strong men." The babe will find only psychic infant food in these lessons. But as he grows in understanding he will find in them stronger psychic food. Finally he will find the psychic meat

which will make muscle and bone for the man. Each in its own way—each in its own time. But you will not perceive this until you have climbed the mountains. And if you do not climb them, you will not perceive it at all. **The information is here**—it depends on yourself how much you get out of it. You will find it quite worth your while to “stick close” to these lessons, and to demonstrate their principles.

FINIS.

AUG 24 1911