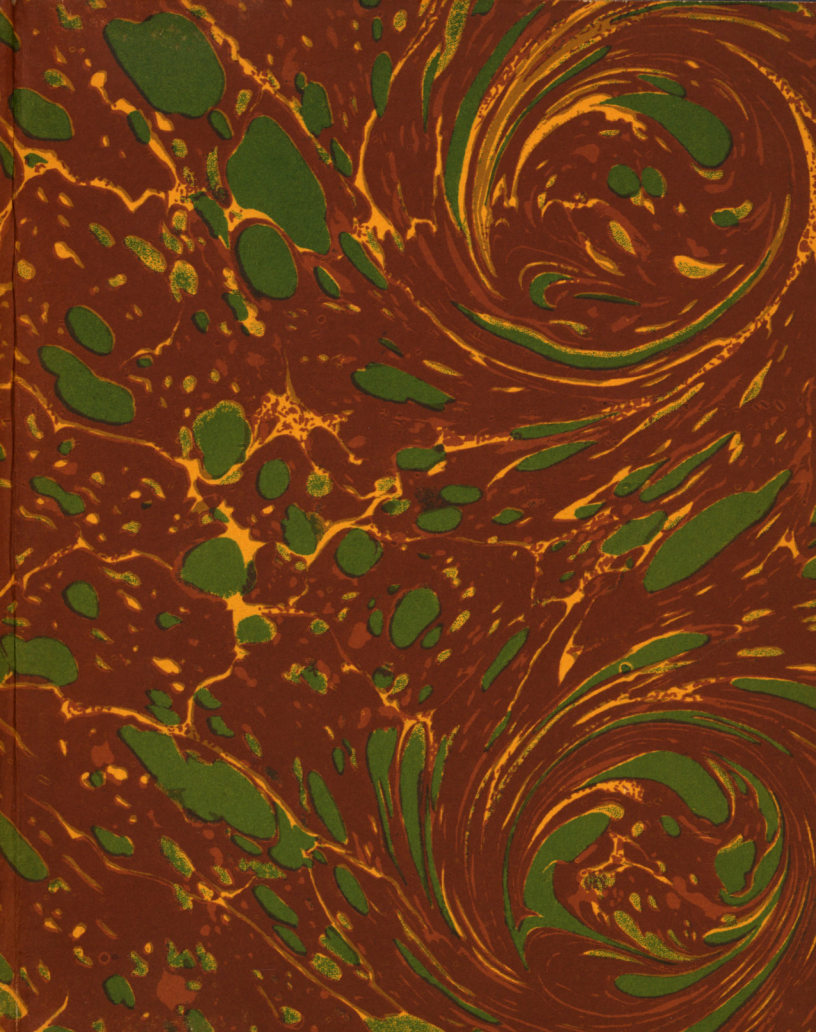


WOOD LIBRARY-MUSEUM



OF ANESTHESIOLOGY



Hypnotism

Its Uses and Abuses

together with full and complete
directions showing how any one
can learn to hypnotize

By

EDWARD H. ELDRIDGE, A. M.



Philadelphia

The Penn Publishing Company

1903



P-B 6847

COPYRIGHT 1902 BY EDWARD H. ELDRIDGE

Preface

HYPNOTISM is a subject concerning which there is a wide-spread interest. It is also a subject about which very little is known by the general public. What little information the non-scientific world has regarding hypnotism has been gained through the highly colored, misleading, and in some cases utterly false statements which appear in advertisements and in pamphlets announcing the many advantages to be gained by purchasing the "mail course" of this or that school of hypnotism.

Recognizing these facts, there seems to me to be a place for a book which will give reliable information on the subject, and which will not make claims or advocate statements which people with scientific knowledge know to be untrue.

I shall doubtless be criticised by some of my colleagues for writing a popular book on hypnotism, and especially for including in the book in-

structions on how to hypnotize ; but it seems to me that it is better to give the public a truthful, conservative presentation of the matter, than to permit the wild and erratic statements made in many of the so-called " mail courses," to remain uncontradicted.

It has been my endeavor to present in a brief, concise, and popular manner, devoid of technical terms, a description of the phenomena of hypnotism. I have also tried to tell of its uses and dangers, and have enumerated the theories which have been advanced to explain the facts. If I have succeeded in removing the subject from the realm of mystery, I shall be satisfied.

I shall be glad to enter into correspondence with those interested in hypnotism, provided they have any experiments to report which seem to them either to endorse or to contradict any statements I have made. If I can be of assistance to any of my readers, I shall be pleased to hear from them.

EDWARD H. ELDRIDGE

The Temple College, Philadelphia,

April, 1902

Contents

CHAP.	PAGE
I. WHAT IS HYPNOTISM	5
II. SUGGESTION	18
III. USES OF HYPNOTISM	35
IV. IS HYPNOTISM INJURIOUS	52
V. POST-HYPNOTIC PHENOMENA	60
VI. A HISTORICAL SKETCH OF HYPNOTISM	68
VII. DISCUSSION OF THEORIES	86
VIII. HOW TO HYPNOTIZE	95
IX. HOW TO INDUCE SLEEP	116
X. HOW TO AWAKEN	122
XI. ILLUSIONS AND HALLUCINATIONS	127
XII. HYPNOTISM IN DISEASE	137
XIII. VARIOUS METHODS FOR HYPNOTIZING	145
XIV. HYPNOTISM ON THE STAGE	157
XV. INSTANTANEOUS HYPNOTISM	167
XVI. PERSONAL MAGNETISM	170
XVII. HYPNOTISM AND THOUGHT TRANSFERENCE	178
XVIII. CONCLUSION	191

Hypnotism

CHAPTER I

WHAT IS HYPNOTISM

It is a psychological law that the more mysterious a thing can be made, the more it will appeal to the imagination of many people. By employing this law, charlatans and pseudo-professors have used hypnotism for their own benefit. To further their own ends, they have purposely endeavored to promulgate erroneous ideas concerning the subject. There is widely prevalent to-day, a belief among those who know nothing about hypnotism other than what they read in the papers, or hear from the platform of some traveling hypnotist, that a person who is hypnotized has lost his will; that he is under the control of the hypnotist, who exercises an influence over him similar to the spell which our New

England ancestors supposed were placed over their victims by a witch.

Most of us have read marvelous newspaper stories of what hypnotism has done. We have read of the man who committed murder while hypnotized. We have seen accounts of people who were hypnotized against their will, and compelled to do all sorts of foolish and even criminal acts. We have heard a great deal of talk about the loss of the will, and many of us believe that a hypnotist is a man of commanding presence, flashing eye, and sinister expression; one who controls the minds, the wills, the acts of his victims. The statements made concerning hypnotism in some of the popular novels have also done much to further this belief.

The first thing the student of hypnotism should do in endeavoring to understand the subject, is to exclude from his mind the idea that it is something mysterious or marvelous. Many of these statements to which we have referred, are absolutely false. Hypnotism does not depend to any great extent upon the personality of the operator. The hypnotist does not possess some unusual, remarkable, or mysterious power by which he is enabled to overcome the minds and the wills of his subjects.

The word hypnotism means sleep. Most investigators of the subject to-day, however, believe that hypnosis may exist without sleep. The essential thing in hypnotism is that the suggestibility of the subject is increased. Sleep is generally present, although not necessarily so. It is probably useless to attempt to give a brief definition of hypnotism which will cover all cases. It will rather be better for us to endeavor to understand just what the word means by a description of a number of typical cases. Let us then, for the present at least, not worry ourselves about theories, but let us endeavor to understand the condition itself. Do not, however, attempt at this time to hypnotize any one. Get a clear understanding of the cases described. In due time you will receive instructions of just what you should do in order to hypnotize, but do not try it now.

I take a young man, place him in front of me with his back towards me. I tell him to stand with his feet together, his eyes closed, and think what it would feel like to fall over backwards. I urge him to try to keep his whole mind on the sensation of falling backwards. If he obeys my instructions, in a short time there is a very decided tendency to fall backwards. Sometimes he

comes back suddenly and is nearly asleep. At other times there is simply a tendency to fall, and as he starts to go backwards, the movement itself will arouse him. In only very rare cases does the subject lose consciousness ; usually there is simply an inclination to fall backwards.

The next case we try is that of a young lady about twenty-five. We place her on a chair in a comfortable position, tell her to clasp her hands together and look directly into the eye of the operator. The operator then says to her slowly and emphatically, "Your arms are getting rigid. They are getting stiffer and stiffer. Your hands are sticking fast ; you can feel your arms becoming rigid, and your hands sticking tighter and tighter together. They are stuck so fast you cannot take them apart ; the more you try, the tighter they stick together. You cannot get them apart. Try hard. You cannot possibly do it."

Before attempting this experiment I have told the young lady that I want her to try to believe what I tell her. When I tell her that her hands are stuck fast together, I wish her to try to realize how her hands would feel if they were stuck together. When I tell her to try to take them apart she is to try just as hard as she

can. She tries, she pulls hard, she strains her muscles, but the hands stick together. She is seemingly utterly unable to pull them apart. She is not asleep, she still looks me directly in the eye, and the influence, as a rule, does not last very long.

For my next experiment, I select a young man, and after placing him in a comfortable position, give him some bright object at which to stare. In three or four minutes his eyelids grow heavy, and he tries vainly to keep them open. The hand in which he held the object at which he was gazing drops to his knee. He has fallen asleep, and yet it is not a natural sleep, or rather it differs from natural sleep in some very important particulars. I can talk to him and he seems to understand me. I tell him he cannot open his eyes; he makes vain efforts to do so. I tell him that his hand is stuck fast to his knee and he cannot raise it. He tries hard to do this. At first he is unable to succeed, but finally does manage to raise his hand. In a few minutes I tell him to wake up; he opens his eyes and seems to be in exactly the same condition he was before he began staring at the object.

For my next experiment I select a man about thirty-five or forty, who tells me he has been

hypnotized before but whom I have never tried. I walk up to him, stare intently into his eyes for possibly two minutes, take a watch from my pocket, put it between his eyes and mine so that he now stares at the watch instead of me, let him gaze at it intently for a minute or two, and then draw the watch away from him. He instantly follows the watch, and no matter where I move it, up or down, to the right or left, fast or slow, he keeps his eyes at about the same distance from that watch. He seems to be fascinated with it. It appears impossible for him to take his eyes away from it. After walking around the room two or three times, I snap my fingers and tell him to wake up, at the same time moving the watch suddenly to one side. He starts in surprise, seems to arouse himself as though from a deep sleep, and is perfectly normal once more. Here we see is a case where the man is perfectly awake, his eyes wide open, and yet he will follow a shining object about the room without any seeming attempt at resistance.

For another experiment, I select a young man whose hands I have succeeded in sticking together on several occasions. I place him in a comfortable position, giving him a bright object at which to look, and talk sleep to him, that is, I

tell him he is getting sleepy, his eyelids are becoming heavy, and he is going to sleep. In about five minutes his eyeballs roll upward, his eyes close with a convulsive movement, and he seems to be in a deep sleep. I talk to him a few minutes longer and then try to persuade him that the chair on which he sits is a bicycle; but although I repeat the suggestion to him a number of times, and although he seems to understand what I say to him, and although he twice starts to move his feet as though he were riding, in each case he falls back into a sleep. I find it is not possible to make him perform any active movements while hypnotized, and so in a few minutes, arouse him again.

Our next experiment will be with a well educated lady of about forty. I place her on a chair, look intently in her eyes for a few minutes and tell her she is going to sleep. In less than a moment she seems to be in a deep sleep. I talk to her; tell her when she opens her eyes she will see in front of her a lovely mountain brook; that she will see the trout leaping through the water and will want to go fishing.

She opens her eyes, and says, "Oh, isn't that a beautiful stream!" She describes the flowers on the other side of the stream. She asks if there is any way of getting a fishing rod. I give her

a cane, and she at once baits her hook and begins fishing for trout. In a short time she catches one, and then another and another. Her actions and her facial expression, are such that if she could assume them at will, she would be a great actress. After a short time she says, "When I was a little girl I liked to go in wading. I think I will take off my shoes and stockings and try it now." As this experiment is tried before a large audience, I do not see the wisdom of permitting her to do this, and succeed in persuading her she had better not, that the water is too cold.

A few minutes later I say to her, "Wake up." She starts, looks around, looks at the cane in her hand, seems surprised, and sits down. Upon inquiry she says she has no idea what she had been doing. The last she remembered she was sitting on a chair and going to sleep. This experiment illustrates what is known as somnambulism. The subject is put to sleep and then partially aroused, and when in this condition will accept and act out very many suggestions made by the operator.

One more experiment will probably complete our list. This subject is a young lady, the daughter of a well-known clergyman. I had never met her before the preceding evening. With some friends I went to her home and we had

some experiments in hypnotism. Finally I put her to sleep and suggested to her that in a few minutes I would wake her up; that she would remember nothing of what had happened and would be in a perfectly normal state; that she would play, sing, and talk as though nothing had happened; but when I took out my watch she would go into the next room and close the window leading into the conservatory beyond.

I aroused her, she played one or two selections on the piano, there was general conversation, and refreshments were served. I then took out my watch and said, "Well, it is time to go." The young lady appeared dazed for a moment, arose, walked into the next room, closed the window, took from her father's desk alongside of the window a little saucer containing some mercury, and brought it back into the room with her, saying as she handed the saucer to me with a trembling hand, "Did you ever see mercury in this form before?" We all examined it and she returned it to its place.

Her mother asked her why she had closed the window. She said, "Because I felt cold." Her mother said, "Didn't you do it because you were told to?" She replied, "Certainly not. I felt cold and I closed the window." Her

mother replied, "Why, you little dunce. You know it is warmer in the conservatory than it is here and that window is open all winter."

Try as we would, it was not possible to make the young lady acknowledge she closed the window for any other reason than that she felt cold. This is an illustration of what is known as post-hypnotic or deferred suggestion. The subject is hypnotized, the suggestion is given and the subject is aroused, and at some time in the future will perform the suggestion without knowing why.

From the above experiments we see that hypnotism can assume a variety of phases. By its use a man's hands may be stuck together for a moment, or he may be persuaded to do all sorts of ridiculous things and have no knowledge afterward of what he has done. His arm may be made stiff; his body so rigid that the head can be put on one chair and the feet on another, and two or three persons may sit on the unsupported body, without any injury to the individual or without any conscious muscular effort on his part.

Many people believe that those who are susceptible to hypnosis are comparatively few, and that those few are not perfectly normal. This, however, is not the case. Bernheim and Forel are of the opinion that hospital surgeons who

are not able to hypnotize at least eighty per cent. of their patients are not proficient. Dr. Wetterstrand, of Sweden, says that out of 718 patients, he found only seventeen whom he could not influence. Dr. Tuckey claims that about eighty per cent. can be hypnotized. Dr. Van Renterghem in his report to the Medical Congress at Amsterdam, records only nine failures out of 178 cases.

It must be remembered, however, that the consent of the subject is absolutely necessary to a successful attempt to hypnotize. It is impossible to hypnotize a person who is not willing to do as he is told. It is not true that the hysterical, or insane, or idiotic persons make the best subjects. Voisin in his experiments on the insane succeeded in hypnotizing only ten per cent., and even this was accomplished after an enormous amount of time and patience.

Mr. Vincent claims that susceptibility to hypnotism is a sign of a fine rather than a poor intellect. He says, "With the educated and refined my experiences have been uniformly more successful. On referring to my notes I find that among the members of the University of Oxford, I have succeeded in hypnotizing ninety-six per cent. of those I have tried."

It is perhaps needless to say that in the records given above the subjects were not all hypnotized on the first attempt. Frequently several trials are necessary before the subject can be brought to assume the necessary mental attitude. One of the first real difficulties in the way of the hypnotist lies in securing a proper mental condition on the part of the subject. The man who sits down with an amused and "I-don't-believe-you-can-hypnotize-me" smile on his face is not likely to be readily influenced.

As we have tried to explain above, hypnotism differs very greatly in its effects upon different people. Dr. Liébeault found only twenty-seven out of 1,012 patients whom he was not able to hypnotize. In a published table giving the results of his experiments he shows the number who were influenced to different degrees. He gives the following figures:—

Drowsiness	33
Light Sleep	100
Deep Sleep	460
Profound Sleep	230
Light Somnambulism	31
Deep Somnambulism	131
Unaffected	27
<hr/>	
Total	1,012

You will notice from this table that although a very large proportion of sane people can be hypnotized, a comparatively small number can be placed into a condition of somnambulism. Many can be put to sleep and may even be influenced by the suggestions given them when they are asleep, but the proportion who can be made to act out the suggestions given them by the operator is very much less. Let me repeat that hypnotism depends more largely on the willingness of the subject than on what is done by the operator. Nine-tenths of the work in hypnotizing is done by the subject. The operator tells the subject what to do; the subject does it. The operator at the proper time makes suggestions and that is all.

CHAPTER II

SUGGESTION

HYPNOTISM has sometimes been defined as a "peculiar mental condition, induced by a physical stimulus, in which the susceptibility of the subject to suggestion is greatly increased." The hypnotized subject is usually more willing to accept suggestion than he would be in his normal state. If hypnotism has any value, if there are any dangers connected with it, this pliability to suggestion is the cause.

Let us see if we can understand clearly what is here meant by suggestion. Few of us, probably, realize how large a part suggestion plays in our ordinary normal life. Its influence is seen on every side. It is exhibited in man's physical life, in his religious beliefs, in his politics, in his habits, and in his thoughts.

There is but little difference between the suggestion we see exhibited all around us, and the suggestion which works out its wonderful effects in the hypnotic subject. It is probably true, that in normal life, suggestion to be the most

efficacious, must be veiled ; that is, it must be indirect. In the case of the hypnotic subject, however, it is quite possible to give him a direct suggestion and have it work out its results.

Most of us fail to realize the great proportion of people who are influenced in their thoughts and in their actions by suggestions. In the case of children at least fifty per cent. can be made to believe a thing is true against the evidence of their senses.

A few years ago a series of experiments to show the influence of suggestion on children was conducted by Dr. Small, then a post-graduate student at Clark University. The experiments were made upon the school children of the city of Worcester, Mass., not only upon the children in the elementary schools, but including all the grades up through the High School. Dr. Small would come into the schoolroom, and after talking to the children about spring and flowers, would tell them how the flowers were gathered and made into perfumes. He would talk to them about the sweet odor of the flowers and of the perfume, and would ask how many could detect the odor of a small quantity of perfume. He then told them he had some perfume with him and was going to make a spray of it

around the room. As soon as they could distinguish the odor, he said, he wished them to raise their hands.

He had with him an atomizer, from which he made two or three generous sprays around the room. In the lower classes, over ninety per cent. of the children almost immediately detected the odor of the perfume. In some of the higher classes, the percentage was not so great; but in no case did less than seventy per cent. of the children in any class smell the flowers. In reality, Dr. Small had no perfume with him, and the atomizers were filled with pure distilled water, with absolutely no odor.

Another experiment tried by Dr. Small on another occasion was even more interesting and more striking in its results. In this case he came before the class, gave them a little lecture about sugar and told them how small a quantity could be detected by the taste. He called one of the pupils to the front of the room and placed upon her tongue a drop of sugar solution, that is, a drop of water in which sugar had been dissolved. The child, of course, tasted the sugar, and the pleased expression upon her face was witnessed by the other members of the class.

Dr. Small then talked about quinine, and told

them how bitter it was. After some difficulty, he succeeded in getting one of the pupils to come to the front of the room, and placed a drop of the quinine solution upon his tongue. The student, of course, made the characteristic "bitter face," which was seen by the other pupils. Dr. Small then told the class he would go around the room and put a drop of the sugar solution upon the tongue of each; afterwards, he went around putting a drop of what he said was quinine solution upon the tongue of each. Nearly all the children tasted the sugar. Some of them said, "It is quite sweet." One little girl said "It is sweeter than we have our coffee at home." A few thought it was just a little sweet, and one or two considered it almost as sweet as candy.

The effects of the quinine were even more remarkable. One child was noticed half an hour afterwards wiping out the mouth, in order to get rid of the bitter taste. A number of children wanted a drink of water to wash away the taste. A few were sick the next day from the effects of the quinine; and in one case the mother came to school to see what the doctor had given her child to make it sick.

In the experiments with both the sugar and the quinine, with the single exception of the

pupil who was called to the front of the class, nothing was used but pure distilled water ; there was absolutely no trace of either quinine or sugar.

When we consider these cases, we smile and say, "But these are only children." True enough ; but you will find the same general law running through all our adult life. Have you ever coughed at some public gathering and noticed how your cough influenced others ? Have you ever yawned in a crowded car, or in a room filled with people, and noticed the effect of your example ? If so, you will have observed that suggestion manifests itself just as truly in adult life as it does with children.

Have you ever noticed the influence of the dictates of fashion on otherwise sane women ? It was not many years ago that women all wore the "leg-of-mutton" sleeve, and really thought it beautiful. To-day they all know it is "horrid."

Women are not the only people who are influenced by suggestion, however. It is said that Professor Ladd, of Yale University, each year tries an experiment upon the members of the senior class. Each student takes hold of a thin wire with the finger and thumb of his left hand.

Professor Ladd stands with his hand on the switch which controls the electric current. He turns the switch with a loud click that all can hear, and the electricity begins to pass through the wire. It is not long before the thin wire grows warm, and as soon as the students feel the warmth, they register the fact by pressing a button with a finger of the right hand. The experiment is tried the second time, but in this case Professor Ladd secretly turns a second switch, so that when he seems to send the current into the wire, he does not do so. Although there is no electricity passing through the wire, and of course it does not grow warm, the students have the sensation of warmth just as before, and register the fact in approximately the same time. So we see it is quite possible to cause scientific observers to feel sensations which do not exist.

Did you ever hear of a case like this? One morning a man gets up not feeling very well. It is true he has been working very hard, that he has not taken his meals regularly, and he has been walking the floor many nights with the baby,—but he forgets all this—he only knows he does not feel well. He sees a patent medicine advertisement in his paper. The advertisement describes accurately his symptoms, together with

many others, and he decides to procure a bottle. He goes to the drug store, purchases the medicine, and his peace of mind is gone. He is from then on a victim of the "patent medicine habit."

I once heard a story of a woman who was sick. One day one of the neighbors, "Aunt Doleful" by name, came in to console with the invalid. She walked into the room on her tiptoes, sat down by the side of the bed, and looking at the patient for a moment with a sad, serious expression upon her face, said, "My, my, dear, how sick you do look! You look just like Sister Mary Ann did before she died. I do declare you look ever so much worse than you did the last time I was here. Do you remember Mrs. Johnson's aunt? She died last week of just the same disease you have. I do hope and pray, dear, that you will not be compelled to leave this world yet awhile." Then she goes home. If the victim did not die, it was not Aunt Doleful's fault.

John Kendrick Bangs, in his stories of "The Idiot," tells how one morning the Idiot came down to the breakfast-table and said, "I have just written a poem. I think it is pretty good. I want you to listen to it." He then read a few verses of poetry. Almost instantly, every one at the table began ridiculing him. They told him he

was a fool, that they had never heard such trash before in their lives. They said they were surprised that any man not actually insane could write such stuff as that. In reality the poem he read and which he said he had written, he had written, but he had copied it from a book by one William Shakespeare. The mere suggestion that the poem had been written by this man whom they disliked, was enough to convince a dozen people that it had absolutely no merit. The probability is that if the Idiot had read a poem of his own and told them it was written by Shakespeare, they would have lauded it to the skies.

Are we not, most of us, influenced in our judgment of many literary compositions by the opinions of others? Are not our opinions of art influenced in the same way? A recent writer tells how people in mobs are sometimes influenced by suggestion. Houses have been burned, men murdered, by a number of men who were influenced by a suggestion, and did things which in their ordinary sane moments they would never have attempted to perform.

Many incidents in the world's history are examples of how great masses of men may be influenced by suggestion and by imitation.

The great pilgrimages to Jerusalem occurring between the years 1000 and 1095; the Crusades, from 1095 to 1270; the Dancing Mania from 1374 to the end of 1500; Demonphobia from 1500 to 1700; are all of them but illustrations of how great masses of people may be influenced by an idea.

The speculative manias that have from time to time seized upon the people, are but another illustration of the same law. How foolish it was for all Holland to raise tulips in the seventeenth century! How disastrous in its effects was the Mississippi fever in the early part of the eighteenth century! How the bursting of the South Sea bubble brought all Europe into difficulties! How in recent years people lose their common sense and invest their money by the millions with a Brooklyn clerk, because he promises them 520 per cent. a year! Does it not seem as though great masses of mankind, under suggestion and under the influence of imitation, lose their ordinary common sense?

Let us consider for a few minutes how suggestion manifests itself through the faculty of imitation. All mankind are imitative to a large degree; but children are very much more so than men. They follow suggestions without

pausing to consider the results. They are influenced by suggestions from their classmates, in their surroundings, from their teachers. Teachers and parents have not paid enough attention to this tendency in the disposition of the child. The child must imitate what he sees around him.

A few examples collected by teachers for Dr. Small and Dr. Russell will illustrate what I mean.

A girl of ten says, "I had a cross-eyed classmate. I thought it must be nice to look in two directions at once and practiced trying to look that way until my eyes were seriously injured."

One little girl in school had a spasmodic cough. Her laughing always ended in a fit of coughing. In a short time, many of the children in the room began to cough in the same way and did not seem to be able to help it.

A young lady who is now a teacher said, "One morning when I was twelve, a boy appeared in the reading-room for the first time. He stuttered fearfully. I took it up that day and for fifteen years afterwards, I did not speak a perfect sentence."

A New England young lady says, "One day last fall when I was teaching, I wore the cuffs of my shirtwaist tied with ribbons instead of

using cuff buttons. The next day the girls fastened their cuffs with ribbons. When there were no eyelets in the cuffs they either tied or pinned ribbons on. The fad kept spreading, the bows getting larger and the hanging ends longer until it was quite amusing. The girls were from twelve to fifteen years of age.”

These illustrations will serve to show that in normal life, the child and the adult are both more or less subject to the suggestions of others. We are influenced by what others do and by their opinions. We imitate others. We think we are free-willed, yet our actions are largely determined by what others think and do; all of us must admit this. But notwithstanding this, all of us believe we have the power to resist these suggestions if we will.

The difference between the man who is hypnotized and one who is not, is that the hypnotized subject in most cases does not seem to desire to resist the suggestions which are made to him.

It will help us in our understanding of hypnosis if we consider for a moment the abstracted and the absent-minded man. What is the difficulty with the absent-minded man? He is either so deeply engaged in some train of thought that he does not recognize the impressions that come

to him from without ; or if he does receive them, he does not interpret them correctly. The abstracted man is in a condition of day-dreaming in which his attention is directed to no subject in particular, he is not thinking of the things about him, and an impression from without may be interpreted wrongly.

It is said of Dr. Hamilton, the well-known professor at Aberdeen University, that he was so absent-minded that he would go to his class on dark mornings with one of his own black stockings on one leg and one of his wife's white stockings on the other. Once he ran into a cow in the road, and, taking off his hat, apologized to her, calling her Madam and hoping she was not hurt. It is also said he would spend an entire recitation hour in removing the hats of the young men from the table in front of him where they would place them, and where they would replace them as soon as he removed them.

A noted philosopher was once engaged in an abstruse mathematical problem when the servant rushed hurriedly into the room crying, " Doctor, doctor, come at once, the house is on fire ! " He was aroused from his study by the interruption but responded in the same way that he had doubtless responded on many previous occasions

by saying, "Well, go tell your mistress, don't you know I never interfere with household affairs?"

Gauss was probably the most prominent mathematician of the world. One day he was engaged in a difficult problem when the maid came and said, "Professor, your wife is sick." He seemed to hear her and said, "All right," and then went on with his work. In a short time the servant returned and said, "Your wife is sick, she wants you to come at once." He said, "Yes, yes, I'll be there," and went on with his work. His wife continued to grow worse and the maid came back the third time and said, in great excitement, "Professor, you must come at once, your wife is dying." He very calmly looked up from his work and said, "All right, tell her to wait until I come." The impression had been received but was not properly interpreted. He knew something was being said to him but did not seem to realize what it was.

One more illustration will probably make sufficiently clear what is meant by absent-mindedness. It is told of Sir Isaac Newton, the greatest philosopher of his time, that on some occasions he was very absent-minded, and would do things which seemed strange for a sane man.

Newton was fond of pets, and at one time, he possessed a cat with four kittens. The cat and the kittens were permitted to run about his study, and sometimes they were a nuisance.

One day he was engaged in a problem which required frequent reference to logarithms for its solution. The window was open and in order to keep his papers from being blown from the desk, it was necessary to keep the door closed. The cat decided she would like to go into the hall and going to the door, informed him of the fact to the best of her ability by meowing and scratching. Newton went to the door, opened it, the cat went out and he closed it after her.

He had no sooner returned to his work than one of the kittens decided she would like to go out, and the same performance was repeated. One at a time the other kittens determined to leave the room, and on three more occasions Newton got up, opened the door and let them out. When the last one was gone, he settled down to his work and said, "Now I will get some work done." But in a few minutes, the cat decided she would like to return, and although the great philosopher stood the noise for a few minutes, he was at last obliged to succumb and open the door. The cat came in but the kittens were no-

where in sight. One at a time the kittens came in, interrupting him each time at his work. Then he said, "I must do something, I cannot open and close that door every time those cats want to come in and out. I cannot leave the door open, for my papers will blow away."

Then the great philosopher applied that gigantic mind of his to the solution of the problem. At last he said, "I have it." He made the cat stand up, he measured her from the top of her back to the ground; he measured her from side to side and from nose to tail, placing down on paper the measurements as he made them. He then repeated the operation with each of the four kittens. Then he went to the door and made openings for the cats to go through. Not one opening, but five, one large and the others small so that the mother cat and each one of the kittens would be able to come in or go out at pleasure.

Of course, none of us are absent-minded to such a degree as this, but there are times in our lives, when we are absent-minded, to a degree at least, when we forget our surroundings and act in a way that is, to say the last, peculiar.

Many of us are in this condition of abstraction

just as we are awaking or just as we are going to sleep.

Do you ever dream? Do you ever walk in your sleep? If you do, you are simply acting out suggestions which force themselves upon you in some way, without stopping to consider whether they are sensible or not. You have probably noticed the extreme vividness of the ideas which present themselves to you in dreams. You can all remember how bright was the light, how terror-striking the alarm, how vivid the fire, how oppressive the weight on your chest, how strangling the hands about your throat. In other words how the one idea controlled your entire organism.

In dreams, one moment you seem to be in your home in America, the next moment you are in the wilds of Africa; but the sudden transition creates no surprise. In a dream, the suggestion may come because of a late supper; it may be produced by the weight of the bed clothing; your arm may be in a cramped position, or any one of a multitude of other causes may originate the suggestion. The thing to be noticed, is that you are influenced by the suggestion, no matter what it is, without considering whether it is true or not.

Is not this condition very similar to that of the man who is hypnotized? In a dream state, the suggestion, it is true, may come from many sources. In the hypnotized state, the suggestions come largely, in fact almost entirely, from the words of the operator.

Let us now, in endeavoring to understand the influence of suggestion upon the hypnotized subject, try to remember that suggestion is an influence to be considered in our normal life, but that in our normal life, it is reacted upon by our common sense and by will. In absent-mindedness, the suggestions are generally self-suggestions. In dreams, they come largely from physical causes and seem to exercise supreme control. In hypnotism, the suggestions are given by the operator and in many cases, seem to assume almost complete control of the subject.

CHAPTER III

USES OF HYPNOTISM

WE have seen that hypnotism may cause a man to do things he would not do in his normal condition. We have seen that it may cause a subject to believe things that are not true. We know that in rare cases it may cause him to do things which are injurious to himself.

But is hypnotism of any value? Has it been or can it be of any service to the world? What, if any, are the uses to which it may be put?

By the use of hypnotism the psychologist has already learned much concerning the normal workings of the human mind. We sometimes get a better understanding of how the mind works normally if we can observe how it works under hypnosis. It enables us to experiment with the workings of the mind in a manner we could not otherwise employ.

We know that illusions can be produced by means of suggestion, and we also find that real sensations may be abolished by the same means. Pain can often be relieved; teeth have been ex-

tracted with the assurance that the patient would feel no pain, and no pain seemed to exist. Legs have been amputated and no anesthetic has been given, but the suggestion was made that there would be no pain; and after the operation was over the patient did not even know his leg had been taken off.

Not only is it possible to use suggestion in cases like this, but pain caused by some diseases may be relieved. It is rare to find a headache which cannot be immediately removed by means of hypnotic suggestion.

Habits can be cured. Hypnotism has been proven to be almost a specific in cases of cigarette smoking.

Hypnosis has been used in the treatment of drunkenness. Dr. Dill of England relates the following case: "A housemaid, aged thirty-two, had lost her character through her drunkenness. When I first saw her she was very readily hypnotized, and after three or four suggestions that she would dislike all forms of alcohol and be unable to drink it in any form, she lost all desire for drink. Eventually a situation was found for her which she has retained for the past six years and she is a most valued and respected servant. It is worth notice that when she was suffering

from influenza and had been ordered port wine by another medical man who had attended her, she resisted strenuously, and deceived her mistress by pouring it away."

Dr. Green of London relates an interesting case of a man about thirty-two who was not able to get a night's rest without bromide and chloral, and who had also an irresistible craving for whiskey. He was the cashier of a large wholesale house and seemed to be very close to dementia. He was hypnotized and made to understand that the operator was showing him the way to cure himself by the exercise of his will. The first time he was hypnotized the suggestion was made that alcohol in all forms would taste bitter and if swallowed would be vomited. It was also suggested that he would not awake at two in the morning as usual but would get a good night's sleep. The patient did sleep well that night. He took a glass of whiskey but had difficulty in retaining it in his stomach.

He went away on a trip and afterwards wrote that he had slept very well for four or five nights, but after that got worse. He came back and was rehypnotized and the former suggestions were repeated. Two days later hypnosis was again induced. He said he was sleeping well

and had very little desire for alcohol. Four days later he was hypnotized for the last time, and the same suggestions made again. He said his brain was clear, and he acted and spoke like a man in perfect possession of his senses. For at least six months after that time he suffered no relapse.

Dr. Bramwell, in a paper before the English Society of Psychical Research, in speaking of the inquiry of one writer as to what has become of the drunkards who are said to have been cured by hypnotism, says: "As regards my own cases I can give a very satisfactory reply. Some are actively engaged in business or in successfully conducting medical practice. One has since been elected a member of parliament, while others are happy wives and mothers. In most of them the disease has been of long duration, varying from about five to fifteen years, and in some presented all its worst symptoms. For example, the patient who is now a member of parliament formerly suffered attacks of delirium tremens and apoplexy. The duration of the cures has been from two to over six years."

Wetterstrand reports thirty-eight cases of morphinism. Of these he says twenty-eight were cured, three relapsed, and in seven he obtained no result. Many of the cases were ex-

ceedingly grave and of long standing. One of his patients had taken morphine for eighteen years and cocaine for four, and his case was a complete cure. Other methods, including residence in a retreat, etc., had failed.

There are a number of institutions in this country where hypnotism is used in the treatment of disease. It has been used as an anesthetic in operations. Many dentists have used it in their practice in place of gas.

Some prominent physicians abroad have experimented with suggestive therapeutics, as it is often called, to a considerable extent. The theory is that with many classes of disease the mind influences the body to a very great extent. This we know to be true from the many remarkable cures brought about by Christian science and the faith cures. The mind is more susceptible to suggestion when the patient is hypnotized than when he is not. The method of treating these diseases is to get the patient into as deep a sleep as possible and then make the necessary suggestions.

We have a mass of testimony from men whose statements cannot be doubted, as to the success of hypnosis or suggestive therapeutics in treating diseases. Every physician knows that the mind has a great influence upon the body. There is

no question but what an intelligent use of suggestion, with or without the use of other medicines, will in many cases assist in the cure of disease. It is not true that the nervous diseases are the only ones that can be treated, although they are, of course, the most easily influenced by suggestion.

Drs. Bernheim, Tuckey, Burkhardt, Voisin, Van Eeden, Burot, Velandier, Osgood, and Kingsbury have all successfully treated by means of hypnosis. In a table given by Dr. Felkin there is a list of 496 cases, of which 224 were absolutely cured and 200 improved, making 424 cases of success and benefit to only seventy-two failures. In this table Dr. Felkin has included cases by Bernheim, Van Renterghem, Van Eeden, Tuckey, and Wagner. The cases treated included hysterical diseases, organic diseases of the nervous system and rheumatic affections.

We shall now attempt to explain the methods employed in treating disease by suggestion. Let us take first the simple case of habitual headache. We all of us know people who suffer continually from headaches. Dr. Wetterstrand, of Stockholm, has treated a number of cases of this description and nearly all of them successfully. Dr. Wetterstrand says he first endeavors to ascer-

tain the cause of the headache. If the cause can be discovered, that, of course, is treated first. If it cannot, and the probability is that the headache is what is known as a nervous headache, he treats it hypnotically.

One case from his note-book will serve to illustrate his methods and results. A married woman, forty-six years old, had suffered from headaches ever since she was a child. No disease could be discovered, yet her appearance was pale and suffering. She came to him on the 8th of February, '88, and after twenty treatments returned to her home cured. He saw her again in January, '90. In the course of the two years she had not had the least symptom of headache, and her previous sickly appearance had greatly changed in her favor.

Many cases of neuralgia have been treated, and nearly always with success. In speaking of his treatment of neuralgias one doctor says: "The remedy has, of course, now and then disappointed me, but it was generally due to the patient's own lack of susceptibility to hypnotism. The method has seldom been a failure when the patient slept soundly. Neuralgias are just the kind of diseases over which hypnotic suggestion gains its triumphs, as it acts much more surely,

and especially more pleasantly, than the usual methods of cure, massage and electricity."

Hypnosis has frequently been used in cases of partial paralysis with success.

There have been some remarkable cures in cases of chorea. We will give in detail one of the cases treated by Dr. Wetterstrand, and which, he says, was the severest case of chorea he had ever seen. The patient had been eight months in a hospital, and, as there was no improvement in that time, she was reported incurable. She was twenty-three years old, and when Dr. Wetterstrand first saw her, in '88, she had been suffering two years. She was in bed; could not walk. She threw her arms violently about and her feet were in constant motion. The expression of the face changed incessantly. She wept frequently. She was depressed, could not sleep well. At first it was impossible to hypnotize her, but on the fourth trial she was placed in a light slumber, and after four more attempts became somnambulistic. Suggestions were, of course, given at each trial, and in two weeks she was so much better that she could come to the doctor's office. In less than two months there were but slight occasional twitchings in the arms, and in a little over two

months she was perfectly normal. At the latest reports she still continued in good health.

Hypnosis has been tried in the treatment of stutterers. These experiments have not been successful in all cases, but in many they have. In fifty patients treated by one physician fifteen were completely cured, many of the others were improved, and many of those who were not improved lacked perseverance. Of course, the younger the child, the greater the chance of success.

Hysteria is one of the diseases we have always with us, and it is one which can be successfully treated by suggestion. In all these cases care must be taken that the suggestions are made firmly and are never contradictory. You must not tell the subject at one time to do one thing and at another time to do another. Remember the impression you have made fixes itself deep in the patient's brain. If you contradict it you cause confusion.

Braid, Bernheim and others have used suggestion successfully in treating chronic rheumatism.

Suggestion may be used in consumption. By this we do not for a moment mean to imply that consumption can be cured by suggestion. We simply mean that by hypnotic suggestion, it is

possible to remove, or at least mitigate certain painful symptoms. For instance, if the consumptive has no appetite, suggestion can be used to advantage. Pain may be relieved and sleep may be induced.

Asthma has been treated by suggestion, and in some cases, at least, successfully. One case relieved by Wetterstrand is that of a girl about twelve years old, who, on the 20th of March, '88, was sitting up in her bed. She could not lie down without being in danger of suffocation. She had no appetite, had lost much sleep and consequently was much exhausted. She was given the vapor of stramonium leaves every night to make her comfortable, but this frequently did not help her. The family physician had advised hypnotism, which was induced by Dr. Wetterstrand. She was easier after the first treatment. In eight days she was able to leave her bed and go to his office. In twenty treatments she was freed entirely from the asthma and for a period of two years, which is the latest information we have in this case, she had not had another attack.

It seems to be true that hypnotism can remove many diseased conditions of the stomach and intestines. Drs. Bernheim and Wetterstrand have

treated what is known as chronic catarrh of the stomach. This condition is due probably to an abnormal condition of the nerves which preside over these functions. It may be called nervous dyspepsia. These conditions may frequently be dispelled in a single treatment.

In my own experience I have treated for headaches, sleeplessness, cigarette smoking, and delusions.

I have not a record of a single case where it has not been possible to secure almost immediate relief from headache, and in many cases have been able to completely prevent their recurrence. In only one or two cases have I been unable to induce sleep, and by that I mean a sleep that was restful. I have had quite an extended experience with cigarette smokers. In nearly every case it has been possible to secure a complete cure. I will quote one or two cases from my notes. The first is that of a boy about fifteen years of age who smoked three and four packages of cigarettes a day. He seemed absolutely unable to stop, although he made repeated efforts to do so. I hypnotized him twice, making only two suggestions, first, that the desire to smoke would gradually pass away; second, if he did smoke, he would almost immediately become

violently sick at the stomach. From that day to this, a period of nearly three years, he has not been able to smoke a cigarette without vomiting. The desire to smoke in his case has been much lessened, although there are still some periods when he feels a longing, but if he attempts to gratify that longing vomiting inevitably follows.

I have only one case of cigarette smoking where I was able to induce hypnosis which was not completely successful. It was that of a woman about thirty, who had smoked for ten years. She smoked thirty or forty cigarettes a day. She had used every means in her power to stop, and had taken many so-called specifics, but with absolutely no success. She came to me and I hypnotized her seven of eight times in all, although in no case was I able to secure a very deep sleep. My first suggestion was that the longing to smoke would leave her; my second that she would vomit every time she tried to smoke. Neither of these suggestions was entirely successful. She afterwards told me that so far as she knew she had never in her life been sick at her stomach. I then stopped using that suggestion but adhered to the suggestion that she would lose her taste for tobacco and gave another suggestion to the effect that whenever she

took a puff from a cigarette she would feel a very strong burning sensation on the tongue and in the throat. This seemed to be successful, although the longing was not removed. She would feel the need for a smoke, and would light a cigarette, but after two or three puffs would be compelled to stop, as the burning on the tongue and in the throat would be very severe. The number of cigarettes she smoked decreased from thirty or forty to one or two a day; and although she still sometimes has the desire, she is not able to smoke on account of the burning sensation it almost immediately produces.

One case of kleptomania may be of interest. It was a boy of about ten; he was generally obedient, but if he found a penny around the house he would almost invariably steal it and buy candy. He had a regular allowance which was sufficient for all his needs, but he would steal whenever he had an opportunity, and when spoken to about it would deny all knowledge of the matter. He was often severely punished but that seemed to have no good effect.

I hypnotized him twice, and after telling him how wrong it was to steal, told him that whenever he felt the temptation to take any money, another suggestion "I must not, I cannot, it is

not right," would come into his mind and he would not take the money.

His mother says that from that day to this, nearly two years, he has never taken, so far as she knows, one cent. He himself says that when he sees money lying around the desire to possess often comes but he says, "Almost immediately there comes another idea, I must not do it, it is wrong, I won't steal," and these ideas are so strong that he is able to resist temptation.

It would be quite possible to continue this list of habits which can be treated by suggestion almost indefinitely; but we have given enough illustrations to show how hypnotism has been and how it is being used.

A word now as to the permanency of the cures. Real knowledge on this subject can only be gained by experience. Liébeault has employed hypnosis for more than forty years and Bernheim for nearly twenty; both of them say that the cures are in most cases permanent.

Forel has used hypnosis for fifteen years, and says he knows many of his patients who have remained cured from the first treatment to the present time.

Dr. R. Osgood Mason claims to know of one hundred and fifty children who have been suc-

cessfully treated by means of suggestion for nervous insomnia, somnambulism and kleptomania. He relates the case of a girl of fifteen who was exceedingly inattentive at school, and who did not seem to be able to remember well. She was hypnotized several times and the suggestion made that she would be more attentive and that her memory was improving. She did improve very much, and has continued to be an attentive scholar, with a fairly good memory. Dr. Mason also relates the case of a somnambulist who was cured by one suggestion and had no relapse during a period of two years.

An incident is related of a boy of seven, who was a great coward. He was hypnotized and suggestions were made to the effect that there was no reason why he should be so afraid, and that he would have more courage. These suggestions were repeated several times, and he was greatly benefited by them.

A young man of nineteen was afflicted with a very strong desire to commit suicide. He was treated several times by means of suggestion, the inclination seemed to be entirely removed, and has not reappeared up to the present time, a period of a little over a year.

In the Salpêtrière, in Paris, there was a crim-

inal lunatic, a woman who had reached the lowest depths of degradation. She was hypnotized several times, and under the influence of hypnotic suggestion was changed utterly in character and action. The result in her case has been permanent, and she has since become a very useful hospital nurse.

Dr. Voisin tells of a boy of sixteen, who was exceedingly cruel and malicious. He was turned away from several institutions on account of his incorrigibility. He was untruthful, and stole from his mother. Dr. Voisin was not successful in his attempts to hypnotize him until the third trial, and then hypnotized him every day for five weeks, and gave him suggestions every day. After this time the young man seemed to be completely changed. He then had no desire to do evil and was obedient and kind to his mother. Later investigation shows that the boy's character is good and that no relapse has occurred.

Hypnotism is of great use if rightly used, pain can be relieved, many diseases can be cured, and many habits may be broken up.

In order to perform these seeming miracles successfully a man must have a knowledge of how to hypnotize; a profound knowledge of hu-

man nature; and enough common sense to give the proper suggestion at the proper time.

It is almost impossible to give instruction as to what suggestion to give because each individual is situated differently, and each case requires its own treatment.

It requires a man of intelligence, a man who knows the history of the case before him if he is to be successful in his endeavors to relieve pain and to cure habits.

CHAPTER IV

IS HYPNOTISM INJURIOUS

IF we believe the stories we read, if we accept as true the accounts published in newspapers, hypnotism is so dangerous that its use should be entirely prohibited. Is this true? Although it sounds ridiculous to say it, yet it is a fact that many people to-day believe hypnotism is allied to the Evil One; that a man who hypnotizes has some intimate connection with his Satanic Majesty. Some people, even after you explain to them the principles of the science, will say, "Well, it does not seem right to take away a man's will." There are people who cannot be convinced, and notwithstanding all the statements that may be made on the subject, they will continue to believe that hypnotism is wicked and should not be used.

Some believe that brain power is destroyed and the intelligence weakened by hypnosis. There is absolutely no testimony to support this view. The idea is entirely due to the ignorance of the people who advance it, and the belief is opposed

by the statement of nearly every man who knows anything about the subject.

It is difficult to convince people that hypnotism is a state similar to ordinary sleep in which the individual is more willing to accept suggestion than he is in his normal life. Professor James, of Harvard University, says, "Hypnotism has many affinities with ordinary sleep. It is probable, in fact, that we all pass through it transiently whenever we fall asleep; and one might most naturally describe the usual relation of operator and subject by saying that the former keeps the latter suspended between waking and sleeping by talking to him enough to keep his slumber from growing profound, and yet not in such a way as to wake him up. A hypnotized patient, left to himself, will either fall sound asleep or wake up entirely. The difficulty in hypnotizing refractory persons is in catching them at the right moment of transition thus causing permanent hypnosis.

Hypnotism is not something unreal or mysterious, and yet it is difficult to convince people of this fact. The few men of science who have attacked hypnotism in recent years have been those who knew little or nothing about the subject from an experimental point of view. For illustration, one physician who has opposed its use,

says that after thirty years of observation he knows of at least one case in which, after apparent benefit from hypnotic treatment, mental instability passed into insanity. Mr. Vincent, in speaking of this, says that because in one case a man mentally unstable finally became insane does not seem a very crushing indictment, especially when we consider that there is no proof that this final state was in consequence of, but only that it was subsequent to hypnotism. The universal testimony of the men who know most about the subject is that hypnotism, when rightly used, is not injurious to health. Dr. Bernheim after having induced hypnotism more than ten thousand times said, "I have never seen any harm produced by sleep induced according to this method." Another French physician, Dr. Liébeault, after employing hypnotism in his practice for over thirty years, says he cannot recall a single case in which he regrets using it.

Dr. Hamilton Osgood says, "I have seen many nervous diseases cured; I have never seen one caused by suggestion. I have seen the intelligence restored; I have never seen the mind enfeebled by suggestion." After these statements made by men who have had such experience with hypnotism it seems as though we should have no

hesitancy in accepting the statement that hypnotism in itself is not in any way injurious.

Another belief which is prevalent with many people is that the subject may not awaken after having been put into a hypnotic sleep. There is no more foundation for this belief than there is for the other. Any well-qualified experimenter knows that in nearly all cases the subject can be thoroughly aroused in a few seconds. Very rarely is there any difficulty where the state has been properly induced, but in those few cases where there is trouble, if the patient is permitted to sleep, he will gradually pass into natural sleep, and will awaken from that as he would from any ordinary sleep. There have been a few records of cases where people have gone into a trance from hypnotism, but there has not been one case on an average in twenty thousand, and you will find fully that proportion have gone into trances equally deep without the hypnosis.

Is it possible to hypnotize a man against his will? The statement has been made by those who ought to know better, that a person can be hypnotized whether he is willing or not. This statement is an erroneous one. It is impossible to hypnotize a man without his consent, if by this we mean his willingness to do what the operator

requests. It may be possible to hypnotize him in rare cases without his knowing what is being done to him, but even then he follows the directions of the operator. It is possible that if a man should be repeatedly hypnotized day after day, for years, he would be more willing to give his consent at the end than at the beginning.

There is another possible danger in repeated hypnotizations. If a person is frequently hypnotized in the same manner, there may be a possibility that he will at last form such a habit of going to sleep that he may some day become influenced without his knowledge. For illustration, if a person is repeatedly hypnotized by looking at a bright object he may some day look at a bright object and be hypnotized before he is aware of it. Although as we say there may be rare instances in which a person may be hypnotized without his knowledge or consent, they are so rare, that the statement that no man can be hypnotized without his consent, may be practically accepted as universal.

It seems a perfectly safe statement to make that in itself hypnotism is no more injurious nor dangerous than is ordinary sleep. If there are any dangers in hypnotism, they come from the abuse and not from the use of the science. It is

quite possible to injure a man while he is hypnotized just as it is possible to injure a person who is asleep. It may be suggested to a subject while he is hypnotized that he will do things which in his ordinary waking life, he would prefer not to do. A few years ago, a traveling hypnotist put one of his subjects to sleep and left him in a store window, offering a reward to any one who could awaken him. A number of people tried, and finally the driver of an ice wagon succeeded in partially arousing the man, but in doing so, he broke one of his ribs. This man was injured while he was hypnotized, but it was abuse that caused it.

There is also a possibility that if a man is repeatedly hypnotized by the same operator for purposes of experiment and has the same illusion produced time after time, this illusion may become to him real in his waking life, and his mind may be to this extent unbalanced. I have never known of such a case, and have never heard of one upon any competent testimony, but theoretically, it would seem that there might be such possibility. We all know that habits are formed by repetition, and we may argue that it is possible to form a habit in hypnosis just as it is in normal life.

Is it possible to so misuse hypnotism as to compel the subject to commit a crime? This matter has been discussed to a considerable extent without any very definite conclusion being reached. It is a subject of considerable importance and will be considered in a separate chapter under the heading of Post-Hypnotic Phenomena.

Many accounts of the evil effects of hypnotism which appear in the newspapers have but little foundation on fact. The following story, also told by Dr. Sage, will illustrate this:

A young lady, a resident of Delaware, was treated and cured of a nervous disorder by means of hypnotism. After the cure her friends denounced the method of treatment as being sacrilegious, and wished the lady to make a confession of her error. At first she spoke lightly of it, but her friends kept insisting until finally she became convinced that she had been guilty of a great evil, and so extreme was the pressure that her mind was affected in such a way as to make her a fit subject for an insane asylum. When this took place it was reported by the newspapers all through the country that a beautiful and accomplished young lady had been caused to grow insane through being hypnotized. Her father took his daughter from her associates,

had her rehypnotized, and these hallucinations were dispelled by hypnotic suggestion. In a week she had recovered and was sent away to a school so that she might be relieved of the influence of the community.

To sum up, hypnotism in itself is no more dangerous than is ordinary sleep. It is quite possible that a person may be injured by abuse, and it is certain that some have been unfavorably influenced by the superstition and ignorance of the community in which they lived. Hypnotism, like many other agencies, may be abused; but if properly used there is no need to fear its effects.

There are precautions which could and should be taken which will prevent the possibility of abuse, and these we will consider in detail in another chapter.

CHAPTER V

POST-HYPNOTIC PHENOMENA

MANY statements are made to the effect that hypnotism may be put to a criminal use; that the subjects may be compelled to do things which they would not do in their ordinary waking state. Not only that, but it is claimed that they will forget why they acted as they did. It is also claimed that persons may be hypnotized and told that some time in the future they will perform a certain deed. When the time comes, the deed will be performed, without the subject's knowing why he did it.

One or two illustrations will show just what I mean by these post-hypnotic phenomena. In one case, a lady was hypnotized and told that when I looked at my watch, she would take an object from the room in which we were seated into the next room. She was awakened, and after a few minutes' conversation, I looked at the time. She arose, seemed confused, said, "I don't feel very well; I am going into the next room to get a drink." She walked unsteadily to the door. On

her way to it, however, she picked up a hat from a chair and carried it out with her. She returned shortly. I asked if she had obtained the drink. She replied, "Why, no, I didn't. When I got into the next room I felt very much better and didn't need it." I then asked her, "Why did you take the hat out with you?" She said, "I didn't think father's hat looked nice in the parlor." In other words, she performed the deed as instructed and did not remember why she acted as she did. She followed out the instructions given, but invented a reason for doing so.

In 1895 a man in Kansas was tried for murder. The defense admitted that he had committed the crime, but claimed he was compelled to do so through hypnotic influence. His tempter prepared his mind for the murder in an adroit way, by pretending his wife had been vilified. Afterwards, when he was hypnotized, he received a verbal suggestion that he would commit the murder, and later when he was not hypnotized, the murder was committed. The Lower Court in Kansas declared him innocent, and found the man whom it was claimed had hypnotized him, guilty of murder in the first degree. This verdict was reversed by the Supreme Court a few months later. The decision, together with other

reported crimes seemingly of the same kind, aroused the question, as to whether a morally sound person in the hypnotic state can be induced to commit a crime by means of suggestion? The Kansas jury, in this case, said that criminal suggestion was possible, and many of the adherents of both the School of Nancy and the Salpêtrière advocate this view.

At the trial of Eyraud and Gabriel Bombard in Paris, the latter was said to have committed a crime through Eyraud's hypnotic influence. The judge pronounced a sentence of equal responsibility before the law, declaring that an honest subject resists a dishonest suggestion. If he obeys, the judge said, "It is because his will is subjugated or because he consents."

Dr. Luys, of the Charity Hospital, of Paris, believes it is possible to compel a hypnotized subject to commit crime. He says "You can oblige this defenseless being to sign a promise, draw up a Bill of Exchange, or any other kind of agreement. You can make him write a holographic will (which according to French law would be valid), which he will hand over to you, and of which he will never know the existence. He is ready to fulfil the minutest legal formalities and will do so with a calm, serene, and

natural manner, calculated to deceive the most expert law officers. The somnambulist will not hesitate, either, you may be sure, to make a denunciation, or to bear false witness; he is, I repeat, the passive instrument of your will. For instance, take E——, she will at my bidding write out and sign a donation of forty pounds in my favor. In a criminal point of view the subject under certain suggestions will make false denunciations, accuse this or that person, and maintain with the greatest assurance that he has assisted in an imaginary crime.”

Dr. Luys calls his students' attention to some scenes of fictitious assassination which he has exhibited to them and says “I was careful to place in the subject's hands a piece of paper instead of a dagger or a revolver, but it is evident that if the subject had held a veritable murderous instrument the scene would have had a tragic ending.”

While admitting the truth of many of the statements which Dr. Luys makes, most of the recent investigators of the subject disagree with him completely in his conclusions. Although they are willing to admit that it is quite possible to persuade a subject to commit what is known as a laboratory crime, they doubt very much

whether it is possible to compel the subject to commit a real crime. It must be remembered that the experimental crimes are surrounded with circumstances which convince the subject, possibly unconsciously, that the act is nothing but an experiment. Although he may be deeply hypnotized, there still remains an indistinct idea of where he is and what he is doing, and he has this subconscious knowledge that he is in the hands of his friends and that the circumstances surrounding him are not those of real crime.

Sydney Flower in his book on "Hypnotism Up to Date," gives a description of a laboratory crime tried by Dr. Parkyn of Chicago. The subject was hypnotized and told that a certain man was his enemy and would probably injure him unless put out of the way. The subject was told "He is there behind you now; kill him. If you don't kill him he will have your blood. Kill him now."

A stage dagger,—which is an instrument in appearance and weight exactly like an ordinary dagger, but so arranged that the blade will go up into the handle when the blow is struck,—was handed the subject, who, with a cry of rage, sprang forward and twice struck viciously at his enemy's back.

"I have killed him," cried the subject. "Why did you kill him?" asked the doctor. "Because I wanted to," was the reply. "Do you mean because I told you to?" "No, because I wanted to." "Well," said the doctor, "you will probably hang for it."

It was impossible to make the subject say anything but that he wanted to kill the man and was glad he had succeeded. The doctor was rather surprised at the result. He knew that so-called crimes had been committed with paste-board daggers, but he believed the subject would not actually strike with a real knife, and in this case it seemed certain the subject believed he had in his hand a genuine dagger. The fact, however, as established by the testimony of several other physicians present at the time, was that as he struck the blow he turned his hand and the blade pointed away from his victim. The subject believed he held a real dagger in his hand and his instinct for self-preservation prevented him from committing what seemed to him to be a real crime; although his tendency to follow the suggestion given him seemed to force him to do as he was told.

In my own experiments with post-hypnotic suggestions the results have been almost exactly

similar to those obtained by Dr. Parkyn. I have succeeded again and again in causing subjects to commit what are known as laboratory crimes, but I have never yet been able to compel them to perform a criminal act under circumstances which to them seemed absolutely real. I have made many attempts, but always there has been some hesitation, some changing of conditions, some excuse. In my experience, then, with hundreds of subjects I have never found one whom I could compel to commit a real crime by means of hypnotic suggestions any easier than I could persuade him to commit the same crime in his normal life.

It seems to me to be a conclusion justified by the facts, that, although many subjects will commit laboratory crimes, or in other words will perform acts which in themselves show they are for experimental purposes, very few, if any, will perform real criminal acts.

There seems to remain with the subject an auto-suggestion, a strong desire for self-preservation which prevents him doing anything which is likely to prove injurious to himself.

Although there is a difference of opinion regarding this matter, the general tendency among

scientific men in this country to-day, is to accept the view I have just stated.

In considering the possible danger from this source, we must remember that the number of real somnambulists is comparatively small, and even if some of the best of them could be compelled to commit a crime, the danger from this source would be very slight; but it seems probable that even with the best of somnambulists it is not possible to compel them to commit a crime which they would not be just as willing to perform if they were not hypnotized.

In order to guard against the possibility of being accused of wrongly influencing people whom you have hypnotized, it is well to invariably observe certain rules.

1. Do not hypnotize a subject without securing in advance his definite consent.

2. Do not hypnotize any one except in the presence of a third party, upon whom you can both depend.

3. Do not give to the subject without his consent any suggestions but those which are beneficial to him. A man who hypnotizes from a therapeutic standpoint has no right to use his subjects for experiments without their consent.

If you will observe these three rules there is

but little danger that you will ever be accused of injuring a person by harmful suggestions.

Upon post-hypnotic phenomena depend the value of hypnotism in medicine, and the possible danger of which we hear so much. With proper safeguards, however, the danger in using hypnotism is no greater than in using drugs; and there is no reason why it should not be employed, of course under proper precautions.

CHAPTER VI

A HISTORICAL SKETCH OF HYPNOTISM

IN our earlier chapters we have obtained a general idea of what hypnotism is so far as its action and results are concerned. The next two chapters we will devote to a brief historical sketch of the subject and a treatment of the views held by the different schools as to the cause of the phenomena. It may be that these chapters will not prove as interesting as some of the others, but they contain facts which should be known to every one who professes to be a student of the subject.

The term hypnotism was originated by Dr. James Braid of England, 1841, and the modern history of the science may be said to have its beginning at that time. Yet phenomena similar to those which we now designate as hypnotic have been noted at various periods of the world's history.

Quacks, charlatans, and impostors worked upon the superstitions of the people of early ages by the production of manifestations, similar to those

we now know as hypnotic; and even to-day, notwithstanding the fact that the study has been placed on a real scientific basis, charlatans and impostors are still employing it for their own ends.

It is true that even to-day the great masses of mankind know nothing of the causes of hypnotism, and it is a well-known tendency of human nature to ascribe what they do not understand to the supernatural. Men are attracted by the abnormal and the unusual, and rather than accept a simple scientific statement of a fact, they will believe any explanation which appeals to their superstitions.

If we would have an idea of what hypnotism really is, and what it is not, we must briefly study its history.

In all ages the claim seems to have been made that diseases could be cured by the touch of the hands of certain persons who were supposed to possess a healing virtue. Among the Chaldeans, the Babylonians, the Persians, the Egyptians, and the Greeks cures were often effected by the priests, who threw the people into a deep sleep. Of course this influence was supposed to be supernatural, and added to the power of the priesthood.

In an ancient manuscript we find an account of the methods employed in Egypt prior to 1500 B. C. in the curing of diseases, and this manuscript speaks of the laying of hands upon the head as a part of the treatment. In the British Museum there is a reproduction of a bas-relief, from a tomb at Thebes, representing a man standing with his hands uplifted. It has been claimed that he is about to make passes over his subject.

In the middle of the seventeenth century there appeared in England several persons who claimed to have the power of curing diseases by stroking the body with the hands. One notable case was that of Valentine Greatrakes, of Ireland, who was born in 1628, and who had the supposed power of curing the King's evil or scrofula. The cures were witnessed and attested to by many of the most distinguished scientists and theologians of the day, and thousands of people flocked to him from all parts of England for relief.

It is a law of the human mind that these marvelous happenings, especially where they imply some mysterious or supernatural influence of one person over another, attract attention and take such a firm hold of the imagination, that

belief in them may assume the intensity of an epidemic. There have been several instances at short intervals, since the time of Greatrakes, where men have arisen and led the public captive to their will.

About the middle of the eighteenth century a Roman Catholic priest conceived the idea that nearly all diseases arose from demoniacal possession and could be cured only by casting out of the devils. The method used by this priest was undoubtedly similar to that afterwards adopted by Mesmer, except he believed that his power was altogether supernatural. A brief description of his method might be interesting. He ushered his patient into a semi-dark room, and coming out from behind the curtain with outstretched hands, holding the crucifix in one, he looked sharply at the patient and spoke to him in Latin. In many cases the patient would fall into an unconscious condition, and while in that condition, the priest would command the devils to leave him, and when he came to himself the patient would find himself cured.

Friedrich Anton Mesmer, a man of extraordinary talents, whose influence is still felt, was born on the banks of the Rhine in 1734. He studied medicine at Vienna, and there obtained

his doctor's degree and commenced practice. He chose for his thesis on taking his degree, "The Influence of the Planets on the Human Body." He was much interested in astrology, and imagined the stars exerted an influence over all human beings. He at first thought the force which they exerted was electric, but afterwards was convinced that it was magnetism, and from this it was only a short step to suppose that stroking diseased bodies with magnets might produce a cure.

Mesmer beheld some cures performed by a Jesuit father, which were thought to be due to the influence of magnetism, which was imparted to the patients from steel plates or magnets prepared for the purpose, and he saw that these cures were genuine. According to some accounts, he afterwards met Gassner, the priest already spoken of, and observed that he effected cures without the use of magnets. Another report says that one day Mesmer was bleeding a patient and was getting his magnets to cure the wound, when he accidentally passed his hand over the scar and found that this had the effect which had hitherto been possessed by the magnets. Whichever of these accounts be true, Mesmer was led to discard the use of the magnets and

depend entirely upon the passes. He claimed that a magnetic force existed throughout the entire universe and especially in the nervous systems of men.

In 1775 Mesmer sent a circular letter to the leading academies of Europe, in which he claimed the existence of an animal magnetism by means of which men could mentally influence each other. He endeavored to show the difference between the magnetism of metals and this influence which he called animal magnetism.

Of course the reports of Mesmer's cures became noised about. A director of one of the academies of science said he had been cured of paralysis, and many other testimonials of Mesmer's power were given. He at first cured only by contact, but later claimed that iron, wood, etc., were capable of receiving the necessary magnetism.

Vienna was greatly aroused by his cures, but he also excited considerable enmity. For some reason, probably on account of the hostility exhibited to him on the part of the medical faculties, he left Vienna in 1778, and went to Paris.

In a short time the excitable French people were in a tumult over the extraordinary effects of what was then known as mesmerism. Mesmer

made many converts, and created many enemies. The medical faculty of Paris was indignant and called him a charlatan, but the people crowded to his doors. The French Government offered him twenty thousand francs for his secret, but he refused to accept the offer. He received, however, large sums of money from his private patients.

Mesmer understood the necessity of stimulating the imagination of his patients, and in order to do this his consulting apartments were dimly lighted and hung with mirrors. Occasionally strains of sweet music broke the profound silence. Sweet odors were wafted through the room, and the patients sat around what was known as a *baquet*, which was placed in the centre of the room. A description of this *baquet* has been given by another writer as follows:

“In the centre of a large room stood an oak tub, four or five feet in diameter and one foot deep; it was closed by a lid made in two pieces and enclosed in another tub or bucket. At the bottom of the tub a number of bottles were laid in convergent rows, so that the neck of each bottle was turned towards the centre. Other bottles filled with magnetized water tightly corked down were laid in divergent rows with

their necks turned outwards. Several rows were thus piled up, and the apparatus was then said to be at 'high pressure.' The tub was filled with water, to which was sometimes added powdered glass and iron filings.

"There were also some dry tubs; that is, prepared in the same manner, but without any additional water. The lid was perforated to allow of the passage of movable bent iron rods, which could be applied to the different parts of the patients' bodies. A long rope was also fastened to a ring in the lid, and the patients placed this loosely round their limbs. No diseases offensive to the sight, such as sores, wens, or deformities, were healed.

"The patients drew near to each other, touching hands, arms, knees, or feet. The handsomest, youngest, and most robust magnetizers held also an iron rod, with which they touched the dilatory or refractory patients. The rods and ropes had all undergone a preparation, and in a very short space of time the patients felt the magnetic influence.

"The women, being the most easily affected, were almost at once seized with fits of yawning and stretching, their eyes closed, their legs gave way, and they seemed to suffocate. In vain did

musical glasses and harmonies resound, the piano and voices re-echo, these supposed aids only seemed to increase the patients' convulsive movements. Sardonic laughter, piteous moans, and torrents of tears burst forth on all sides. The bodies were thrown back in spasmodic jerks, the respirations sounded like death rattles, the most terrifying symptoms were exhibited. Then suddenly the actors of this strange scene would frantically or rapturously rush towards each other, either rejoicing and embracing, or thrusting away their neighbors with every appearance of horror.

“Another room was padded and presented a different spectacle. There, women beat their heads against the padded walls or rolled on the cushion-covered floor in fits of suffocation. In the midst of this panting, quivering throng, Mesmer, dressed in a lilac coat, moved about, extending a magic wand towards the least suffering, halting in front of the most violently excited, and gazing steadily into their eyes, while he held their hands in his, bringing the middle fingers in immediate contact to establish the communication. At another moment, he would by a motion of open hands and extended fingers, operate with the ‘great current,’ crossing and uncrossing his

arms with wonderful rapidity to make the final passes."

In 1779, Mesmer published a paper in which he claimed to have discovered a principle which would cure any disease. Mesmer's success in Paris was very great. So numerous were the demands upon him that he was not able to attend to all the cases himself, but employed assistants. There seems no doubt that the crises spoken of were nothing but hysterical attacks, brought about by the circumstances. The peculiar condition and the excitement were sufficient to produce this state in some, and after these became influenced the rest were easily affected by imitation.

Mesmer purchased a large house where he established four *baquets*. He reserved one of these exclusively for the use of the poor, and treated them without charge. This, however, was not sufficient, and he magnetized a tree, to which thousands of sick people came and connected themselves with it in the hope of being cured; but although it was efficacious in a few cases, it was not as successful by any means as his personal treatment.

In 1784 several scientific commissions in France investigated the subject and reported against the

existence of animal magnetism. The report of the Academy of Science, which was signed by our own Benjamin Franklin, said among other things:

“The commissioners have ascertained that the animal magnetic fluid is not perceptible by any of the senses; that it has no action, either on themselves or on the patients subjected to it. They are convinced that pressure and contact effect changes which are rarely favorable to the animal system, and which injuriously affect the imagination. Finally, they have demonstrated by decisive experiments that imagination apart from magnetism produces convulsions, and that magnetism without imagination produces nothing.

“They have come to the unanimous conclusion with respect to the existence and utility of magnetism, that there is nothing to prove the existence of this animal fluid: that this fluid, since it is non-existent, has no beneficial effects; that the violent effects observed in patients under public treatment are due to contact, to the excitement of imagination, and to the mechanical imitation which involuntarily impels us to repeat that which strikes our senses. At the same time, they are compelled to add since it is an important ob-

servation, that the contact and repeated excitement of the imagination which produced the crises may become hurtful; that the spectacle of these crises is likewise dangerous, on account of the imitative faculty, which is the law of nature, and consequently that all treatment in public in which magnetism is employed must in the end be productive of evil results."

It will be seen from this report that the commission did not deny the great effects which were produced by imagination. All it denied was that there was a force which resembled true magnetism. After these reports Mesmer decided to leave Paris and return to Germany, where he died in 1815.

Mesmer left many disciples, the most distinguished of whom was the Marquis de Puysegur. He showed that many of the phenomena of mesmerism might be caused by gentle manipulation which produced sleep, and without any of the violent means employed by Mesmer.

In Germany, animal magnetism was employed to some extent, especially in the early part of this century up to 1820; but after that time belief in magnetism began to decline. The cause of this, according to Moll, was the rise of the exact natural sciences.

In England, in spite of the two or three celebrated physicians, magnetism gained no footing.

These theories of animal magnetism, of which Mesmer is the father, although they still have a strong hold upon the popular mind, are not accepted in the scientific world. The tendency today of those who have made the study of the subject is to entirely disbelieve these old magnetic theories. No doubt many of the beliefs were exceedingly wild, and there is no question that the methods used were utterly unscientific. Today, we attribute the phenomena to hypnotism, not to mesmerism.

It was in 1841 that Dr. James Braid, a Scotch surgeon, then residing in Manchester, England, made his first investigations into the subject. In that year, Monsieur La Fontaine, a French or a Swiss magnetizer, was giving exhibitions in Manchester. Dr. Braid attended one of these performances, and thought the whole thing a comedy; but later he attended a second exhibition, and seeing that a patient could not open his eyes, concluded this must be ascribable to some physiological cause. He considered that here he had found something tangible, and as a surgeon, was anxious to discover the cause. He became convinced on the following evening that the tir-

ing of the nerves had caused what he saw, and he experimented by means of this method on his family and friends.

The first experiments are said to have been conducted by Dr. Braid one evening at supper. He first had a friend look at the neck of a wine bottle intently. In three minutes, the eyelids closed, tears flowed down the cheeks, the head dropped forward, and with a deep sigh, the friend fell into a profound sleep. Mrs. Braid was the next subject. She fixed her eyes upon an ornament on the porcelain sugar-bowl. In two and a half minutes, her eyelids closed, her chest heaved, she fell back, and Dr. Braid awoke her.

After some further experiments Dr. Braid expressed the opinion that the phenomena were not caused by magnetism or in any way by his influence over the patient, but they were due to the patient's own mental condition. In order to discriminate this condition and this theory from the masses of speculation and superstition which had come into existence under the term animal magnetism, he invented the name neuro-hypnotism (nerve-sleep). Neuro was soon afterwards dropped, and the term hypnotism came into general use. The term was used by Dr. Braid to

indicate "the peculiar condition of the nervous system induced by a fixed and abstracted attention of the mental and visual eye to one object, not of an exciting nature." Dr. Braid endeavored to make use of hypnotism in the treatment of diseases, and he has left notes of several cures effected in diseases of the eye, epilepsy, etc. The public, however, were not prepared to accept his views, and he was unable to gain recognition in the British Association.

Two things were demonstrated by Dr. Braid's experiments. First, that the assumption of any such force as magnetic fluid, mesmeric influence or any unknown agency was entirely unnecessary; second, that the state was a supernormal physiological one, induced by a physical or appreciable action on the nervous system. He found it was a great help, if not absolutely necessary, for the subject to concentrate his thought as well as his vision. In other words, he found that what we now call expectant attention was an important factor.

Although Dr. Braid's experiments did not meet with immediate success in England, his work did eventually bear fruit abroad.

Extracts from Dr. Braid's writings were published in France, and in 1859 Professor Azam, of

the faculty of Bordeaux, repeated some of Braid's experiments, and published the results.

Broca, after whom a portion of the brain has been named, was much impressed with the subject, and brought it up before the Academy. Several surgical operations were performed while the patients were in a hypnotic sleep. From 1860 many competent investigators were engaged on the subject, especially in France. It was in 1866 that the now famous Liébeault appeared. In his book, he endeavored to disprove the existence of animal magnetism, and he has been called the founder of suggestion in medicine. At the time of the publication of his book, it was received with derision by the medical faculty, but to-day, Liébeault is quoted and referred to largely by every student of hypnotism and kindred subjects. For a long time, Liébeault labored at Nancy, receiving but little encouragement from his profession. In 1882, however, a paper was read by Monsieur Dumont before the medical society describing some of his own experiments and supporting Liébeault's methods and treatment.

Charcot, one of the best known neurologists in France, began his public classes in 1878, and under his influence, some hospital investigations

were undertaken, but still the subject was but comparatively little known.

The results of Charcot's experiments, combined with Dumont's paper before the medical society, led Dr. Bernheim to investigate the subject. According to his own account, he began to study in a very sceptical spirit, but he met with results so positive and so striking, that he felt compelled to speak. He possessed a wide reputation and his adoption of hypnotism secured for it a much more patient hearing than had been the case before. He joined Liébeault in his work at Nancy, which soon became the headquarters of the leading French hypnotists. The disputation and controversy between the School at Nancy and that of Salpêtrière (Dr. Charcot's school), became more and more intense; and although it cannot yet be said to be entirely settled, Charcot's school became more and more discredited, until their views were represented scarcely at all outside of Paris, and at the present time, the views of the school of Nancy are almost universally accepted.

CHAPTER VII

DISCUSSION OF THEORIES

THOSE who have read the preceding chapters carefully will have a general knowledge of the theories regarding hypnotism which are generally accepted by scientific men in this country to-day. But the student of the science needs to know more than that. He needs to know what others believe regarding the subject. In this chapter we will try to give in a brief form a statement of what each of the great schools has and does believe concerning the subject, for in the history of the science there have been three great schools of hypnotism.

In historical order the first of these schools is that of Mesmer; the second, the school of Salpêtrière in Paris founded by Charcot; and the third, the School of Nancy, under the direction of Doctors Liébeault and Bernheim.

The theory of Mesmer, stated briefly, is as follows: A kind of magnetism, known as animal magnetism, pervades the entire animal world. This force, or fluid, or whatever it may be, can

under certain circumstances, be transferred from one individual to another. Some men possess more of this subtle force than others, and by means of magnetism, the man with the stronger force is able to influence the weaker one.

It has been demonstrated again and again, that all the phenomena of hypnosis can be produced without any mesmeric or magnetic force, yet we find to-day that this theory is still believed by many people. Although it may be extreme to deny that such a thing as animal magnetism exists, it certainly can be demonstrated that all the phenomena of modern hypnotism may be produced without its means. It is certainly not essential; it is not the cause that produces hypnosis. It seems strange that this belief, which to-day is discarded by the scientific world, should be the popular belief; but such is undoubtedly the fact.

In mentioning the three schools, it may be noticed that we have not referred to Braid, and yet there can be no doubt that Braid first explained hypnosis and made possible both the modern schools, the Salpêtrière and the Nancy. Braid proved there was no necessity for believing in the existence of any magnetic fluid. He showed conclusively that by tiring some of the

nerves, a physical condition may be produced in which the individual is more ready to accept suggestion than he is in normal life.

The School of Salpêtrière, under the direction of Charcot, believes that hypnosis is an artificially produced morbid condition and is found only in the hysterical. The adherents of this school claim that true hypnosis is never found in a perfectly normal individual. In their experiments women have seemed to be more easily hypnotized than men, and there seems to be danger of provoking hysteria in trying to hypnotize.

According to the beliefs of this school, hypnosis may be produced by purely physical means, such as pressure on certain parts of the body; and it is quite possible to hypnotize an individual without his knowledge or consent. Charcot lays great stress on the division of hypnotic phenomena into three stages which are termed the cataleptic, the lethargic, and somnambulic. It is stated that the cataleptic stage may be produced by a sudden loud noise, or a shock, or may be brought about by opening the subject's eyes when he is in the lethargic condition and compelling him to look at a bright light. A patient in this condition will retain for an indefinite

time any position which may be given to his limbs, but the position can be easily changed by the experimenter. There is rigidity, but it is a rigidity which can be altered at the suggestion of the hypnotizer.

If a person is in the cataleptic condition, he may be made lethargic simply by closing the eyes. This condition may be brought about primarily from the waking stage by holding the attention. A subject who is in the lethargic stage is unconscious and is not easily influenced by suggestions. The subject is in a condition very similar to natural sleep.

The somnambulic state may be brought about in some persons by means of fixed attention, and it is claimed may be induced in all by rubbing the crown of the head of the subject in the lethargic or cataleptic condition. In this stage a subject acts similarly to a man who is walking in his sleep. He will act out suggestions which are given him by the hypnotizer.

These three stages, which are insisted upon by the School of Salpêtrière, do not seem to occur spontaneously in the experiments of other schools, and the methods which are employed at the Salpêtrière to produce the different suggestions do not seem to be efficacious unless the

subject knows what result is expected from the stimulus.

The theories of the School of Salpêtrière have been strongly attacked by the adherents of the School of Nancy, who call attention to the fact that the data on which the conclusions are drawn is very insufficient. It is stated on the authority of the supporters of the Salpêtrière itself that they have only had a dozen cases of what they term true hypnosis in ten years, and a very large proportion of their experiments has been conducted upon one person. In many respects the views of the School of Salpêtrière are diametrically opposed by the adherents of the School of Nancy. Bernheim, who is the head of the School of Nancy, believes that in hypnosis the whole nervous force is concentrated on a single idea. The attention may be directed from one point to another in accordance with suggestions from the operator, but although the point of attention may be altered, the concentration remains. The School of Nancy believes that suggestion explains everything. They claim that hypnosis is produced solely by suggestion and is best produced in persons of sound health and strength.

A comparison of the difference between the two schools may be interesting. The Salpêtrière

claims that hypnosis is morbid and can only be produced in the hysterical. On the contrary, the School of Nancy insists that nearly all sane people can be hypnotized. Here there seems no doubt that the Salpêtrière is incorrect. It certainly is true that a very large proportion of all sane people can be influenced to an extent. The demonstrator of physiology at Cambridge, England, endeavored to hypnotize 170 men, nearly all of whom were undergraduates. He was successful on the first attempt in about eighty per cent. No second trial was made, so that these figures undoubtedly underestimate those who are hypnotizable. Braid stated he found the nervous and hysterical more difficult to hypnotize than others. Liébeault claims that soldiers and sailors make the best subjects. Dr. Moll believes that every mentally healthy man is hypnotizable, if the attempt is made at the proper time and by the proper person. Forel says, "If we take a pathological condition as necessary for hypnosis, we shall be compelled to conclude that nearly everybody is not quite right in the head. Intelligent people and those with strong wills are more easily hypnotizable than the dull, the stupid, or the weak willed."

Charcot says that hypnosis can be produced

by purely mechanical means. The School of Nancy denies this. They say that hypnosis is produced by suggestion, and that the mechanical means employed to produce hypnosis are of no value without the idea that hypnosis is to result. Here there is room for doubt as to which view represents the truth. Braid claimed in his early experiments that he instructed one of his employees to watch carefully a certain part of a mechanical apparatus. He returned shortly, and found the man in a hypnotic sleep. In this case, there seemed to be no suggestion and no expectation on the part of the man that he was to be hypnotized. It is probably true that in most cases, the idea of being hypnotized assists, but it does not seem to be absolutely essential in all cases.

The School of Salpêtrière says that hypnotism has but little value from the therapeutic standpoint. The School of Nancy claims that hundreds and thousands of cures have been effected by its means. In considering these two claims, we must again remember that the experiments at the Salpêtrière were made on a few subjects only, and were conducted almost solely for the purpose of experiment. Against this, there is the positive evidence of many cases where hypnotism has not only relieved but cured.

The Salpêtrière says in some cases hypnotism is dangerous and that it frequently induces hysteria. In considering this statement, we must remember that the methods employed at this school are violent and startling in many cases, and are such as would be likely to bring about an hysterical condition. We must also remember that most of the experiments of this school have been made upon subjects who were already hysterical. All the followers of the School of Nancy, declare emphatically that they have never observed a single case of mental or bodily harm caused by the proper use of hypnosis, and that they have seen very many cases of illness cured by it.

When we consider the views of these three schools, we find the belief of Mesmer is rejected to-day by all who have made a scientific study of the subject, although it is still the popular opinion. Of the two modern schools, that of Nancy seems to be triumphant. Charcot's School, although it opened the way for the modern study of hypnotism, is to-day discredited, and has little influence outside of Paris. Charcot, himself, before his death a few years ago, had accepted many of the beliefs of the School of Nancy, and was not the bitter opponent to it

that he was in his earlier years. The views of the School of Nancy are now triumphant, with possibly one exception. The School of Nancy claims that suggestion is necessary to the induction of hypnosis. Many who accept all the other theories of this school, believe that it is possible to produce hypnosis by purely mechanical means: that if a man listens intently to the ticking of a watch or looks at a bright object, he will naturally, without any suggestion and without any preconceived idea, pass into a condition where he will be more likely to accept suggestions than he would be in his normal life. If we admit this, we can probably accept the views of the School of Nancy in every other respect. Suggestion explains all there is in hypnotism, providing you admit that the individual may by purely mechanical means be brought into a condition where this susceptibility to suggestion becomes most powerful.

CHAPTER VIII

HOW TO HYPNOTIZE

THERE are almost as many methods employed in inducing hypnosis as there are operators. It would be quite possible to give a list of from fifty to a hundred ways in which a person can be hypnotized. If you have carefully read the preceding parts of this book you will realize they all depend upon one fundamental idea. The essential thing to be done is to tire one of the senses, after that an increased susceptibility to suggestion explains it all.

In the following methods remember one thing—the term hypnosis really means sleep; but there are to-day many conditions which are called hypnotic in which sleep is not present. The term hypnotism is used to imply a state in which the subject is more willing to accept suggestion than he is in his normal condition.

Before we commence our experiments it is necessary to secure a suitable subject. Just how to tell which subjects are best adapted to the various experiments is difficult. There seems to

be little difference in the susceptibility of men and women. It is necessary to secure a person with some ability to control and direct the attention, but in my own experience I have found the person who does much independent thinking does not make the best subject. The ideal person to experiment upon seems to be a young man or woman in good health, with fair brain ability, and accustomed to obeying the instruction of others. The young man or woman is better than the old, as a rule, because with age comes the formation of habits and decided opinions which are difficult to overcome.

After you have obtained your subject it is essential that you inspire him with confidence: explain to him that hypnotism will not harm him, and that it may benefit. Remove from his mind the idea that hypnotism implies the control of a strong mind over a weaker. Before you attempt to hypnotize a subject it is important that he should be perfectly willing to do as you say and should desire to be hypnotized. A man who permits you to experiment upon him with a "hypnotize-me-if-you-can" expression will not make a good subject.

Falling Backward.—After having secured your subject and convinced him of the fact that

hypnotism will do no harm, you are ready to begin operation. The first experiment to be tried is causing the subject to fall backward. This is exceedingly simple, and will be successful with more than half of those you try, if you have observed the proper care in your preparations. After securing the subject's confidence and willingness, request him to stand in front of you with his eyes closed and feet together. Tell him to put his whole mind on the idea of how it would feel to fall over backward. Try to get him to think entirely of the sensation of falling. Tell him you do not wish him to try to fall, nor to attempt to resist; what you desire is that he should try to make himself as passive as possible, and direct his attention entirely to the idea of what it would feel like to fall backward.

When you are certain he understands what you mean, take your position immediately behind him and gently stroke his forehead from the centre back towards the sides, using both hands, and after a few movements pull back very gently. Continue this for a short time, either with or without the verbal suggestion, made, if made at all, in a slow monotonous tone, "Now you feel yourself coming back, you are beginning to fall back,—back,—back."

It is sometimes wise after you have stroked the forehead for a time to run one finger down the middle of the back of the head till you reach the hollow part at the back of the neck. After pressing here a trifle, gradually pull the finger away and downward. Before you have gone this far many subjects will begin to sway backward, some will fall suddenly, some will simply sway and resist. If you are not successful the first time, repeat the experiment, and you will soon find that many you try will have a decided tendency to fall backward. In most cases they will fall into your arms, and usually in falling will arouse themselves. It may occasionally happen, however, in falling that the eyes will remain closed and the subject will appear to be asleep. Should this be the case, you will find that if you clap your hands together or snap your fingers and say with decision "All right, all right, wake up," it will be all that is necessary to arouse him. Very few of your subjects, however, will go to sleep in this experiment. They will simply act upon the suggestion you have made to them that they fall backward.

A word of explanation may be necessary as to the statement made above that sometimes it is wise to verbally suggest to the subject that he

will fall backward. Individual subjects differ in their mental make-up: what will influence one may not have any effect upon another. The successful hypnotist is the one who has the ability to understand the mental peculiarities of his subject. To make verbal suggestions to some people will simply arouse them. In my own experiments I have found the smoothing of the forehead sufficient in many cases, while in others it is impossible to gain success without verbal suggestion.

There is on the market what is known as a hypnotic ball. Great things are claimed for it by its inventor. In this experiment he instructs that the ball be pressed upon the back of the subject's neck; then if the subject be told when the ball is removed he will fall back, the results will be much more certain than without the use of the ball. If this statement is true, it is true only because the subject thinks the ball has some special property and that idea has a mental influence upon him. The ball is without any such properties and the finger placed at the back of the neck and drawn away will have exactly the same effects if you can sufficiently convince your subject.

Falling Forward.—For your next experiment

I would suggest that you endeavor to cause a subject to fall forward. In this case ask him to stand in front of you with his feet together and his eyes open. Request him to look directly into your eyes or at a small bright object which you hold in front of his eyes. In my own experience I have found it better to have him stare directly into my eyes. Ask him to think what it would feel like to fall forward. You look directly into his eyes and have him look into yours for a few moments, and then gradually move backward, and downward away from him. Don't move too rapidly, and stop if he does not follow you. If you move backward slowly enough and watch the movements of the subject with sufficient care, you will find in many cases that his eyes will remain at the same distance from yours and he will follow you, falling over forward in doing so. There is but little probability that the subject will go to sleep in this experiment, even less so than in the preceding case. If he should, however, he may be aroused by the same method you employed in awakening those who went to sleep when they fell backward.

In this case, as in the preceding, you will find a great difference in your subjects; some will simply sway forward a little distance, others will

come forward suddenly and would fall to the ground if you did not catch them. In this case, as well as in the preceding, you may find it desirable with some subjects to suggest to them verbally that they will fall forward. Some operators prefer to use a bright shining object at which the subject may stare instead of looking into the operator's eyes. Any bright object will answer—the polished metal top of a lead pencil, a diamond ring, or a metal match-box.

Clasping Hands.—After you have tried the falling forward and falling backward with a number of subjects, and are beginning to secure confidence in yourself, you may try the interesting experiment of clasping the hands of a subject together, having his fingers closed so tightly that he cannot pull his hands apart. In performing this experiment first place your subject in a chair in a comfortable position. Have him clasp his hands together with his fingers interlocked and his arms straight, i. e., not bent at the elbow. Place yourself immediately in front of the subject, your eyes about ten inches away from his, and request him to stare into your eyes. While he is staring move your hands slowly down his arms, touching them lightly, and say to him im-

pressively, "You will find your arms are getting stiff, your muscles are becoming more and more rigid, your elbow joints are so stiff you cannot bend them, your fingers are sticking fast together. Your arms are stiff, you cannot bend them ; your hands are sticking tighter and tighter together." Continue staring at him intently and repeat some such formula as the above. Be very careful that the subject does not turn his eyes away from yours, as the entire success of the experiment depends upon your keeping his attention directed to yourself.

¶ If you have succeeded in convincing the subject of your earnestness and of your ability to hypnotize, after awhile you will notice a change in the expression of his eyes ; you will also feel a stiffness and a rigidity in the muscles of his arms and hands. When it seems to you he has reached this point (and the only way you can tell is by the expression of the eyes and the rigidity of the muscles), say to him, "Now your hands are sticking fast, fast, fast. It is impossible for you to pull them apart, for they are sticking fast together. Take them apart if you can. Try it. You cannot do it, but try. Try again. It is utterly impossible for you to succeed, but make an effort." Be exceedingly careful the subject

does not for a moment stop looking into your eyes. If he exhibits the slightest tendency to move his eyes, say to him quickly and decidedly, "Look at me, look at me, look at me." The essential thing is to hold the subject's attention, then to impress him with the idea that his hands are sticking fast together. Then tell him to try to take them apart. If you have proceeded properly with the early part of the experiment the subject's arms are stiff—he has made them so at his own suggestion. His muscles are rigid, his fingers are clasped tight together. When you tell him to take his hands apart, he tries to do so. He pulls but he does not think of removing the rigidity which exists in the muscles of his arms and fingers; so that the harder he pulls the closer the fingers are fastened together, and the more difficult it is to pull them apart.

In this experiment, as in the others, you will find a great difference in individuals. In many cases it will be utterly impossible for the subject to get his hands apart; in some cases they will stick only slightly, and in some few instances there will be no tendency whatever to stick. But with patience you can succeed in influencing half of those you try, at least to some extent.

When you wish to have the subject take his

hands apart either clap your hands together or snap your fingers, and say, "All right, all right." Do not permit the subject to pull too long at getting the hands apart; it is a muscular strain, and should not be continued for too great a time.

At this point I wish to give you a warning, and it is one you must be careful under all circumstances to observe. *Do not ever lose control of yourself.* If the subject does not take his hands apart the first time you tell him to, do not permit yourself to become excited. Remember that the subject acts on your suggestions, not only your verbal suggestions, but your actions. If you become excited he may also. All you need to do is to tell him that he is now all right, that he can take his hands apart, that his arms have become limber, and you will find there is no difficulty.

Rotating Hands.—A simple muscular experiment which is frequently successful, and which causes considerable amusement, is that of rotating the hands of the subject one around the other. This experiment is best performed when you have a number of subjects, although it can be done with one. Have the subjects seat themselves in a row in front of you and request each one to look intently into your eyes. Look at

them steadily for a few moments, and then when you are sure their attention is fixed, begin to rotate your hands around each other. Have the subjects imitate your motions and say to them, "Now your hands are going round, they are going fast, faster, oh make them go faster still. Now they are going so fast it will be hard for you to stop them. They are going very fast." When you think you have their attention absolutely fixed, say to them, "Now your hands are going so fast you cannot stop them; stop them if you can, but you cannot. Try. You cannot do it."

In many cases the hands will continue to rotate, their owners seem unable to stop them. They will continue going round in spite of all efforts on the part of the subjects to stop. Usually the subjects after a few moments will stop the movement spontaneously, but occasionally it will be necessary for you to snap your fingers, or tell them it is all right, before they will stop.

In this case, as in the preceding, you will observe that there is no sleep. The attention is attracted and the thoughts directed into one channel, and it seems impossible to the subject at the time to do anything else.

Stiff Arm.—It is easy to make an arm or a leg

stiff simply by suggestion. The method employed with the arm is as follows: Have the subject stand in front of you and look into your eyes as in the previous case. Have him put his arms out at right angles to his body. Make passes out over his arms touching them lightly and say to him, "Now the muscles of your arm are growing stiff, they are becoming rigid, your arms are getting like sticks of wood, every muscle is tense, you cannot bend your arms." If the subject has obeyed your instructions, and if you have been successful in keeping his attention directed entirely to you, you can feel the muscles of his arms grow tense, either the fist will be clenched or the fingers extended in a rigid manner. Continue the strokings down the arm and say to him, "Now your arm is getting so stiff you cannot bend it; you cannot move your arm; you cannot bend it at the elbow; it is absolutely stiff. Bend it if you can, but you cannot; try to make an effort, but it is stiff, you cannot succeed."

If you have succeeded in keeping his attention and impressed him with the fact that his arm is stiff, you will find it will be almost impossible for him to bend it. There may be a little movement at the shoulder, but in many cases you can

take the wrist in your one hand and press down at the elbow-joint with the other and exert considerable force before the arm will bend.

Stiff Leg.—It is also possible to make the leg of a subject stiff so that he cannot bend it. The method used in doing this is precisely the same as that employed in stiffening the arm, although it may be productive of more amusement. Request the young man to stand directly in front of you and look intently into your eyes. Stroke your hands down the side of one leg, stopping for a moment at the knee-joint. As you make the passes say to him, “Your leg is getting stiff, your knee-joint is becoming so stiff you cannot bend it. You can feel your muscles becoming more and more rigid all the time. It is impossible for you to bend your knee, your leg is stiff, stiff. Try to bend it, you cannot do it. Try, try hard.” When you find that he is unable to bend the leg tell him to try to walk. Keep moving backwards in front of him, keeping your eyes fixed on his, and ask him to follow you. His endeavor to walk with one leg that is stiff, and one that is not, will be very ludicrous. Be careful, however, that you continue to insist on the fact that his leg is stiff and that he cannot bend it even when you ask him to try to walk.

Sticking fast to a Chair.—Very many experiments similar to the above may be conducted; those which we have given thus far are those which may be produced by suggestion, and in which sleep is not present. One or two more experiments will probably give you sufficient confidence in yourself to devise your own. The next one I shall describe is precisely similar in its cause to the foregoing. Ask the subject to seat himself comfortably in a chair. You then stand in front of him and have him gaze into your eyes. Pass your hands down over his legs; repeat to him the suggestion that they are becoming stiff, that the knee-joints are so stiff he cannot bend them. After you have impressed this idea upon him say, "You cannot bend your knees; it is impossible for you to get up from the chair. You may try it, but you cannot succeed. Try to get up—you are stuck fast, you cannot bend your knees." Sometimes the subject will remain seated in the chair without making any effort to arise; at other times he will make the most strenuous unsuccessful efforts to get up from the chair.

The stiffness in the muscles may be removed by snapping the fingers or clapping the hands and saying "All right."

Keeping Mouth Shut.—An experiment which if successful, will create more amusement than any of the others, is that of so influencing the muscles of the mouth that the subject is unable to open the mouth or to talk. To many people it seems impossible to prevent a woman from talking simply by suggestion, but in many cases it can be done. The method is exactly similar to the preceding. Have the subject stand in front of you, gazing into your eyes. Gently stroking the muscles at the side of the face suggest to her that these muscles are growing stiff, that she cannot move her mouth, that it is getting stuck fast together, that it will be impossible for her to open it. If you can get her attention fixed intently on this idea of stiffness, when you tell her to open her mouth she will not be able to take her mind away from that idea and will find herself unable to open her mouth until you give her permission.

In the above experiments I have endeavored to show that it is possible to influence and stiffen muscles purely by suggestion. Sleep does not enter into the phenomena in any way. The method, as you will observe, in all these cases is precisely the same. The attention is attracted, and the eyes of the subject are kept fixed on

yours. The mind is directed to the stiffness of some muscle, and then when that idea is firmly impressed on his mind, the subject is told to move the muscle. In very many cases the result is inability to perform the movement.

We have stated before, but I think it wise to repeat it again, that it is essential you should convince your subject before you commence that you understand how to hypnotize. You should dissuade him from the belief that you have some special influence over him. You should explain to him carefully that the weak minded do not make the best hypnotic subjects, that the question whether a subject can be hypnotized or not does not depend at all upon the strength of his will, but upon his willingness to do as directed.

Be very careful that you do not for a moment lose control of yourself; if you do, you will probably lose control of your subject as well. If he does not arouse immediately when you tell him to awaken, do not become frightened. The subject is exceptionally susceptible to excitement and will very quickly observe any movement exhibited and will probably be influenced by it. If he sees you are nervous, he becomes nervous, and the result may be a case of hysterics. If you are

not able to control your own feelings you have no right to attempt to hypnotize.

A Hot Chair.—We have seen how easy it is to influence the muscles of a person simply by suggestion. In none of the preceding experiments have we put the subject to sleep. Not only is it possible to influence muscular action in this way, but we can suggest ideas to a subject who has not been put to sleep and these ideas will work out their appropriate effects. It is a law of psychology that if one idea dominates the mental life to the exclusion of everything else, movements will take place caused by this idea. For instance if a man lets his mind dwell on some desire, he will find it almost impossible to resist making the movements which will cause that desire to become fact. So, if I suggest to a subject an idea which will cause him to desire to make a motion, and suggest it to him so strongly as to take away from him all opposing ideas, he will perform the act.

Let me see if I can make the above statement clear by illustration. Suppose you place the subject on a chair in front of you and have him look directly into your eyes. When you are sure you have his entire attention you begin to suggest to him that the chair on which he is seated

is warm. You may go about this in two or three different ways: for instance you may simply say to him, "Your chair is getting warm; it is growing warmer and warmer; it is getting so warm it is uncomfortable to sit upon; it is growing hot, hot, hot; your chair is hot, it is getting very, very uncomfortable, it is burning you, you must get up, you cannot sit upon the chair; you may try but you cannot do it, it is uncomfortable, it is burning you." By this time the subject is apt to show signs of uneasiness, and will in all probability arise from the chair.

With some subjects better results are obtained if you suggest to them a cause for the heating of the chair. You may tell them there is a fire underneath the chair or that there is an electric current running through it. But the underlying principle is the same, whatever method you employ. First get and keep the subject's attention, second, suggest to him verbally, by action, or in any way you can, the idea you wish to impress upon him, viz., that the chair is hot. Repeat the idea over and over again, state it in different ways and finally you will see the result.

Forgetting Name.—We described in earlier experiments a method of stiffening the muscles around the mouth so that a person could not

speak. The same result may be obtained by a somewhat different suggestion. Place the subject in front of you, staring intently into the eyes until you have secured her entire attention. Then say to her in a surprised tone, "Why, you have forgotten your name, you cannot think of your name, it is leaving you; you have some idea what it is, but you cannot recall it. You're forgetting your name, it has left you completely, you have forgotten it, you cannot think of it, you do not know your name; you have forgotten it, you cannot tell me what your name is, you do not know it; try to tell me, tell me if you can, but you cannot remember it." The subject will often endeavor to speak the name, but the expression of her face will be blank; she has seemingly forgotten her own name.

It is possible to continue this experiment a little farther. After the subject has endeavored vainly to speak her name you might say to her, "Well, you have forgotten it entirely, have you not?" By asking the question two or three times you may get a response in the form of a nod. You may then carry your suggestion still further, "Oh, I know what your name is, I have just thought of it. It is Julia Smith (giving a fictitious name). Your name is Julia Smith,

that's it, is it not? Your name is Julia, Julia Smith, now you remember it, don't you?" Repeat this suggestion several times; the subject will probably appear dazed, but in many cases she will eventually acknowledge her name is Miss Smith.

Here by means of bare suggestion you have succeeded in making a subject absolutely forget her name, and believe she is some one else.

You must not expect, however, in an experiment of this kind to succeed in as large a number of cases as you did in your previous experiments. In the falling backward and forward and in the sticking the hands together you ought to succeed with at least half of those you try on your first trial, but in experiments such as the last, if you succeed with two or three out of ten, you are doing very well indeed.

Inducing Sleep.—In none of the experiments given previously has the subject been put to sleep. The term hypnosis, as we have explained previously, may be applied to conditions where sleep is not present, although the term itself means sleep, and it was originally thought that all people who were hypnotized must first be put to sleep. The truth is as we have tried to explain, that the condition in which a person is

susceptible is that state between sleeping and waking. It may be induced immediately from the waking condition or a subject may be put to sleep and then partially aroused. The better results without any question, are obtained by the latter method; but a person who performs acts under the influence of our suggestions is just as truly hypnotized even if he has not been put to sleep.

CHAPTER IX

HOW TO INDUCE SLEEP

THE methods employed in producing hypnotic sleep are almost as numerous as are the operators themselves. If we examine all of these methods, however, we find them dependent upon one fundamental principle, and that is the tiring of one or more of the sense organs.

Probably the best known method is the one originally employed by Braid, which consists in placing the subject in a comfortable position and holding a bright object, such as a lead pencil holder or a small coin a little above the level of the eyes of the subject and about six or eight inches in front of him. Have him stare intently at this object till there is a tiring of the eyes and a dilation of the pupils. In many cases this continued staring at the bright object will in itself produce sleep without any suggestion whatever from the operator.

There are disadvantages, however, in the use of this method. One disadvantage is that sometimes it is necessary for the subject to stare at

the object fifteen or twenty minutes, or even half an hour, before any results occur. Another disadvantage is that in some cases the continued staring produces a slight headache, caused in all probability by the strain on the muscles of the eyes. Because of these disadvantages many operators prefer to employ a method which does not require such a prolonged muscular strain.

The following method is frequently employed with success. Place the subject in a chair, with his head leaning backward, in as comfortable a position as possible. Ask him to look into your eyes intently, as you stand in front of him; move your hands slowly across his forehead from the centre to the sides, saying to him in a rather monotonous tone, "Your eyelids are becoming heavy. Your eyelids are getting heavier and heavier; you cannot keep them open; you are getting sleepy; more and more sleepy; your eyelids are heavy and you are going to sleep, sleep—fast asleep; sleep, sleep, sleep."

In many cases this "talking sleep" if done in the right manner and long enough, will be sufficient, with the smoothing of the forehead, to produce the desired sleep. When the eyes close and the subject seems to be asleep say to him, "Now you're asleep,—asleep,—asleep; your

head is getting heavy, it is falling over on one side." Press the forehead slightly on the side opposite the one towards which you wish the head to fall, and continue your suggestion. "Your head is getting heavier and heavier all the time; it is falling to one side; you cannot hold it up; you're fast asleep,—sleep,—sleep."

In very many cases the subject will pass into a comfortable sleep. This sleep in no way differs from ordinary sleep except in the fact that it is possible for you, if you go about it in the right way, and at the right time, to give the subject suggestions which he will probably act out. We will speak of this, however, more in detail later.

Before we describe what can be done with a subject after he has been put to sleep we will give another method which has been very successfully used in inducing hypnosis. This method was, I think, originally suggested by Sydney Flower. The essential factor in it is that while the operator counts, the subject opens and closes his eyes, keeping time with the count. This method has been modified in two or three ways, but probably the following manner of using it is one that will answer as well as any other.

Place the subject in a comfortable position,

stand in front of him, looking in his eyes, and have him look into yours. Tell him that you are going to count to him slowly, and as you pronounce each number, you wish him to close his eyes, then open them again, look at you, and be ready to close them again by the time you count the next number. For instance: you slowly count one—two—three—four. At each count, the subject is to close his eyes, then open them, and close them again by the time you pronounce the next number. You will find, as you continue to count, that the period during which the eyes remain open will become shorter and shorter, and finally instead of the eyes opening there will only be a slight upward movement of the eyebrows. Frequently subjects with whom this method is employed will go to sleep by the time fifteen or twenty have been counted, and generally success will come before one hundred is reached. When the eyes are closed and the subject does not seem able to open them, instead of continuing with the counting, begin to say, being certain you do not change the rhythm of your previous tone, "Sleep, sleep; you are going to sleep; sleep,—sleep,—sleep."

In my own experience, I have found this method to be much more satisfactory with most

subjects than either the Braid or the pure suggestion method.

In the advertisements of the hypnotic schools are announced what are known as hypnotic mirrors and other mechanical aids for the production of hypnosis. The mirror consists of two little mirrors or of two polished metallic balls rotating around a fixed point. They are moved by means of a clock-work arrangement and will run at least half an hour. The subject is placed in a comfortable position and told to look at these mirrors. The movement of the mirrors together with their brightness will usually produce hypnosis more quickly than will the ordinary staring at a bright object. The machine has no special value except that it removes the strain upon the operator and allows him to attend to something else while the person is being hypnotized.

A new instrument to be employed in inducing hypnosis has recently been invented. It is an adaptation of the metronome used to mark time in music. In this case a bright object is placed near the upper end of a pendulum which can be made to vibrate slowly or rapidly by changing the position of the bright object on the pendulum. Each movement is accompanied with a metallic tick. In this instrument we have the abil-

ity to vary the rapidity of the pendulum to suit the individual subject and we are also able by it to tire the senses of sight and sound at the same time. In many respects this instrument seems to be an improvement upon the revolving mirror.

Many other methods than those we have given might be enumerated, and a number of variations of each method might also be given; those already described, however, will answer every purpose, and for the present we simply mention a few of the others without giving any detailed description.

Sometimes passes are made over the subject. In this case it is the slow recurring monotony of the same movements time after time which induces the hypnosis. It is said that tapping on the head for some time will produce sleep. Some operators press at the root of the nails of the fingers. Others ask the subject to listen to the ticking of a watch. The essential thing in all these methods is to attract the subject's attention in one direction and hold it there long enough to tire one set of nerves.

CHAPTER X

HOW TO AWAKEN

BEFORE considering in detail how to treat a subject after he has been put to sleep it would be well for us to consider the question of how to awaken the subject.

It is seldom indeed that the operator has any difficulty in this matter. In nearly every case a slight shock, such as the snapping of the fingers or clapping of the hands, together with the assurance, "You're all right, wake up," will be found all that is necessary.

Sometimes, however, the subject does not arouse immediately upon this suggestion. If this should happen, do not become nervous or lose control of yourself—do not forget that there is no danger in hypnotic sleep. If the subject is left alone, one of two things will happen—he will either awaken of his own accord or he will pass from a hypnotic into a natural sleep from which he will awaken as from any other normal sleep.

Before you make any attempt to awaken your

subject it is wise to suggest to him that he will feel no ill effects from his sleep. Tell him, "When you are aroused you will feel all right. Your head will be clear and you will feel exactly as though you had just awakened from a refreshing sleep." This suggestion will prevent the possibility of a slight headache to which some subjects are liable, especially in those cases where hypnosis is brought about by staring at a bright object.

In very rare instances you may come across subjects whom it is not possible to arouse by a simple command to awaken or by a snapping of the fingers. In this case fanning is sometimes an assistance and frequently a refractory subject may be aroused by blowing on the eyes.

It sometimes, though very rarely, happens that neither the command to arise, nor the blowing on the eyes, nor the fanning, will arouse the subject. He seems to be so deeply asleep that he cannot awaken quickly. In a case of this kind it is wise to say to him, "Now, I want you to wake up. I am going to count five; I want you to promise me to wake up when I reach that number." Secure his promise if possible, although he may be so deeply asleep that you cannot make him respond. Count the numbers slowly, and

when you pronounce "five" clap your hands together suddenly and say sharply, "Now you are all right, wake up." Usually this will have the desired effect, and he will drowsily awake, although it is advisable to watch him for a few minutes to see that he does not go to sleep again.

It is sometimes even necessary to give the subject more time than this. If he does not waken after the counting, tell him he must open his eyes, that you will not permit him to sleep longer. Tell him that you will only give him five minutes more. Say to him, "There is nothing the matter with you, and you must wake up." Leave him for five minutes and then return and say, "Now the five minutes are up, you are all right, and this time you are going to awaken without any difficulty, you understand?" Make him answer if possible, and then say, "Now when I count five you will be all right and will wake up." Count the five slowly, clap your hands and say to him, "All right, all right."

Do not attempt to hurry the subject too much. Remember that he is in a deep sleep, and it seems to him impossible to awaken so quickly. Do not lose confidence in your own ability; for if you do; the subject is apt to be impressed by your nervousness and may become hysterical.

There may be cases where you will be called upon to awaken a subject who has been hypnotized by some one else. Usually there is no difficulty in this. As a rule the only cases where there will be difficulty are those in which the previous operator has suggested that the subject can be awakened by no one but himself. If he has done this and impressed the idea strongly upon him, you will find it difficult and in some cases impossible to arouse the subject. The best method to use in endeavoring to arouse a subject who has been hypnotized by another operator is to go through the same operations you would if you were hypnotizing, and when you have obtained a partial influence over him, tell him, "I want you to awaken: when I snap my fingers you will become perfectly conscious. Are you ready? all right, wake up."

There are rare cases, possibly one in a thousand, where the subject is so obstinate, or so deeply asleep that he cannot be aroused by any of these methods, and more extreme means must be used. There are some cases where it is wise to beat the soles of the feet with a book and even to strike the face with a damp cloth, but such cases are exceedingly rare.

In ninety-nine cases out of a hundred there is

no difficulty whatever in arousing the subject instantly. The simple command to awaken, with a slight shock, is sufficient. In cases where this does not answer there is no cause for alarm. There is no possible danger to the subject, except the one of making him nervous by futile attempts to waken him. If he does not awaken he will simply pass into an ordinary and natural sleep.

CHAPTER XI

ILLUSIONS AND HALLUCINATIONS

AFTER your subject is asleep what do you intend doing with him? Hypnotism has only two legitimate uses; either to enable us to better understand the human mind; or to help us in breaking up habits and in relieving disease. It may be, however, that a better understanding of the mind can be obtained by some simple experiments with hallucinations. It is this phase of hypnosis which is familiar to most of us. The traveling lecturer, after putting his subjects to sleep, suggests to them all manner of likely and unlikely things for them to do and to see. Many subjects will perform acts, which in their ordinary waking state they could not be persuaded to do.

If the only aim you have in employing hypnosis is to get your friends to act in a silly manner, let me urge you to stop your study right now. These experiments with illusions and hallucinations have a legitimate place in our study, in that they enable us to better understand hypnosis and to better understand the normal mind, and also

enable us to interest other people and to explain to them facts concerning hypnosis to which they otherwise would not listen.

In these experiments to produce illusions you must remember the table given in an earlier chapter. Dr. Liébeault tried to hypnotize 1,012 patients, and although he only failed in putting sixty to sleep, yet he was able to produce that condition known as somnambulism in 162 cases only; so although you should be able to put to sleep at least eighty per cent. of those you try, you probably will not be able to produce hallucinations and illusions strong enough to cause action in more than about ten per cent.

Let us see if we can understand just what is meant by the terms illusions and hallucinations. By an illusion the psychologist means a misinterpretation of something perceived through the senses:—for illustration, an individual looks at an object and for some reason believes the object he sees is something different from what it really is. It may be a box of candy made to imitate a book. Nine times out of ten when his eyes receive such an impression it is a book that he really sees. In this case, however, he says, "I see a book," but he is incorrect. His reason for making such a mistake is because he has seen

more books look like the object in front of him than he has seen boxes of candy. This is only one form of an illusion.

Sometimes illusions are caused by another reason. A person may be thinking of one subject and thinking of that intently. He sees something or hears something which in some way suggests the idea about which he is thinking. Although the resemblance may be slight, yet he interprets the thing he sees as the object he is thinking about.

By an hallucination is meant that a person sees an object, hears a sound, or feels something which is not there. In the case of an illusion there is an object present but it is misinterpreted ; but in an hallucination the cause is purely mental, there is no object present, although we think there is.

For illustration, if a man sees a hat or coat hanging on a nail and thinks he sees a man, this is an illusion. If, however, he sees the figure of a ghost standing out in space this is an hallucination.

Most of us have had illusions at some time in our lives, many of us frequently ; some of us have probably experienced hallucinations, although they are much more rare.

It is consequently easier to produce illusions with hypnotized subjects than it is hallucinations. For instance—it is easier to give a man a cane, tell him it is a fishing-rod, and make him believe it, than it is to make him believe he holds a fishing-rod in his hands when there is nothing there. You can succeed with many subjects in producing illusions and causing them to act in conformity with these illusions, where it would be utterly impossible to produce hallucinations.

Suppose you wish to cause a hypnotized subject to believe he is fishing and to act as though he really were fishing. After putting him to sleep by one of the methods previously explained, you may say to him, "Now you are asleep; when you open your eyes you will see in front of you a beautiful stream." Hand him a cane, or put an umbrella in his hand, and say to him, "Here is a fishing-rod, now you are going fishing in the stream. You enjoy fishing, don't you? I think you will have a good time." Repeat this idea to him several times, and then say, "Open your eyes and look at the water."

He will open his eyes and at first appear somewhat dazed. You point to the carpet in front of him and say, "See that stream, is it not beautiful?" If there are flowers figured in the carpet

point at them and say, "Don't you see the beautiful foliage on the other side of the stream? I believe you could catch some fish in that stream, why don't you try it?" In many cases the subject will accept the suggestion and begin fishing. If he does he is likely to continue fishing for some time without any further suggestion on your part, although you may assist him by making from time to time suggestions such as these, "See that nibble, keep your eyes open now, watch it sharply. I believe you have a bite." When he pulls up his line ask him, "What kind of a fish is that, anyhow?" He may inquire for bait—if he does, give him some pieces of torn paper, they will answer as well as anything else.

Frequently, however, when the subject opens his eyes as you tell him to, he notices the people around him and wakes up, or it may be that fishing is something with which he has had no experience, and it will be difficult to persuade him to fish, while it might be easy to persuade him to do something else. Remember it is not possible to produce illusions with every one who can be put to sleep. Only ten to fifteen per cent. of those who may be hypnotized make good somnambulists.

Be very careful that you do not suggest to

your hypnotized subject two classes of ideas at the same time. Impress one idea on him as strongly as you know how ; present it in different ways if you can, but keep to the one thought. If two sets of ideas are introduced at one time they are apt to conflict and may cause him to awaken.

The method employed in presenting any illusion is the same as that just given. As we have said before, suggestion is the keynote to all the phenomena of hypnosis. A man who is hypnotized is simply more willing to follow suggestions than a man who is not. In attempting to produce illusions the first thing to be done is to get the subject into a deep sleep by one of the methods previously given, and then tell him just what you wish him to do. Almost any illusion or hallucination may be produced by simply suggesting it to a good subject when he is in a deep sleep.

We sometimes find, however, that the idea we suggest to a subject meets with opposition in the subject's own mind, from what is known as auto- or self-suggestion. For instance, we find it impossible to persuade some subjects to take a drink of what they believe to be intoxicating liquor, although it may be we are really offering them

water. This element of self-suggestion is one which we must not overlook in any of our experiments, and this element is sometimes so strong as to cause our complete failure.

Let us try an experiment upon a man who has been hypnotized. Give him a glass of water, tell him it is whiskey and you want him to drink it. If he does not object to taking whiskey it is very likely he will drink the water and tell you he enjoys it very much. If you give him enough of it, in a short time he will act as though intoxicated.

A subject can be made to believe he is some prominent individual simply by your verbal suggestion. Sometimes he can be persuaded to make a speech, although it is often difficult to induce a diffident man to do so. After the man is asleep all you need to do is to suggest to him that he is a famous orator. Repeat the idea to him over and over again, tell him to open his eyes and look at the large audience assembled to listen to him. Suggest that he make a speech upon a certain subject. If the man is at all accustomed to public speaking, he will probably accept the suggestion; but his diffidence, or his natural dislike for speaking in public, may form an auto- or self-suggestion in opposition to the one you make.

If the self-suggestion is not too strong you may be able to overcome it, but frequently it is impossible to persuade a man to do anything which he strongly dislikes.

You may take a subject who is asleep and suggest to him that he now remembers the funny story you told him last week. Although you never told him any such anecdote, he will think of something funny and begin to laugh. His facial expression and gestures will be such as to cause many in the audience to laugh as heartily as himself.

You may take a hypnotized subject and suggest to him that his nose is composed of rubber and that he can pull it out and it will stretch. He will gravely take hold of the end of his nose and begin to pull it, and will pull it out longer and longer if you suggest it to him. After he has pulled it for some time he will let go of it. The rubber will spring back and strike him in the face. I have seen two subjects given a suggestion of this kind who have tied their rubber noses together and when the operator pretended to cut them the surprise was so great that they almost fell backward.

If you wish a musical concert, all that it is necessary for you to do is to hypnotize three or

four subjects, request one to sit at a table, tell him it is a piano and you wish him to play it; give another an umbrella and tell him it is a banjo; hand another a ruler and some other piece of wood and tell him he has a violin and its bow. They will sit down and play their various instruments with seeming delight.

A man may be given a turnip and told it is an apple. He will eat it readily and seem to enjoy it.

The suggestions you may make are only limited by your own ingenuity. You cannot expect to secure more than one good somnambulist from ten subjects, but that one will do almost anything you suggest, provided it does not conflict too strongly with one of his self-suggestions.

Professor William James, the chief of the department of psychology at Harvard University, in speaking of hypnotism in his *Psychology*, suggests a number of hallucinations which may be produced in an hypnotic subject. He says,

“Hallucinations of all the senses, and delusions of every conceivable kind can be easily suggested to good subjects. You can make the subject think that he is freezing or burning, itching, covered with dirt, or wringing wet; you can make him eat a potato for a peach, or drink a cup

of vinegar for a glass of champagne; ammonia will smell to him like cologne water; a chair will be a lion, a broomstick a beautiful woman, a noise in the street will be orchestral music, etc., etc., with no limit except your powers of invention and the patience of the lookers-on: such illusions and hallucinations form the *pièces de resistance* at public exhibitions.

“The comic effect is at its climax, when it is successfully suggested to the subject that his personality is changed into that of a baby, or a street-boy, a young lady dressing for a party, or a stump orator, or of Napoleon the Great. He may even be transformed into an animal, or an inanimate thing, like a chair or a carpet; and in every case he will act out all the details of the part with a sincerity and intensity seldom seen at the theatre. The excellence of the performance is in these cases the best reply to the suspicion that the subject may be shamming,—so skilful a shammer must long ago have found his true sphere of life on the stage.”

CHAPTER XII

HYPNOTISM IN DISEASE

THERE are in the practice of every physician opportunities of advantageously employing the principles of suggestion as exemplified in hypnotism. Many seemingly wonderful cures have been effected by its means. Hundreds of deeply-set habits have been absolutely broken solely by means of hypnotic suggestions. Suggestive therapeutics, as it is called, is becoming largely used in the treatment of disease. It has been abused and it is depended upon by some people to the exclusion of all other methods. Like other new methods it is becoming a fad and is being used to excess.

The underlying principle in the result produced in faith cures, by Christian science, and by hypnotists is practically the same,—the power of mental suggestion to influence the bodily organism. A few illustrations will make clear how hypnosis can be employed for this purpose.

If the subject has a headache first endeavor to

ascertain the cause. If it seems to be what is sometimes called a nervous headache it may be wise to proceed as follows: First, hypnotize the subject, getting him into as deep a sleep as possible. Slowly rub the forehead from the centre outward, pressing slightly on that portion where he has described the pain as the most acute. Say to him, "You will find your head does not pain you so much. The blood is flowing more freely and the pain is leaving you. Now you do not feel anything, it is gone and gone completely." Repeat these suggestions to him several times and insist that when he awakens the headache will be entirely gone. Tell him that when you arouse him he will feel perfectly well and will have no signs of the headache. In nearly every case you will find the headache has completely disappeared.

In order to prevent the recurrence of the headache, it is wise to make suggestions which will have their influence upon the general health of the subject. To do this it is desirable to discover, if possible, the cause of the headache and if the difficulty is a functional, not an organic one, it may probably be removed by suggestion. At least the general health can be improved. While the subject is asleep tell him he will not feel the

pain in his head again, that his digestion will be improved, and that he will assimilate his food, and give him those suggestions which seem to you best fitted to his individual case.

In many cases it is quite possible to break habits by means of suggestion. Probably one of the easiest and most effective methods for the cure of cigarette smoking is to hypnotize the subject and make suggestions to him. Take the individual who is an habitual cigarette smoker and who desires to be cured of the habit. After getting him into a deep sleep tell him cigarette smoking is injurious to him, that he must stop it. Repeat the suggestion to him several times. This will be sufficient for the first trial.

When you hypnotize him for the second time, after you get him into a deep sleep, tell him he will find he cannot smoke, that the smoke of a cigarette will make him sick at the stomach, that the desire to smoke is leaving him, and that he no longer has the intense craving. Insist on these statements and repeat them again and again. In most cases where it is possible to hypnotize the subject, a long standing cigarette habit may be completely cured by one or two suggestions of this kind.

In attempting to cure any habit, the method

to be employed is similar to the above. Simply use suggestion, and use it in the intensified form in which it exists in hypnosis. Build up the man's will power by means of suggestion, and assist him in his efforts to overcome the habit by making disagreeable to him the thing which before was pleasant. The method we have just given for curing cigarette smoking may be used in a great many habits of similar nature.

Suggestion is of value in many diseases. In cases of nervous headaches, neuralgia, insomnia, some cases of hysterics, there is no reason why the person who understands suggestion may not effect relief. It is generally safe to attempt to remove pain by this method. If it does no good, it is not likely in any way to harm; but do not understand that we advocate the use of hypnotism or of suggestion promiscuously in treating disease.

Suggestion has its place in medicine. Every successful physician uses it consciously or unconsciously; but hypnotic suggestion has not yet usurped the place of medicine, and the man who believes that hypnotism will cure all diseases is an extremist, just as the believer in Christian science and faith cure goes beyond the truth.

The successful physician is usually the one who

best understands how to use suggestion. Another physician equally skilled in diagnosis and with a similar knowledge of the drugs to be used will obtain results entirely dissimilar. One will be almost uniformly successful and the other just as frequently unsuccessful. The one mixes his drugs with suggestion: he encourages his patients: he assists them to get well. The other simply gives his patients medicine and leaves that to have its effect. All that the hypnotist does is to use suggestion in its strongest form.

Hypnotism should not be employed in treating diseases except upon the advice or with the consent of a physician. No matter how thoroughly the hypnotist may understand how to hypnotize, he must remember that the physician has spent years in studying the structure and constitution of the human body, and although many physicians do not know as much as they should in regard to the mental make-up of their patients, it is equally true that very few hypnotists know anything regarding the body in health or disease. There are so many complications entering into the various diseases that it is unwise and dangerous for any one who has not had sufficient training in the study of the human body to attempt to cure diseases.

Use hypnotism in curing habits, use it in relieving pain, use it if you will for nervous headaches, and employ it in mild cases of hysteria. If you can give your friend a comfortable night's sleep by suggestion, do so; but do not try to make suggestion a cure for everything. Properly employed it will probably be of help in every case where the mind influences the body, and these cases are much more numerous than we have supposed, but be careful not to employ hypnotism in cases you do not understand, and in diseases use it sparingly and never without the advice or consent of a physician.

There has recently been suggested by Sydney Flower, a method of suggestion during natural sleep, which shows very clearly the close relation between hypnotic and normal sleep.

In a number of experiments he found that it was possible to cause children to give up objectionable habits simply by suggesting to them during natural sleep that they would do so.

He advises that when this method be used, it should be tried by the mother, or some one to whose presence the child is accustomed. She should go into the room where the child is sleeping, place her hand on the forehead for a

few minutes, smooth its forehead, and then begin in a low tone of voice to talk to it.

She should tell the child not to wake up, speak of the objectionable habit, suggest to him that the habit is a foolish one, that he does not want to do those foolish things any more, that he will stop doing them, and so on.

It is wise to talk to the child enough to get him to say that he hears you. Tell him, that he will not wake up but that he can understand you, that he hears what you say and he can answer you. Tell him when he hears you to say yes. The child will probably say "y-e-s," uttering the word in a sleepy, long drawn-out manner.

Sometimes the child will wake up when you talk to him. In cases of this kind if you tell him before he retires that you are going to talk to him during the night, and he will not wake up, there is more probability of success.

This suggestion made by Dr. Flower created considerable interest and attention. Experiments have been made by a number of physicians and the testimony of all seems to confirm his statements.

Dr. Flower himself in regard to the matter says: "In just the same way as subconscious and conscious thought influence our actions, they

influence the condition of the body ; and there are many nervous diseases which can be cured by simple suggestions given during natural sleep. It is only necessary to call attention to the fact that a depressed condition of the mind will result in a morbid condition of the body to prove how near is the relation existing between mind and matter, and suggestion during natural sleep is very valuable in breaking up neuralgia, headaches and all nervous irregularities of function.

“These things here spoken of are yet in their infancy, but they should be proclaimed from the house-tops.”

CHAPTER XIII

VARIOUS METHODS FOR HYPNOTIZING

IN the preceding chapters we have described two or three methods which can be used in gaining control of the subject. In this chapter we will mention a number of additional methods which can be employed in producing hypnosis. All of these, as well as those formerly given, depend upon the same general idea, gaining the attention of the subject. If you can gain what is known as the expectant attention it is preferable. For illustration, if I give a subject a bright object and tell him to gaze at it, and also tell him as he gazes at it he will find his eyes filling with tears, that his eyelids will become heavy and that he will soon be compelled to close his eyes, and finally will drop into a deep sleep; I have created in him an expectant attention. He is expecting the phenomena I described to happen, and is very apt to obey every suggestion given him.

It is an assistance not only to excite your sub-

ject's expectant attention, but to give him definite suggestions. When he is gazing at the object, tell him his eyes are getting watery, that his lids are becoming dull and heavy, that he has a tendency to close his eyelids. Say to him, "If you have this desire to close your eyelids, and I see you have, encourage them to close. Now you are getting very sleepy, your eyes are closing, now they are closed and you are going to sleep. Sleep,—sleep,—fast asleep. You will remain asleep until I tell you to awaken."

In the above experiment you will observe that we have not only tried to get the subject's expectant attention, but we have added to his expectant attention our suggestions, and have repeated these suggestions, making them as strong as possible.

There are almost innumerable ways in which the subject can be put to sleep after you have gained his expectant attention. Each operator uses his own methods, and there are almost as many ways of hypnotizing as there are operators. We will briefly describe a few of these methods, any one of which will produce hypnosis if rightly used.

A bright object may be held about four or five inches in front of the subject and just above his

eyes. If he continues to gaze at that object, and appropriate suggestion is given, gradually his eyes will become watery, his eyelids will grow heavy, and he will fall into a pleasant sleep.

Have a subject gaze at your little finger-nail, or at a coin or bright object held in his hand six or eight inches below the chin. He will gradually go into a comfortable sleep.

Place a candle about a foot in front of the subject and have him stare intently at the flame. In a short time his eyes will close and sleep will come.

Sometimes a person may be hypnotized by having him stare at the pupils of his own eyes as reflected in a mirror held about a foot in front of him.

A steady gaze at a diamond, a crystal, or even into the depths of a glass of water, will produce hypnosis.

Many subjects are quickly susceptible to hypnosis when they stare intently at the tip of their own nose.

Have the subject stare directly into your eyes, and when you are sure you have his entire attention, begin to make suggestions similar to those already given.

Charcot's method was to gaze intently at the

subject until a large gong struck, and then shout "sleep." Sometimes that method is still used, but the hands are clapped together instead of the gong being sounded. This method is quite successful with hysterical people, but is rather severe, and is apt to cause nervousness.

Possibly one of the best methods of causing the subject to fall backward, and pass into sleep, is to hold a coin or some bright object above his head. Have him throw his head upward in gazing at it, stand in back of him and give him suggestions. Tell him that when his eyes close he will drop into your arms fast asleep.

Many subjects may be put to sleep by asking them to listen intently to the ticking of a clock or watch.

In some cases success can be obtained by asking the subject to close his eyes and clench his teeth together tightly. After he has done this for two or three minutes begin to make suggestions.

Two or three ingenious methods have been originated by Dr. Parkyn, of Chicago. The following I think is one of these. Strike a match and hold the flame a few inches in front of the subject's eyes. Let him stare at it until it is almost burned out. Then have him close his

eyes until you strike another one, when he must open them and stare again until it is burned out. Have him repeat this the third time, and endeavor to impress upon his mind the fact that the third match will bring about the desired result, and that when he closes his eyes for the third time and keeps them closed for a moment, he will find them stuck fast. In most cases he will be unable to open the eyes after looking at the third match, and after a few minutes' suggestion will fall into a deep sleep.

Another method which I think is original with Dr. Parkyn is to have the subject hold both his hands in front of his face, with the backs facing him. He must then stare at each of his fingernails in rotation while he counts ten slowly. He must commence at the little finger of one hand and count all the way across to the little finger of the other hand. By the time he reaches the tenth finger he will probably be asleep. If he is not asleep he will be so drowsy that a few simple suggestions, such as "your eyelids are very heavy, you are very drowsy, you are going to sleep. Sleep—sleep—sleep," will quickly bring him into the desired condition.

Another novel method is to ask the subject to hold one end of a full length lead-pencil in his

teeth, and to run his gaze slowly up and down the polished surface of the pencil.

With a good subject the following method is often successful, and it is of a nature that will attract considerable attention from your audience. Hand the subject a photograph of some one unknown to him. Say to him, "This is a picture of one of the world's greatest hypnotists, and when you gaze into the eyes of the photograph, you will feel the influence of the hypnotist, and will drop into a sound sleep. You will arouse from the sleep when I tell you." The results in this case are often very striking, and interesting.

Sometimes a subject may be influenced by the sense of smell. Place a bottle on a table a few feet away from the subject. Tell him that it contains something the odor of which will very quickly put him to sleep. That some people like the odor and others do not. Take the cork out of the bottle and have him close his eyes. After a moment say, "Now you smell it. From the expression on your face I see you do not like the odor. Now it is beginning to work, you are going to sleep. It will soon put you sound asleep. Your head is dropping forward. You are going to sleep." Usually nothing but clear water is

put into the bottle, although sometimes better results are obtained if some liquid with a slightly pungent odor is used.

Tell a subject to close his eyes and look at the bright colored spots he will see on the inside of his eyelids. After he has done this a few moments tell him his eyes are fastened together and that he is going to sleep.

Ask the subject to close his eyes, take a tuning fork and strike it. Have him listen to it until the sound dies away. When he no longer hears the sound he can open his eyes, but must close them again when the fork is struck the second time. You must tell him that each time he closes his eyes they will be more difficult to open, and finally he will find he does not desire to open them when the note dies away.

Some will obey the suggestion by the time the fork has been struck two or three times. If the subject continues to open his eyes after the tuning fork has been struck fifteen or twenty times, close his eyes by pressing them with your thumbs and suggest to him that they are stuck fast together.

The same idea may be tried in a slightly different form. Ask the subject to close his eyes while you count slowly up to ten, then he may

open them for a second, then close them again while you count ten more. Then open them again for another second. Repeat this until his eyes refuse to open.

Before you commence to experiment, however, tell him that each time it will be more difficult for him to open his eyes, and finally he will feel as if he did not care to open them. Then after they are closed continue to make suggestions of sleepiness until you have him in a deep sleep.

Ask the subject to look at the second hand of your watch for ten seconds. Then close his eyes for about the same length of time. Then follow the second hand again. Then close the eyes. Continue this until the eyes remain closed. Before you commence this experiment you must, of course, tell him that each time he will find it more difficult to open his eyes, and at last he will find it is impossible to do so. During the progress of the experiment you may suggest to him that his eyes are getting heavier and heavier, and that he is now unable to keep them open; in many cases better results are obtained by keeping silent until sleep is produced.

After the subject has closed his eyes, ask him to breathe deeply and regularly. Tell him that the breathing will tend to put him to sleep.

Many subjects will go to sleep long before they have taken fifty deep inspirations. If they reach this number without going to sleep suggest to them that their eyelids are getting stuck together, that it is impossible for them to open their eyes, and that they are going to sleep.

Give a subject a blank sheet of paper and a lead-pencil. Tell him to write the word "sleep" on the paper very slowly for twenty-five times. Each time after he has written the word he is to close his eyes for a moment. After he has written it twenty-five times, if he has not already fallen into a sleep, he is to sit with his eyes closed. You should then suggest sleep to him.

Ask the subject to close both eyes. After a moment he is to open the right eye and say to himself the word "sleep." Then he must close the right eye and open the left and repeat to himself the word "sleep." This process he must continue, opening and closing the eyes alternately and repeating the word "sleep" to himself each time. He must go through this process, not too rapidly, for a period of at least one minute. If he has not fallen asleep at the end of the minute, tell him to close his eyes, and suggest to him that his eyes are now very heavy and that he is going to sleep.

By means of the use of a gentle electric current, it is sometimes possible to hypnotize those whom it seems impossible to affect otherwise. Adjust the battery so that they receive a slight, pleasant, continuous current, and suggest sleep at the same time.

Sometimes a subject who listens to the "buzz" of a medical electric battery, is put to sleep by the monotony of the sound.

An excellent method for refractory subjects as given by one operator is as follows: Ask the subject to stand up, and tell him to take a long, deep breath, raising his arms; tell him while he holds his breath for eight seconds to make every muscle in his body rigid. At the end of eight seconds he must suddenly relax every muscle and take a few seconds' rest, breathing slowly and deeply through the nose. Then he must repeat the same operation, taking another deep breath and holding it for eight seconds while every muscle is rigid. Then relax again. This he must repeat for ten minutes. At the end of that time he will complain of great physical fatigue. Then put him in a chair and give him a bright object to stare at. Very shortly a feeling of lassitude will come over him, accompanied with decided drowsiness. Appropriate suggestion is

now all that is necessary to put him into an hypnotic sleep.

The above experiments have been gathered from many sources. Most of them I have at some time employed in my own practice, some I have not. These methods given include those used by most of the prominent operators of the world.

Some subjects can be influenced by one method who cannot be affected by another. Some operators will prefer one and others will select another method. We have given such a number that each may take his choice and use the means which seem best adapted to himself and to his subjects.

Is there any way of determining who will make the best subjects? Personally I have not been able to draw any very general conclusions. Some writers, however, say that blondes are more easily influenced than brunettes. From my own experience, I am not certain that this statement is correct.

One writer says, "It will give you a fair clue to your probable success with your patient to say that you may gauge your effect upon him in the induction of hypnosis by the effect upon him of your manner and appearance while he is wide

awake. If he is cordial and complacent and obedient, or if he is yielding, or shows in his manner great fear of you, which is not mixed with repugnance, you may take it for granted that you will be able to forcibly impress his mind.

CHAPTER XIV

HYPNOTISM ON THE STAGE

ALTHOUGH we have given in the preceding chapters a number of experiments which may be used on the stage or in the parlor, we have not yet spoken particularly of the stage exhibition. In giving an exhibition of this description there are certain facts it is well to keep in mind.

The entertainment may consist of a thirty minute performance or it may comprise the entire program, occupying two hours. It is necessary at the beginning in either case to make a short speech, one that will interest and arouse the expectant attention of the audience.

The lecturer should then endeavor to get subjects on the platform, and fill a semicircle of chairs which have been previously arranged. He should then try all the subjects together in some preliminary test, such as having them look at an object and endeavor to fasten their eyes together, or having them rotate their hands, while looking at him, and then telling them they cannot

stop. In this way he will get some idea as to which are likely to be good subjects.

It is perhaps needless to say that it is very rare indeed that a professional attempts an hypnotic entertainment without having with him two or more of his own subjects, men upon whom he can depend both to go on the platform when he requests volunteers, and to be hypnotized when he makes experiments. With two or three good subjects at his command the hypnotist need have no fear of the success of his entertainment.

In giving an entertainment remember that most of the audience wish to be amused. There are some who are interested in the scientific aspect of the subject, but they are few in comparison. In arranging your program be careful to present scenes that will amuse as well as instruct.

In the preceding chapter we have given sufficient explanation as to how to hypnotize and have described two or three experiments. Here we will simply mention briefly a number of scenes which may be put on the platform to advantage.

It is well to alternate the scenes so that you first use one or two subjects and then use them all. There are two reasons for this: first, be-

cause it is a serious strain on yourself to watch a dozen subjects at once, second, because it gives variety to your entertainment.

You can suggest to a man that he is a prominent orator and about to make a speech. If you suggest it to two people at once and have them talking against each other the result will probably be more pleasing to your audience.

If you have succeeded in obtaining a number of subjects, nine or ten, put them all to sleep. Suggest to them all that they are going to take a ride in a railroad train. Tell one man he is the conductor and will collect the fares. Tell another he is the brakeman and will call out the stations, another that he is the porter and will look after the comfort of the passengers. Then start the train going and the passengers will talk, look out of the window, and admire the scenery.

The conductor will attend to his duties, collect the tickets and punch them, and if some person does not have a ticket the conductor will probably stop the train and eject him. The brakeman will call out names of possible and impossible stations evolved from his own consciousness, and the porter will give every attention to the passengers.

Hypnotize three or four of your subjects and

suggest to them that they are salesmen, that they are going around through the audience selling something, and the more outlandish the thing they are selling, the more humorous it will appear.

I have seen a man go around through the audience with great earnestness, carrying his wares, which in this case consisted of "hot ice cream." I have seen another man prominent in social circles in the town walk through the audience with an imaginary bag on his shoulder crying out with a distinctly Jewish intonation, "rags, old rags, old carpet, old rags." Thus salesmen will go through the audience, sell their goods, take money and make change. Sometimes they will not accept anything but real money, but usually any pretense to hand them the money will answer the purpose.

If you can persuade a number of your subjects to go up in a balloon the audience will enjoy it greatly. You appoint one man to take charge of the balloon, another to be the newspaper correspondent, and the others simply guests. The balloon goes upward, the air becomes more rare, and the people shiver. They turn up their coat collars and still shiver. A great bird comes from the distance. They watch it and it attacks

the balloon and makes a hole in the covering. The balloon begins to sink, they throw out their bags of ballast one after another; still the balloon goes down. Finally the balloon descends with great rapidity and lands them struggling in the river. Just before they reach the river most of them will jump out of the basket and attempt to swim. Their attempts to swim on dry land are very much like those of a fish out of water.

Take from your subjects a middle-aged man and suggest to him that he is a famous opera singer. Tell him to sing in a high, loud tone. Suggest to him that he will give the audience some classic, such as, "A Hot Time in the Old Town To-night," and although he may know how to sing a little, it is likely his attempts will be entirely drowned by the shouts from the audience.

Get all of your subjects into a sleep. Say to them, "Now you are all little boys and girls, you are out in the snow, and you are going to have a snowball fight." They will roll up imaginary snowballs, throw them at each other, fall down in the snow, wash each others' faces, try to put the snow down each others' backs, become angry at each other, fight and have a good time generally.

Take two or three of your best subjects and suggest to them that they are jockeys in a famous horse-race, that each is to try his best to win. Point to the chairs and tell them, "There are your horses." They will mount their prancing steeds, and their attempts to win the race will be almost frantic in earnestness.

The cake walk always arouses interest. The attempts of the boys to imitate the walk they suppose would characterize a young lady in a cake walk is ridiculous in the extreme.

Caricatures of the barber and the dentist are often presented on the platform. Two subjects are hypnotized. To one it is suggested that he is the barber or the dentist and the other is the man who is to be shaved or the one who is to have his teeth drawn.

If you have eight or nine subjects suggest to them that they play a game of ball. Appoint one man for the pitcher, one for the catcher, roll up a piece of newspaper for the ball and give another man a stick for a bat. Lay out your home plate and first base on the platform. The boys will enter into the game with as much earnestness and seriousness as though considerable depended upon its outcome.

Sometimes it is possible to find a boy or young

man in the audience who is greatly interested in what is going on and whose attention is directed so strongly that he is in a condition where just a suggestion is needed to hypnotize him.

In some of the scenes we have given you, especially where your salesmen are going through the audience, it may be necessary for you to step down from the platform. If you come across a young man who looks as though he could be easily hypnotized, stop in front of him, address him sharply, close his eyes if possible, suggest to him that he is wanted on the platform, and try to get him to go there. If you succeed the probability is you will have another good subject, and the fact that you can take some one from the audience always excites great wonder on the part of the observers.

A suggestion that a swarm of bees is attacking the subjects invariably creates consternation.

We have given a sufficient number of scenes to show how it is possible to furnish an entertainment which shall be varied in its nature and amusing to the audience. It is wise to include in every entertainment some experiments which appeal to those in the audience who are disposed to view the subject from its scientific standpoint.

If you can get two or three subjects on the

stage, and if you can show a change in the pulse rate of one of the subjects, or if you can produce catilepsy or cure disease, you have interested another portion of your audience, and have suggested to them the possibility of the good there may be in hypnotism.

It will advertise your exhibition greatly if at each performance you invite some one to come up from the audience for the purpose of being cured of some habit or disease. In many cases even on the public platform you can stop headache, relieve pain, and sometimes even cure rheumatism; or you can break a cigarette habit. If you do this successfully you have interested the more intelligent portion of your audience and you have caused the people to talk, which is in itself, an advertisement.

CHAPTER XV

INSTANTANEOUS HYPNOTISM

IN advertisements of many of the so-called mail courses on hypnotism, instruction in instantaneous hypnotism is offered. The fees are quoted anywhere from ten to fifty dollars. What is there in it? Is it possible to hypnotize a person instantaneously? There are two ways in which it may be accomplished. First take one of your good subjects and tell him the next time you see him in the audience all that it is necessary for you to do is to look at him and he will fall into a deep sleep. He probably will.

It is also possible in rare cases to hypnotize a subject almost instantaneously, as for example, a young man who is intently interested in your performance, whose whole thought is directed in one channel, may by means of a sudden suggestion be put into a condition of susceptibility where he will be willing to accept any statement you make to him and act it out.

The French operator, Charpentier, has a

method with which he hypnotizes difficult subjects and this method has been largely advertised as an instantaneous, infallible method.

This method consists in placing the subject in a comfortable position, making passes with both hands, and rubbing your fingers over the forehead. Have near you a bottle of chloroform and a handkerchief, or a little alcohol or aromatic spirits of ammonia or anything which has a pungent odor.

Impress upon the patient's mind before you try to put him to sleep that you have a special preparation composed principally of chloroform. As you make the passes, say to him, "You now smell chloroform, it is making you very sleepy, your breath is coming heavier. You cannot resist the influence of the chloroform, it is putting you to sleep. It will have no bad effect on you nor make you sick in any way. You are simply going into a nice comfortable sleep."

Those physicians who have tried this method claim that the results, even when alcohol is used, is better than when the patient is really put to sleep with the use of chloroform.

This is a method which doctors can use in connection with anæsthetics. Do not fail, as the patient is going to sleep, to give him a sugges-

tion about not feeling sick when he awakens. The method has been tried repeatedly and with no injury to the patient. It is a method, however, which should not be employed except by physicians and those accustomed to the use of anæsthetics.

There is another method by which subjects can sometimes be hypnotized almost instantaneously, especially on the public platform. In order to succeed with this it is necessary that the subject should have a feeling of fear or of expectation and a strong belief in the power of the operator.

Sometimes in an entertainment there will be a young man in the audience who has been urged to go on the platform by his friends. He does not want to go; he is really afraid. If the operator is a good one and has the ability to detect such sense of fear he reads his subject at a glance. He is aware of the fact that if he can catch this subject quickly and drive the suggestions in, there will be no difficulty in putting him into a sound sleep.

In a case similar to this, one writer suggests that quick suggestion is essential. The operator steps forward on the stage and as the subject gets one foot upon the platform he suddenly claps one hand on the back of the subject's neck.

This appears to the audience to be done simply in the eagerness of the operator in helping the subject on the stage. In reality it has the effect of still further bewildering the subject; and without giving him an opportunity to recover the operator brings the palm of the other hand with some force against the chin of the subject, thus producing a sudden nervous shock to the spinal column.

This causes a roaring in the ears and the subject feels as though his senses were leaving him. The operator calls out sharply, "Sleep, go to sleep, you are going to sleep at once." The method is very often successful and the subject goes into a condition of somnambulism.

It is sometimes possible to hypnotize a subject instantaneously by suddenly directing his attention to some particular object and giving him at the same time suggestions that the object is attracting him, that he must follow it, that he cannot take his eyes from it. If you ply him with suggestion after suggestion so rapidly that he does not have time to think, it is often possible to catch a subject in this way.

The preceding methods practically cover all the ways in which it is possible to hypnotize a subject instantaneously. The highly-colored

word pictures contained in the advertisements of some hypnotic schools are misleading. The only people who can be hypnotized instantaneously are those who have been hypnotized before, or those who are frightened or confused, or sometimes a subject may be hypnotized instantly if placed in unusual circumstances.

CHAPTER XVI

PERSONAL MAGNETISM.

PERSONAL magnetism is a theme filled with mystery. Many mail courses on the subject, which can be purchased at any price from one dollar to one hundred, are offered through the columns of the daily papers. According to some of the advertisements, a man who studies that particular course, and gains the knowledge of how to develop his personal magnetism can influence any one to do as he wishes, and can in a very short time become rich.

What is really meant by personal magnetism? The term is greatly abused, but probably the best definition of it is the influence which one person seems to exercise over another. We all know that some people seem to be successful where others are not, some men have the power to persuade others, to influence them. We know that we receive certain impressions from each person with whom we come in contact, and that through these impressions we receive our idea of his individuality.

We each of us impress others in a certain way. Others are influenced by our individuality ; but it is probably true that no two people are influenced in just the same way. No two people may have exactly the same idea regarding our disposition, our agreeableness, or our character. The reason for this may be that the impressions others obtain of us are received through the senses, and people vary as to the acuteness and sensitiveness of the different senses.

For illustration, a man with a repulsive, scarred face would be very disagreeable to a man with good eyesight, and yet to a blind man he may be one of the most magnetic people in the world, because of the tone of his voice and of his courtesy and kindness to others.

The man who is most successful in pleasing and influencing others is the one who is able to impress all the senses favorably. In order to do this a man must be a student not only of suggestion but of human nature as well.

Some of us are swayed by orators and we do not know just why. There is some sympathetic quality in the voice, something in the earnestness of the delivery, that wins our respect and admiration, and urges us forward to action.

But it is not only the beautiful and the agree-

able that have influence over others. A person may possess what is known as personal magnetism, and be ugly. Another man may be handsome and have in him no ability to persuade or influence others. One author says that personal magnetism is the real expression of an unselfish self. It is that which remains when all personal charms have been removed, and all tangible accomplishments have been eliminated.

Are there any ways in which personal magnetism may be developed? There are some things which are essential to its existence, and which can be gained by study and practice. A man to attract favorable attention should be so dressed as not to attract unusual or special attention. The voice should be modulated to suit other people, for it is a well-known fact that a high pitched voice is unbearable to many people, and consequently should be avoided.

The man who would develop magnetism must first gain confidence in himself. By this we do not mean that he should be an egotist; but it is necessary that he should believe in himself and in his own abilities. This will attract people and will in turn beget their confidence.

In gaining this confidence in your own ability, self-suggestion is of value, and it may even in

some cases be desirable to have suggestions given you by others, especially if you are inclined to be diffident and lack confidence in your own ability.

Another thing which must be cultivated by the man who expects to influence others is decision. The man who is vacillating in his judgments cannot expect to influence others long. They will soon learn to know him for what he is, and will have very little respect for his decisions. Therefore cultivate decision of character.

Self-control is one of the greatest essentials in controlling others. A man who loses his temper easily can never hope to move other people. If you would seek to influence others for good, you must first conquer yourself. If you become angry, and there are occasions when it is not only your right, but your duty to do so, it is not necessary to lose your self-control. A few words are all that are necessary to let others understand your feelings, and it does no good to storm and rave. Control yourself. If you think it is necessary to make a statement, make it ; but do not make it in a passion.

If you would cultivate magnetism, study those who please you. Discover, if you can, what there is in their character that attracts you.

When you have found it, do not imitate it, that is, do not imitate the action only; but try to gain for yourself the lovable qualities of disposition and character which your friends possess.

Study also those who make no impression, or who make an unfavorable impression, upon you; but study them for the purpose of keeping yourself unlike them in those respects.

In other words a man who is really good, who desires to help others, who is willing to give up his own pleasure for the good of others, is the man whose actions will influence others, and who can control his friends and cause them to do as he wishes, because his friends know that if he wishes them to do a thing, it is not for a selfish motive, but for their own good.

It is sometimes possible to influence a man to a decision which you wish him to reach, by attracting his entire attention. The method is very similar to that used in hypnosis. It is well illustrated in a statement made by Thomas W. Lawson, the "copper king" in a recent interview. He said, "When I wish to influence a man, I always apply the eye test. It is one of the secrets of my success. To handle a man I must get his eye. I must also believe firmly in what I am going to try to make him believe.

“I never look a man in the eye who wants to sell me anything. I look at the ticker, or the carpet, and let him talk to me. If he is an honest man, and his book, or his shoe-blackening, or his corner lot, or block of stock, is a good thing, and he believes all he says about it, I gradually become interested, and if he talks long enough and earnestly enough, I will look up after a while. His eyes meet mine, and his book, or his shoe-blackening, or his corner lot, or his block of stock is sold. If a man comes to me with a railroad to sell, or a yacht, or a race-horse, I first ask myself, ‘Why, if this is a good thing, does he want to sell it?’ Then I put on my suit of armor and look out of the window; but he never gets my eye until he has convinced me of the honesty of his purpose.”

A study of this statement by Mr. Lawson not only gives us a hint as to how to influence the decisions of others in some cases, but it shows us as well how to keep ourselves from being persuaded to do things which are against our better judgment. We want to influence others, and we want to be sure that others do not influence us, unless we are willing they should.

There are certain physical habits, such as looking the man directly in the eye, catching his at-

tention by any method and holding it, that enable us to persuade people to do as we wish, and which constitute a large portion of the so-called "personal magnetism" about which we hear so much.

In order to appear magnetic, which means in order to influence others and have a pleasing effect upon them, it is necessary to use great tact when disagreeing with another. While it is not always necessary to agree to everything said to us, we should learn to avoid heated arguments. The temper should be subjugated, and a firm yet kindly manner cultivated. One must learn to adopt himself to different individualities, and this of course only comes with practice.

A quotation from the writings of Dr. Parkyn will give a good idea of what personal magnetism really is. He says, "Personal magnetism is a delicate consideration for others, a kind of cultivated sympathy in the feelings, likes and dislikes of those with whom we come in contact, a subjugating of the self in every direction that would be distasteful to the feelings of another. It is also the power to recognize in a subtle and intelligent way the mental status of acquaintances, and the ability to adapt ourselves to them without friction. Men who have won the repu-

tation of being very magnetic have geniality developed in an unusual degree, and succeed in making almost every man whom they meet believe that he is their especial friend. Magnetism might be defined as ready sympathy, although it is not necessarily characterized by a lack of sincerity.

“Thoughts take form in action. The converse of this is true, also, for our actions take form in the thoughts of others. Let a man entertain a dislike for an associate, and, no matter how strenuously he may endeavor to avoid showing this antipathy, sooner or later he will let the cat out of the bag in an unguarded moment by some slight action. This action is certain to be interpreted by the associate, and unfriendliness results. From this it is evident that we should avoid entertaining thoughts which we would not have others know. Think the right thoughts and desirable actions will follow.”

CHAPTER XVII

HYPNOTISM AND THOUGHT TRANSFERENCE

THE statement has often been made that a subject can be hypnotized at a distance. Is this statement true? Under certain conditions it probably is. There are a number of ways in which it is possible to hypnotize a subject when the operator is not present. A brief description of two or three of them may be of interest.

If you have a good hypnotic subject, after you have hypnotized him, tell him that in a few days you are going to send him a card with the word "sleep" written on it. Say to him, "When you see this card you will fall into a deep sleep and will not awaken for thirty minutes." Send him the card enclosed in a letter in the usual way.

As soon as the subject receives it he will look at it, his eyes will become fixed in their expression, he will continue to stare at the card and will finally drop into an hypnotic sleep, from which he will awaken of his own accord, thirty minutes afterward.

Sometimes a good subject may be hypnotized by sending him a letter, and in the letter telling him that you have inclosed a photograph of one of the greatest hypnotists in the world. Tell him that when he looks at this picture he will find the eyes in the photograph staring at him, and fascinating him, but he cannot take his gaze away from them, and will shortly find himself dropping into a deep sleep, from which he will not awaken until you come and talk to him.

If the subject is very susceptible to suggestion he will read the letter, pick up the photograph with a feeling of dread and expectancy, and look at it intently. His expression will change, his eyelids will close, his head will fall to one side, and he will be fast asleep. He will remain in this condition until your arrival, notwithstanding efforts his friends may make to arouse him, providing your coming is not too long delayed.

Convey a message to another subject that you wish him to go to a telephone in his vicinity at a definite hour of the next day. At that same hour you go to a telephone in your city, which may be a hundred miles away. When you get him on the 'phone, tell him who you are, tell him that he is feeling sleepy, that his eyes are

closing, and that he is going to sleep. Continue to talk sleep to him until from his lack of response you are confident he has fallen asleep. Say to him, "Now you are in a deep sleep, you will in a few minutes open your eyes, will walk to your home, speak to your friends and acquaintances as you go. When you reach home you will lie down on the couch and fall into a deep sleep again, from which you will awaken in just one hour." The subject will probably follow out these instructions to the letter.

There are numerous methods which may be employed in hypnotizing a subject at a distance, but all these which we have already mentioned require either previous hypnotism of the subject with suggestion that he will do such a thing at such a time in the future, or a very susceptible subject, to be hypnotized.

There have been cases where people have been hypnotized apparently by the transmission of thought from a distance. Most cases of this description, however, will be found upon investigation to be those in which the subject knew in advance he was to be put to sleep, and knew the time of the experiment. If the subject has this knowledge the experiment is not one in thought transference but the subject is hypnotized by his

own suggestion. It is in reality a case of self-hypnosis.

The claim has been made that it is possible under some conditions to hypnotize a subject at a distance, without his knowledge of the fact that you wish him to be hypnotized, or without conveying to him a suggestion in any physical way.

Many statements of this kind are made, and although it may be true that there is a possibility of the transference of thought from one individual to another, without the intervention of the senses, yet in most cases we find that the statements cannot be substantiated. In nearly every case of this description it is probable that some suggestion is conveyed to the subject either consciously or unconsciously by the operator, and it is this suggestion which influences the act.

By the above statement we do not mean to convey the impression that there is no such thing as thought transference. This is a subject about which there has been much controversy. Many claim to have witnessed in their hypnotic subjects undoubted examples of the transmission of thought from the operator to the subject. Others just as strenuously deny the possibility. The position we take is that nine-tenths of what

is known as thought-transference, can be better explained by a theory other than that of the direct transfer of thought from mind to mind without the intervention of the senses.

There are many ways in which it is possible for the subject to receive an idea of what the operator wishes him to do without the operator directing his act in so many words. We must remember the fact that it is quite possible during hypnosis to increase the sensitiveness of many of the sense organs. It is possible by means of suggestion to alter the normal working of many of the senses, and of many of the vital organs. For illustration the pulse rate may be increased or decreased simply by suggestion.

Sometimes it is possible to increase the sensitiveness of the sense organ to such a degree that the subject will perform acts while hypnotized which seem utterly impossible for him to do in his normal life. Take for example the classic experiment of Charcot, which I have used many times on my own subjects. This experiment as I have used it is essentially as follows: A pack of blank visiting cards was produced, and after withdrawing one card I have shown it to the hypnotized subject with the suggestion that it was his photograph. He looked at it intently,

recognized the photograph, made some remark about its excellence, was able to tell whether it was a profile view or a full face and actually appeared to see the photograph just as truly as if it were actually before him. This card was then taken from him and marked on the back in such a way he could not possibly see the mark. It was then mixed in with the pack of fifty or one hundred other absolutely plain cards. The subject was asked if he thought he could recognize his photograph among the number of other cards. He replied, "Of course I can." He was handed the pack, and shuffled them over rapidly. Finally as he came to the card that had previously been given him and which we could detect only by looking at the mark on the other side, he stopped; a pleased expression passed over his face and he exclaimed, "Here I am!"

Now what is the explanation of this? Simply that the subject's hyper-acuteness of sight is such that he can detect a difference in the cards which an ordinary person does not notice. If you will intently examine a pack of cards you will find that they vary in slight details; one will have a speck here, another there, and there will be imperfections of some description in every card; but there are so many of these imperfections

that people in the waking state are rarely able to distinguish one from another, but the hypnotized subject in some way is impressed with these "points of recognition" as they have been called, and forms the picture about them. It seems to be a real picture to him, and often the subjects complain when the picture is turned upside down.

I think it is Professor James who quotes the case of an operator who was reading a book. His hypnotized subject was seated almost directly in front of him. The book was held in a vertical position so that it was impossible for the subject to see the page of the book. He was able to tell the operator the chapter title at the top of the page and also to read several lines on the page for him. How was this possible unless the operator in some way transferred his thought to the subject? The truth of the matter is that his sense of sight was so unusually acute that he was able to read the inverted image of the book reflected in the operator's eye.

Not only is it possible to increase the sensitiveness of sight but all of the senses can be similarly influenced. In experiments upon the senses Doctor Bramwell of England, who has done a great deal of work in hypnosis, says he

has been at least able to double the range of hearing by suggestion. The subject will hear a whisper at an almost incredible distance.

The sense of smell can be likewise improved by hypnosis. Carpenter tells of a subject who found the owner of a glove among sixty other persons simply by the sense of smell, although this subject in his normal condition was not especially acute in that direction. Dr. Bramwell quotes one case where the subject was able to detect as small a difference in weight as eight grains and was also able to discriminate between very slight changes of temperature which he would be utterly unable to appreciate when awake. He also found that the patient could distinguish the points of a compass applied to different parts of the body at about half the normal distances.

A word of explanation may be necessary here. If the blunt ends of a compass are placed upon the surface of the body, they will sometimes be distinguished as two points, and sometimes taken as one. If they are placed too nearly together, they are always regarded as one. Usually the points must be separated by one and a half or two inches to be recognized as distinct points on the shoulder or back, whereas on the surface of the tongue if they are at a distance of

one-eighth of an inch, they will be readily distinguished.

In the experiment just given the subject was able to distinguish the points at about one half the normal distance. He did not possess any increased power to do this except in his hypnotic condition.

Having stated our own opinions regarding the cause for the majority of so-called experiments in thought-transference, it is only just to quote some experiments which have been recorded, and which it does not seem possible to explain by hypersensitiveness of the senses.

Mr. Gurney and Dr. Myers of the English Society for Psychical Research give a number of cases which will illustrate. A subject was hypnotized but was not informed of the manner of the experiment which was to be tried. The operator stood behind the hypnotized subject, and Mr. Gurney who stood back of the operator handed him the different substances to be used in the experiment. The operator then placed them in his own mouth.

Salt was first tasted by the operator, the subject instantly and loudly called out, "What's that salt stuff?" Sugar was then given. The subject said, "Sweeter, not as bad as before."

Several other substances were tried, with similar results. Of course it is possible there was some communication between the operator and the subject, either consciously or unconsciously, which Mr. Gurney was not able to detect.

Dr. Hammond of Washington reports a case in which he speaks of a subject whom he can shut up in a room with an observer and go himself into a closed room a hundred feet away with another observer. The observer scratches Dr. Hammond's hand with a pin. The hypnotized subject rubs the corresponding hand and says, "Don't scratch my hand so." Then the observer pulls Dr. Hammond's hair. The subject puts his hand on his head, and says, "Don't pull my hair." Dr. Hammond says the subject in these cases seems to feel every sensation that he himself experiences.

This case is more remarkable than the preceding, and if correctly observed and reported would seem to imply the existence of some mode of communication of thought other than through the channels of the ordinary senses.

The most remarkable series of experiments of this nature which has been attempted, was that conducted by Professor Janet and Dr. Gibert of Havre. The subject was a middle

aged peasant woman with no seeming desire for notoriety. With her a number of experiments in willing post-hypnotic acts without suggestion through any of the ordinary channels, are said to have been perfectly successful. Other experiments were made by Dr. Gibert in putting the subject to sleep when she was in another part of the town at least one third of a mile from him, at a time fixed by a third person, the experiment being wholly unexpected by the subject.

In one of these experiments the subject had a strong desire to sleep but resisted it, and succeeded in keeping awake by washing her hands in cold water. Upon the other two occasions, however, Professor Janet found her in a deep trance ten minutes after the suggestion had been made, and was not able to arouse her, in fact she could not be aroused until Dr. Gibert's arrival.

A second series of experiments was conducted in which several members of the English Society for Psychical Research were present. In this series twenty-one experiments were made in which the subject was at a distance from the operator varying from one-half to three-quarters of a mile. Six of these resulted in failures. There remained however fifteen perfect successes. In these cases she was found hypnotized fifteen

minutes after the mental suggestion was given by Dr. Gibert. In one of the experiments Dr. Gibert willed that the subject should come to him at his own house. To do this it was necessary for her to go through several intervening streets, but she did so, while Professor Janet and several physicians observed her actions from a distance.

The above experiments open the question as to whether there is such a thing as genuine thought transference between the subject and the operator. In my own observations I have witnessed many cases of supposed transference of thought from an operator to an hypnotized subject, but have never yet succeeded in finding a case in which I was not able to detect a possibility of communication by means of heightened sense acuteness, or some other method.

The so-called willing game will illustrate what I mean. This is the method used by many of the professional mind readers. It consists in asking some one who knows the location of an object, to take hold of the wrist of a person, and think where the object is. If the person whose wrist is held will make himself passive, he will find an uncertain, undefinable force leading him to the object. Is this thought transference? Certainly not! It is simply the unconscious will-

ingness of a person who thinks of the location of an object, to move toward it rather than away from it. It is just in this way, the unconscious giving of suggestions, that many of the feats of so-called mind reading are to be explained.

I do not wish to deny that mind reading in the proper sense of the term may exist either in the normal condition, or with the hypnotized subject ; but I do say emphatically that most of the so-called mind reading is simply self-deception. Mind reading may exist, but nearly all, if not all, of the results experimentally produced, which go by that name, may be explained in other ways.

CHAPTER XVIII

CONCLUSION

IN the preceding chapters we have endeavored to present briefly and yet comprehensively an idea of what hypnotism is, what its uses and its dangers are, and how it can be employed.

In the following pages it is our intention to give in a few brief paragraphs some statements regarding hypnotism, and although the facts have been included in other portions of the book, it may be that they can be made more emphatic by being thus briefly recapitulated.

The phenomena of hypnotism have been known since the earliest times, although frequently under other names.

Hypnosis is not a strange, supernatural condition; it is simply a condition in which one phase of the mind's action is emphasized.

In hypnotism suggestion is more active than it is in the ordinary waking life.

Nearly all sane people can be hypnotized.

The possibility of being hypnotized does not

depend upon the strength or the weakness of the will of the subject, but upon the willingness of the subject to submit to certain conditions, and the power to hold the attention directed to an object or idea for a certain time.

The power to hypnotize is not a gift and does not depend upon any special power or characteristic. Any person of good ordinary common sense can hypnotize providing he knows the methods to be used.

The old idea of magnetic or mesmeric power which an individual must possess in order to hypnotize, is entirely erroneous.

Hypnotism varies in its effects. In some cases it is only possible to influence the muscles and make them rigid, and often this can be done simply by suggestion, without sleep. In other cases it is possible to put the subject into a deep sleep, in which he will act out as a somnambulist many suggestions given him.

There is no accurate division of hypnotism into a definite number of degrees possible. One condition merges into another. There is suggestion without sleep, there is drowsiness, then light sleep, deeper sleep, very deep sleep, and somnambulism with or without forgetfulness; and there may be catalepsy. One subject may invariably

go into a deep sleep, another it seems impossible to get beyond a light sleep. But in nearly every case there is an increased susceptibility to suggestion accompanying the changed condition.

Hypnosis may be produced by mechanical means. Any constant stimulation of one of the sense organs, providing the subject is passive, will produce sleep, and with proper suggestion, hypnotism.

The dangers of hypnotism are greatly exaggerated. There is absolutely no danger in the proper induction of hypnosis. It is quite possible, however, that people may be injured while they are hypnotized, and for this reason it is desirable that certain safeguards should be put around the practice of the art.

Many habits and diseases may be relieved and cured by means of hypnotic suggestion. It is being employed more and more for these purposes.

The claims that have been made that hypnosis enables a subject to read the mind of the operator, remain unproven, and the general tendency in scientific circles is to disbelieve the statements made.

It is an undoubted fact that by means of suggestion it is possible to heighten the acuteness of some of the senses.

Personal magnetism is a phrase often used and little understood. To many people it implies the existence of some special power, or magnetic influence, by which one person is able to cause another to do his bidding. There is no proof that any such power exists ; and personal magnetism really means nothing more or less than personal attractiveness. By attractiveness we do not mean beauty, but that which makes other people like you and desire to do as you wish. This power can be gained by doing the things which please others and avoiding those which displease. The man who follows the Golden Rule will be a man who influences others.

Some people claim to teach how to hypnotize instantaneously, but upon investigation we find that it is not possible to do this except under certain conditions which very much limit the scope of the use of any such method.

Many questions have been asked me from time to time regarding hypnotism. Most of these questions can be answered by those who have a real knowledge of the contents of this book ; but I have decided to reproduce a few of the questions here, and answer them briefly, it may be dogmatically, but I think in every case truthfully.

What is hypnotism ?

A condition in which the mind is more willing to accept suggestions from others than it is in the normal condition.

What causes it ?

A constant attention to one object or idea. A person who continually thinks about one idea is practically hypnotized by that idea. If a man gazes at a bright object, his whole attention may be directed to that object and a suggestion given to him while in this condition is less apt to meet with opposition than if given to him in his normal condition.

What percentage of people can be hypnotized ?

Those who know most about the subject say that the hospital physician who cannot hypnotize eighty per cent. of his patients should not retain his position. Ninety per cent. of the members of a class in one of the leading English universities were hypnotized.

Is hypnotism of any use ?

Many habits may be cured by it. A boy who smokes cigarettes, and has not the will power to stop, may receive assistance from hypnotism and may be able to break the habit at once. Diseases may be relieved by its means. Good habits may be built up by its use.

What about the dangers ?

In hypnotism itself there is no danger. The danger is not in its use, but in its abuse.

What do you mean by that ?

Simply this, hypnotism used properly is no more injurious than ordinary sleep. But it is possible under certain conditions that a person may be injured by its use. For illustration, a person may be hypnotized too frequently by the same method and may develop a habit of being hypnotized, and may fall asleep some day when he does not intend to.

I am diffident in the presence of strangers. Can I overcome this tendency ?

Yes. In many cases a suggestion given to you while you are hypnotized will be all that is necessary to enable you to remedy the matter.

Many people ask whether it is not possible to hypnotize a friend without his consent. In every case I would reply to this, "not unless you deceive your friend and make him think you are doing something else." It is necessary to get the person who is to be hypnotized to do certain things. If he is unwilling to do as you say, he cannot be hypnotized. It may be possible in rare instances to deceive him as to what you are trying to do with him, and thus hypnotize him

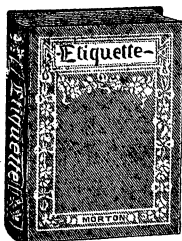
without his knowledge ; but cases of this kind, if they exist at all, are very rare.

In conclusion I wish to ask you to take a scientific view of the subject. If you wish to study the subject of hypnotism, try to observe its results. Do not accept the absurd statements frequently made concerning the subject. Use your own common sense, and never accept a supernatural explanation for any phenomena until you have tried every possible normal explanation and found it wanting.

I feel sure you will find that all the phenomena of hypnosis can be explained by the normal workings of the human mind, without calling upon any supernatural laws for its understanding.

If you employ hypnotism for experimental purposes be careful to observe the cautions given in an earlier chapter. Hypnotize if you will to gain knowledge of the subject, and benefit your fellows, but do not use it simply for the sake of amusing yourself or others. Hypnotism can be made of use in the world. If you use it, do it for that purpose.

Popular Handbooks



SOME books are designed for entertainment, others for information. This series combines both features. The information is not only complete and reliable, it is compact and readable. In this busy, bustling age it is required that the information which books contain shall be ready to hand and be presented in the clearest and briefest manner possible. These volumes are replete with valuable information, compact in form and unequalled in point of merit and cheapness. They are the latest as well as the best books on the subjects of which they treat. No one wishing to have a fund of general information or who has the desire for self-improvement can afford to be without them.

Cloth, each, 50 Cents

The Penn Publishing Company

923 ARCH STREET

PHILADELPHIA

ETIQUETTE

By Agnes H. Morton

There is no passport to good society like good manners. Even though a person possess wealth and intelligence, his success in life may be marred by ignorance of social customs. A perusal of this book will prevent such blunders. It is a book for everybody, for the select sets as well as for the less ambitious. The subject is presented in a bright and interesting manner, and represents the latest vogue



LETTER WRITING

By Agnes H. Morton

Why do most persons dislike letter writing? Is it not because they cannot say the right thing in the right place? This admirable book not only shows by numerous examples just what kind of letters to write, but by directions and suggestions enables the reader to become an accomplished original letter writer. There are forms for all kinds of business and social letters, including invitations, acceptances, letters of sympathy, congratulations, and love letters



QUOTATIONS

By Agnes H. Morton

A clever compilation of pithy quotations, selected from a great variety of sources, and alphabetically arranged according to the sentiment. In addition to all the popular quotations in current use, it contains many rare bits of prose and verse not generally found in similar collections. An important feature of the book is the characteristic lines from well known authors, in which the familiar sayings are credited to their original sources.



THINGS WORTH KNOWING

By John H. Bechtel

It is a comparatively easy task to fill a book with a mass of uninteresting statistical matter. It is quite another thing to get together a vast accumulation of valuable material on all conceivable subjects. This book is thoroughly up to date, and embraces many subjects not usually found in works of this kind. It contains information for everybody, whether it pertains to health, household, business, affairs of state, foreign countries, or the planets, and all most conveniently indexed.



A DICTIONARY OF MYTHOLOGY

By John H. Bechtel

The average person dislikes to look up a mythological subject because of the time occupied. This book remedies that difficulty because in it can be found at a glance just what is wanted. It is comprehensive, convenient, condensed, and the information is presented in such an interesting manner as when once read to be always remembered. A distinctive feature of the book is the pronunciation of the proper names, something found in few other works



SLIPS OF SPEECH

By John H. Bechtel

Who does not make them? The best of us do. Why not avoid them? Any one inspired with the spirit of self-improvement can readily do so. No necessity for studying rules of grammar or rhetoric when this book can be had. It teaches both without the study of either. It is a counsellor, a critic, a companion, and a guide, and is written in a most entertaining and chatty style.



HANDBOOK OF PRONUNCIATION

By John H. Bechtel

What is more disagreeable than a faulty pronunciation? No other defect so clearly shows a lack of culture. This book contains over 5,000 words on which most of us are apt to trip. They are here pronounced in the clearest and simplest manner, and according to the best authority. It is more readily consulted than a dictionary, and is just as reliable.

PRACTICAL SYNONYMS

By John H. Bechtel

Any one with the least desire to add to his vocabulary or to improve his choice of words should have a copy of this book. It is designed mainly to meet the wants of busy merchants or lawyers, thoughtful clergymen or teachers, and wide-awake school-boys or girls who are ambitious to express the thoughts of the mind in more fitting phrases than they are at present capable of doing.

TOASTS

By William Pittenger

Most men dread being called upon to respond to a toast or to make an address. What would you not give for the ability to be rid of this embarrassment? No need to give much when you can learn the art from this little book. It will tell you how to do it; not only that, but by example it will show the way. It is valuable not alone to the novice, but the experienced speaker will gather from it many suggestions.



THE DEBATER'S TREASURY

By William Pittenger

There is no greater ability than the power of skillful and forcible debate, and no accomplishment more readily acquired if the person is properly directed. In this little volume are directions for organizing and conducting debating societies and practical suggestions for all who desire to discuss questions in public. There is also a list of over 200 questions for debate, with arguments both affirmative and negative.



PUNCTUATION

By Paul Affardyce

Few persons can punctuate properly ; to avoid mistakes, many do not punctuate at all. A perusal of this book will remove all difficulties and make all points clear. The rules are clearly stated and freely illustrated, thus furnishing a most useful volume. The author is everywhere recognized as the leading authority upon the subject, and what he has to say is practical, concise, and comprehensive.



ORATORY

By Henry Ward Beecher

It must be conceded that few men ever enjoyed a wider experience or achieved a higher reputation in the realm of public oratory than Mr. Beecher. What he had to say on this subject was born of experience, and his own inimitable style was at once both statement and illustration of his theme. This volume is a unique and masterly treatise on the fundamental principles of true oratory.



CONVERSATION

By J. P. Mahaffy

Some people are accused of talking too much. But no one is ever taken to task for talking too well. Of all the accomplishments of modern society, that of being an agreeable conversationalist holds first place. Nothing is more delightful or valuable. To suggest what to say, just how and when to say it, is the general aim of this work, and it succeeds most admirably in its purpose.



READING AS A FINE ART

By Ernest Legouve

The ability to read aloud well, whether at the fireside or on the public platform, is certainly a fine art. The directions and suggestions contained in this work of standard authority will go far toward the attainment of this delightful and valuable accomplishment. The work is especially recommended to teachers and others interested in the instruction of public school pupils.

