

HYPNOTISM

AND

SUGGESTION

IN DAILY LIFE, EDUCATION,
AND MEDICAL PRACTICE

BY

BERNARD HOLLANDER, M.D.

PRESENTATION
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PREFACE

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HAVING been devoted to the study of hypnotism for about thirty years, and having practised it for the treatment of nervous and mental disorders for about fifteen years, my views, investigations and experiences may be of public interest and of some value to students of this still very mysterious and little explored subject, the more so since there is no school of hypnotism in London, not even a place where a systematic course of lectures can be heard or demonstrations witnessed, and there are very few avowed medical practitioners of hypnotism and therapeutic suggestion in the whole of Great Britain, as compared with France and Germany. For these reasons, this handbook, written at the request of Sir Isaac Pitman & Sons, the publishers, should meet the needs of those desirous of information on hypnotism and suggestion, and the curious and wonderful effects that can be produced by them.

There are two aspects of hypnotism, which must be kept distinct: *one*, the value of the study of its psychological phenomena; *the other*, the value of hypnotism as a therapeutic agent for the amelioration and cure of certain nervous and mental disorders. Hypnotism being practised almost exclusively by medical men nowadays, greater stress has been laid on its therapeutic value than on the value of the psychological phenomena; but I have treated both in this work, and recorded some extraordinary results attained

by me, similar to those of the old mesmeric and hypnotic schools, which by our modern investigators are either neglected or on account of the methods they employ for inducing hypnotism, they have failed to reproduce.

Just as poisons and anæsthetics may be employed medically for the public good and criminally to the public danger, so hypnotism is a powerful agent for good, but also for evil. In the manner in which it is used by medical men it is a safe cure for certain mental and nervous disorders for which drugs alone are inefficient, but it can also be employed by "criminal" hypnotists to further their own ends. This warning is necessary in the public welfare, for if the investigation of hypnotism is neglected by qualified medical men, to whom a high moral reputation and public esteem is a necessity of existence, we have no guarantee that it may not be practised secretly by immoral and criminal characters, who, owing to the general ignorance of the subject, will escape the punishment which is their due.

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“The investigation of hypnotism is a thing that should not be ignored in England. When the other nations are carefully investigating the physiology and the therapeutic value of this potent influence, it is certainly rather a pity that England should be in the background.”—Dr. G. H. SAVAGE, Harveian Oration, 1909.

Hypnotism and Suggestion

CHAPTER I

THE SUBCONSCIOUS MIND

THE mind of man has been a subject of investigation and discussion for thousands of years, and still we know very little of its nature ; indeed, it is only during the past century that we have come to recognise that mind is in some mysterious manner related to the *grey matter* of the brain, which consists of millions of cells, so-called neurons, whose functions are now being explored in the numerous physiological laboratories of the world. There is one point, however, on which scientists are all agreed : that *the brain is the structure through whose medium all mental operations take place*. Only occultists are not of that opinion ; yet even they must admit that it requires the services of a *medium*, through whose brain the higher spiritual phenomena are manifested.

Provided that the grey surface, *i.e.*, the cortex of the brain, be not affected, all the other portions of a man's organisation may become diseased, or separately destroyed, even the spinal cord may become affected, without the mental manifestations being impaired. We think and feel, rejoice and weep, love and hate, hope and fear, plan and destroy, trust and suspect, all through the agency of the brain-cortex. Its cells

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record all the events, of whatever nature, which transpire within the sphere of existence of the individual, not merely as concerns the intellectual knowledge acquired, but likewise the emotions passed through and the passions indulged in, and whether we can recollect them or not.

But the brain, besides being an organ of mind, is also the great regulator of all the functions of the body, the ever-active controller of every organ. For this purpose it has a double set of nerves: firstly, the *spinal* nerves, which in the normal state are more or less under our voluntary control, enabling us to move our muscles and limbs; and, *secondly*, the so-called *sympathetic* nerves, which are not under our voluntary dominion, and go to our internal organs as well as our arteries, controlling the local blood-supply and thus nutrition, and go also to the spinal nerves, thus exerting a brain control over our intentional movements. In this manner—and this is only a rough outline—every organ and every function are represented in the brain, and are so represented that all may be brought into the right relationship and harmony with each other and converted into a vital unity. Thus mind, motion, sensibility, nutrition, repair and drainage have their governing centres in the brain.

It is through this central organisation that *every bodily function can be affected by a mental act*. Thus certain states of mind are apt to be accompanied by various derangements of the functions of the body. Everyone knows how the receipt of an unpleasant letter may make us lose all appetite for food, and even cause us indigestion or headache, how fear may

actually paralyse the muscles, and keep us "rooted to the spot," how sudden shock will sometimes result in instant death, how long-continued grief or mental strain will sap the strength of the body. And it is no less a fact of observation that when healthy mental states are substituted for unhealthy ones, the functional derangements of the body tend again to disappear.

On the other hand, it is owing to the same organisation that *our mental disposition can be influenced by the bodily functions*. Nobody is constantly the same self. Not only is he a different self at different periods of his life and in different circumstances, but also on different days, according to his different bodily states : sanguine and optimistic, gloomy and pessimistic, frank and genial, reserved and suspicious, apathetic or energetic. Although his intellectual powers remain the same, his judgment of the objective world and his relations to it are quite changed, because of the change in his moods and the bodily states which they imply.

Without giving any further illustrations, it will be admitted that there is ample evidence of the interaction between mind and body, *i.e.*, of the physical effects of mental causes and the mental effects of physical causes. We need not go into details, so long as it is admitted that not only can the body be weakened through the agency of the mind, but it can be strengthened also by that same agency.

We are not conscious of the various functions of the organic life of the body, which go on in quiet harmony with the nicest adaptations of means to an end throughout its complex mechanism. By a wise providence of Nature we are not conscious of the working of these

processes acting between body and mind ; we are only conscious of the results, and know nothing of the existence of the machinery, unless it becomes disturbed in one or other of its functions, and the message it then sends to the brain is felt by us as " pain."

It is the subconscious or subliminal mind, from which our feelings arise, which through its instrument, the brain, exercises over the muscular, nervous, vaso-motor, and circulatory systems and all the functions of the body a control, and raises them to a power which no conscious effort is capable of. Thus great trials in life furnish us often with extraordinary strength, and we accomplish deeds beyond our usual ability.

This leads us to the observation that *we are not conscious of any of our feelings until they have actually appeared*. All our feelings—love, fear, anger, etc.—arise spontaneously without our knowledge. We can control them only after we have become conscious of them. In both physical and psychical processes, consciousness forms but a small item. Its sphere is only a small circle in the centre of a far wider sphere of action and feeling, of which we are only conscious through its effects.

As a rule, *it is only the result of a mental event that we are conscious of*, the actual origin and working remains obscure. Even in the conscious act of perception through our senses, there is a subconscious process of reproduction and influence ; hence the liability of all of us at one time or another to be the subjects of hallucination. Indeed, even in the cleverest of us, in the ordinary mental operations of our daily life, there is not so much consciousness as is commonly assumed. Unconsciously and subconsciously, we constantly

believe in things which do not exist, or only exist in part. For example, we believe without question in the reality of the perception of our senses, which, however, primarily depend on an edifice of conclusions, with the help of which the sensations are formed. Hence, we are deceived almost regularly by false perceptions.

A sensation, thought, or motion requires to be of a certain magnitude or intensity, and to persist before the mind for a certain time, to make us conscious of it. The mind is constantly receiving impressions, thoughts are incessantly passing through it that are unperceived, because they are not of sufficient magnitude or intensity to make themselves felt. If a book is read very quickly, so that time is not allowed for the sight-stimuli to influence the central organ, there is no memory of what is read, because there is no consciousness of it, and when a speech is too rapid and blurred there is a similar absence of consciousness and memory because of the want of time and intensity. Yet, though we are not conscious of what we glanced over hurriedly, some passage or other may have registered itself on our brain, and spring up one day like an inspiration, only to disappoint us when we come to know that it is not original.

An act of attention, that is an act of concentration—by which we mean the fixing of the mind intently upon one particular object to the exclusion for the time of all other objects that solicit its notice—is *necessary to every exertion of consciousness*. Without some degree of attention no impression of any duration can be made on the mind or laid up in the memory. The remembrance of anything depends upon the clearness and

vividness of the impression originally made by it upon the mind, and this on the degree of attention with which it was regarded. Consciousness has at first an important place in the training of our faculties and the building up of our knowledge. The more consciousness is concentrated upon any new operation, the more readily is it mastered ; and the more it is concentrated upon any idea brought before the mind, the better is it impressed upon the memory. But as we acquire facility and skill in the operation and the memory acquires strength, we become less conscious. The great object of education, then, should be to transfer as much as possible of our actions from the conscious to the subconscious region of the mind.

The more we cultivate and train any power or faculty, the more easily and rapidly does it perform its work, the less is consciousness concerned in it, the more work does it accomplish, and the less does it suffer from fatigue. Our mental progress, then, is in the direction of our becoming subconscious, or largely subconscious, of many of our activities.

The more we concentrate our attention on a particular subject, the less we notice other concurrent impressions. For example, in listening to a conversation, we receive impressions not only of the words uttered, but also of the sounds in the air, and of its temperature, of odours, the forms, colours, lights and shades—all associating themselves with the thoughts conveyed—but we exclude all these impressions from our consciousness, although they may be noticed by our subconsciousness.

The more we concentrate on a subject in hand, the less we notice also our internal sensations. Hence, in

times of real danger the body may feel no pain, no matter how severe the injury. The universal testimony of soldiers who have been in battle is to the effect that the time when fear is experienced is just before the action commences. When the first gun is fired all fear vanishes, and the soldier often performs feats of the most desperate valour, and evinces the most reckless courage. If wounded, he feels nothing until the battle is over and all excitement is gone.

With the decline of the conscious state we lose our fear of death. It is only in the vigour of youth and manhood, when the conscious state of mind is in the ascendant, that death is looked upon with horror. The aged view its near approach with calm serenity. The convicted murderer, as long as there is hope of pardon, reprieve or escape, or commutation of the death-penalty, evinces the utmost dread of the scaffold ; but when the death-penalty is confirmed, and all hope has fled, his active mind diminishes in strength, and he often evinces the utmost indifference, welcomes the day of his execution, and marches to the scaffold without a tremor. This is regarded by some as courage, whereas the truth is that that merciful provision of Nature which nerves alike the brave man and the coward, steps in to his defence, his objective senses are benumbed, and he submits to the inevitable change without fear and without pain. Even a coward often acts under circumstances of unavoidable danger with the same coolness, and evinces the same presence of mind as the bravest man. The most timid woman under such circumstances will fight like a demon, and display preternatural strength and courage, for the

preservation of her own life, or that of her offspring. I know of an officer who trembled in body and limbs on the eve of battle, who could not hold his sword steadily and spilled the glass of wine that was offered him for "good luck," who yet won on that day the Victoria Cross for his extraordinary bravery.

Acts which are at first executed slowly, and with full consciousness and attention, become gradually less and less perceptible as they gain in ease and rapidity by repetition, till they fall below the minimum necessary for consciousness, and become unconscious, or rather subconscious. It is because impressions we have frequently received, thoughts we have often entertained, actions we have many times done, pass through the mind so rapidly that we cease to be conscious of them. In our first attempts to walk, to write, to play on an instrument, or to carry on any other operation, we are intensely conscious of every movement that we make. By degrees, as we acquire more ease and dexterity in their performance we become less and less conscious of them, till we may come to perform them quite unconsciously.

An expert accountant, for example, can sum up almost with a single glance of his eye a long column of figures. He can tell the sum with unerring certainty, while at the same time he is unable to recollect any one of the figures of which that sum is composed ; and yet nobody doubts that each of these figures has passed through his mind. It is on account of the rapidity of the process that he is unable to recollect the various steps of it, and only the result appears by a sort of inspiration before consciousness.

Did our actions not become more and more easy of execution, and gain in rapidity by repetition, were we still as conscious of them as at first, comparatively little could be accomplished in the course of a lifetime. If, in order to walk, we had for ever carefully to consider each step we took, or, in order to write, had always to attend to the formation of each letter—were all our other operations performed as painfully and as consciously as at first—life could scarcely fail to be a burden.

Did everything that exists in the mind exist there consciously, or did every time that an idea occurred to the mind all the other ideas that had at any time been associated with it come along with it, and a selection have to be consciously made of the right one, inconvenience and loss of time could not fail to result. In some persons, from habit or lack of proper training, an idea in the mind immediately recalls a number of other ideas, having more or less, and sometimes very little, connection with it—thus distracting the mind with a multitude of thoughts, making the selection of the best a conscious act, producing hesitation and indecision, and causing loss of time. The selection of the right thoughts should be an act of the subconscious mind, and take place, as we say, unconsciously.

The rapidity with which subconscious ideas can pass through the mind is truly marvellous; thus the succession of transactions in our dreams is almost inconceivable, insomuch that when we are awakened by the jarring of a door which is opened into our room we sometimes dream a whole history of burglary or fire in the very instant of wakening. We can dream more in

a minute than we can act in a day, and the great rapidity of the train of thought in sleep is one of the principal causes why we do not always recollect what we dream.

All our latent memories are stored in our subconscious mind. Not a millionth part of the mental possessions of an educated man exist in his consciousness at any one time. We may forget objects and events—that is to say, we may dismiss them from our consciousness, but they are stored up in our subconsciousness to the end of our days. We may be able to call them into consciousness when we wish to do so, but at other times the mind is unconscious of their existence. Further, everyone's experience must tell him that there is much in his mind that he cannot always recall when he may wish to do so—much that he can recover only after a laboured search, or that he may search for in vain at the time, but which may occur to him afterwards, when, perhaps, he is not thinking about it. That which has been long forgotten—nay, that which we have often in vain endeavoured to recollect, will sometimes, without any effort of ours, occur to us spontaneously, or some association may revivify it enough to make it flash, after a long oblivion, into consciousness.

I want to write a certain letter on getting home, and in order to remind me of it I make a knot in my handkerchief. The knot and the letter are then associated in my consciousness, and when I see the knot on getting home, the idea of writing the letter rises from subconsciousness into consciousness.

The essence of thinking is that the right ideas occur at the right time. When we write an essay or letter, we

often do not know at the time of sitting down to it what we are going to say ; but from the moment of taking the pen in hand, our subconscious store of ideas supplies us with the material. We have a name for such moments—we call them inspired ; and thus erroneously go outside of ourselves for an explanation, instead of finding it deep down in our subconscious self, the germs of which were sown, perchance, far back in our childhood, developed by our surroundings, added to by conditions beyond our control, and not chosen by those who were preparing the material for our mental development.

There are a multitude of events which are so completely forgotten that no effort of the will can revive them, and that the statement of them calls up no reminiscences, which may nevertheless be reproduced with intense vividness under certain physical conditions. Thus persons in the delirium of a fever have been known to speak in a language which they had learned in their childhood, but which for many years had passed from their memory ; or to repeat with apparent accuracy discourses to which they had listened a long time previously, but of which before the fever they had no recollection. They have even been known to repeat accurately long passages from books in foreign tongues, of which they never had any understanding and had no recollections of in health, but which they had casually heard recited many years before.

A case is related by S. T. Coleridge of a young woman of five-and-twenty, who could neither read nor write, and who was seized with brain fever, during which she

continued incessantly talking Latin, Greek and Hebrew in very pompous tones, and with a most distinct enunciation. Sheets of her ravings were taken down from her own mouth, and at last it was found that she had been for some years servant to a Protestant pastor, who was in the habit of walking up and down a passage of his house adjoining the kitchen, and reading aloud to himself portions of his favourite authors. In the books that had belonged to him were found many passages identical with those taken down from the girl's mouth.

The most remarkable cases, however, are those of persons who had been resuscitated from drowning or hanging, and who have reported that they had a sudden revelation of all the events of their past life presented to them with the utmost minuteness and distinctness just before consciousness left them.

Consciousness forms but a small item in the total of psychological processes. It is not the essence of mind, but is only incidental to its work. It is not to be regarded as synonymous or co-extensive with mind, for there are ideas and impressions constantly in the mind of which we are totally unconscious. Those who speak of mind and consciousness as co-extensive, and treat the notion of subconscious mind as a gross absurdity, should soberly explain where, during a particular conscious state, all the rest of the mind is ; where, in fact, all that furniture beyond the particular piece then in use is stored.

It is not to be supposed, however, that these unconscious or subconscious impressions or thoughts exert no influence upon the mind. The brain being the instrument of the mind, every impression we receive,

every thought we think, as well as every action we do, causes some change in that structure, and this change is permanent, forming an imperishable record of all that we have experienced, thought, or done in the past. These impressions, thoughts and actions may never again come before our consciousness, yet they will remain in that vast subconscious or subliminal region of the mind, unconsciously moulding and fashioning our subsequent thoughts and actions. Every thought we have entertained, and every act we have done throughout our past life, make their influence felt in the way of building up our present knowledge, or in guiding our everyday actions.

Many things of which we have no recollection that we have even noticed them, innumerable experiences which never attracted our attention, are stored up similarly, and may exercise an influence over us of which we are not conscious. Many minds are moody, morose, melancholy, excitable, irritable, immoral, unbalanced, solely because of the overpowering influence of some picture of a past experience, which remains subconsciously in operation after conscious thought on the occurrence has ceased and the person has apparently forgotten the incident.

What is termed "common-sense" is nothing but a substratum of experiences out of which our judgments flow, while the experiences themselves are hidden away in the subconscious depths of our intellectual nature. Our judgment of things depends on our past experience, the particular instances of which we may be unable to recall, but which undoubtedly have their effect in determining the result at which we arrive.

We all see the same world objectively, but according to our subconscious minds we look through different spectacles, and the scenery suggests to us different ideas. Light, electricity, form, colour, sound are always with us, but they convey a different meaning to all of us, and even to a single person at different times the message suggested may be different according to the mood he happens to be in.

The subconscious elements are the basis of character, and condition conduct to a far greater extent than the view of life that we express, and by which we believe that we are actuated. When we see the better but follow the worse, when we have acted in a manner wholly opposed to our ultimate interests, the blame must be laid at the door of the subconsciousness.

Education of the conscious self tends to uniformity in all civilised people. The subconscious self, however, which is built up out of that countless multitude of subconscious impressions and their recurrence coming from the surroundings, customs, languages, national types, physical effects of climate, and many other sources, is widely different. They create a subconscious self in every person, and make of him not merely a representative of his times, but produce in him the qualities peculiar to his country, to his nativity, and to the class in society to which he belongs—thus stamping him at once with their limitations and idiosyncrasies. For example, an “educated” Frenchman’s opinions—whether he be a merchant, a professional man, or an artisan—may be in no wise different from those of an educated Englishman or of an educated German; he is, as we properly say, “a man of the world.” But

when, for any reason—emotional, for instance, or through depression or illness—his conscious self is weakened or fails him, his subconscious self asserts itself, and the national characteristics appear in spite of “intellectual” culture.

We have, then, two states of mind : the conscious, or objective or supra-liminal ; and the subconscious, subjective or sub-liminal—that is the self below the threshold of ordinary consciousness.

As a rule, the conscious state of mind and the subconscious state of mind work together, and there is no dividing line between them ; so that we feel that we are only one personality. Both depend on the organisation of the brain with which we happen to be endowed.

CHAPTER II

THE NATURE OF SUGGESTION

PRACTICAL psychology reveals the fact that *the mind of man is largely subconscious* and that *this subconscious state is highly amenable to suggestion*.

The subconscious mind is capable both of receiving and giving suggestions. It receives suggestions not only from external sources, but from the conscious mind itself, and it gives suggestions not only from our own past experiences, but the transmitted experiences from our forefathers. Looked at in this light, heredity may be regarded as a mass of potent suggestions transmitted from our ancestors. We do not inherit ready-made qualities, such as virtues and vices ; we only get from our parents more or less well-constituted brains, capable of reacting more or less promptly and accurately to the various stimuli which cause its activity. Suppose, for instance, an infant to be born with a predominant tendency to the feeling of fear ; that feeling, as reason develops, will become intellectualised, and if no counteracting tendency is present, it will form the ruling idea for his guidance, it will act as a potent suggestion, and his characteristic will be *circumspection*. And so all our deep-seated feelings and instincts can become intellectual qualities, which we think we make for ourselves, whereas in reality they are hereditary suggestions to determine our conduct.

An infant may be born with a brain magnificently

constructed for the display of various intellectual capacities. Exercise will develop these inherited energies, but in the first instance there must be the character to give the inducement for exercise. That inducement may come through external influences, or it may arise from within through some inherited disposition that gives rise to auto-suggestions, some ideas which determine the conduct.

Parents are often anxious as to whether their defects will be inherited by their children, and forget entirely that they can mould the character largely by their constant example, which acts through the potency of incessant suggestion. Next to the parental influence, the suggestions received during school-life have the greatest influence on the formation of the future character.

Children are almost purely subjective ; and no one needs to be told how completely a suggestion, true or false, will take control of their minds. Their good manners are easily destroyed by bad company, and their minds can be corrupted by what they see, hear and read. Often a child is frightened at dusk by someone pretending to be a ghost or the devil. The fright and the image of the ghost remain in the memory, appear in dreams, and terrify the child afterwards on every occasion ; for now the slightest hint or the most insignificant incident gives new life to the memory. The child does not fear to go into a room because it is dark, but because he has a mental representation of danger. In consequence of it all, there may arise hallucinations and imperative ideas and phobias and hysterical attacks.

Looked at in this manner, we are a mass of suggestions—suggestions from within and suggestions from without. One can overcome the other, but it may be laid down at once, that *external suggestions act on us more readily* when they are in harmony with our internal ones, *when they are in harmony with those auto-suggestions which conform with our natural character.* When the subconscious mind is confronted by two opposing suggestions, the hereditary auto-suggestion and a suggestion from another person, the stronger one necessarily prevails. Thus a man with settled moral principles will successfully resist the suggestions of crime or immorality; for moral principles constitute auto-suggestions, the strength of which is proportionate to that of his moral character.

Suggestion in the widest sense can be direct or indirect, but direct persuasion is not usually regarded as suggestion; only the indirect process is. As Prof. Bechterew has cleverly said: "Suggestion enters into the understanding by the back stairs, while logical persuasion knocks at the front door."

Suggestion, in the more restricted sense, is a process of communication of an idea to the subconscious mind in an unobtrusive manner, carrying conviction, when consciously there is no inclination for its acceptance and logically there are no adequate grounds.

There are people who scarcely ever act from motives originating within themselves, but whose entire lives are lived out in obedience to the suggested ideas and feelings of others. They can be influenced even in the normal waking state to assume the existence of a certain determination.

All persons are more or less amenable to suggestion in the ordinary waking condition. This is illustrated in many familiar ways, such as gaping involuntarily, even against one's strenuous attempts to avoid it, on seeing another yawn ; beating time unconsciously on hearing the measured throb of martial music ; becoming wildly excited for no other reason than that one's companions are panic-stricken ; and, contrariwise, having one's fears allayed by the tranquil appearance of his associates in a terrible emergency. With many people the mere statement that they are blushing is enough to produce a flow of blood to the face ; the repeated assurance that they are warm or cold will tend to make them feel warmer or colder ; the mention or the sight of certain little insects, which inhabit the bodies of uncleanly persons, seldom fails to make the skin itch uncomfortably.

Suggestions almost invariably appeal to the feelings, and we are always more willingly and readily influenced by our feelings than by our reason. A suggestion causes a feeling to spring up from the subconscious state of the mind, in response to the exciting cause coming from without. Words in themselves are not really suggestive ; they possess no magic power. All their force and efforts depend upon the associated feeling. The more feeling we throw into our words, action and manner, the better they will suggest.

Suggestions convey ideas, and ideas are symbols of something thought or *felt*. The majority of ideas held in the mind of the race arise from feeling. People may not understand things, but they have experienced feelings or emotions regarding them, and have consequently formed many ideas therefrom. They do not always know the

reason why an idea is held by them ; they know only that they feel it that way. And the majority of people are moved, swayed, and act by reasons of induced feelings, rather than by results of reasoning.

When suggestion acts through the association of ideas, it is based upon the acquired impressions of the race, by which certain words, actions, manners, tones and appearances are associated with certain previously experienced feelings.

It is true that suggestions may accompany an appeal to the reason or judgment of the person influenced, and, indeed, are generally so used ; but, strictly speaking, they constitute an appeal to a part of the mind entirely removed from reasoning and judgment. They are emotional first, last, and all the time.

Many personal appeals which are apparently made to reason, are really made to the emotional side. One may subtly insinuate into an argument or conversation an appeal to the feelings or emotions of the hearer by an idea indirectly conveyed. Such idea will be " felt " by the listener, who will accept it into his mind and before long he will regard it as one of his own thoughts—he will make it his own. He will think that he " thought " it, whereas, really, he simply " feels " it, and the feeling is induced.

Suggestion may act through obedience to a person in authority, whether real, assumed, or self-constituted. Reason is quiescent because of our faith in his authority. The authority induces the mental states for such people by " boldly asserting " and " plausibly maintaining." Some people will obey any authoritative tone and manner. They are most effective on those

who have never used their own wits and resources in life, but depended upon others for orders and instructions. The degree of suggestibility along these lines decreases as we ascend among people who have had to "do things" for themselves, and who have not depended on others so much.

A suggestion is more likely to be successful if the idea is introduced by a person who is trusted, loved, or feared, or under circumstances that inspire these sentiments, or in a tone of voice or with a manner that the subject has always associated with ideas that are to be acted on or believed. One or other of these qualities, or more often a combination of them, is an invariable characteristic of the person who is suggestive.

All have noticed that some individuals seem to have a "winning way" about them, and are able to induce others to fall into their way of thinking or desires, and to do what they wished done.

Not only on the stage, but in the pulpit, on the platform, and in the councils of the nation is quality of voice all important. Few men are convinced at once by logical argument, but their feelings are turned in favour of a speaker who with his own varying tone of voice can appeal to the emotions of his audience. Thus quality of voice counts for more than we suspect in the relations of daily life. The speaker's power to move us depends upon his being able to create in us the feeling by which he is or pretends to be moved, and thus cause similar vibrations in our own nervous system. In this respect we are like so many musical glasses. We ring when we are in unison with the exciting object, but not otherwise.

Only words that come from the heart can reach the heart. For this reason a speaker who speaks out of the fulness of his heart will be more suggestive, will create more nerve vibrations amongst his hearers than another man who has the same amount of feeling, but cannot convey what he feels in the same manner.

Domestic and other quarrels often arise not because of the words spoken, but because of the voice in which they are conveyed. Thus I recollect the defence of a person who, when accused of having struck a man's face who was wanting in politeness to him, replied to the police magistrate: "It is not what he said, but the nasty way he said it." This had aroused his indignation, and the feeling was quickly carried into action.

The more one thinks of it the more plainly it appears that in all regions of thought—religious, scientific, artistic, literary—the pivot on which everything turns is that of personality. What we mean by it, what importance we attach to it, colours our every idea on every subject. The personal is the one thing that interests.

Suggestion may act through imitation. Man is an imitative animal. Many of us imitate without reflection. It is only when our attention is roused to the habit by a third person that we become really conscious of it and reason upon it, with the result that we give way. Few of us can for long be with people who have peculiar habits of movement without feeling a tendency to imitate them. As is well known, stammering is frequently communicated from one child to another. In matters that are not of vital importance to the conduct of life, such as fashions in clothes and in food, we

slavishly imitate our neighbours ; and even in weightier matters, such as systems of belief or moral standards, we tend to adopt without question those that we find around us.

Suggestion may act through repetition. Repeated shrugs, sneers, and insinuations of gossips have destroyed many a reputation. "Constant dripping will wear away the hardest stone." There is weakened resistance through repetition of the attack, the force of habit. We have heard certain things affirmed over and over again, until we have come to accept them as veritable facts, notwithstanding that we possess not the slightest personal knowledge of, or any logical proof concerning them. Thus public opinion is moulded.

Reason and judgment must be in abeyance in order that a suggestion should act ; hence *suggestion may act by the suddenness with which it is made*, which gives no time for observation and deduction, and causes a suggestion to be accepted and immediately acted upon. Tell a lady comfortably seated in an armchair that there is a mouse crawling up her dress, and her mind will be immediately filled with the idea to the exclusion of everything else, and she will instantly jump up. The idea through its very suddenness overflows into action at once before critical ideas are able to arise. In addition, the idea, a repellant one, by its suddenness gives a shock to the mental system, and tends to render dissociation easy. In this case, therefore, the conditions are (1) rapidity of presentation, which does not give the contrariant ideas time to arise ; combined with (2) the shock of presentation, which helps to hinder them from making a protest.

The ability to maintain *a passive state has a pre-disposing effect*. There are many persons who are by nature given to passive submission to external influences, and therefore in a highly susceptible condition to every form of influence from without. But it would be a mistake to consider the disposition to suggestion a sign of weakness of will. The cleverest men, because of their capacity to forced concentration of attention, excluding all other external impressions, are often the most susceptible. This ability to give the thoughts a certain prescribed direction is partly natural capacity, and partly a matter of training and habit. Of course, there are men who possess a natural credulity, and are not disposed to make conscious logical deductions, and many men will believe what they want to hear, or what they have expected to happen.

We cannot escape the influence of suggestion. Life is full of it. We are constantly influencing others, or influenced by them.

CHAPTER III

UNIVERSAL SUGGESTIBILITY

SUGGESTIBILITY is a characteristic of human beings. Without it social life would be impossible. Everyone is naturally suggestible. We should never think or do anything from sheer hesitation, if we were to wait until each reason for our thoughts or deeds had to be proved. Everyone of us must believe in things that he cannot demonstrate ; he accepts them in good faith. It is true that some people boast that they only believe that which their senses demonstrate ; but the senses often deceive us by false perceptions. We are constantly taken in, and especially so when we are in a state of expectancy. Thus, even renowned scientific men, used to mathematical accuracy, have seen under the microscope what they are working for, and what was subsequently proved by others could not have been there.

Human suggestibility enters into every act of life, colours all our sensations with the most varied tints, leads our judgment astray, and creates those continual illusions against which we have so much trouble to defend ourselves, even when we exert all the strength of our reason.

We pretend to be intelligent beings ; nevertheless, if we want frankly to examine our conscience, we shall find that it is difficult always to see clearly, and that daily we are the victims of unreasonable suggestion. As soon as we leave the firm ground of mathematics,

we experience an incredible difficulty in resisting suggestion. When we formulate an opinion, or when we allow ourselves to be persuaded, it is very rare that logic is the only cause. Our feelings, affection, esteem, the awe and fear which those who are talking to us inspire in us, surreptitiously prepare the paths of our understanding, and our reason is often taken in a trap. Our sensibility intervenes, our feelings and our secret desires mingle with the cold conception of reason, and, without being conscious of it, we are led into error. We let ourselves be captivated by a superficial eloquence, by the charm of language, and we yield at the first beck of attraction. Somebody's optimistic reflection can give us strength, and, on the other hand, his ill-humour can take away all our enthusiasm and energy.

Men who pride themselves on their power of resisting external influences are often the most suggestible in every other department of life, except that in which they resolutely determine to be unlike other people. Hence it is not uncommon to find amongst genuine scientific men the most credulous spiritualists.

Even the most resolute characters are influenced by suggestion. It only requires that the suggestion should be made artfully. The idea need only be introduced discreetly and gradually in order to succeed. By indirect suggestion the subject has no consciousness that his views are being modified. If a man tells another that Mr. So-and-so, in whom he has complete confidence, is a cheat, the suggestion will be resented ; but if he gradually raises a doubt in his friend's mind, the former trust is likely to be shaken. Besides, such new idea introduced almost unnoticed is likely to lie latent

for a period, and when it does assert itself, it will appear to the subject to have originated with himself.

We are all open to suggestions, only some are more so. Some persons are disposed to allow themselves very easily to be influenced by others. On the other hand, we meet with people who know how to subject others irresistibly to their influence. They often abuse their gift if they are unscrupulous.

Some masters can give their orders and directions, and see their employés flying to fulfil them ; others can shout themselves hoarse, and even use the whip, and still they are disobeyed. Again, some servants and employés are so easily influenced that they serve almost any master well, while others cannot keep their position more than twenty-four hours in any one place.

The attachment of social life depends to a very great extent on the degree of power of making and receiving suggestions, and the firmest friends and happiest couples in life are frequently those who are in this respect well matched.

Many a household is the scene of perpetual storm because a wife has not learned, by a thousand experiences, that to bring to bear a given tone and temper on her husband is as certain to produce an explosion as would be the application of a match to a barrel of gunpowder. That she has an influence at command which, when turned upon his nature, will produce a very different result, is evident from the fact that he once fell in love with her. To know the characters we are in daily contact with, and the influence which draws out their best and represses their worst, is to have mastered the chemistry of domestic bliss.

A message conveying a sudden joy or a great misfortune produces often extraordinary effects beyond all bounds of reason, and the measure of pleasure we get from life—altogether—depends more on our suggestibility than on any other factor. Some people can be happy even in misery, and millionaires have been known to commit suicide because of the loss of a comparatively small fortune, often only from fear of loss and not actual loss. Books are often bought because of their suggestive titles ; fashionable clothes are worn because of the suggestion of wealth and respectability. Certain foods, the habit of open or closed windows, and other idiosyncrasies and hobbies often create the pleasures of comfort, or displeasures and discomfort, not because of their actual effects, but by suggestion. The mere suspicion suffices to set up the greatest agony.

Moreover, suggestion lies at the bottom of all forms of moral and religious teaching. It is, in fact, the basis of education. It has been practised on all of us, sometimes reinforced by the application of more or less violent bodily stimuli, which help to impress the suggestion more deeply on our minds.

That suggestion is a wonderfully delicate and many-sided re-agent is shown by the fact that it can influence and modify all the characteristics of the mind down to the finest variations of logic, ethics and æsthetics.

One of the best examples of the effect of suggestion to the extent of its becoming an obsession is that of a person who has fallen in love. It is as powerful in its mental and bodily effects as hypnotism.

The man or woman who caused this state of mind exercises a strange fascination over the victim, resulting

in complete blindness to the attractions of all other persons. There exists "a *predilection* for the object of his or her fascination, which object to any impartial observer does not materially differ from many others of the same class." Indeed, there is often complete blindness to both physical and mental defects of the object of adoration. He or she feels as if under a charm or spell, and can only be happy when the object of predilection is by the side. The world is divided in two for lovers : (1) The place where he or she is, and (2) the place where he or she is not. The latter is quite uninteresting. Girls previously careless of their persons will become particular about their dress and appearance : the hair that never looked tidy will be combed to represent the most fashionable coiffure, and even the professional manicure may be engaged to cause the hands to look neat and to feel soft. Men, on the other hand, feel stirred, and their emotional and poetical faculties so powerfully stimulated that many of them attempt poetry, whom nothing else could have induced to "drop into verse." They may change the habits of a lifetime, break with their own relations, dismiss their most faithful servants, ruin themselves financially, give up their club and smoking, and may even change their politics and religion. Simultaneously with these mental changes there are certain physical symptoms. In the presence of the object of predilection, a gentle languor pervades the frame ; the respiration becomes sighing ; the blood rushes to the head, causing blushing of the countenance. Accompanying this is a great confusion of thought and language, particularly in novices, and when very acute there may be

a loss of appetite and insomnia. There is usually a disposition to violent palpitation of the heart, and a sensation at times as if the heart has been displaced upwards into the larynx. Person in love become highly sensitive to each other's feelings. The slightest inattention, or a greeting less warm than usual, will cause serious agitation, worry and misery, lasting for hours or even days. They become moody and avoid society, and if the neglect persists they grow pale and thin, morbid thoughts of self-destruction may arise, and sometimes homicidal impulses at the sight of a rival have been known to occur. On the other hand, a contact of the hands, and more so of the lips or cheeks, though the action last but a second, may cause symptoms of exaltation and happy illusions of most enduring character.

There is no hypnotist who can produce such complex results all at once, as is the case in a person who has "fallen in love."

There are certain classes of persons whose intellectual labours are characterised by suggestibility in a very marked degree. Poets and artists are the most conspicuous examples.

An artist's power depends on how much of this inner nature he can represent in his picture or statuary to impress the observer. His greatness depends to some extent on his powers to create particular feelings in those who contemplate his work.

Different people look at the work of an artist. It will convey a different suggestion to all of them, and even to a single person at different times the message suggested may be different according to the mood he happens to

be in. We walk through a city and observe its buildings. What are they? To some they suggest so much stone and lime, iron and timber. To others these structures are embodied ideas, they are penetrated with mind, and it is the soul out of the material that acts on their subconscious mind.

The same with the human body. We know how the invisible things of a man's character write themselves upon his features; how out of a life devoted to high purposes there come subtle beauties of form and expression which suggest the nobleness within; and how, on the other hand, the inward corruption of an ignoble soul puts its disfiguring mark on eye and brow and lip, and distorts every facial line. This is one of nature's broad suggestions, which only a fool will neglect.

Of all the works of art, none act so powerfully on our emotions as the works of musical genius. Musical sounds have a mysterious language of their own, which human beings and even some animals intuitively understand, and to which they immediately respond. Apart from the ordinary effects of music, we have actual examples of suggestion in the stirring military band that leads soldiers to fight bravely, when their hearts are, perhaps, full of fear and their thoughts are with the loved ones at home. We have the powerful organ of the church that moves the man, whose belief has, perhaps, been severely shaken, to pray for forgiveness for his sins. When no preacher could bend his spirit, sacred music resounding in the lofty, dimly-illuminated cathedral will carry his mind to spiritual heights.

When we think of what music contains and what it

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suggests, we do not wonder that Plato, the great prophet of the ideal, should have put it so high as an element of education and as an inspirer of virtue.

[· What is true of the artist is also true of the writer. What can flatter an author more than to hear that his novel made men and women laugh or weep, or was effective in creating good morals or wicked conduct. After the publication of Goethe's *Sorrows of Werther*, there was a perfect epidemic of suicides in Germany.

And what is the object of the dramatist and actor but to suggest certain thoughts and feelings to the audience, to make them think, laugh, or cry, and although the transferred emotion may be suppressed and is usually not lasting, with a few it is sometimes strong enough to prevent their enjoying their supper and sleep that night.

Even in business suggestion plays an important rôle. The best salesman is he who can dispose of goods that the purchaser has no intention to buy—at least, not at the price asked. The best buyer is he who can make a man part with his goods at a figure which he regrets as soon as he leaves his presence. For that purpose it is necessary not only to have the power of suggestion, but in order to make that power effective an intimate knowledge, intuitive or acquired, of human character is needed. A successful salesman must first gain the attention, then arouse interest, then awaken desire, then the sale may be concluded.

The art of advertising depends almost entirely on its power of suggestion. The advertiser may make a simple bold assertion, and repeat it daily, thus suggesting by repetition that the statement is a fact. Or else

he may endeavour to catch the sceptic, the man or woman who craves for reason, and thereupon he supplies it. Thus a manufacturer of shoe-blackening advises us to buy his stuff because

1. It is the best ;
2. It is the cheapest ;
3. It is the blackest ;
4. It lasts longest ;
5. It is most easily applied ; and
6. Because it encourages home industry.

All excellent and good reasons for supporting the manufacturer in his noble and philanthropic mission of accumulating a large fortune.

In politics, as in daily life, people follow a leader, sometimes against their real interests and convictions. Think of the extraordinary influence of a strong personality like Napoleon, Bismarck, or say—Gladstone. We have no modern statesman to exercise such a power over his followers. But if there is no leader in that sense, party politics have still the same power of acting by suggestion. They give each other bad names in the hope that the voter may be influenced by them. A few cleverly-chosen words may suggest to a whole mass of people a political truth or untruth—people not stopping to enquire the reason, but following the suggestion like a flock of sheep.

The voter as he reads his newspaper may adopt by suggestion the words which are made habitual by repetition every morning, conveying not only political opinions, but whole trains of political arguments.

The tactics of election-politics also depend on the principle of suggestion. The candidate is advised to

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"show himself" continually, to distribute his portrait periodically, to give away prizes, to "say a few words" at the end of other people's speeches—all under circumstances which offer little or no opportunity for the formation of a reasoned opinion of his merits, but many opportunities for the rise of a purely instinctive affection among those present by mere suggestion.

"When a new candidate on his first appearance smiles at his constituents exactly as if he were an old friend, not only does he appeal to an ancient and immediate instinct of human affection, but he produces at the same time a shadowy belief that he is an old friend; and his agent may even imply this, provided that he says nothing definite enough to arouse critical and rational attention. By the end of the meeting one can safely go as far as to call for three cheers for 'good old Jones.'" (Graham Wallas.)

Let any man sit down and sanely consider the performances of the average man of the rank and file of either of the political parties during a campaign. See how men are swayed by emotional appeals to their prejudices and party spirit. See how they allow themselves to be blinded by glittering promises and statements, without a shred of reasonable argument, until they become fanatics. Their emotions are skilfully played upon by the leaders and speakers, and the current of personal magnetism and suggestion spreads over the body of the party until they become a mob possessed of certain fixed ideas that have taken possession of them.

A monarchy is usually more successful than a republic, in some countries at all events, because it is

more suggestive. The republic, too, relies on certain suggested ideas, such as "justice," "freedom," "equality."

Just as in the Middle Ages there arose epidemics of hysteria, so it sometimes happens that a whole country has lost its political judgment by some powerful suggestion that blows like a wind of folly over the land. The French Revolution is an example.

History, and more particularly the history of civilisation, affords striking instances of the mighty effects of suggestion. Whether we are dealing with social, religious, or political events, or with artistic tendencies and scientific currents of thought, the suggestibility of crowds throws light on many phenomena.

It is feeling that sways a gathering of people, not reason. Mobs composed of a number of individuals will commit acts that no one man of the lot would think of perpetrating singly or individually. These whirlpools of emotional excitement, of whatever kind, are strengthened by the constantly repeated suggestions of those participating in it, which with the constantly growing volume of mental energy being thrown forth serves to add fuel to the fire.

That is how "enthusiasm" is infectious; that is why a theatrical performance is enjoyed more when the house is filled than when only half its seating capacity is used.

Suggestion is the cause of the movements and actions of crowds. A word or a cry may seize a whole mass of people in its suggestive grasp, so that it is carried away to acts of destruction like a wild and will-less herd.

A voice in a dense moving crowd will not attract

attention. A person is carried away by the throng against his will. But let the crowd stand still and be quiet, that same voice may carry the people. It is the same law which will be explained later on under hypnotism and telepathy : a suggestion to be successful, the receiver must be in a passive, relaxed state. If the receiver is active, a suggestion gets no hold of him, his brain is too much occupied with its own ideas. So also the excited crowd will carry the individual, but a passive crowd may be moved by a single voice.

One voice in a passive crowd and a thousand separate men and women, gathered promiscuously and knowing nothing of each other, have ceased to be individuals. They are blended for the time into a huge common consciousness, which laughs and cries, exults or despairs, as one single soul.

Just as a hypnotised person does not stop to enquire whether the suggestion has a basis of fact but acts upon it at once, so a passive crowd can be moved suddenly. Let a person call out in a theatre the word " Fire " and the crowd will not stop to see whether the place is actually burning, but the feeling of self-preservation is at once aroused, and the people rush for the doors.

CHAPTER IV

AUTO-SUGGESTION AND MENTAL DISCIPLINE

AUTO-SUGGESTION, which strictly speaking is not a very good term, although in general use, means a suggestion originating within the individual, and not coming from without. It may be either a suggestion from our conscious self to our subconscious self—a self-imposed narrowing of the field of consciousness to one idea, by holding a given thought in the mental focus, to the exclusion of all other thoughts, as, for instance, when I concentrate before going to sleep on the one thought that I shall rise the next morning punctually at seven o'clock ; or it may be a suggestion arising from the subconsciousness, owing to hereditary ancestral tendencies or acquired experiences, and dictating to the consciousness, such as the fear suggested to most of us when we sleep in a lonely situated empty house.

One of the most potent factors in man's existence is auto-suggestion. Thoughts that are dwelt upon strongly soon recede from consciousness to subconsciousness, from whence, without any effort from our conscious self, they nevertheless influence our actions and determine our progress or retrogression, our success or failure. Of the great good that may come from conscious self-suggestion, the examples of those great men who have, through the self-suggested ideal that moved them, extracted a gigantic life-work from a grudging brain, speak to us with lofty eloquence.

Every man can develop the power of determining, controlling his thoughts, the power of determining what types of thought he shall and what types he shall not entertain. For let us never fail to remember this fact, that every earnest effort along any line makes the end aimed at just a little easier for each succeeding effort. Owing to our wonderful reflex nervous system, whenever we do a certain thing in a certain way it is easier to do the same thing the next time, and the next, and the next, until, finally, it is done with scarcely any effort on our part at all, and it has become our second nature. And thus we get into a habit. Life is, after all, merely a series of habits, and it lies entirely within one's own power to determine just what that series shall be. It is true that everybody is born with certain predispositions, and that these predispositions influence very strongly the early formation of habits of thought. But the fact remains that the character is built up by long-continued habits of thought.

Our dominating thoughts determine our dominating actions. The acts repeated crystallise themselves into the habit. The aggregate of our habits is our character. Whatever, then, you would have your acts, you must look well to the character of the thought you entertain. Whatever act you would not do—habit you would not acquire—you must look well to it that you do not entertain the type of thought that will give birth to this act. Our character is thus dependent on the thoughts we entertain.

By the thoughts we think we create an atmosphere around us, which other people are influenced by. If we continually think thoughts that are good, our life will

suggest goodness ; if we continually think evil thoughts, our life will suggest evil. If we are sad, it is a sad world ; if we are happy, it is a happy world. A great deal depends upon the individual himself for weal or woe ; to a large extent we create our own conditions—the heaven or hell we have to live in.

“ If the thought-forces sent out by any particular life are those of hatred or jealousy, or malice, or fault-finding, or criticism, or scorn, these same thought-forces are aroused and sent back from others, so that one is affected not only by reason of the unpleasantness of having such thoughts from others, but they also in turn affect one’s own mental states, and through these his own bodily conditions, so that, so far as even the welfare of self is concerned, the indulgence in thoughts and emotions of this nature are most expensive, most detrimental, most destructive.

“ If, on the other hand, the thought-forces sent out be those of love, of sympathy, of kindness, of cheer and goodwill, these same forces are aroused and sent back, so that their pleasant ennobling, warming and life-giving effects one feels and is influenced by ; and so again, so far even as the welfare of self is concerned, there is nothing more desirable, more valuable and life-giving. There comes from others, then, exactly what one sends to and hence calls forth from them.”
(R. W. Trine.)

All this sounds easy enough, but the question is sure to be asked—If so much depends on our own thoughts and auto-suggestions, why is there not more happiness around us ? The answer is—Because most people have not their thoughts under control. They lack mental

discipline and concentration. In order to concentrate we must be masters of our brain, and not allow the brain to master us. The brains of most men are undisciplined and unreliable.

Let anyone try to think of something for an hour without his mind "wandering." He will not succeed for five minutes; his brain will run round and round on all sorts of subjects but the one he intended to concentrate on. Most people think they have not got enough brain, whereas they have not got enough power to keep in order such brains as they have. Instead of having their thoughts and feelings under their control, the thoughts and feelings spring up unawares and control them. Thoughts seem to come when they like, seem to go when they like; worse still, the brain is apt to forget, and at other times a thought comes like a ghost unexpectedly just when you are in the midst of merriment. How many men have learned to discipline their brain? They may have trained their hands or eyes, and even their tongues, but not their brain. As a popular writer has put it: "Fancy a man not being master in his own house!" The brain must be disciplined, and learn the habit of obedience; and it can learn the habit of obedience by the practice of concentration. "Once you can concentrate at will, you are in possession of the power to switch your brain on and off in a particular subject, as you switch electricity on and off in a particular room." The brain will get used to the straight paths of obedience. And—a remarkable phenomenon—it will, by the mere practice of obedience, become less forgetful and more effective.

It is by mental discipline that we prevent just those

diseases for which hypnotism and suggestion are the best cure. What is insanity but a condition in which our thoughts and feelings are no longer under voluntary control ? The mental condition of hysteria, the morbid doubts and fears of neurasthenia, abnormal impulses, perverted habits and all the other troubles, for which hypnotism may be applied with success, are largely due to the same lack of control over the powers which constitute mind and character.

We are all subject to false suggestions at times, both from within and without, but those who have learned discipline will keep the false thought in bondage, until it loses its force. The maniac, however, nurses it and allows it to distort all his other impressions, so that he gets into a maze from which he cannot extricate himself, and we have to come to his assistance.

Thus by an act of auto-suggestion a person of shy, suspicious and reserved nature, who imagines that people are thinking or speaking ill of him, or going out of their way to do him harm, nurses his habit of moody suspicion until it grows to be a delusion that he is the victim of a conspiracy ; he then sees evidence of it in the innocent gestures and words of friends with whom he holds intercourse, of servants who wait upon him, and of persons who pass him in the streets ; these he misinterprets entirely, seeing in them secret signs, mysterious threats, criminal accusations. It may be pointed out to him that the words and gestures were perfectly natural and innocent, and that no one but himself can perceive the least offence in them ; his belief is not touched by the demonstration, for his senses are enslaved by the dominant idea in his

subconscious mind, and work only in its service. At first the patient is conscious of the whisperings of his subconsciousness, and protests and struggles against them. That is the time when we can help him. But if nothing is done, the whisperings gradually become realities to him, and he will act upon them.

Because of the subconscious mind ruling in the insane, the patient when he recovers, that is to say, when his conscious state becomes active again, has often no recollection of the incidents of his illness. On recovery, or even in a temporary lucid interval, all remembrance of the disordered state has passed away, and that, too, beyond the capacity of recall—nothing but a misty, hazy remembrance of some condition which has been passed through remains, just as one finds it impossible to re-instate the details of a dream, the reality of which was at the time vivid in consciousness.

If—as does happen—a patient who recovers from a condition of insanity is able to remember, *i.e.*, to recall, some of the particulars which he experienced when insane, he must, of course, be said to have some degree of consciousness of it ; but it is as impossible for him to recall the true consciousness and the whole series of processes, as it is for the insane person to remember the true consciousness of his sound mental state, and, therefore, he is little able when in the one state to be responsible for what he did in the other. The sane man is no more responsible for what he does when insane than is the insane person for what he does when sane.

Some normal people, especially artists, have such vivid mental representation, can conceive an idea so vividly, that it may become a visual image. Similarly,

the hallucinations of the insane arise by their imagination being worked up to a state of vision ; but whereas the artist can dismiss the image called up in this way when no longer wanted, the insane are unable to dismiss it, and it often continues to haunt them.

There is always a danger in allowing the subconscious mind to usurp complete control of the mental organisation, or allowing the mind to be controlled by one dominant impression, which subordinates all others. Thus, by continually thinking and talking of sickness and disease, we gradually impress the disease picture upon our brain, the brain transmits it to our body—so it grows from an impression to a real sickness.

Similarly, people bring about their own misery and waste their existence by lamenting and brooding over past misfortunes and past mistakes. The past cannot be altered, and we had better rub a great sponge over it ; only the future is plastic, and can be partly predicted and prepared for. To be sure, the past should not be forgotten in the sense that we are unwilling to learn from it ; it should be the teacher for the future.

Hopelessness, fear and depression are not merely moods and sensations of no consequence, but are terrible realities, and the more we indulge in them, the more they become impressed upon our surroundings as well as our subconsciousness, and the more permanent the deadly mark upon our life. The old aphorism that happiness is the best of tonics is profoundly true ; and the power of hope in curing disease and overcoming misfortune is as well known as the deadly influence of despair.

There are people who magnify the obstacles which

rise before them, who are discouraged by the smallest failures, to whom the slightest happenings are catastrophies. They are overcome by a telegram before having learned its contents ; they read between the lines of a letter, and ascribe to any occurrence whatever the least probable and the most terrible causes. Others are given to anxious, uneasy observation of their body, producing a crowd of auto-suggestions of symptoms of diseases, of pains and sensations of all sorts, exactly as though a real organic trouble were present. Thus human suggestibility reinforces and even creates our sensations. Conscious effort and a fixed determination are necessary to overcome such wretched and mistaken existence.

The auto-suggestion arising from our inner or sub-consciousness accounts for much self-deception. For instance, the wine which we pour out of a dusky bottle bearing the label of a celebrated vineyard always seems better than it really is ; a connoisseur among smokers will let his judgment be influenced if he recognises the make of the cigar that he is smoking. Some people feel already sea-sick when the ship is still lying motionless in the harbour. It is also well known that the auto-suggestion of fear in the case of epidemics renders one more liable to contagion. On the other hand, auto-suggestion has apparently rendered other persons immune from disease.

If we see in a place, where we might naturally suppose it possible for a cat to be, a grey mass about the size of that animal, we do not often take the trouble to test this perception, and we affirm the existence of the cat with a conviction which would draw other persons into error.

Question eye-witnesses concerning the details of some event at which they were present, and you will see that they have all seen differently, because they have all looked through the spectacles of their understanding, distorted by preconceived opinions and auto-suggestions. Judges and lawyers know how little credence they often can give to the declaration of even disinterested witnesses. To this category belong also the cases of self-accusation, in which people accuse themselves of a crime which they have not committed, giving the most minute details, and applying to the police-court for punishment. One also recognises in the same kind of people the occurrence of false accusations against other persons.

Great liars must have the capacity of suggestion and auto-suggestion to an extraordinary extent. These persons lie to themselves and to others continually, until they are no longer capable of distinguishing clearly between that which has been experienced and that which has been invented. They cheat and make up things, either half consciously or quite unconsciously. They are instinctive liars, and are incapable of speaking the truth, even if they are put on their oath. The pathological liar confuses the products of his fancy with realities. False memories constantly disturb his reproductive faculty. Since he plunges with his whole attention into the deceptive creations of his fancy, in such a way that they become realities to him, he has an assured appearance, and he presents his humbugs and swindles so ingenuously and naturally, with such an innocent expression or with such unfeigned enthusiasm, that he succeeds again and again in convincing

his fellow-men, where a conscious liar, who coolly and clearly measures his words, in constant fear of contradicting himself or being trapped, meets with instinctive mistrust. In the consciousness of the common or normal liar, two trains of thought flow beside each other—the thought of the truth and the thought of the lie—and they trip each other up. In the brain of the pathological liar all is unified, and so he can carry through the most magnificent swindles artistically and with inner conviction. Thus he drags a multitude of credulous souls with him to ruin. The public believe blindly in his alluring portrayals, his poetic effusions, his fairy tales, until at last some chance or the reflection of a thoughtful man brings the end with panic, and usually a sensation in the courts. Then, as though wakening from a dream, the pathological liar collapses, for the moment almost as astonished and dismayed as his victims—only to begin soon again, for he cannot help himself.

Enough has been said to prove that suggestion, both from within and without, is a process constantly at work amongst us. We have observed the laws by which it is governed, and shall now examine the methods of employing it for practical purposes.

CHAPTER V

METHODS OF SUGGESTION AND HYPNOTISM

SUGGESTIBILITY is the characteristic of all human beings, but there are methods which increase that suggestibility.

Suggestion has been used largely for the cure of various mental disorders and physical ailments, formerly chiefly by inducing the hypnotic state, getting the subject to actual sleep, nowadays in its newest form by direct suggestion in the waking state. We put the subject in a condition of objective passiveness by rest of the brain and relaxation of the muscles, thus producing a state akin to the mental and bodily state preceding natural sleep.

For medical purposes we aim at that early stage of sleep that is consistent with consciousness—a transitional stage which anyone who has analysed his sensations has recognised as a brief period immediately preceding the unconsciousness of slumber, when by an effort he can become wide-awake, or by lying still and guarding his mind against exciting thoughts can insure speedy and perfect sleep.

The room in which hypnotism is practised should be quiet, should contain nothing which captivates the attention too much, and gives rise to either emotion or constraint. With respect to witnesses, at all events at first, the number should be limited as far as circumstances and propriety will warrant.

The patient lying down on a couch or seated in a lounging chair, in which he has a comfortable rest for his head, the first step is to induce in the patient a mental state of calm and relaxation ; a mental state which causes the patient to become receptive to the impressions that we wish to make upon his or her mind. The best plan is to have the patient seat himself in a comfortable position, and then talk to him a little to remove his fears and in order to induce a placid, easy frame of mind, which will react upon the physical conditions. He is asked to resign himself, not think of anything, not to distract his mind by thinking of the effects he will experience, to banish every fear, and not be uneasy or discouraged if he fall not asleep at once. He is then told to concentrate his attention upon sleep, to try to go to sleep ; and, to assist him in this effort by preventing his taking in distracting ideas through his eyes as they wander around the room and see the pictures, books and furniture, we may get him to fix his gaze upon some bright and shining object. Thus, fixity of attention, passivity and concentration are produced. He is instructed not to try to keep his eyes open, and not to close them voluntarily, but merely to let the lids go as they will. The physician may now keep quiet for a time, or else by a monotonous talk he may encourage the patient in his effort to go to sleep. Personally, I never employ authority, but talk sympathetically, using my own earnest efforts to make an impression.

The passive state simply means the suspension of the functions of the conscious state of mind for the time being, for the purpose of allowing the subconscious

mind to receive impressions and to act upon them. The more perfectly the objective intelligence can be held in abeyance, the more perfectly will the subconscious self be reached, influenced, and perform its functions.

No suggestion should be made, unless the patient is really in a perfectly passive state, or has actually gone to sleep. We may test him by commanding him "to open his eyes, if he can," when probably he will be already unable to raise his lids. If we now raise his arm it will drop, as if not attached to his body.

Suggestions referring to his ailment may now be made, speaking plainly and emphatically. In the case of minor mental disorders and morbid habits, we can now impress the patient with a desire to break himself of the morbid idea or impulse, and, by calling his own powers of thought and volition into play, we may get him to recognise his delusions, if any, and feel confident that he really will be able to control himself.

Such is the modern method of inducing the proper state for suggestive treatment, which has been found to suffice for all practical purposes. Sleep need not be induced, but only the somnolent state. This method has the advantage that nearly everybody can be subjected to it. But the deeper the hypnotic state the more prompt will be the cure, and that is a consideration for many people.

The suggestibility of persons varies, of course, a great deal. Some are more susceptible, and may at once fall asleep, in which case they may be allowed to sleep, making the suggestion that on waking the symptoms they complain of will be gone.

In others, because of the severity of the symptoms from which they suffer, or for other reasons—as, for instance, in order to study the phenomena of hypnotism in subjects who volunteer for scientific purposes—it may be desirable to produce the deeper state. For the deeper states not all persons are suitable, because they lack the required susceptibility. In others, again, a conscious or subconscious contrary auto-suggestion will retard or prevent deep hypnosis.

The induction of the somnolent state is a fairly simple process ; the induction of the deeper state of hypnosis is more difficult, and generally requires more continued application. But in all cases, hypnotism for medical treatment is more readily induced than for any other purpose, because in the sick the voluntary and conscious activity is diminished by exhaustion, and they are really earnest about it in order to get cured.

A good preliminary test whether a person can be hypnotised is to judge his sensibility by drawing the palm of the hand downwards, without contact, but very near, over his face or hands, best while the eyes are closed, when it will be found that some subjects perceive a peculiar sensation, from mere warmth to pricking, and in the most susceptible a sensation as if a mild electric current passed over their skin. This used to be described as the magnetic influence, and although no such influence is admitted now, I have always found that these passes were felt more readily and by more persons when I had been doing much hypnotic work, than when I had rested for some time.

Another test of a person's susceptibility is by standing behind him and making long passes from the back of

the head down to the end of the spine. A large proportion of persons will at once feel an inclination to sway backwards.

The old mesmerists used to get their subjects to look steadily at their eyes while they gazed at them firmly and made slow passes with one or both hands downwards from the crown of the patient's head, over the face to the pit of the stomach, or even down to the feet, always avoiding contact. After each pass the hands were well shaken, just as if something were shaken off them. The passes would be continued, patiently, for some time, until they excited the sensation of warmth, pricking or tingling, or numbness, according to the individual operated on. Or else the magnetiser would sit down close by the patient, take hold of his thumbs, and gently pressing them gaze fixedly in his eyes, concentrating his mind upon him, while the subject would gaze at the operator. The gaze of the subject had the effect of concentrating his attention, and the look of the operator, so to say, commanded him not to "wander" in his thoughts. The old magnetisers laid the greatest stress on the intense concentration on the part of the operator, and would achieve success often by intent gazing alone, without passes or verbal suggestion.

At public performances magnetisers used soft strains of music, which appeared to assist greatly the induction of sleep in new subjects.

In my experience, the gazing process cannot be employed by everyone. It requires in the person who employs it a sharp, penetrating look, capable of long-continued fixedness; it will likewise seldom succeed on individuals who are magnetised for the first time.

The magnetisers, when they had made the passes downwards for some time, looking at the patients and not finding them yielding to their influence, would close the patients' eyes, and press the fingers gently on the eyelids and retain them there for a few minutes, at the same time concentrating all their efforts. This method succeeds with some patients better than the continual stare.

Stroking the skin of the brow and temples is another way of producing the same effect.

Another method is to hold two fingers before the subject's eyes, and ask him to gaze at their tips and to concentrate his attention on the idea of sleep. The fingers are moved from a distance close to the eyes and away again, when the tiring effect of constant accommodation of vision often produces the desired effect.

A more modern method to produce these sensations and subsequent hypnosis is by gazing, on the part of the patient alone, either at a small object in his hand, or at an object placed above and before the eyes, as was done with success by Braid, of whom we shall learn more presently. The object was held close in order to cause convergence of the eyes.

Later, Braid gave up placing the object so close as to cause convergence. He found it advantageous to hold the object so high that the eyelids are strained as much as possible in keeping the eyes open.

Still later, Braid found that fixed gazing was frequently followed by discomfort in the eyes. Thereupon he abandoned the prolonged gazing, and instructed the patient to close his eyes at an early stage of the

proceedings. Hypnosis was induced as easily as before, and the unpleasant symptoms disappeared. Provided the body and mind were at rest, he found he could hypnotise as readily in the dark as in the light.

The simplest process, though applicable only to selected cases, is to leave the subject seated by himself, telling him that if he close his eyes and relax his muscles, and, as far as possible, think of "nothing," he will fall asleep. Then the operator may leave the room, and on returning after a time he sometimes finds the patient fast asleep.

Most physicians use the modern method (Bernheim's method) of persuasion and suggestion: inducing sleep by describing to the patient the successive stages of sleep, "your eyelids are getting heavy, you are getting tired, you can hardly keep your eyes open, they are closing now," and so on.

This method is, however, not so new as is claimed by some, for it is only a variation, or rather a more detailed application of the process employed by the Abbé Faria, a magnetiser who performed his experiments as a public showman, and was considered a quack in his days. But no one can deny that he was eminently successful.

He placed in a chair the person who wished to submit himself to his manipulation, recommended him to shut his eyes, and, after adjusting himself for some minutes, said to him in a loud and commanding voice, "*Sleep!*" This simple word, uttered in the midst of solemn silence by a man whose wondrous feats were so much spoken of, made sometimes on the patient an impression sufficiently intense to produce the phenomena of hypnotism and somnambulism.

Some physicians do not scruple to use narcotics to induce hypnotism, but, in my opinion, the use of them is to be condemned.

Persons can be hypnotised, too, while in their normal sleep. The method is to repeat in a gentle voice, "Sleep, sleep, go on sleeping!" when it will be found that, after a time, *rapport* is established between the sleeping person and the operator, and questions will be answered. Some stroke the patient gently while commanding him to sleep. This method is considered of much practical value in subduing persons who otherwise make difficult subjects.

Any of these methods may be tried, and sometimes have to be, for some persons are more impressionable to one than the other. Some get distracted when they are touched, while others go off more easily when they feel the contact of the operator. As a matter of fact, all processes succeed when they inspire confidence in the subject.

As a rule, each hypnotiser has his own pet method, but the real expert is able to judge the mental susceptibility of the subject at first sight, and can tell at once what process would be most successful.

Some hypnotists declare that they can hypnotise 90 per cent. of all comers; others say only 20 per cent., or even less. The difference is to be accounted for by the fact that the one who derives such a great success induces only the somnolent state, which is all that is necessary for most cases, whereas the other is not satisfied unless he can produce actual hypnosis.

It will be noticed that though all the methods vary, the conditions to produce hypnosis are practically the same:

1. First and foremost is that of fixation of the attention.
2. Monotonous environment, to produce monotony of impressions and intellectual drowsiness, the prelude of sleep.
3. Limitation of voluntary movements by relaxation of the muscles.
4. Limitation of the field of consciousness by allowing no new incoming impressions, and
5. Inhibition of ideas by making the mind as near as possible a perfect blank.

Much also depends on the personal magnetism, sympathy, or authority of the operator, and much on his tact in interpreting the susceptibility of the patient, employing the right process and giving the right suggestions.

The operator grows more successful the more he operates. Still, it must be said that the condition of hypnosis lies in the mind of the subject himself; the experimenter has no power except as the subject gives him power. The subject comes to the doctor prepared for hypnotisation, and he makes conditions easy for its attainment.

Women, as a rule, are more susceptible than men, because in them the feelings are stronger; they are by nature more passive, have greater sensibility, more tendency to the marvellous, more veneration, a livelier faith, less cerebro-spinal or voluntary energy, and a more highly developed sympathetic nervous system.

I am, of course, referring to normal subjects all the time. Hysterical patients can sometimes be thrown immediately into hypnotic catalepsy by any violent sensation, such as by striking a gong or the flashing of

an intense light in their eyes. Pressure on certain parts of the body, oftenest found on the forehead and about the root of the thumbs, rapidly produces hypnotic sleep in some hysterics.

Owing to the fact that hypnotism is nowadays practised chiefly by physicians and for medical purposes, the notion is common that only sick people, or people suffering from nervous or other disorders, can be hypnotised. This is a mistake, however ; perfectly healthy people make equally excellent subjects, as will be made clear to the reader in subsequent chapters ; only healthy people have no reason to consult a doctor. The mistaken notion that only hysterical or nervous patients are susceptible to hypnotism results from the fact that such people come more under the observation of physicians.

Nor has weakness of " will " anything to do with the susceptibility of a subject. What hinders hypnosis sometimes is " mental pre-occupation," which, however, may suddenly at some moment be removed.

Neither is it lack of muscular strength that predisposes to hypnosis : strong muscular persons are equally easily hypnotised if the conditions enumerated are fulfilled. If they are not, even the feeblest person will make a bad subject.

Nor are " credulous " persons necessarily good subjects. There are plenty of people who believe all that they are told, yet they often offer a lively resistance when an effort is made to hypnotise them.

Insane people are notoriously hard to hypnotise, because of the difficulty to engage their attention and get them to concentrate. But with persons in the

primary stages of mental disorder—that is to say, not altogether mad—there is no such difficulty.

I believe I am the first to draw attention to the fact that there are many people who hypnotise themselves constantly, without being aware of it. I do not mean men who get so “lost” by concentration on their thoughts or work—the brown study—that they do not notice what is going on around them, but rather persons who get “vacant,” thinking of nothing in particular. I have come across many such subjects, recognised by the peculiar stare of their eyes, and found those who have consented to let me try them excellent subjects for the production of the higher phenomena of the hypnotic state. Others I have had as patients, and, needless to say, there was no necessity for me to hypnotise them; they produced the state themselves when I drew their attention to what I had observed in them. One or two consultations suffice for such people to cure them of their disorder.

It is entirely possible to hypnotise oneself. Most of us have, at times, let ourselves go mentally until we were on the verge of what seemed to be a kind of fascination or trance, at the brink of which we aroused ourselves with a start. If now we place ourselves under circumstances favourable to sleep, cutting off, so far as may be, actual impressions, and attend concentratedly to the idea of hypnosis, we presently drop into a similar state of “fascination,” which soon becomes hypnosis proper, and, later, passes off as ordinary sleep. This self-hypnotisation, which can be facilitated by looking intently at a reflected light or some other subject, is useful to persons suffering from insomnia.

CHAPTER VI

THE DIFFERENT DEGREES OF THE HYPNOTIC STATE

THE first phenomenon observed on a person becoming hypnotised is a general drowsiness and heaviness of the eyelids, followed by a peculiar twinkling which becomes more and more marked, the orbicular muscles contracting several times before the eyes close definitely. The globe of the eye, at the approach of sleep, frequently rotates upwards and inwards towards the roof of the orbit, only the white sclerotic being visible. Occasionally there is a squint. Closing of the eyes is not necessary for hypnotic phenomena. There are persons who can be thrown into the deepest stage of hypnosis by a powerful gaze, without the eyes closing at all. In such cases, the eyes remain fixed with a look of vagueness and dulness.

The body gets into a state of relaxation, the limbs becoming flaccid and pendant, falling heavily to the side when lifted and let go. The patient generally feels a marked degree of tranquillity, and may sink into light and placid sleep.

Curative suggestions may be commenced as soon as there is an absence of movement, which is strong evidence of the first stage of hypnosis having been induced.

There is hardly a person in the waking state who, if left to himself, can sit still and retain one posture for even a quarter of an hour, without making some movement of the head, fingers, hands, or legs. It is well

known that if we remain absolutely still in one position, like a person in a room, who does not want to betray his presence, a lively feeling of discomfort is produced, and this leads to certain irresistible movements, or our nose or some part of our skin is sure to get irritable, and we want to move to allay the irritation.

This simple state is all that is required for therapeutic suggestion in cases of disease. Indeed, in some of the most marked cases of benefit the patients never experience anything beyond a gentle soothing influence; and they may deny having been in the hypnotic state, because they heard and remember every word that has been said to them. Sometimes, however, they are surprised to discover how much time has elapsed.

This is the first degree of hypnosis, which I should like to call the *therapeutic* stage, for it is employed in treatment. It is also called the somnolent stage and, by Boris Sidis, the hypnoidal stage. Consecutively to this slight hypnosis may be produced a deep hypnosis, or hypnotism proper, with all the phenomena produced by the old mesmerists and hypnotists. This condition presents two peculiar states, namely, the *cataleptic* state, with general loss of sensibility; and the *somnambulic* state, in which a subject will move and act as if awake, though according to the suggestions of the operator.

In the *cataleptic* state there is a constrained rigidity of the muscles. If the arm is raised it is often found remaining in the position in which it is placed. If this is not the case, it can be made so by suggestion. The operator need only place the arm in a certain position, and say that it is to remain there, when it will be

impossible for the patient to put it down. It remains rigid and fixed for a much longer time than would be possible in the natural state. Or, if verbal suggestion has no effect, mesmeric passes may be used over the arm, in order to make it cataleptic. Moll thinks that the efficiency of these passes results from the fact that by means of them the whole attention of the subject is directed to his arm for a long time, and by this means the idea has time to take root.

One can now tell the patient that he cannot open his eyes or his mouth, cannot unclasp his hands or lower his raised arm, cannot rise from his seat, or pick up a certain object from the floor, and he will be immediately smitten with absolute impotence in these regards. But one can equally well suggest *paralysis*, of an arm for example, in which case it will hang perfectly placid by the subject's side. The different voluntary muscles may be paralysed singly or in groups. In some cases, the paralysis is apparently due to the fact that the muscles necessary for the performance of any given movement do not contract; in other instances, the necessary muscles act, but are overpowered by the violent contraction of the antagonistic ones.

The cataleptic retention of impressed attitudes differs from voluntary assumption of the same attitude. An arm voluntarily held out straight will drop from fatigue after a quarter of an hour at the utmost, and before it falls the subject's distress will be made manifest by oscillations in the arm, disturbances in the breathing, etc. But an arm held out in hypnotic catalepsy, even if it soon descend, will do so slowly and with no accompanying vibration, whilst the breathing remains entirely

calm. This is proof positive against simulation, as far as this symptom is concerned. A cataleptic attitude, moreover, may be held for several hours without any fatigue and without any subsequent pain, and sustain the additional strain of a moderate weight, as if the laws of muscular action and gravity were suspended. In this condition the muscles possess double the power that they do in the waking state, as measured by the dynamometer.

Of course, there are bounds to these experiments. A strong *man* will have sufficient power to bend down the arm of most mesmerised *females*; but the arm will yield to the pressure, like an inanimate lever, and as soon as the pressure is removed will *rebound*, as if elastic, to the position in which it had been placed by the operator.

If in this state a limb of the subject is put in an expressive attitude, a sympathetic action of the other muscles of the body follows suit; the trunk and other limbs follow into a harmonious posture, the carriage of the head, and the expression of the face and eyes is modified likewise, so that at last a *tableau vivant* of fear, anger, disdain, prayer, or other emotional condition, is produced with rare perfection. This collaboration of several parts of the body in the production of a common effect is due to the suggestion of the mental state by the first contraction, and depends upon the existence in our nervous system of certain mechanisms subservient to the function of mimetic language or physical expression.

The attitude and mimicry is absolutely perfect, better than any voluntary effort can produce, and more marvellous still, the attitude is retained until the

operator releases the subject, so that excellent photographs of the expressions of the different emotions can be taken.

A well-known experiment can be carried out in this state : the head can be placed on one chair and the feet on another, and the body will not double up, the subject being stretched as stiff as a board. A heavy weight, that of a man for example, may even be placed on the body without bending it. A command or sign of the experimenter generally suffices to put an end to the rigidity.

What appears the strangest thing is that, notwithstanding this great apparent exertion of muscular power in the cataleptic state, the subjects will continue to converse on various topics, and pay not the slightest attention to the state of their limbs, or the use to which that muscular power is being applied.

I have seen a performance where a subject, who had just been awakened from the hypnotic state, was told that he would be able voluntarily to make himself again cataleptic, although perfectly conscious. The subject's head was again put on one chair and his heels on another, and when his body was quite stiff he was told to sing a song. This he did, while the mesmeriser jumped from a table on him. To our astonishment, the subject not only remained absolutely still and stiff, but there was not the slightest break in his voice, as there would be in any ordinary person who suddenly received a blow on the abdomen.

There is loss of sensation, so that the subject's eyes or any part of his body may be touched without his experiencing any feeling. The most sensitive parts

may be pinched, or pricked with needles or pins, and the subject will exhibit no sign of suffering, or, in fact, of any kind of feeling, but will continue to converse with the operator without noticing in the least degree the apparently painful experiments.

Some public performers thrust pins into the skin of cataleptic subjects, without causing pain. I witnessed a private performance by a showman, who thrust a darning needle rather too deeply, as I thought, into the hand of his subject. Anyhow, he had a difficulty to get it out again, and the hand, although it did not bleed, got very red. I expressed my anxiety for the subject, when the hypnotiser calmed me by the assurance that no harm would come. He made a few passes over the hand, the redness gradually disappearing, and when no sign was left, he woke the subject. I at once made enquiries whether he felt any pain, but he said "No!" and on being told that he had been stabbed with a long pin, he searched for injury all over his body. I then informed him that a darning needle was passed through his hand, but he turned both hands over and assured me he could see and feel nothing of any injury.

Serious surgical operations can be performed in this state: limbs have been amputated, a breast removed, and tumours extirpated. In England, France and India operations in the hypnotic state were common seventy years ago, but with the introduction of chloroform, in 1847, preference was given to the modern method of producing anæsthesia.

Some modern experimenters doubt that complete analgesia can be produced in hypnosis, or, at all events, that it is very rare. They say that there is an immense

difference between pricking a person with a needle and using the faradic brush ; that the pain caused by the use of the latter is so great, especially when the current is sufficiently strong, that very few persons in hypnosis can endure it, even when they show no pain on being pricked with a needle. Such is not my experience. I have hypnotised patients suffering from nervous maladies, which have rendered their skin and muscles highly sensitive, and have entertained them on some amusing subject while they were being treated with strong electrical currents. Indeed, once my assistant accidentally touched the patient with the full force of a powerful battery on her toes, but except for the sudden withdrawal of her foot, she made no sign whatever, and went on with her conversation. There are no impostors who could repress the expression of pain under these circumstances, particularly if the contact were unexpected.

Prof. Bernheim, too, states that he was able by suggestion to neutralise the effect of an electric current which was otherwise absolutely unbearable, perfectly inhibiting all sensation. Prof. Crookes declares that he witnessed under test conditions the handling of live coals of fire with bare hands, not the slightest injury or discomfort resulting.

In this condition one can produce such prolonged sleep and trance as to resemble death. Such cataleptic seizures occur also in ordinary persons as a form of disease. Hence the dreadful tales of premature burial of persons supposed to be dead, though it is difficult to imagine how, in the case of such patients, known by their friends to be subject to periods of suspended

animation, mistakes can occur after examination of the body. But there are a few instances on record. Everyone knows of the fatal tragedy in which the greatest anatomist of his time, Vesalius, played such an unfortunate part. Being called upon, during his stay in Spain, to perform the autopsy of a patient who had died suddenly, he proceeded to open the body, when, to the horror of the bystanders, at the second sweep of the knife, unmistakable signs of life were given.

Whereas in the lighter stage of hypnosis the subject never loses consciousness, he in this deeper stage ceases to be in relation with the outer world, hears only what is said to him by the operator, believes all his statements, and carries out his wishes promptly.

This peculiar state of deep hypnosis is called *somnambulism*, and can be induced directly after slight hypnosis. In this state there may be a sound, calm, undisturbed sleep ; that is, it is not broken by gleams of ordinary consciousness ; but the sleeper answers when spoken to by the operator, and answers rationally and sensibly. If desired, he will rise and walk, and according to the particular stage in which he may be, he walks with more or less confidence and security, his eyes being closed or, if found open, either turned up or insensible to light. If left to himself, the subject appears to be asleep. But by command he will open his eyes, and may be told that he is perfectly awake, knows his surroundings, but remains under the operator's influence. It is now easy by command or suggestion to induce in the subject very complicated actions, the phenomena of *somnambulism* so-called.

These we shall have to consider in detail in a succeeding chapter.

This is the stage for *post-hypnotic suggestion*, and for all the extraordinary phenomena which modern hypnotists produce, and the still more wonderful phenomena of the old mesmerists—rarely seen nowadays, many of which I have succeeded in reproducing.

The stages here described are, of course, only for purposes of description. In reality, they are not often so well differentiated, hence different observers have chosen different classifications.

According to Forel there are three transitions :

1. Somnolence or sleepiness, in which the influenced person can resist suggestion and open his eyes.
2. Light sleep, in which the eyes cannot be opened, and obedience to suggestions is obligatory, but there is no loss of memory on awakening.
3. Deep sleep or somnambulism, with amnesia and fine post-hypnotic effects.

Moll calls slight hypnosis the stage in which changes in the voluntary muscles can be induced ; deep hypnosis when, in addition, changes in the special senses can be evoked ; and somnambulism, the condition in which a large variety of hypnotic reactions (many of them characteristic of the " alert " stage) can be evoked, and the waking consciousness is unable spontaneously to revive what has occurred.

Liébault has described six stages, and Bernheim nine stages ; but they both trace the development of hypnosis from the stage of torpor to the somnambulist stage.

A few general observations are here necessary.

The subject is very often at once deaf to every sound save the voice of the operator. In cases where he hears others, he may be instantly and completely deprived of this power by command of the operator. Hence, when endeavouring to produce sleep in a new subject who happens to be much disturbed by noises in the room or in the street, we may often, by commanding him not to hear those noises, greatly accelerate the arrival of the true sleep.

The attention of the subject is fixed exclusively on the hypnotiser, so that the idea of him is constantly present in the subject's memory during the hypnosis. We call this being *en rapport* with the hypnotiser. Bernheim compared this process to the falling asleep of a mother by her child's cradle. She continues to watch over it in sleep, but over it alone; she wakes at the least sound it makes, but hears no other sounds, even the loudest. But though, as a rule, the subject is insensible to the voice or to the actions of all but his hypnotiser, he may be put *en rapport* with any other person, by telling him he will now be under someone else's influence; when he becomes as completely and exclusively *en rapport* with him as he before was with the hypnotiser.

As a general rule, but not a rule without some exceptions, the sleeper does not remember, after waking, what he may have seen, felt, tasted, smelled, heard, spoken, or done during his sleep; but when next put to sleep he recollects perfectly all that has occurred, not only in the last sleep, but in all former sleeps, and, as in the ordinary state, with greater or less accuracy, although usually very accurately indeed. All suggestion acts

on the subconscious mind ; that is the reason why there is a special memory for hypnotic states, the subject not remembering anything when awake, that is when conscious. But if the subject is again hypnotised, put back to the subconscious state, the impressions of the previous sittings are again remembered. Of course, subjects differ in their powers of memory, in the mesmeric state, as they do in their ordinary state, if not to the same extent. Some remember a part, others the whole, of what took place. But even in many of those cases in which there is naturally no remembrance of it, the operator, if he choose, may command his subject, during his sleep, to remember a part or the whole of what has occurred, which will then be remembered accordingly.

In the early stage of hypnotism the subject is almost sure to remember what has happened, but with successive sittings he sinks into a deeper condition, which is commonly followed by complete loss of memory. He may have been led through the liveliest hallucinations and dramatic performances, and have exhibited the intensest apparent emotion, but on waking he can recall nothing at all. In this respect hypnotic sleep resembles a dream—it quickly eludes recall. But just as we may be reminded of the events of a dream, or some incidents in it, by meeting persons or objects which figured therein, so on being adroitly prompted the hypnotic patient will often remember what happened in his trance.

The sleeper is usually very much under the control of the operator, in reference to the duration of the sleep. The operator may fix any time, long or short,

and if the sleeper promises to sleep for that period, he will do so to a second. He then wakes up, and is instantly quite free from all effect without any further process.

But if no time be fixed by the operator, the sleeper awakes spontaneously after a longer or shorter interval, generally from half an hour to two hours.

The trance may be dispelled instantaneously by saying in a rousing voice, "All right, wake up!" or words of similar purport.

Esdaile's and Charcot's method of terminating the mesmeric state consisted in blowing sharply on the patient's eyes, rubbing the eyelids and eyebrows, or sprinkling cold water on the face.

Upward passes also have an awakening effect. Another method is to tell a subject that he will wake after counting five, and he will do so. Tell him to waken in five minutes, and he is very likely to do so punctually, even though he interrupt thereby some exciting histrionic performance which you may have suggested. Anything will awaken a patient who expects to be awakened by that thing. The nature of the signal itself is of little or no importance, the essential point being that the subject shall understand its import.

Before waking the subject, suggestions may be made that at the next sitting he will go to sleep promptly, and actually it will be found that after repeated hypnotisation the subject will be hypnotised *instantly* by our command to "Sleep," or by our gaze; or if the suggestion has been made at a previous sitting, by the production of a card on which the word "sleep" is written, or by any other process, such as the drinking

of "magnetised" water, etc. Persons who have been frequently hypnotised before can be hypnotised instantaneously through the telephone, by phonograph, or by letter, at any distance.

Not only will a subject by repeated hypnotisation go to sleep *at once*, but all the phenomena we wish to produce will appear more promptly and more perfectly. Public performances by travelling showmen are, therefore, always quicker and more entertaining, since they have a number of subjects in their constant employ for exhibition purposes. If they had to rely each time on new subjects who come up from the audience, they would run the risk of a poor performance.

CHAPTER VII

ORDINARY HYPNOTIC PHENOMENA

It is especially in the somnambulistic state that the astonishing phenomena of suggestion are observed, that suggestibility is heightened to the greatest degree. The patient believes everything which his hypnotiser tells him, and does everything which the latter commands. Even results over which the will has normally no control—such as sneezing, secretion, reddening and growing pale, alterations of temperature and heart-beat, menstruation, action of the bowels, etc.,—may take place in consequence of the operator's firm assertions during the hypnotic trance, and the resulting conviction on the part of the subject that the effects will occur.

The subject, though not asleep, yet does not move or think, and can be so impressed through the sensory channels as to enter upon some definite train of ideas or movements. He lacks spontaneity, like a machine that cannot start itself, but can be set going by the operator.

Verbal suggestion is not always necessary. One need speak nothing, but, for example, by someone playing some tune the hypnotised subject will be influenced by it, and music will act by way of suggestion. Thus a reel will set them dancing with grace or little elegance, according to their natural capacity. They will assume the attitudes and gestures corresponding to the

character of the music. A solemn strain will readily cause them to kneel and pray, or to join in the devotional music ; and a warlike march will cause them to march about in soldier-like attitude.

Whatever suggestions are imparted to his subconscious mind, the subject accepts as facts from which he reasons. His subconscious mind is incapable of inductive reasoning, therefore he does not trouble himself whether the premiss is true or false ; that is to say, he proceeds at once to deductive reasoning, and this, as a rule, perfectly, as his deductions are as logically correct from a false premiss as they are from a true one.

The subconscious mind accepts, without hesitation or doubt, every statement that is made to it, no matter how absurd, or incongruous, or contrary to the objective experience of the individual. The subconscious mind never classifies a series of known facts, and reasons from them up to general principles ; but, given a general principle to start with, it will reason deductively from that down to all legitimate inferences, with a marvellous cogency and power. He takes the text from his operator ; but he may amplify and develop it enormously as he acts it out.

Place a man of intelligence and cultivation in the somnambulic state, and give him a premiss—say, in the form of a statement of a general principle of philosophy—and no matter what may have been his opinions in his normal condition, he will unhesitatingly in obedience to the power of suggestion, assume the correctness of the proposition.

False and true suggestions alike are carried into

active effect. Thus, for instance, any character suggested to a hypnotised subject in this state will be instantaneously assumed, as far as it is physically possible to do so, and will be personated with marvellous fidelity to the original, just as far as the subject's knowledge of the original extends. If it is suggested to a subject that he is another personality—a peasant, a general, or an archbishop—he will readily take up the suggestion, and will speak and act the part with great accuracy. His own personality is for the moment completely obscured, while the suggestion of a fresh personality is readily taken up. If he is told the next second that he is the President of the United States, he will act the part with wonderful fidelity to life. If he is told that he is in the presence of angels, he will be profoundly moved to acts of devotion. If the presence of devils is suggested, his terror will be instant and painful to behold. If a subject is told that he is a dog, he will instantly accept the suggestion, and to the limit of physical possibility act the part suggested, and for each of these states his imagination, aided by memory which is continuous for the character, will suggest a suitable system of ideas and of actions.

An experiment frequently performed is to cause a grown-up woman to believe that she is still a child, when it is found that she speaks in a childish voice and even writes like a child, asks for her doll, and cries when she thinks someone is taking her doll away.

It is evident that in hypnotisation the ideo-reflex excitability is increased in the brain, so that any idea received is immediately transformed into an act,

without the controlling portion of the brain, the higher centres, being able to prevent the transformation.

How real a suggestion is to a hypnotised subject, and how the subsequent conclusions and actions are entirely their own, is shown by the following incident, which I witnessed. A lady, who was very fond of her children, was temporarily separated from them, and expressed in the hypnotic state a longing to see them. Hoping to pacify her, it was suggested that her little boy and girl are awaiting her in an adjoining room. While the operator went to ask her sister, who was present in the room, the names of the children, and was contemplating what objects he should choose that might be suggested to represent them, the lady began to sob violently. After a second or two the operator succeeded in quieting her, and enquired the cause of her tears. The reply was, "My children do not love me, or else they would have come in at once." Although there were no children present, the operator suggested they were, and the hallucination was so perfect that she fondled them in turn, the extension of her arms being such as to leave enough space for a real child. She conversed with them, and even scolded the little girl for having soiled her frock and being untidy, and declaring that the maid—whose name she mentioned—"never looks after you properly when I am away." Now, none of this conversation arose from the brains of the operator or any of us who were present. It was entirely her own, presumably her usual accustomed way, and it continued until she was awakened, when she had no recollection of the incident, although her sister tried to remind her of it.

The subject may be rendered happy and gay, or sad and dejected, angry or pleased, liberal or stingy, proud or vain, pugnacious or pacific, bold or timid, hopeful or despondent, insolent or respectful. He may be made to sing, to shout, to laugh, to weep, to act, to dance, to shoot, to fish, to preach, to pray, to deliver an eloquent oration, or to excogitate a profound argument.

The expression during these delusions is also important. In all such experiments one will observe that the gestures and voice, the manner and expression, the whole physiognomical and natural language, are extremely perfect. The attitudes of pride, humility, anger, fear, kindness, pugnacity, devotion, or meditation, and all others, are, with peculiarities in each case, depending on the idiosyncrasy of the individual, beautiful studies for the artist.

The attitudes and gestures are equal to or surpassing the best efforts of the most accomplished actor, although the hypnotised subject may be a person of limited intellectual cultivation, and show no peculiar talent for mimicry in the waking state. Everyone knows how difficult it is to place oneself in a particular position so that the expression, the attitude and the actions should correspond to the idea. To represent such a situation as naturally as possible is the greatest art of the actor, but is very seldom altogether realised on the stage ; but it is still more difficult to change the mood in a moment, and pass from one situation to another in a few seconds. The hypnotised subject, however, often does so easily.

The hypnotised subject, in personating suggested

characters, is really not "acting a part" in the ordinary sense of the word. It is much more than acting, for the subject believes himself to be the actual personality suggested, just as the excellence of a real actor is proportionate in each case to his ability to forget his own personality, and to identify himself with that of the character which he seeks to portray. The subject will personate to perfection any suggested character with which he is familiar, and his success is accounted for by the fact that his own personality is completely submerged under the influence of suggestion, and he believes himself to be the actual person suggested.

The essential mental conditions of good acting are, therefore, present in perfection. It follows that in proportion to the subject's knowledge and intelligent appreciation of the salient characteristics of the suggested personality, will the rendition approach perfection.

Occasionally a character suggested may appear unreal to the subject, and in such a case he may be conscious of "playing a comedy," and have enough recollection when awakened to imagine that he has been shamming all the while. Yet if we hypnotise him again, he is again unable to resist the suggestions made, and performs them so faithfully that if he were shamming he must long since have found his true function in life upon the stage.

One of the most striking and important peculiarities of the subconscious mind, as distinguished from the conscious, consists in its prodigious memory. In all degrees of hypnotic sleep, the exaltation of the memory is one of the most pronounced of the attendant

phenomena. I once asked a subject in the somnambulist state to sing something. She replied that she could not sing, for she had never learned to sing. I then asked her whether she would recite, but she said that although she used to recite, she had given it up for years, and had forgotten all she had learned. "Try and recollect something," I requested her, but in vain. "Well, tell me a piece you used to know." After some hesitation came the reply, Tennyson's "Maud." "Go on then, recite it!" "Oh, I don't know it!" "Yes, you do! You see, you are recollecting it now! It is coming back to you word for word." And the good lady recited the poem, until I stopped her, although she got no prompting from me, consciously or unconsciously, for I was ignorant of the words.

One of the remarkable effects of hypnotism is this recollection of circumstances and the revival of impressions long since past, the images of which had been completely lost to ordinary memory, and which are not recoverable in the ordinary state of the brain. All the sensations which we have ever experienced have left behind them traces in the brain so slight as to be intangible and imperceptible under ordinary circumstances; but hypnotic suggestion, addressing itself to the subconscious mind, and the subconscious mind being the storehouse of memories, they can be recalled at the command of the operator.

Everything learned in normal life can be remembered in hypnosis, even when it has apparently been long forgotten. Benedikt relates a case of an English officer in Africa who was hypnotised by Hansen, and suddenly began to speak a strange language. This

turned out to be Welsh, which he had learned as a child, but had forgotten.

Of course, false memories can be suggested, as when I say to a subject: "Of course, you remember we drove to Richmond yesterday!" and if at all plausible that we may have done so, the suggestion will take effect, and he will at once begin to relate all that he believes we did in Richmond. This is a retro-active positive hallucination, because the subject believes that he has experienced something that never really occurred. This not only happens in the hypnotic state, but in the waking state in some people, especially children with a lively imagination. The police-court reports frequently contain cases of false accusations against men, told to such perfection and with such plausible accuracy of detail, that only a very clever cross-examination can detect any flaws in the evidence.

Many persons not hypnotised yet perform actions, innocent and sometimes criminal, as if in a dream, of which they have no recollection afterwards. This is the case in epilepsy sometimes, and in hystero-epilepsy. By hypnotising such patients we can get at their subconscious state of mind in which they performed these actions, and can induce them to tell us all about the occurrence.

Hypnotised subjects are said to be capable of repeating everything like phonographs. Braid had an experience which attracted considerable attention at the time. One of his subjects, a young work-girl, who did not know the grammar of her own language and who had never been taught music, though she must have possessed the gift subconsciously, correctly

accompanied Jenny Lind in several songs in different languages, and also in a long and difficult chromatic exercise which was specially improvised in order to test her.

The memory may be obliterated. Nothing is easier than to make subjects forget their own name and condition in life. It is one of the suggestions which most promptly succeed, even with quite fresh ones.

When I was a boy of fifteen, the Danish hypnotist, Hansen, was giving public performances daily, and I, together with other schoolboys, felt attracted by them, and volunteered as subjects one night. I recollect standing on the stage of the theatre, facing the foot-lights, when Hansen, while touching me with his finger on the centre of the forehead, suddenly exclaimed: "You have forgotten your name! You cannot tell me what it is! Try!" I did my best, but could not tell him. I tried again and again, but in vain. It was quite a relief to me when he suggested some name, like this: "It is John Brown, is it not?" when I replied: "Yes." I remember perfectly well that I did not believe him, but it was a relief to me not to have to think any more.

A subject may forget whole periods of his life at the suggestion of the hypnotiser.

Sense-delusions are common in hypnotism, either as hallucinations or illusions.

An *illusion* is the false interpretation of an existing external object, as, for instance, when a chair is taken for a lion, a broomstick for a beautiful woman, a noise in the street for an orchestral music, or when I ask a subject whether he would like to smoke and he

accepts a lead-pencil in place of a cigarette and attempts to light it. That the illusion is real is evident by the fact that the subject will imagine he is drawing smoke from the pencil, which, of course, is not even alight, and will even cough, if smoking is usually irritating to his throat.

Or, let us take another example. A subject at my request is playing the piano. I then suggest I have another piano here, pointing to a table, and the subject sits down in front of the table, making the same movements as on the piano, in the belief that he is repeating the same piece. That piano is an illusion ; but if I suggested a piano where there is nothing at all, it would be a hallucination. If, however, this player is asked, after a time, which piano he likes better, he has the sense to admit he prefers the other, namely, the real one. An empty glass may be offered to a subject, and he is told it contains hot *whisky and water*, and he is to take care not to burn his mouth. The endeavour to swallow the imaginary liquor is followed by catching of the breath and violent coughing.

A *hallucination* is the perception of an object where there is really nothing ; as, for instance, when I say to a subject, " Sit down in this armchair," where there is really no chair at all, yet the hallucination is so perfect that he does put himself in exactly the same attitude as if he were sitting in a real chair, only if you ask him after a time, " Are you comfortable ? " he may reply, " Not particularly ! " and ask for a chair more comfortable. It seems incredible that a hallucination should be so real that a person can assume an attitude so strained, but it is so.

Suggest to a person that a swarm of bees are buzzing about him, he will not only see and hear them, but he will go through violent antics to beat them off.

Or, tell a person that there are rats in the room, and the word will wake up a train of imagery in the patient's brain which is immediately projected outward in an expressive display of appropriate gestures of aversion and corresponding movements of avoidance.

The fear depicted on the face of a subject when he believes he is about to be attacked by a tiger is most impressive. But, I need hardly say, such suggestions—inspiring terror—should never be made.

Hallucinations of all the senses and delusions of every conceivable kind can be easily suggested to good subjects. The emotional effects are then often so lively, and the pantomimic display so expressive, that it is hard not to believe in a certain “psychic hyper-excitability” as one of the concomitants of the hypnotic condition.

Hallucinations have been shown by Binet and Féré to be doubled by a prism or mirror, magnified by a lens, and in many other ways to behave optically like real objects.

In suggesting a hallucination, say that of a bird, the suggested approach of the object causes contraction of the pupil, and *vice versa*. At the same time, there is often convergence of the axis of the eyes, as if a real object were present.

Those who have witnessed public exhibitions of hypnotic performances will remember that hypnotised subjects will drink water, or even ink, for wine, will eat onions for pears. The showman will make them eat a

potato for a peach, or drink a cup of vinegar for a glass of champagne. A subject will drink several glasses of wine by suggestion, will become red in the face, and then complain of his head. He may be thrown into a state of intoxication by being caused to drink a glass of water under the impression that it is brandy ; or he may be restored to sobriety by the administration of brandy under the guise of an antidote to drunkenness. In these cases the expression of the face induced by the suggested perception corresponds so perfectly to it that a better effect would scarcely be produced if the real article were used. The operator gives them simple water to taste, telling them, at the same time, that it is some nauseating and bitter mixture, and they spit it out with grimaces of disgust when they attempt to drink it ; when he tells them what he offers them is sweet and pleasant, though it is as bitter as wormwood, they smack their lips as if they had tasted something remarkably good. Their senses are dominated by the idea suggested, and they are very much in the position of an insane person who believes that he tastes poison in his food when he imagines that someone wishes to poison him.

Ammonia will smell like eau-de-Cologne, and a piece of cork may be taken by the subject for an onion, when he will smell it and his eyes will fill with tears.

Naturally, several organs can be influenced by suggestion at the same time. I tell someone, " Here is a rose ! " at once he not only sees, but feels and smells the rose. I pretend to give another subject a dozen oysters ; he eats them without it being necessary for

me to say a word. The suggestion here affects sight, feeling and taste at the same time. In many cases, the muscular sense is influenced in a striking manner by such suggestions. I suggest to a subject an imaginary glass of wine he is to drink ; he lifts the pretended glass to his lips, and leaves a space between hand and mouth as he would if he held a real glass. I am not obliged to define the delusion for each separate sense ; the subject does that spontaneously for himself. The deception, if it is thorough, is clearly reflected in the subject's expression and gestures. No gourmand could wear a more delighted expression over some favourite dish than does a subject over a suggested delicacy.

When the delusion is *positive* the hypnotic believes he sees what does not exist ; when it is *negative* he fails to recognise the presence of an object really placed before him. I have often made the post-hypnotic suggestion to a subject, that on waking he will not see me, although I shall remain in the room, and although he will see everybody else. The subject then can hear and feel me, but he fails to see me. When speaking to him I have observed his head and eyes turn in my direction, but it is as if I had a fairy-helmet over me which hides me—he cannot see me. This is a negative hallucination of sight. Similarly, it may be suggested that the subject is deaf to certain words, but not to others.

Negative hallucinations depend upon the co-operation of various factors : firstly, dream-consciousness, which creates the tendency to negative sense-delusions ; secondly, the subject's belief in everything

the experimenter says which favours those delusions ; thirdly, the mental state which results from this, and which may be regarded as analogous to diversion of the attention.

An entire cessation of the functions of any sense organ can be induced in the same way as a negative hallucination. " You can no longer hear, you are deaf ! " or " You cannot see, you are blind ! " these words suffice to deprive the hypnotic of the corresponding sense-perceptions. Not only does he cease to recognise any particular object, but the sense organ affected is insusceptible to anything. A command suffices to restore the functions.

It is certain that the blindness and deafness induced in this way are of a mental nature, for the corresponding organ of sense performs its functions, though the impressions do not reach the consciousness. In the same way, the sight of one eye can be suspended, though the other can see as usual.

Various *physiological effects* can be produced in the state of hypnosis. Thus *lachrymal* secretion can be excited either by suggesting emotional states or by a sense delusion, such as a pungent smell.

I have even seen a subject weep and shed tears on one side of the face, and laugh with the other. I do not think any conscious person has such separate control over each side of the face, or, at least, not so perfectly.

The *pulse* can be quickened or retarded, *respiration* slowed or accelerated, or temporarily arrested, and *perspiration* can be produced—all by suggestion. Even the *temperature* can be affected. Thus it has been

observed that if a subject is told he is in high fever, his pulse will become rapid, his face flushed, and his temperature increased. Or a person is told that he is standing on ice. He feels cold at once. He trembles, his teeth chatter, he wraps himself in his coat. "Gooseskin" can be produced by the suggestion of a cold bath. *Hunger and thirst* can be created, and other functions increased or retarded, as will be described in the next chapter on "Post-Hypnotic Suggestion."

The mind can be so concentrated upon a physiological process as to stimulate that process to normal activity, so as to produce curative effects, and even to superabundant activity, so as to produce pathological effects, or disease. For instance, a blister can be caused on a sound and healthy skin by applying a postage stamp and suggesting that it is a fly-plaster; or, as Jendrassik and Krafft-Ebing have done to subjects in the hypnotic state, placing upon the healthy skin a key or a coin, with the suggestion that at a given time, say two hours after waking, a blister will appear at the spot where the key or coin had been placed, and of corresponding size and shape. The key or coin is then removed and the patient awakens, having no conscious knowledge of the suggestion given; but at the appointed time the blister appears.

On the other hand, blisters and burns have been annulled by suggestion by Delbœuf and others.

Mere local redness of the skin is easily produced by suggestion, and can be seen to appear in a few minutes by watching the subject.

The production of reddening and bleeding of the skin

in hypnotised subjects suggested by tracing lines or pressing objects thereupon, puts the accounts handed down to us of the stigmata of the cross appearing on the hands, feet, sides and forehead of certain mystics in a new light.

CHAPTER VIII

POST-HYPNOTIC SUGGESTION

ONE of the most important and effective methods of hypnotic *treatment* is by post-hypnotic suggestion. They are deferred suggestions given to the subjects during hypnosis, to take effect after waking. The patient is hypnotised, and then impressions are made upon him which reappear when he is awake. The deeper the hypnosis the greater the success of post-hypnotic suggestion. When he is recalled to consciousness he has no recollection of having received any instruction, but at the time stated or when the circumstance arises he will proceed to do what has been suggested to him.

When subjects are questioned as to their motive for acting on a post-hypnotic suggestion, they give different answers: they either believe that they have so acted of their own accord, and invent plausible and ingenious reasons for their proceedings, or they say they felt impelled to act so. "It came into my head to do it," is a common reply. We can use suggestion here also. When the original suggestion is being made, it may at the same time be suggested to the subject to believe that he has acted of his own free will.

Something also depends upon the frequency with which the experiment is made, and particularly on the greater or lesser absurdity of the suggested act. If a suggestion is absurd, the subject may struggle against

the impulse which he feels rising in him—he knows not why. For example, I told a lady who consulted me for neuralgic pains, while in the hypnotic state, that she would write to me the same evening after dinner whether her neuralgia had disappeared ; but I got no letter next morning. On enquiring the reason, her cousin, who accompanied her, told me that the patient, after dinner, went to her writing-desk as if to write a note, but turned round again with the remark : “ I thought of writing to the doctor to tell him that my neuralgia has gone, but there is no sense in doing so, for he could not get my letter until to-morrow, when I shall see him in any case, and can tell him then.”

Sometimes, if the hypnosis is slight, there is some suspicion of a post-hypnotic suggestion, though no actual recollection, as in the following example. A lady suffering from a spinal complaint was getting better, but mentioned to me that she slept badly. When hypnotised I asked her what time she usually went to bed, and on hearing it was 10.30 I suggested that she would get very drowsy then and fall asleep, sleeping well till her usual time of getting up. During the same day, however, she felt so well that she decided to go with her companion to the Lyceum Theatre, to see *Sherlock Holmes* performed. Although this is an exciting drama, and interested the lady immensely, her companion related to me that suddenly she found her asleep on her seat, and had to wake her. On being roused, the patient apologised and remarked : “ It is very curious. I suppose the doctor this morning must have suggested I should go to sleep at this hour ! ”

It appears wonderful to most people that an event should take place at whatever time we may have suggested to the subject while in the trance, whether in 1, 2, or 24 hours, or 1,000 or 2,000 minutes, or in a month or more remote periods from the day on which a subject has been hypnotised.

Milne Bramwell has performed many successful experiments that way, as, for example, the following : A woman was told that in so many thousand minutes she is to write her name, the hour of the day, and the date. She was not very well educated, and therefore was not likely to work out the number of hours and minutes successfully ; and yet, at the time appointed, she wrote down her name and put the date and hour, and was surprised to find what she had done.

In another case, he told a young lady, aged nineteen, to make the sign of the cross after the lapse of 4,335 minutes. In spite of the fact that she had forgotten all about the suggestion she fulfilled it accurately.

The late Professor Delbœuf, of Liege, also made some interesting experiments on the computation of time by somnambules.

There are numerous cases on record in which a subject has been ordered to go to a certain person's house, at a certain time, and deliver some message. As the time approaches he is seen to be restless till he sets out for his destination. He pays no attention to the people he may meet, and if they purposely arrest him, he forces his way onwards, delivers his message, and can only say that he felt he had to do so.

The sense of time appears to be an innate mental power, for there have been cases of idiot-boys who were

able to guess the time correctly, no matter how suddenly the question was put to them.

It would appear that our subconsciousness is marking time very accurately, without our being aware of it, and at the suggested moment an impulse arises which arouses our consciousness. Even when we are not hypnotised, but suggest to ourselves certain acts to take place at a particular time, the event will happen at the time indicated. Many people on going to bed can "will" to awake at a certain hour.

When the mind is made up to perform a certain action at a certain time, the idea is then dismissed from the mind ; but if the subconsciousness has been properly trained, at the definite time, or reasonably near it, the action will be performed, although neither the thought of the time nor the idea of performing the action may have been in the mind from the moment that the resolution was taken and was put on one side to make room for other ideas.

Sometimes, no definite time is given, but we suggest that at a time marked by a signal a certain event is to take place. The moment the signal occurs the subject, who until then seems in a perfectly normal waking condition, will experience the effect of the suggested event.

In the same manner, one can determine the hour and minute, by the signal, at which the patient will of his own accord lapse into trance again.

But, what is more important still, one can prevent by post-hypnotic suggestion any other person being able to hypnotise the patient, and one can even suggest a resisting power against one's own influence. Often,

when I have cured a person and there was no likelihood of their requiring my services any more, I have suggested to them, in the last trance, that no one, not even myself, shall ever be able to hypnotise them again. In such cases, I have tried during the same week whether I could hypnotise them once more, but failed. Whether I should have failed equally after a year or so, I am not in a position to tell, not having had occasion to test again.

Anyhow, this de-hypnotisation of a patient is an excellent precaution for susceptible people against *unexpected* hypnosis by designing persons who know their susceptibility, and that is what most people are afraid of.

I have already given examples of negative hallucinations in the post-hypnotic state in the previous chapter. Here is another of interest. It was suggested to a subject that on waking he would notice that his brother, who was present, who had always worn a moustache, had shaved it off; and, indeed, on waking the moustache was absolutely invisible to him, and he was not able to feel it either. This post-hypnotic hallucination and anæsthesia to the touch is a highly-interesting phenomenon, and the perplexity of the subject on waking was truly pathetic. After conversing with his brother, he suddenly noticed him clean-shaven, and remonstrated with him for having spoiled his appearance. But the moment the operator said, "It is all right; don't you see the moustache is there?" it became visible to him.

Of course, suggestions that may excite ridicule should be avoided, even on subjects who volunteer for

the experiment, and I need hardly insist that patients are not to be used for such purposes.

Experimentation and clinical observation have conclusively proved that a complex of ideas formed in hypnosis, whether remembered when the personality is awake or not, can affect, modify, or determine the ideas, beliefs, feelings, emotions, etc., of the individual. The elements of the hypnotic complex enter the stream of thought of everyday life and modify it.

The most important of all post-hypnotic suggestions are, of course, those relative to the patient's health. In this way one can make the patient who is melancholic feel happy, the patient who has no appetite feel hungry, or the man who has morbid habits have hallucinations which will deter him from indulging in them after emerging from his trance, without the patient being conscious that any suggestion has been made.

A person suffering from insomnia may be told in the hypnotic state that he will get drowsy at eleven o'clock at night, and sleep soundly until eight in the morning, waking up quite fresh in body and mind. Another person addicted to the drink or drug habit may be told that when the temptation arises again it will be successfully conquered, that he will fear the consequences of such action, or other reasons (see chapters on "Treatment") may be suggested to arise in his mind, as if they were entirely his own, so that he has no remembrance or suspicion of their being suggested to him.

Even dreams can be influenced by post-hypnotic suggestion. I have told patients of a melancholic state

of mind whilst in the trance most inspiring dreams suited to their character and ambitions in life, to be dreamt on the succeeding night, and told them that they would remember them on the following day, and feel happy in the enjoyment of the recollection. Thus I could influence their state of mind when no other remedy was successful. Indeed, let me remark here that success in curing patients by means of hypnosis depends not merely on knowing how to hypnotise, as some people and even professional men seem to believe, but still more on knowing how to make the right suggestions individually, according to the mind and character, desires and habits of the patient. A knowledge of human nature is, therefore, essential.

Sometimes hysteria, as well as melancholy, is caused by some event of the past life, which the patient cannot forget, or which, even if the remembrance no longer exists in his active consciousness, persists in sub-consciousness. Is it not a blessing that in the trance the subconscious memory can also be influenced by post-hypnotic suggestion, and a person can be made to forget on waking the painful events of his past life, that have had such baneful influence on his mind?

The physiological effects produced in the *hypnotic* state can also be produced in the *post-hypnotic* state.

Hunger and thirst can be excited by post-hypnotic suggestion, which is useful in patients suffering from a morbid loss of appetite. Healthy subjects who have just eaten a hearty meal can be made to feel fresh hunger and go through another meal. Delbœuf, on the other hand, has induced loss of appetite by suggestion to such an extent and for so long a period that the

person concerned took no solid food for fourteen days. Further, it is possible up to a certain point, to satisfy the hunger and thirst of subjects in deep hypnosis by merely suggesting food and drink.

One of the most certain effects is the *regulation of the bowels*. In chronically constipated subjects I have sometimes suggested that at a fixed time the bowels shall be evacuated, and such action occurs invariably. Similarly, their action has been arrested by post-hypnotic suggestion.

The occurrence of the *menstrual period* can also be retarded and accelerated by post-hypnotic suggestion. I caused the menses to appear in an anæmic woman on a certain day—though not exactly to the hour suggested. My case may have been coincidence, but Forel experimented on a number of his female asylum attendants, and most successfully.

The secretion of milk, also, has been increased as well as arrested by suggestion. The old mesmerists reported many such cases. J. Grossmann reports a recent case; also Hassenstein. The latter caused copious flow of milk in a wet nurse in whom the secretion had ceased to flow. It had ceased, however, owing to excitement over the child's condition, and was renewed by suggesting away the excitement.

Post-hypnotic suggestion may also be applied for purposes of *education*.

Thus, I had a patient, a young man of twenty-five, who suffered from epilepsy in his youth, and whose education had thus been retarded. He was given more to sports than to reading, and would not apply himself at all to work. His mother brought him on account of

certain bad habits, which she wished to have corrected, and as soon as I succeeded in hypnotising him and breaking him of these habits, she enquired whether I could not make him more diligent and induce him to apply himself to motor engineering, for which he had a gift. Thus it came about that I suggested to him that he would the same afternoon take his motor to pieces and put it together again, which he did as was reported to me next day. Another day I got him to read up certain books on the subject, and write out for me an abstract of a technical work on motoring ; and, finally, I created in him an anxiety to perfect himself in this department, but instead of the casual way, to go and apprentice himself to a firm of motor manufacturers. No doubt all this might have been done in the waking state, but I doubt whether that ardent desire could have been created without the hypnotic influence, and if he had not believed it was his own wish, he probably would have resisted any persuasion on the part of his parents, being naturally given to obstinacy and disobedience.

A better example of the educational influence is that of another boy who once knew French fairly well, but from want of practice forgot it. I hypnotised him, and told him that the same afternoon he would not be able to speak English, that no matter who came into the room he would, if addressed, answer them in French. Moreover, he would write a friendly letter in French to a number of acquaintances of his who could understand the language, including myself. When I made the suggestion I had no thought at all of the servants of the house, and it was highly amusing to find him

speaking to them in French only, which puzzled them considerably. But that afternoon revived his interest in the language, and he kept it up afterwards.

Another boy with a natural talent for music was told by me that he would compose during the day a "sonata" of his own, and play it to me when I called the next afternoon. By permission of the parents I brought a distinguished musician with me, and the boy played to us his composition, first in the hypnotic state and then in the waking state, and the approval of my musical friend was a source of great encouragement to the boy to persevere of his own will without further suggestion from me. My friend being in doubt that the boy was really hypnotised when he first performed the piece, I suggested to the youth that the drawing-room table was another piano. Would he try the effect of his composition on the new instrument? He went through the finger movements in exactly the same way, though he seemed not to appreciate the new piano, for on enquiring which instrument he liked better, he answered "My own!"

The *personal character* may also be influenced by post-hypnotic suggestion. People are often so astonished at the effects of hypnotism when they watch the treatment that they request one sometimes to suggest various improvements in the personal character of the subject, or in his manners to particular relatives or acquaintances. Quarrelsome men and women have been thus rendered amiable in disposition, for their attention being drawn in the hypnotic state to their natural characteristics, they acted up to the suggestion, and exercised greater control afterwards over their

tendencies. In others, over-sensitiveness has been reduced to a normal degree, and obstinacy and other undesirable characteristics have been rectified. Worse faults still can be cured, as will be seen in the chapter on moral education.

One case is of interest, in which I was asked to suggest that a man who had lived at enmity with his brother for years for no very serious reason, should "make it up to him." The subject at first did not want to do so, but my persuasion and the argument that it is better to live in peace with the world in general, and still more so with one's relations, finally appealed to him. Anyhow, without using any commands, he promised he would make overtures to his brother to resume the friendly intercourse, and I was told afterwards that they became good friends again.

CHAPTER IX

EXTRAORDINARY PHENOMENA OF HYPNOTISM

THE practical application of hypnotism, since it has received general acknowledgment, has been so much confined to the treatment of nervous disorders that the notions are prevalent: *firstly*, that only persons of great excitability, weak-mindedness, or hysterical disposition make good subjects; and, *secondly*, that the higher phenomena produced by the old mesmerists are either due to suggestion, or fraud, or self-deception. Hence I determined to experiment on normal subjects whose consent I could obtain, and test what are the powers manifested in the hypnotic state independent of any conscious or, as far as I could judge, even subconscious suggestion.

Some of these experiments I have repeatedly performed before small, as well as large, audiences of learned and scientifically-trained men. Many of the results are similar to those achieved by the early mesmerists.

Let us take, firstly, such phenomena of the subconscious state as the *hyperæsthesia of the senses* and the *accentuation of the innate mental qualities and tendencies*.

Taking a normal subject in the hypnotic state and blindfolding him, one of the first observations that can be made refers to the probable existence of a human aura, for by holding one or more fingers near any part

of the subject's body or head, without coming in actual contact, that part will be moved in the direction in which the finger is slowly drawn. An ordinary horse-shoe magnet, held similarly, produces a like result, and I have found persons, who unaware of such an instrument being in the room, complain of unpleasant sensations, when the magnet was held near the back of their head, questioning me as to what I was doing, and imploring me to desist.

Milne Bramwell says on this point : " The enigmatic reports of the effect of magnets and metals, even if they be due, as many contend to unintentional suggestion on the operator's part, certainly involve hyper-æsthetic perception, for the operator seeks as well as possible to conceal the moment when the magnet is brought into play, and yet the subject not only finds it out that moment in a way difficult to understand, but may develop effects which (in the first instance certainly) the operator did not expect to find."

I have observed that when passes are made with a magnet, the same sensations are experienced as when the operator uses his hand. Here, it may be said, the influence of the hand is combined with that of the magnet ; but by using the magnet without the hand of the operator, or in the hand of a person whose hand, by itself, has no perceptible effect, it is ascertained that the magnet does exert an influence identical with that exerted by the human hand.

The renowned Dr. Elliotson (see Chapter XIV), too, believed in the mesmeric powers of certain metals, but Wakley, the editor of the *Lancet*, performed test

experiments and, operating with a non-magnetic metal, made the subject believe he was using a mesmerising one, whereupon she fell asleep ; from this he concluded that all the subjects were impostors. Whereas all Wakley proved was that " suggestion " is able to overcome any of these mysterious forces, which are admitted, by those who believe in their existence, can only be very feeble in power.

I have seen similar test-experiments made in a physiological laboratory to disprove the supposed influence of magnets. A subject was told that a powerful magnet was at work behind his head, and tracings were recorded by the proper instruments of his pulse and respiration. The effect was most marked. Then the subject was told that the magnet had been removed, when actually one was put on, and again tracings were recorded of the pulse and respiration, which were now quite normal. These tracings were thought to be a proof that the magnet had no power whatsoever, but from what I witnessed I was not convinced, except of one thing, that " suggestion " is stronger than any magnetic force.

Tamburini believes that magnetic force has no influence and that " it is only the temperature of the metal which has effect." He found that when a magnet is brought close to the pit of the stomach, it influences respiratory movements in hypnosis. Later on, he found that other metallic bodies produced the same effect ; the strength of the effect, however, depended on the size of the piece of metal.

There is no doubt, in my mind, that a magnet gives off some force which can be felt by a hypnotised

subject, and that our own body, particularly at the fingers' ends, exerts a similar influence. I became convinced of this by placing a hypnotised subject in a completely darkened room, then letting him open his eyes and describe what he saw. I held a magnet suspended in my hand at the poles of which he perceived a luminous appearance, and when holding out my fingers, he described similar luminous emanations proceeding from my finger tips.

I have found that ordinary magnetic discs, which are used for hypnotising people, can be made luminous in the dark, by rubbing them between the fingers. The ordinary bronze penny has a similar though not quite such a strong effect. The light which the subject declares to emanate from them is sometimes sufficiently strong to illuminate surrounding objects, which the subject will describe. The one essential condition is that there must be absolute darkness.

Examples of nerve-energy being converted into light we possess in the lower forms of life, for example, in the glowworm and fire-fly.

Baron Reichenbach was the first to show that a large number of perfectly healthy persons are sensitive to the influence from the magnet. He found that like electricity and ordinary magnetism it is polar in its distribution, and he termed this magnetic influence Odyle.

The odylic influence is characterised, like heat, light, and electricity, in being sent forth in all directions, and by its emanations being luminous to sensitive persons in the dark. The light is very feeble, so as generally to be overpowered by the faintest glimmer

of ordinary light, although very sensitive persons, and most persons when in the mesmeric sleep, can see it in daylight ; in this I have not succeeded. It was described as presenting the rainbow colours, at the northward pole of magnets the blue predominating and at the southward the red.

The human body was presumed to possess the same influence, and to produce the same effects on the sensitive as magnets do. I have already spoken of the light seen by persons in the mesmeric sleep issuing from the tips of the operator's fingers.

I would here, in recommending the repetition and prosecution of these attractive researches by enquirers possessing the leisure which is necessary, urge on them the absolute necessity of attending to the conditions laid down. In order to see the odylic light, for example, not only must the subjects be sensitive, but the darkness must be absolute, and if not at once successful, the sensitive should remain in darkness for an hour. Not the smallest gleam of light, even of the dullest daylight, or of a candle, must be allowed to enter at chink or cranny, door or window. None of the audience should go out or come in during the experiment ; for if the door be opened, the admission, for an instant, of light from the next room may spoil the performance.

It is not unlikely that the human organism is a radio-active body, for if our experiments do not deceive us, the body emits rays which can be seen and felt by sensitive persons. There appears to be a human *aura* which extends from the body for a distance, some say a yard, and gradually fades away. And the aura of each person is seen to be coloured according to the

vibrations belonging to his prevailing mental states or character. That these rays can be seen I have already shown. The following is an experiment which I have often repeated, which would prove that they can also be felt. A hypnotised and blindfolded subject is made to distinguish a person's hand from a dozen others, when *held above his or hers at a distance of six inches or less for a few seconds*. This is done with great success, and if you give the different persons present numbers, the subject will after a time even recognise, when the hand of No. 5 or 7 or any other, comes round again. This experiment would point to different *emanations* from different people, and a discriminative sensibility for them in certain subjects in the hypnotic state. Possibly the sensations may be due entirely to a hyper-sensitiveness to the temperature of the different hands, and this is one of the explanations offered by some of the critics ; even then the performance would be remarkable. But I cannot think that there is sufficient difference in the temperature of the various hands to be perceived even by the most sensitive subject. There is something to be said for those who assume a magnetic or an electrical force, or some still unknown nerve or vital force to be at the root of these phenomena.

Electricity is known as a great force in physical nature ; and it is harnessed and made to perform many services to mankind. Like all the great forces of nature it is invisible, except through its effects, and it defies analysis. It will never be known to man except as one of the great correlated forces. Why should it be thought impossible that a nerve force can emanate

under certain conditions from the operator and can control his subject ?

The recent discovery of Dr. Blondlot of a method by which the existence of human radiations (which he has named N-rays in honour of Nancy) can be demonstrated, appears to show that a force does emanate from the body.

Gurney maintained that there must be a special effluence or emanation to account for the fact that a peculiarly susceptible subject could discriminate the passes made by his magnetiser over an arm or finger, though carefully blindfolded and screened off. The effect produced sometimes amounted to complete local anæsthesia, whilst passes of other hypnotists produced no effect.

Prof. Obersteiner, of Vienna, argues that there may possibly be a special magnetic sense, which comes into activity with many people during hypnosis, and which is, perhaps, localized in some terminal organs whose functions are still unknown.

Moll mentions Babinski's and Luys's experiments : " If a hypnotised subject and a sick person are set back to back, a magnet put between them will cause the sick person's symptoms to pass over to the hypnotised subject. Hysterical contractures and numbness have been thus transferred, as also the symptoms of organic disease—*e.g.*, multiple sclerosis. The transference is said to take place even when the hypnotic has no notion what the sick person's symptoms are—*i.e.*, when suggestion is excluded. Luys went even further. When he placed a magnet first on a sick person's head and then on that of a hypnotic, the

morbid symptoms of the first person were supposed to have appeared in the hypnotised person." Moll's explanation is that "In these experiments of Babinski and Luys we have an obvious combination of the phenomena of mineral and animal magnetism. It is a significant fact that such assumptions as these have hardly ever been made in recent times by men who must be taken seriously. We are, therefore, justified in now assuming that the results obtained by Babinski and Luys in those experiments were due to suggestion—*i.e.*, that there was self-deception on the part of the experimenters, who at the time were not so well acquainted with suggestion as a source of error as we are to-day. Of course, all this does not prove that it is *impossible* for the magnet to influence human beings."

Before passing on to the next phenomena, I would here refer to another of Reichenbach's observations. It is this: "Since all chemical action is attended with the emission of odyllic light as well as odyllic influence, the changes which take place in dead bodies by decay, which are chemical, are sources of odyllic light, just as are the changes in the living body, respiration, digestion, etc. Hence sensitive persons see luminous appearances over churchyard graves, in the dark of the night, especially recent graves." There will be found in the work of Reichenbach several most interesting and instructive cases of this fact, and thus we find that science, with her torch, dissipates the shades of superstition. Corpse-lights exist, but they are not supernatural; neither are those who habitually see them uncanny. The lights are perfectly natural and harmless; and the seers are only sensitive persons.

Another experiment which I have frequently performed is for a member of the audience to take a packet of blank ivory cards or note-paper, or envelopes, fresh from the stationer's, to select one of these and to show it to the hypnotised subject. The card, or paper, or envelope is then secretly marked and shuffled in amongst the others, or else without any mark the relative position is remembered by the person in charge of the pack, which is returned to the subject, who, as a rule, without hesitation picks out the right card or other object from the number handed to him, although no difference is perceptible to the most skilful observer watching the performance. This experiment shows the *quickenning of the sense of sight* in the subconscious state.

Others have made similar experiments, usually by suggesting photographs to appear on the back of the cards, by which illusion the subject invariably recognises the card. This is no less wonderful, but Moll has an adverse explanation for it, which we cannot pass over. He says: "I will take this opportunity of quoting an experiment which is often repeated and is wrongly considered as a proof of increased keenness of the senses. Let us take a pack of cards, which naturally must have backs of the same pattern, so that to all appearance one cannot be distinguished from the other. Let us choose a card—the ace of hearts, for example—hold it with its back to the subject and arouse by suggestion the idea of a particular photograph on it—his own, let us say. Let us shuffle the cards, including, of course, that with the supposed photograph on it, and request the hypnotic to find the photograph,

without having allowed him to see the face of the cards. He will often find the right one, although the backs are all alike. The experiment can be repeated with visiting cards, or with sheets of paper, if the selected one is marked, unknown to the hypnotic. This experiment makes a greater impression on the inexperienced than it is entitled to, for most people are able to repeat the experiment without hypnosis, and hyperæsthesia is not generally a condition for its success. If the back of these cards and papers are carefully examined, differences which may easily be discerned will be discovered. The experiment has no bearing on the question of simulation. Naturally, I do not contend that a hypnotic can find a paper in such a case better than a waking man. I only wish to point out that although this experiment is often used to demonstrate the presence of hyperæsthesia, the latter is not generally necessary for its success. I have seen men of science show astonishment when a hypnotic distinguished apparently identical sheets of paper. They did not understand that there was essential differences in the sheets, which suffice for distinguishing them even without hypnosis. The experiment is to be explained thus: The minute but recognisable differences (*points de repère*) presented to the hypnotic at the moment when the idea of the photograph was suggested to him, recall the suggested image directly he sees them again. The points are so closely associated with the image that they readily call it up. Binet and Féré have rightly pointed out that the image only occurs when the points *de repère* are recalled to the memory; they must first be seen.

Consequently, if the paper is held at a distance from the subject's eyes, the image will not be recognised, for the points *de repère* are not visible."

I absolutely deny that a normal person can distinguish a blank card out of a pack of identical cards owing to the defect or any peculiarity in the manufacture, if the same conditions are followed that I have made obligatory in my experiments. Only one card out of a pack is shown to the subject, which is shuffled by some stranger, who must remember whether it is the 5th or 15th or any other card, but who need not remain in the room, so as to avoid any suspicion of thought-transference. Nor, of course, should anyone else know, least of all the operator. The subject on receiving the pack will take up one card after another, and as soon as he arrives at the right one, will stop without looking at the rest of the pack, and hand that particular card over. The subject can often tell when he has received the card upside down.

Brémaud thinks that the increased power of vision in hypnosis is to be ascribed to an increase of attention. Attention is certainly increased, but that is not the entire explanation.

D'Abundo produced enlargement of the field of vision by suggestion.

I have frequently demonstrated visual accentuation in another manner. A subject in the hypnotic state after a time may get fatigued, and express a wish for a glass of water. On a table close by there are a dozen empty glasses, all exactly alike. I hand to the subject one of these empty glasses, and he drinks from it as if it really contained water. When he puts it down

all the glasses are changed in position by some member of the audience, so that no person by the mere look of the glasses could tell which is the one that has been used. After some little time the subject himself may want to drink again, or else it may be suggested to him to have another drink. He will glance over the glasses, and to the great astonishment of the audience take up the right one and empty it of its supposed contents.

Bergson has described one of the most remarkable cases of increased power of vision. This particular case has been cited as a proof of supersensual thought-transference, but Bergson ascribes the result to hyperæsthesia of the eye. In this case, a subject who seemed to be reading through the back of a book held and looked at by the operator, was really proved to be reading the image of the page reflected on the latter's cornea. The same subject was able to discriminate with the naked eye details in a microscopic preparation, to see and draw the cells in a microscopical section, which were only 0·06 mm. in diameter. Sauvaire, after some not quite irreproachable experiments, supposed the existence of such a hyperæsthesia of sight, that a hypnotic subject recognised non-transparent playing-cards by the rays of light passing through them. A case of Taguet's, in which an ordinary piece of cardboard was used as a mirror, is said to have shown quite as strong a hyperæsthesia. All objects which were held so that the reflected rays from the card fell on the subject's eye were clearly recognised.

The subject can be made to *hear* with increased

acuteness, and that to an extent apparently marvellous. The ticking of a watch heard at three feet distance in the waking state may become audible even at thirty-five feet in the hypnotic.

That the sense of *smell* in the hypnotic state is also more acute is equally easy of proof. A card, paper, envelope, or handkerchief is selected from a number, all alike, and the subject is requested to smell it. The object chosen is then put among the rest, and the whole packet handed back, when the subject will smell each of them until he gets to the right one, which he gives up, frequently without testing the remainder, so sure is he of his selection.

An experiment in this connection, which I have arranged on several occasions, is the following. The subject is requested to smell a handkerchief, which, of course, must have no scent whatever, and to hand it to some member of the audience. To avoid any possibility of mind-reading the operator takes the subject out of the room, while someone hides the handkerchief in some easily accessible place. The subject is led back and told to find the handkerchief. He walks round the room, unguided of course, and will soon stop at a place where he makes a search and discovers the article in question.

I have never tested the increased sense of smell beyond the distance of an ordinary room, but Braid recorded a case in which the scent of a rose was traced through the air at a distance of forty-five feet.

Moll relates similar experiments. A visiting-card was torn into pieces, which pieces were professedly found purely by the sense of smell ; pieces belonging

to another card were rejected. The subject gave gloves, keys, and pieces of money to the persons to whom they belonged, guided only by smell. Hyper-æsthesia of smell has often been noted in other cases. Carpenter states that a hypnotic found the owner of a particular glove among sixty other persons. Sauvaire relates another such case, in which a hypnotic, after smelling the hands of eight persons, gave to each his own handkerchief, although every effort was made to lead him astray. Braid and the older mesmerists relate many such phenomena. Braid, like Moll, describes a case in which the subject on each occasion found the owner of some gloves among a number of other people; when his nose was stopped up the experiment failed. This delicacy of the different organs of sense, particularly of the sense of smell, is well known to be normal in many animals; in dogs, for example, which recognise their masters by scent. Hypnotic experiments teach us that this keenness of scent can be attained by human beings in some circumstances.

On the skin of a hypnotised subject two points can be discriminated at less than the normal distance. The sense of *touch* is so delicate that, according to Delbœuf, a subject after simply poising on her finger-tips a blank card drawn from a pack of similar ones, can pick it out from the pack again by its "weight."

That the sense of touch is quickened in the sub-conscious state can be tested in the following manner. Six objects—I generally choose glasses—are put on a table. The subject looks away or may be blind-folded. Someone selects one of the glasses which I

am to touch. The subject is then requested to find the "magnetised" glass, which he does without hesitation.

Frequently I do not even touch the glass, but hold two extended fingers over it. It would appear that in doing this the temperature of the air contained in the glass is slightly raised, sufficiently at least to be recognised by the subject. In this manner, both the sense of *temperature* and the sense of *taste* can be tested by pouring water into all the glasses and holding two fingers over one. The subject will taste each till he gets to the "magnetised" one, which he hands to the operator. Mesmer spoke of mesmerised water, but this idea was scouted and rejected as absurd. But everyone who has studied mesmerism, and tried the experiments, knows that water may be so charged with some force that a person in the mesmeric sleep, without the slightest knowledge that the experiment is made or intended, instantly and infallibly distinguishes such water from that not "mesmerised." It is generally described as having a peculiar taste, not easily defined, but different to ordinary water.

Moll says: "That a magnetised person may, at times, discern magnetised water is correct. It has, however, nothing on earth to do with magnetism. In the first place, it is often impossible to prevent a slight rise in the temperature of water that has just been magnetised. Secondly, it is highly probable that in the act of magnetising, which is generally accompanied with the gesture of flourishing something in the direction of the water, chemical substances may be introduced into the latter, and may bring about

an alteration in its taste. But chemical dissociations have nothing in common with magnetism, which is supposed to represent a physical force. This intentional confusion between chemical agencies and the magnetic force is a good proof of the want of clearness prevailing on the subject amongst most mesmerists."

Why should Moll assume there is a "gesture of flourishing something in the direction of the water," or the still more unwarrantable insinuation that "chemical substances may be introduced" surreptitiously into the water? These are genuine scientific experiments, not done for profit but from the mere desire for knowledge, and surely no scientific man is either such a "fool" to make flourishes or signs to spoil his own experiment or such an imposter as to deceive wilfully his audience. Scientific men may differ as to their explanation of such phenomena, but they should not bring accusations against one another without some shade of evidence.

Braid observed that hypnotised subjects recognise things at a certain distance from the skin, and this simply by the increase and decrease of temperature. They walk about the room with bandaged eyes or in absolute darkness without striking against anything, because they recognise objects by the resistance of the air, and by the alteration of temperature. Poirault, as also Drzewiecki, found the same.

The experiments upon hysterical patients with different *medicines* in sealed tubes performed by Bourru, Burot and Luys, producing the effects of the drugs they contained—sleepiness in the case of opium,

drunkenness in the case of alcohol—are said to be due probably to suggestion. Not having tried the experiment I can offer no opinion.

Not merely the senses, but all the mental qualities of a person in the subconscious state, are highly accentuated. In some manner, which we are still unable to explain, we can, by touching different regions of the head, standing behind the subject, and without any "willing" or suggestion, excite expression of different thoughts and emotions, and various dispositions.

By touching symmetrical points on the subject's cranium, various manifestations are elicited, both in word and gesture, such as devotion, anger, benevolence, meanness, kleptomania, repentance, conceit, vanity, anxiety, hunger, etc., as well as combinations of these states when two or more centres are touched at the same time.

Such an experiment naturally suggests collusion. To prove that there is no previous arrangement between the operator and subject, the latter should be perfectly ignorant of what is expected, or a new subject should be chosen. Moreover, it is not at all necessary that the operator should touch the particular centres; he may let any stranger do so. When the expression is not spontaneous the subject should be asked: "What are you thinking of? What do you see? What do you feel?"

I should also state that I have never produced any effect by mere "willing," or even thinking of the expected manifestation. Frequently it has happened, that I have been on a different centre than I intended

to touch, and thus got another manifestation than I had promised to produce. A subject who has been operated on before is occasionally too anxious to excel and guesses at what he is to say or do.

I have excited the same centres by applying a feeble galvanic current, and found that the right side alone will not correspond, the left will do so, but the best results are produced by acting symmetrically on both hemispheres of the brain.

It is argued that mere pressure cannot possibly produce such results even on a highly sensitive brain, for the skull is intervening. Quite so, but it must not be forgotten that the skull is not inanimate matter, but a living substance permeated by nerves and blood-vessels. Mere argument will not upset the fact. Let those who practise hypnotism repeat this experiment and not be deterred by preconceived notions as to what is possible or not. Thus by touching one particular region of the head, the patient will be found to assume the attitude of devotion and to say his prayers. The moment the finger is removed he will leave off abruptly, sometimes at a syllable, breaking the word. When the finger is put down again the prayer will be continued at the same syllable where he left off. Touching another region, the patient can be made to steal, but the moment the finger is removed to a region, which I might describe as the moral region of the brain, the stolen object is returned with expressions of remorse.

The expression of the emotions thus produced is simply magnificent, and I have a collection of photographs reproducing them. Thus, by touching one

part of the head, the subject will exhibit a beautiful picture of devotion. He kneels and prays with a fervour and intensity of expression which it would be difficult to surpass. Humility is intensely predominant in his gesture. When another part is touched, he exhibits pride and hauteur to a most ludicrous degree. In another part the expression changes to compassion, while in yet another we produce the most appalling mimicry of fear and misery.

Many of the old mesmerists and hypnotists, such as Gregory, Elliotson, Braid, etc., about whose honesty there can be no question, have obtained the same results, but the experiment is criticised severely by modern investigators who have never attempted to repeat it. There is only one hypnotist, Dr. Pitres, who has made a similar investigation and recorded certain *zones idéogènes*. Braid's acknowledgment should certainly be accepted, since he was not a supporter of that school which believed in a multiplicity of centres in the brain.

No one who has ever seen these beautiful manifestations can suppose that the state of the subject is a mere reflection of the operator's mind. For while the latter is tranquil, the former may be heaving with emotion; on the other hand, accidental emotions in the operator are not communicated to the subject, who may be acting some passion or feeling to the life, while the operator is convulsed with laughter, and yet he is not thereby affected at all.

So far from willing to produce these phenomena, I have at first had no idea of what would be the effect of my processes.

Again I would remark, that I have taken all precautions to avoid the possibility of deception.

Firstly, the subject is absolutely unacquainted with what is expected of him and ignorant of any brain-theory. Yet he will, if a good case, respond to the touch instantly wherever it may be made.

Secondly, the same results are produced, and have been produced by a stranger, equally ignorant as the subject, being put *en rapport* while I was talking to somebody in the room. Yet here also the manifestation will often come out as well as before.

Again, it often happens, that when an operator knows what to expect, and intends to touch a particular part of the head, but turning to speak to someone, touches a wrong centre, with the idea of the first in his mind, or when his hand accidentally slips, a wrong result is produced.

Maybe that I shall be criticised severely for placing this last experiment before serious investigators, notwithstanding all the precautions I have used, and that it will be quoted to show off my "credulity." All I can say is that I have proceeded honestly and stated honestly what I have observed. Who does not want to accept my word, need not do so, but I am bound to record my observation here in the full belief that it will be proved and acknowledged some time or other.

CHAPTER X

CLAIRVOYANCE

WE shall presently examine the merits of the different schools of hypnotism and call attention to the fact that the followers of the Nancy school, who see in hypnotism nothing but "suggestion," are unable to produce those higher phenomena which were familiar to the old mesmerists and vouchsafed by men of learning and standing.

One of these phenomena, which our modern scientific hypnotists cannot produce, is "clairvoyance," the subject seeing objects with closed eyes, and things that are invisible to the ordinary sight. I myself have only tried once to get a description of articles held behind a subject in the hypnotic trance and blindfolded. He recognised one article after another, and though not always giving its proper name, he gave a correct description of the objects which were hidden from his view. The usual modern explanation given of this phenomenon is that the subject does not really see these articles, but that his brain receives an impression through the operator's subconscious mind, the latter naturally thinking of the article he is holding, so that we have here in reality a transference of thought. Against this view is the fact that I have never succeeded in "willing" my thoughts to be known and acted on by a subject, and had always to express them verbally. No silent communication has ever succeeded.

With only one single experience I am not entitled to offer any theory; on the other hand, I cannot join those who consider every phenomenon, which they are not themselves able to produce, as due to fraud or self-deception. There have been many honourable men amongst the old mesmerists, men like Elliotson, who sacrificed their position and income in defence of what they considered a fact and a truth, and they stated positively that many somnambulists do distinguish with their eyes closed the objects placed before them; they have told the number and colour of cards without touching them, and the hour marked on a watch; they have read some lines of books opened by mere chance and distinguished through opaque substances, many other things invisible to the ordinary methods of sight. Some clairvoyants perceive the contents of a closed letter, or of a sealed packet, or of a closed box. Because some can do this more readily when one person of those in the room knows the contents, silent suggestion has been assumed, but cases are on record where no one present knew of the contents.

Fraud on the part of the clairvoyant in such tests-experiments is not easy, for often there is a double process of blindfolding; since, besides the bandage preventing sight, in cases of deep hypnotism the pupil is usually found to be fixed and insensible to light, as we can test by forcing open the eyelids; while, in a large proportion of cases, the pupil is not only fixed and insensible, but is also turned upwards, so that it cannot be seen at all, when the eyelids are forcibly opened. In addition to all this, we can hold the object

above or behind the head, positions in which the most sensitive and movable eye cannot possibly see anything.

It has already been pointed out that some "sensitive" hypnotic subjects can see luminous emanations from animate and inanimate objects, as if some radiant force were given out. Considering the latest discoveries in chemistry should we not look for an explanation in the existence of a peculiar emanation in certain forms of matter, the action of which is perceived by certain "sensitive" people, especially when in the hypnotic state?

Doubtless the extraordinary faculty of clairvoyance, which is exercised with perfectly closed and apparently useless eyes, must make use of some form of etheric vibrations of a nature analogous to extreme ultra violet or even X-rays, which can pass straight through solid and opaque substances with little loss by reflection or absorption. If so, is it possible to conceive of a clairvoyant organ of vision acting independently of the physical eyes, and of the physical visual nervous mechanism?

There are a variety of radiations known to us, such as Hertz's electro-magnetic waves, which are employed in wireless telegraphy, and are capable of being used for communication over thousands of miles of space; then there are Blondlot's or N-rays, which are given out by various substances, but particularly by nerves and nerve centres, especially during functioning. Then we have heat, luminiferous, ultra-violet, and lastly Becquerel and Röntgen or X-rays.

May it not be that our modern methods are at fault? It is well known that the early mesmerists constantly

and habitually developed higher powers in their subjects. Their experiments were often made, under test conditions, by the most careful and conscientious scientists, and the results are recorded in the many volumes on the subject written at the time.

When did the higher phenomena show the first signs of decadence? A moment's reflection will fix it at about the date of the promulgation of the theory of suggestion. As soon as it was found that the hypnotic sleep could be induced by suggestion, all other methods were practically abandoned. It was a much easier operation than to make passes over a subject for an indefinite length of time, accompanying the passes by fixity of gaze and intense concentration of mind. The law of suggestion is undoubtedly of the highest significance, only let us remember that it is not the whole of psychic science. It seems clear, then, that it is to this change of methods that we must look for an explanation of the change in results.

Hypnotists, who practise "suggestion" only, are bound to frustrate their own experiments in this direction and fail to produce any of the extraordinary phenomena mentioned, because of the fact already stated, that *suggestion*, whether consciously or unconsciously exercised, *is the most potent force*, and hence does not give the innate powers of the subject a chance to manifest themselves. Conscientious investigators should remember this. Only such of our modern hypnotists who do not limit themselves to the "method of suggestion" have succeeded in reproducing the higher phenomena.

In the subject put to sleep by the mesmeric method,

that is by passes without contact, and with no verbal suggestion of any kind, and who has never been hypnotised by any other process (for the memory of past hypnoses by the subject is a great factor in determining the condition of the present state), we have, and there we must agree with the mesmerists, instead of an interesting automaton, an individual with a personality of its own, one whose mental faculties have become clearer and more powerful, and who often exhibits an intelligence and capacities far in advance of his normal condition. This, in their opinion, is the individual who will most readily develop into the clairvoyant, so long as we refrain from making suggestions to him.

Some clairvoyant subjects are able to perceive objects in an adjoining room, or in one overhead, or in one below. This used to be a frequent phenomenon, without any special preparation, and usually brought to light by the subject, of his own accord, remarking what takes place there. The experiments I have performed in this respect have not been satisfactory. Thus in one case I asked a subject whether she could tell me what her husband, who was at home a hundred miles away, was doing at the time, then about ten in the morning. She replied that she saw him in the garden with the children. On enquiry I ascertained that the vision, if such it was, was quite correct, but that her husband was in the habit at that time of morning of taking the children round the garden. There have always been possibilities of ordinary explanation, so that I can offer no evidence of my own.

Possibly I should have succeeded, and may yet succeed by perseverance, for Gregory, one of the best mesmerisers, succeeded also only after many trials. His remarks may be of interest here :

“ Mr. Braid, not having produced or seen clairvoyance, has gone so far as to deny its existence. I entertain the highest respect for Mr. Braid, but I cannot help thinking he has here been too hasty in his conclusion. It was long before I myself saw the higher phenomena, and, on more than one occasion, I have mentioned this, when writing on the subject. But I did not feel warranted in rejecting the prodigious mass of evidence, much of it, to all appearances, unexceptionable, of their occurrence. I did not then know, practically, how much depended on patience and perseverance in these matters, and, not at once meeting with the higher phenomena, I hastily concluded that I could not produce them. I am now convinced, that had I persevered for a short time, some of these cases would have exhibited the finest phenomena, and I can only regret that I lost, through ignorance, opportunities so valuable.”

Some people are subject to *premonitions* of future events. That these forebodings often prove wrong is no evidence against their psychic faculty, which may consist merely in *an extraordinary capacity of noticing insignificant details* that escape other people's observation, together with *a quick associative power of ideas*. Their mind works on the sequence of events in daily life, as the scientist's mind works on the sequence of events in physical phenomena, and they are able sometimes to predict in each of their respective

spheres what will happen, only that the scientist, working with the knowledge of laws which are already firmly established, is more often accurate in his prediction.

Another class of phenomena which ought to be mentioned here, is that which has received an exhaustive treatment in the work of the late Professor Denton, and has been denominated "psychometry," which may be defined as the supposed power of the human mind to discern the history of inanimate objects by clairvoyance. Whether such a discerning power exists must remain a matter of "faith" so long as no proper examination has taken place. At best, it can only be a rare gift manifested under exceptional circumstances.

Another extraordinary power possessed by some clairvoyants, if we may accept the testimony of the old mesmerists and some men of to-day, is that they are often able to feel and describe every pain or ache felt by a patient with whom they are put *en rapport*, and will even in some cases feel, or intuitively perceive, the morbid state of certain parts. They will diagnose that the patient has a headache, or a pain in the side, or difficulty in breathing; and will declare that the brain, or lungs, or liver, or stomach, or heart, etc., are deranged in such or such a manner. They seem to have an intuitive perception of health and disease. These subjects seem to be able to give information of the form and situation of various organs, and to describe them with very great precision, though not with anatomical correctness, if the somnambulist be ignorant of anatomy. The human body seems to them as if transparent, and there have been medical

practitioners who availed themselves of this faculty of lucidity to discover the nature of obscure disease, using the subject so to say as a living stethoscope to assist their own judgment.

In 1831 the Royal Academy of Medicine of France appointed a commission to investigate the subject of animal magnetism. The commission was composed of some of the ablest scientists of the Academy, and it prosecuted its investigations until 1837, when it made its report. Amongst other things it announced that it had demonstrated the fact that some mesmeric subjects possessed clairvoyant power; that such subjects could, with their eyes closed distinguish objects, tell the colour and number of cards, and read lines of a book opened at a chance page; and that others could, in a state of somnambulism, point out the disorders of those with whom they were placed *en rapport*, which disorders they confirmed by their own examination and in one case post-mortem.

In consequence of this report a standing offer of a large sum of money was made to anyone who should demonstrate the reality of clairvoyant power in the presence of a committee appointed for the purpose. It is said that many attempts have been made by good clairvoyants to earn this money, but every attempt has ended in total failure.

In this respect it should be remembered that it is very difficult, if not impossible, to make satisfactory experiments with a subject in the presence of a sceptical audience. Especially is this true if the scepticism is open, avowed and aggressive. It is also well known that when a subject is in a state of lucid somnambulism

no satisfactory results can be obtained if anyone disputes him, or attempts an argument, or accuses him of shamming or of a want of good faith. Such a course always results in great distress of mind on the part of the subject, and inability to concentrate on the work to be accomplished.

The hypnotic subject, who is in the presence of an openly sceptical audience and who hears someone declare that the subject is shamming, instantly seizes upon the declaration ; and it is to him a suggestion that is as potent as the one which induced the hypnotic condition. The suggestion of the operator is thus neutralised, so to speak, by a counter-suggestion from the sceptic. His very presence is a standing suggestion of the unreality of the hypnotic condition which often cannot be overcome by the operator.

On the other hand, I quite agree with what Moll says :

" A favourite reply of occultists, and more especially spiritists, to this is that the experiments will not work in the presence of sceptics, who disturb that harmony of the ' circle,' which is so necessary if successful results are to be obtained. I can very well imagine that, if there really are any such subtle psychic processes, the constitution of the environment is of importance. *But if such phenomena cannot be exhibited under scientific conditions, no pretence should be made of proving their occurrence scientifically—rather should it be openly admitted that the whole question is a matter of belief.*"

Many persons, who are extremely averse to admit the existence of clairvoyance at all, are apt to suppose

that they get rid of it, when the facts are forced on their attention so that they can no longer be denied, by ascribing them to thought-reading, as if thought-reading, the power of seeing into another man's soul (and through his body, too) were at all less wonderful than the power of seeing through a stone wall, or a floor.

To my apprehension, thought-reading is still more wonderful and incomprehensible than that kind of clairvoyance, which takes note of material things at a distance. In the latter case, we can imagine some subtle, rare medium by which impressions may be conveyed to us, as light or sound are. But how do we perceive thoughts, not yet expressed, in the mind of another?

It would appear, then, as Gregory has said, that those who would explain all clairvoyance by thought-reading, only fall from the frying-pan into the fire. They account for an apparently unaccountable phenomenon by one still more incomprehensible.

Clairvoyance and some of the other phenomena we are about to describe are so unlike any which have been brought within the sphere of recognised science, as to subject the mind to two opposite dangers. Wild hypotheses as to how they happen are confronted with equally wild assertions that they cannot happen at all. Of the two, the assumption of an *a priori* impossibility is, perhaps, in the present state of our knowledge of Nature, the most to be deprecated; though it cannot be considered in any way surprising. We have referred to the legitimate grounds of suspicion, open to all who have only chanced to encounter the

alleged phenomena in their vulgarest and most dubious aspects. Even apart from this it is inevitable that, as the area of the known increases by perpetual additions to its recognised departments, and by perpetual multiplication of their connections, a disinclination should arise to break loose from association, and to admit a quite new department on its own independent evidence.

In the physical sciences, it is easy to demonstrate discoveries and to have them repeated under exactly the same conditions. When we come to the science of mind, however, all the circumstances are changed. True, we have our anatomists and physiologists working with the scalpel and microscope, but even as regards the most elementary phenomenon, say, man's reasoning capacity, how much have we learned from them? No one will deny that man does reason, and that for animal intelligence, human reason must seem something supernatural. Is it a wonder that to everyday men the abnormal capacities of the hypnotised sensitive persons should seem incredible? Why should man in the progress of his evolution not have developed powers, and may we say brain-functions, of which we have still meagre knowledge. I do not know if a "clairvoyant" power really exists, but I differ with those who think it impossible to exist. Some of these sceptics have never tried to find out, others have tried but failed. But would they deny man's reasoning capacity, because some men arrive at wrong conclusions. Let us not forget man's reasoning capacity has been trained for thousands of years, and we have received systematic schooling

in its use throughout our childhood. If there be such a power as "clairvoyance," it must be admitted that humanity has done nothing to draw it out, and that those, in whom we discover it, lack the training which is necessary for all the mental powers with which man is endowed. Therefore let us assume a different attitude towards such abnormal phenomena as we cannot explain at present, and while we have given up the explanation of their being supernatural, let us also give up the idea that they belong to fraud and imposition, and that only highly credulous persons believe them.

Let there be no mistake, however ! Clairvoyance as a *spontaneous* phenomenon in a hypnotised subject may be perfectly genuine ; clairvoyance habitually exercised, as is professed by occultists in Bond Street and elsewhere, is an impossibility.

CHAPTER XI

THOUGHT-TRANSFERENCE

ABOUT twenty-five years ago, there was a young lady residing in the Cavendish Square district, daughter of a clergyman, who on account of her clairvoyant and other powers caused considerable sensation. Her wonderful performances created such a stir, that a number of sceptical men requested her presence at a test-séance. At one of their sittings I attended. We were twelve men. No friend or intimate acquaintance of the lady was allowed to be present, and so sceptical were some members of the committee, that the room itself was closely examined, furniture moved, and carpets taken up, to make sure of no hidden contrivances. That evening the experiments were entirely confined to one kind, namely, thought-transference and "willing" without contact. The room was one of the largest drawing-rooms in the district, and we sat in as wide a circle as its size would permit. Two men were always outside to watch the lady and to blindfold her. One experiment was for someone in the room to show the number of a bank-note, of which all present had to think. Then the young lady would be led in by the two watching members and be seated in the middle of the circle. After a minute or two she would tell us that she could see a bank-note, and give us the correct number. She would do the same with cards, titles of a book, name

on a visiting card, etc., and in each case the answer given by the blindfolded subject was correct. Sometimes secret tests were performed, as, for instance, half the members would know the real number of a bank-note, while the other half would be told a wrong number to think of. The effect was still correct, for the subject gave as a reply both numbers together. Then complicated actions would be "willed" by the audience, which the subject had to carry out on entering the room. Although no one was allowed to touch her, she went through the performances slowly, but exactly as we desired in our thoughts. I had no opportunity of testing the young lady's clairvoyant power, of which I had heard so much. I only know that her fame spread so much, that someone suggested to her she might give a public performance for "money," of what she had done hitherto from mere love of the mysterious. A hall was engaged, and all those who had witnessed her powers were asked to take tickets. Never was there such a "fiasco." Not a single item on the programme succeeded. She knew not why. But the answer is simple. There were no thoughts to transfer, the audience had come not "to work" by concentrating their thoughts on what she was to do, but they came to be entertained. Had this lady been a fraud, or had she had any accomplice at any of her private performances, she would have taken precautions to succeed in public, but she was genuine.

The experiments just related differ from the usual "willing" games, inasmuch as there was no contact whatever between the subject and any member of

the audience. That form of pastime used to be played in drawing-rooms, and usually as follows. One of the party, generally a lady, leaves the room, and the rest determine on something which she is to do on her return—as to take a flower from some specified vase, or to strike some specified note on the piano. She is then recalled, and one or more of the “willers” place their hands lightly on her shoulders. Sometimes nothing happens; sometimes she strays vaguely about; sometimes she moves to the right part of the room and does the thing, or something like the thing, which she has been willed to do. This looked at first like a promising starting-point for a new branch of scientific inquiry, but it is pretty obvious that the *will* of the player generally expressed itself in a gentle *push*. Even when the utmost care is used to maintain the light contact without giving any impulse whatever, it is impossible to lay down the limits of any given subject’s sensibility to slight muscular impressions. The difference between one person and another in this respect is very great; on the other hand, the “willer” may be quite unaware of the pressure he applies according as the movements are on the right track or not, and which afford a kind of “Yes” or “No” indication quite sufficient for a clue.

The experiments of the “Cavendish Square” lady illustrate the power of thought-transmission by persons concentrating on an image, and suggesting it to a subject who has voluntarily placed herself in a “passive” state, a state in which, according to our theory, the subconscious mind is most active,

while the conscious or objective or supra-liminal mind is in abeyance. The threshold of consciousness must be displaced so as to enable the subconscious mind to take cognizance of the message.

We have seen how a number of men impress their thought on a single person. Sometimes, however, the opposite is the case, that a single person can cause a mental image on a number of people. Some people, like the Yogis and Indian Fakirs, possess the power of producing hallucinations in the minds of other persons, simply by forming pictures in their own minds, which they mentally impress upon the minds of the spectators, not upon one only, but, it is said, upon hundreds and thousands at once, making what is known as a collective hallucination.

Thought-transference or "telepathic" communication is just as much a suggestion to the subjective mind as is oral speech. Indeed, telepathic suggestion is often far more effective than objective language. "Telepathy" is primarily the communion of subjective minds, or rather it is the normal means of communication between subjective minds. The reason of the apparent rarity of its manifestations is that it requires exceptional conditions to bring its results above the threshold of consciousness. There is every reason to believe that the subjective minds of men can and do habitually hold communion with one another when not the remotest perception of the fact is communicated to the objective intelligence. It may be that such communion is not general among men; but it is certain that it is held between those who, from any cause, are *en rapport*. It is

reasonable to suppose, inasmuch as it is the subconscious mind of the percipient that is to be impressed, the message must proceed from the subconscious mind of the agent; in other words, the subjective or passive condition being a necessity on the part of the percipient or subject, an analogous condition is a necessity on the part of the agent or operator.

The old mesmerists used to concentrate their attention and exercise all their will-power to get their subject magnetised. By their passes, fixed gazing and mental concentration, they almost, if not entirely, hypnotised themselves by the same act by which they mesmerised their subjects. This absorption of the mesmerisers put their subconscious mind in activity, and so it was possible, without a word being spoken, for the mesmerised subjects to receive the impression of the thoughts of the operators.

Thought-transference in those days was a common phenomenon at mesmeric séances, whereas hypnotists practising the method of suggestion, that is to say, looking on more or less indifferently while the subject hypnotises "himself," none of the results are produced nowadays.

Thus Professor Bernheim, one of the originators of the "suggestion" theory, says: "*I have tried to produce phenomena of thought-transmission in hundreds of cases, but without success. I have found nothing definite. If thought-transmission exists, it is a phenomenon of another order, which has still to be studied. It has nothing in common with the phenomenon of suggestion.*" This concluding sentence gives us the explanation.

Moll goes farther than Bernheim. To him, what cannot be explained by the theory of suggestion must be the result of deception or fraud. He says : " In many of the experiments in thought-transference the passive party, *i.e.*, the recipient—was first of all hypnotised, as this is supposed to make the transference easier. But experiments have also been made when both persons were quite awake. Sometimes, also, both were hypnotised. We can understand that the recipient being in hypnosis largely increases the number of successes, because a *hypnotic has a much greater tendency to pay attention to the smallest sign made by the experimenter*, than a person who is awake has. But it is just in this that one of the chief sources of error lies, because what in reality depends on the influence produced by such insignificant signs is very often taken to be the result of telepathic influence. A certain amount of practice, perhaps also a special capacity, enables some persons to perceive signs that are so slight that others overlook them. This is particularly the case with hypnotics ; their whole attention is so fixed—possibly subconsciously—on these signs, that they are able to perceive signs of the existence of which the spectators have no notion. The signs can be made in ways that differ very considerably. Anyone who has drawn a card and looks at it hard, is inclined to make some corresponding movement with his lips. Sometimes when the thought-reader is taking a wrong direction the person who is concentrating his thoughts, or often someone else who is present, will involuntarily give a sign that at once tells the practised thought-reader

that he is on the wrong tack. A loud breath, for example, will do this. A rapid and distinctly audible inspiration will very often tell the thought-reader that he is making a mistake. It is not necessary even that the thought-reader should be able to see when he is in direct contact with the subject, because such direct contact enables him to feel the movements that are made. But, since the involuntary movements are also *audible*, we can understand that the thought-reader can solve the problem that is set him correctly, even when his eyes are bandaged and he is not in contact with the subject experimented on. Such a case is not necessarily an instance of telepathy, although uncritical experimenters would probably ascribe it thereto."

Dr. Moll concludes with the assurance: "I have never observed anything of an occult nature occur during my own experiments, provided the necessary precautions were taken."

Quite so, but thought-transference is not an occult phenomenon, and we are not dealing with professional thought-readers, but with experiments conducted by scientific men with the strictest precautions; men who have no wish to deceive themselves, and would think it dishonourable to deceive others.

Undoubtedly communication is possible both in the waking state and the hypnotic state between mind and mind otherwise than through the known channels of the senses. Telepathy is, in effect, a convenient phrase under which we group all those unaccountable phenomena which we attribute, some rightly, some perhaps wrongly, to the action of mind

on mind where the two minds do not communicate by the spoken word or by signs or symbols of any visible kind.

It is, of course, impossible for us to know the processes employed in the ordinary communication of subjective minds. The messages that telepathy conveys appear to be *impressions* which in some cases raise ideas and in some cases do not raise ideas.

The degree of clearness of the mental image is largely determined by the intensity of the thought compressed in the act of its transference, whether intentional or not. The state of clearness of the activity displayed by the operative functions of the mind that receives the message, will also affect the result. This clearness will chiefly be determined by the state or degree of quietude indulged during the thinking.

The impression made upon the recipient brain is transferred outwards. In other words, there is a hallucination produced, and that hallucination will vary according to the general experiences and knowledge of the recipient. That is why the same message or impression reaching different persons may produce different hallucinations, and be interpreted differently.

If we assume that a nerve-force or some other still unknown energy can radiate from the brain, and that such force may travel and strike a brain, which is in tune with it, and is not functioning at the time, that is to say, is in a passive state, we have bridged the difficulty of "telepathy." For that an impression striking a passive brain should produce an image which is transferred outward is nothing uncommon, and is often caused by other stimuli—electrical,

chemical and mechanical—as evidenced in experiments upon animals. Various forms of auto-intoxication may supply the stimulus in certain diseases, as for instance in migraine, epilepsy and hysteria, in which subjective visual phenomena are of frequent occurrence, ranging from flashes of light, plays of colours, to actual hallucinations. The same may also be produced by the alkaloids present in certain poisonous drugs introduced into the system, such as opium, etc. Again, it may be due to some subtle stimulus acting from one part of the brain on another during certain states of consciousness, as in dreams; why not then from one brain to another?

Let it be granted that whensoever any action takes place in the brain, a chemical change of its substance takes place also; or, in other words, an atomic movement occurs; and let it be granted that no brain action can take place without creating a wave of undulation in the all-embracing ether; why might not such undulations, when meeting with and falling upon duly sensitive substances, produce impressions? And these impressions are “felt,” not thought of.

Such oblique methods of communicating between brain and brain would probably but rarely take effect. The influences would be too minute and subtle to tell upon any brain already preoccupied by action of its own, or on any but brains of extreme, perhaps morbid, susceptibility. But if, indeed, there be radiating from living brains any such streams of vibratory movements these may well have an effect even without speech, and be perhaps the *modus operandi* of “the little flash, the mystic hint” of the poet—of that

dark and strange sphere of half-experiences which the world has never been without. It is quite open to surmise some sort of analogy to the familiar phenomena of the transmission and reception of vibratory energy. A swinging pendulum suspended from a solid support will throw into synchronous vibration another pendulum attached to the same support if the period of oscillation of the two be the same ; the medium of transmission here being the solid material of the support. One tuning-fork or string in unison with another will communicate its impulses through the medium of the air. Glowing particles of a gas, acting through the medium of the luminiferous ether, can throw into sympathetic vibration cool molecules of the same substance at a distance. It is also said that a permanent magnet brought into a room will throw any surrounding iron into a condition similar to its own, though by what means of communication is not known. Similarly, we may conceive, if we please, that the vibration of molecules of brain-stuff may be communicated to an intervening medium, and so pass under certain circumstances from one brain to another, with a corresponding simultaneity of impressions.

However, when we admit that all thought is connected with cellular vibrations, we comprehend easily by analogy what happens in mental suggestion at a distance ; the communicating cerebral zones may be compared with two pianos or two harps which vibrate in unison, or to two tuning-forks which give the same note, and of which the one repeats spontaneously the vibrations given by the other ; they may be again

compared with two wireless telegraphy-stations more or less perfectly attuned.

If we suppose two men in whom the cerebral cells vibrate harmoniously, whether in consequence of a bond of kinship or friendship, or because one of them, the magnetiser, has imposed his rhythm on the other, the magnetised, their brains may perhaps be in the same conditions to each other as two tuning-forks; all live thought which causes vibration of the one is able to make the other vibrate without impressing the various brains which are on the line of the vibrating wave. The brain of the subject impressed plays the *rôle* of resonator; the impression produced will arrive much more easily at the consciousness of the subject as the latter is less disturbed by other impressions. That is why it is important to choose for experiments of this character a time when we believe the subject to be disengaged or asleep.

In his Presidential Address on Medicine, delivered at the annual meeting of the British Medical Association, 1905, Dr. Maudsley expresses himself as follows:

“Without subscribing to the strange stories of telepathy, of the solemn apparition of a person somewhere at the moment of his death a thousand miles away, of the unquiet ghost haunting the scenes of its bygone hopes and endeavours, one may ask whether two brains cannot be so tuned in sympathy as to transmit and receive a subtle transfusion of mind without the mediation of sense. Considering what is implied by the human brain with its countless millions of cells, its complexities of minute structure, its innumerable

chemical compositions, and the condensed forces in its microscopic and ultramicroscopic elements, the whole a sort of microcosm of cosmic forces to which no conceivable compound of electric batteries is comparable ; considering, again, that from an electric station waves of energy radiate through viewless air to be caught up by a fit receiver a thousand miles distant, it is not inconceivable that the human brain may send off still more subtle waves to be accepted and interpreted by the fitly tuned receiving brain. Is it, after all, mere fancy that a mental atmosphere of effluence emanates from one person to affect another, either soothing sympathetically or irritating antipathetically ? ”

If the passive condition of the *agent* is necessary for the successful transmission of telepathic suggestions or communications, or if it is the *best* condition for such a purpose, it follows that the more perfectly that condition is attained, the more successful will be the experiment. As before observed, the condition of natural sleep is manifestly the most perfectly passive condition attainable. It is necessarily perfect, for all the objective senses are locked in slumber, and the subjective mind is free to act in accordance with the laws which govern it. Hence most messages and impressions are received in light sleep, or on just going off to sleep, or resting in a chair in that passive state that is very much akin to sleep.

This theory explains why, if we act on a sensitive subject previously hypnotised or magnetised, we can provoke from a distance during natural sleep, visual hallucinations or dreams so powerful as to cause

awakening. We are able to act at a distance, but at an agreed time, on a waking subject who is, by the mere fact that it has been arranged, in a state of expectation favourable to suggestion.

The production of sleep in the subject at a distance is one of the latest attested marvels of hypnotism. The long series of experiments made in France by Professor Richet and Professor Janet would appear to attest this power.

Another phenomenon that may be explained on the hypothesis just described is "prevision," and this is a subject on which I can speak from my own experiences, having a special disposition that way. I am by nature a good visualiser, and whatever I have had to learn by heart, having a defective verbal memory, had to be visualised in some form. I could never learn the course of a nerve from the anatomy-book, but I could remember its position, origin and direction, once I had seen it in a dissection or diagrammatic representation. Similarly, although endowed with a bad memory for names, the thought of a person would at once call up a mental image of that person. The "prevision" to which I am disposed, in common with many other people, is that sometimes when I think of a person—generally one that I have not seen for years, or who is most unlikely to pass the locality in which I am moving at the time—that I meet this very person soon afterwards coming around the corner or out of a house; in short, under conditions which preclude the possibility of my having seen him previously, even subconsciously. Of course, often these previsions may be mere coincidences, but the

frequency with which I have experienced them leads me to think there may be some deeper reason for them. For in all these cases I experienced first of all a "feeling" that I might meet a certain person, or a sensation that I have actually seen them so far away that my eyes could not possibly see, then I may reason that it is most unlikely to meet that person, and then finally he stands before me. As someone has pointed out we have here something analogous to what takes place in the *detectors* of the Hertzian waves in the Marconi system of telegraphy ; when the known person comes within a certain radius his approach is in a way *felt*, but he is not identified, because this method of feeling is outside of the habitual action of our senses, and therefore, as in the case of other phenomena of this nature, it passes unperceived, because our attention is not yet adapted to receive it.

CHAPTER XII

APPARITIONS

IT should be remembered that telepathic action, under whatever form it be considered, invariably implies a *transmitting agent*; that is to say, a brain from which is liberated—whether voluntarily or subconsciously—something supremely active, which for want of a better term we will define as an *initial physiopsychic vibration*, which, expanding concentrically in all directions, reaches the brain of the percipient, bringing with it the agent's thought.

The subjective mind is often able strongly to impress the objective mind, especially when danger to the person is imminent, or when some near relative or dear friend is in danger. Such impressions are known as *premonitions*. It is reported that dying people, at the moment of death, or just before it, appear to some near relative or friend who is far away. On the theory of telepathy, such mental action at a distance is facilitated by the dying person's intense thoughts of loved ones who are away from him. Moreover, if the last brain-waves of life be frequently intensest—convulsive in their energy, as the firefly's dying flash is its brightest, and as oftentimes the "lightning before death" would seem to show—we may understand how it is that apparitions at the hour of death are far more numerous and clear than any other ghost appearances.

But these premonitions are not always reliable, for the reason that we are seldom able to distinguish a real premonition from that feeling arising from fear and anxiety regarding the welfare of those who are absent and very dear to us. Thus, a mother will often feel that she has a premonition of danger to an absent child, but will afterwards learn that her fears were groundless. Perhaps at another time a real premonition will be disregarded.

Some consider these premonitions to be really "retro-active hallucinations." As soon as the news of a death is communicated to a person he thinks he has had a vision of the event. Another objection is the adaptability of the memory. Supposing a person has a hallucinatory perception of an event at the time of its occurrence, his memory will later on retain the hallucination as though it were the recollection of something really experienced.

Others who admit the genuineness of the hallucinations, having received their report from persons who have written their experiences down at the exact time, so that there could be no question of delusion or adaptation of memory, still hold that it is not the event of death at a distance which is the cause, but that other contributory causes have been at work.

On one point all sincere investigators must agree, that the study of these phenomena is very difficult, because we come upon practical jokers and the interested frauds of mediums.

It has already been explained in the previous chapter that in order to receive a message or impression, the recipient must be in a passive state of mind, when

the brain is not consciously functioning, such as when reading or in the preliminary stage to sleep. That is why visions are seen most often at night. During the day we are too busy, or rather our brains are too busy, and receiving, besides, a multitude of subconscious impressions from our active and noisy surroundings, that such a gentle impress coming from a distance is liable to pass unnoticed.

Sometimes, however, the suggestion is transmitted to a subject in a waking state ; a mother experiences a sudden anguish or suffers a strong nervous shock ; she even sees her husband or child in peril in clearly defined conditions ; she is able to bear witness that this presentiment, or visual or auditory hallucination, occurred exactly at the time when the person, being in peril or in danger of death, thought strongly of her and transmitted to her by unconscious mental suggestion the image, or the picture of the perilous circumstances in which he was placed.

A strange case of apparition in the waking condition was related by Dr. Lindsay Johnson in the *Annals of Psychical Science* a few years back. This is his story :

“ In 1882, I made a tour across Norway for the purpose of taking a series of photographs. I journeyed from Christiania to the North Cape, taking views *en route* of all places of interest or of beauty from an artist's point of view. I was accompanied by Mr. Frith, of Reigate, son of the celebrated artist and photographer of that name.

“ We journeyed without any incident of note until June 14th, when we arrived at a small posting station

called Husum, situated about twelve miles from the Sogne Fjord.

"It had been pouring in torrents all day ; now for three or four miles before reaching Husum the road lay at the foot of a kind of gorge with steep hills on either side, so that the Loerdal river, which flows between, from being a gentle stream had become a roaring torrent, deep and dangerous.

"On arriving at the station we secured rooms, and our two carriages were put into the coach-house. The building consisted of a single inn, a coach-house and stables on one side, and a small house for wood and fodder on the other. The ground was cleared around the inn, and no other buildings were near.

"After ordering dinner I sat down in the dining room close to a window facing the river. As I sat, my face was on a level with a person standing upright outside on the path. I told my companion I had some letters to write ; he expressed a wish to take a stroll before dinner. He went out. It was then about a quarter past five ; the rain had quite ceased, and the sun was shining brilliantly.

"I had been writing for about fifteen minutes when I suddenly heard a loud tapping at the window. Looking up I saw my friend dripping wet, an expression of agony on his face, and beckoning me to come to him.

"I dropped my pen and literally flew out of the room, along the passage, and out of the front door, which stood open. To my intense surprise I saw nothing ; there was absolutely no trace of anyone. I was dumfounded. I ran round the sheds and the

house shouting, but saw no one. I then called the landlady, and we ran hither and thither, but all to no purpose. It did not seem to be possible that he could have hidden; moreover, there were no traces of his footmarks.

"At last, after a fruitless search, thinking all the time he must be hiding, I entered the hotel feeling very vexed and puzzled. I had dinner, and then renewed my search for an hour or more. Next morning, seeing his bed untouched, I became seriously alarmed, and summoned everyone connected with the place.

"I offered a reward of 100 kroner (about £5 10s.) to anyone who could bring him to me, dead or alive. One of the men stated that about 5.30 on the previous evening he had seen my friend trying to cross the river by jumping from one boulder to another. He warned him of his danger, but my friend, not understanding Norwegian, paid no heed, and the man walked away.

"A thorough search was made, but no traces of my friend were to be found.

"Ten days afterwards, the river having subsided, the dead body of my companion was found wedged between the rocks, nearly opposite the window of the room in which I had been sitting when I heard the tapping, and saw what I thought was my friend.

"An account of Mr. Frith's death is to be found in the Visitor's Book at the Posting Station at Husum, Sogne, Norway.

"I offer no explanation. I am not superstitious, nor have I ever seen a ghost or apparition before or

since. I am not a spiritualist, nor have I ever busied myself with such things. I can only give these facts for what they are worth, and leave others to explain the phenomenon."

Here we have one of those typical stories of apparitions of persons in danger. Mr. Frith at the moment of danger to his life must have thought of his friend, Dr. Johnson, who had accompanied him on the journey. Dr. Johnson sitting more or less passively at the desk, thinking what to write to his friends at home, so to say, waiting for inspiration what to say, receives the impression of Mr. Frith's thoughts sent out powerfully: "See, here I am drowning, come and help me." This thought-force, or whatever you like to call this form of energy, strikes Dr. Johnson's brain, and stimulates various centres and nerves, so that he hears a tapping at the window and has a vision, that of his friend "dripping wet with an expression of agony on his face, and beckoning him to come to him."

I quote Dr. Johnson's experience merely as an example of similar stories, for some of which we have still more conclusive evidence of the accuracy of the report, details of the incident being recorded and testified by witnesses before the explanation of the vision could be obtained, and which only some time afterwards was confirmed by the death of the man who was the cause of the apparition. Those who admit that a person can be hypnotised at a considerable distance from the operator, should experience no difficulty in accepting the possibility of messages from persons whose vital energy is, so to say, flaring

up because of danger to their existence, which messages are received by those for whom they are intended, if they happen to be in the same condition as a hypnotised person at the time, namely, in the passive state.

The vision, as already explained, need not be at all accurate. Thus, as a rule, the person is seen not in the clothes that he really wore when at the point of danger, but he is in the clothes that we are familiar with as having seen him wear in our company, or dressed in some other more or less undefined garment. The reason for this is that it is some form of brain-energy which strikes the passive recipient, who then interprets the message in accordance with his own previous recollections. It is the person's spiritual image which is transmitted, and not the image of his clothes or his beard—which he may have allowed to grow since we saw him last—nor anything material whatsoever. Only his spiritual image, and possibly an image of the form of danger that threatened him, and caused his life-energy to vibrate.

There is a something—some kind of force—that is generated (by persons in danger, etc.) and then passed from the one mind to another, conveying mental states and even thoughts. The probability is that our psychical force creates a movement in the ether (as wireless telegraphy does) and becomes perceptible to brains in harmony with our own.

Even hallucinations depend on our recollections, past impressions, on our dominant ideas and beliefs. They are in accordance with the habit of thought and feeling of the person to whom they occur. The

reason why no ghosts are seen now, when people pass through churchyards on dark nights, as our forefathers saw them, is that ghosts are not believed in nowadays. But the fact that ghosts are hardly ever seen nowadays is no proof against their existence. Maybe that it is we who have altered, and not the events which result in their possible existence. We are hardly ever passive. Even at night, owing to the populated districts in which we live, there is always some sense-impression going on which we have learned to disregard, but which nevertheless exists. It is only powerful energy which makes an impression upon us, therefore the only visions we see are as a rule, of friends and relations who are in danger, so that their life force is sent vibrating through the all-pervading ether.

The emotions attending a death by violence are necessarily of the most intense character. The desire to acquaint the world with the circumstances attending the tragedy is overwhelming. The message is not for a single individual, but to all whom it may concern. Hence the ghost does not travel from place to place, and show itself promiscuously, but confines its operations to the locality, and generally to the room in which the death-scene occurred. In the castles of bygone times, the walls were thicker, there were fewer and smaller windows, and hardly any ventilation, hence the energy that was created by such a circumstance would cling to the room. Moreover, the room in which a murder occurred would most likely be shut up and never be used again. If years after, some new tenant inhabits the death-chamber, he may when in a passive state receive an impression, which he translates

into the vision of a ghost. Then it becomes known that the room is "haunted." One man is pluckier than the rest, says he will sleep in that room and slay the ghost should he meet him. He waits and waits, sword in hand, but no ghost appears. Then he tires, and just as he is on the point of falling asleep, his brain, too, receives an impression—and the ghost stands before him, frightening him out of his wits, like the rest.

This is an explanation which has the charm of reasonableness, and I know of no better to account for the occurrences which are authenticated.

This theory would also explain another peculiarity of ghosts that they invariably disappear, never to return, when the building which was the scene of their visitation has been destroyed. Another building may be erected on the same spot, but the ghost never reappears.

The powerful emanations at the time of danger may account for the fact that the ghosts which are best authenticated, and which seem to possess the greatest longevity, so to speak—that is, the greatest persistency of power and purpose—are of those who have died violent deaths. All phantasms of the dead are of those who have died under circumstances of great mental stress or emotion.

Another salient characteristic, which seems to be universal, and which possesses the utmost interest and importance in determining the true source of the phantasm, is that it possesses no general intelligence. That is to say, a ghost was never known to have more than one idea or purpose. That one idea or purpose

it will follow with the greatest pertinacity, but it utterly ignores everything else.

A ghost is, therefore, nothing more or less than an intensified telepathic vision ; its objectivity, power and persistence and permanence being in exact proportion to the intensity of the emotion and desire which called it into being.

This is as far as we can go in our examination of so-called spiritualistic phenomena. Whether the hypothesis is right or wrong, future investigators must decide.

CHAPTER XIII

MESMERISM

THE phenomena of hypnotism or magnetism although known in some form or other at all times in human history—there is nothing new under the sun—became popularly known only at the end of the eighteenth century, when a Viennese physician of the name of Frederic Antoine Mesmer used them for the purpose of medical treatment, and advanced a theory of magnetic emanations.

Frederic Antoine Mesmer was born in 1734, and took his doctor's degree in Vienna in 1776. His inaugural dissertation was well calculated to indicate the bias of his mind ; it was entitled, " Of the Influence of the Planets on the Human Body."

If we deny him the merit of being the discoverer of the agency associated with his name, we cannot refuse him the merit of having made a dexterous, practical, and able display of it. Mesmer has been represented in works of authority as an impostor and a cheat, and as owing his celebrity entirely to the silly credulity of imaginative people. Few persons who have really taken the trouble to enquire into the matter would now hazard such an assertion ; yet, whether from ignorance of the true cause of the phenomena he witnessed, or from a desire to mystify the subject, it must be admitted that he both did and said many things which justified suspicion.

Mesmer had obtained from a Jesuit named Maximilian Hehl the secret of magnetic steel plates, which had been applied to the cure of disease with much success. Hehl thought their efficacy was in the metal itself, but Mesmer claimed that the cures he achieved were due to his method of applying them by particular manipulations, so-called "passes," which he learned from another priest named Gassner. Hence a controversy arose, which resulted in Mesmer being opposed by the scientific authorities, and he being obliged to quit Vienna.

In the year 1778, he arrived at Paris, whither his popularity appears to have preceded him; for we are told that upon his opening public apartments for the reception of patients, they were speedily crowded by the numbers who daily resorted to them, including all classes, from the peer to the peasant; and that hundreds were ready to testify to the cures wrought upon their own persons by the great magnetiser. Here, too, the official authorities were against him, as we shall see presently, and he, failing in health, and the French Revolution approaching, left Paris, first for Spa, to take the waters, and then he went to Mersburg, near the lake of Constance, where he died in 1815, at the advanced age of eighty-one.

Mesmer's first experiment was in 1773, when he cured a case of hystero-epilepsy by applying magnetised metal plates to the patient's limbs. Afterwards he discarded the plates, and his usual method was then to seat himself opposite to the patient with his knees touching, the patient regarding him fixedly while he gazed into his eyes. Then he touched with his hand

that part of the body where the mischief lay. He practised only on sick people.

Filled with his theory and convinced, as was natural, of its importance to medicine, he offered it to the Faculty of Vienna, but was met with disdain.

As his method took time and a great deal of trouble, and his practice, when he moved to Paris increased enormously, Mesmer had to accommodate his method to a crowd, and he then conceived the idea of his famous "tub."

Mesmer's mode of applying the agency of "animal magnetism" to a crowd was as follows. In the centre of a dimly-lighted apartment, where the patients assembled, was placed a sort of oaken tub, called by him the magnetic *baquet*. The interior was filled with pounded glass, iron filings and bottles containing magnetised water. The cover to the vessel was pierced with numerous holes, into which were introduced polished rods, bent nearly at right angles, and which were capable of being moved. The patients were arranged in successive rows around this bucket, and each one held one of the iron rods, which he applied to the part of his body supposed to be the seat of the disease; a cord passed round their bodies, uniting them to each other, and sometimes a second chain was formed by placing the thumb of one patient between the thumb and forefinger of the next patient, and so on round the circle; each patient pressing the thumb of his neighbour. A pianoforte was placed in a corner of the room, and according to the movements, different airs were played upon it; singing being sometimes added. The magnetiser himself, armed

with a metallic rod, walked among the patients, looking steadfastly at one; pointing with his rod to the presumed seat of disease of another; and occasionally applying pressure with the fingers over the hypochondriacal and abdominal regions; and these various manipulations were assiduously continued for a considerable time. The effect of this rapt attention and concentration of mind on highly nervous and especially hysterical subjects may be readily conceived. They gave way to emotional *crises*, as they were called, which were supposed to be necessary to effect a cure.

As Mesmer's discoveries arose out of the use of magnets, it is not surprising that he should consider a sort of magnetism as the agent by which the effect he witnessed was produced; this he called animal magnetism.

Mesmer's theory was that health and sickness depended on the flow of a magnetised fluid, which flow he could direct by his looks and touches.

Whatever the views or doctrines of Mesmer, present day critics should remember that they were the views of his time. Mesmer thought that every motion of the body, external and internal, whether in health or disease, takes place by the agency of the nerves. Now this opinion of Mesmer was held by all other physicians. Mesmer thought that the nerve-action itself depended on the action of a very subtle fluid; so thought all other physicians. Mesmer thought this fluid to be itself subject to various agents, some of which are external and others internal; all other physicians thought the same. Mesmer thought that the normal state of our functions, on which

health depends, is maintained by the regular action of the nerves ; other physicians thought so, too. Mesmer believed that the cure of diseases is effected by crises ; other physicians also considered this to be the case.

In what then, did Mesmer differ from the physicians of his age ? In this : Mesmer thought that he had discovered the secret of directing at will, and by every means, the fluid which sets our nerves in action, and thereby of imparting to them such action as might be requisite either for the preservation of health or for the cure of disease. Mesmer, in fact, laid claim to having arrived at a better knowledge of the laws of life than the physicians who had preceded him. It was this which the Viennese physicians disputed and for which he was repulsed.

Mesmer's theory may have been a mistake, but there can be no doubt that the great end of all his proceedings was the application of a remedy for human suffering. Whatever may be said against Mesmer's theory, and the methods he employed, there can be no question that there was produced such a profound impression upon the system of the patient, as often-times to effect the relief or cure of a certain order of malady. Experience has augmented our knowledge ; and we now know that the same curative effects may be produced without all those pretensions, which so greatly lead to the ideas of jugglery and imposture.

Moll has pointed out that an influence may be exercised on nerves at a certain, though perhaps very limited distance, which was admitted also by Alexander von Humboldt, and his opinion was concurred in by the well-known anatomist and clinician, Reil. More

than once the hypothesis has been put forward of electric activities being called up by mesmeric passes (Rostan, J. Wagner). Tarchanoff has demonstrated that the application of gentle stimulus to the skin will excite in it slight electric currents, and that, moreover, a strong effort of concentration of the will, with the muscular contraction by which it is invariably attended, will also suffice to produce the same. Now, since mesmerists always insist on the necessity of strong tension of the will on the part of the mesmeriser while making his passes, may not a peripheral development of electricity be induced in his person, and passed on to that of the individual he is mesmerising?

If the first propagators of magnetism had followed the example of that ancient philosopher who contented himself with walking in the presence of one who denied motion—if they had restricted themselves to producing effects without endeavouring to account for them—the cause of magnetism might have had a more favourable reception. But they did not follow this course. Carried away by their enthusiasm, the partisans of Mesmer knew not how to set limits to their faith, they believed they could cure all diseases by one remedy: magnetism. Extending their views to the future, they thought themselves entitled to predict that the agent discovered by Mesmer would operate a considerable modification of our morals.

Not less astonishing than the enthusiasm of the magnetisers was the conduct of the scientific societies who were as incapable as they of preserving sufficient coolness to pronounce without prejudice their decisions respecting magnetism.

The one party denied all the effects of magnetism, or explained them on erroneous grounds ; the other, on the contrary, adopted all that their leader had said and written, and thus carried their belief too far.

Mesmer's doctrines and practice were submitted to a commission of inquiry appointed by the Royal Academy of Medicine, whose report led to the conclusion that the effects produced, which were not denied, and which were admitted to be extraordinary, were simply resulting from the influence of *imagination*, failing to see that in that fact lay the germ of a great truth. Had they referred them to the influence of suggestion instead of the imagination, they would have been nearer the truth.

The opponents of magnetism had found out a word—*imagination*—which explained every phenomenon, and consequently saved them the trouble of investigating the subject minutely. If imagination could produce the extraordinary, not to say wonderful, results attributed to magnetism, surely they should have studied its powers carefully. As a member of the Academy pointed out, the only one who spoke in favour of mesmerism : " If Mesmer," he wrote, " possessed no other secret but that of being able to benefit health through the imagination, would this not always be a sufficient wonder ? For if the medicine of the imagination is the best, why should we not make use of it ? "

We have it on the authority of the contemporary Baron du Potet de Sennevoy, that Paris was deluged with publications on magnetism, some 500 appeared in the space of eighteen months, so that the dispute

was warmly argued on both sides, hence the commissioners were exasperated, and their decision was given against the phenomena of mesmerism. In addition, they persecuted the followers of the new doctrine, and a great number of physicians fell victims to their zeal for the propagation of magnetism. Over thirty doctors accused of believing and practising magnetism were called up in one day to sign a document of declaration against magnetism under a penalty of being struck off the register of practising physicians. A number of them would not tamper with their conscience, so they were struck off.

This act of intolerance, by a body which should have known better how to respect itself, contributed much towards increasing the number of those who favoured the new doctrine.

Mesmer was ridiculed on the stage, burlesque poems were published against his doctrine, and he himself was travestied in songs which were circulated throughout Paris. Magnetism was the subject of every conversation.

Yet he had his staunch supporters and his clientèle was of the most distinguished character, and included many of the noblemen of the Court of Louis XVI. To do him honour, a hundred distinguished patients formed themselves into a committee, and subscribed a hundred Louis d'or each, to found a school for Mesmer to instruct pupils. These pupils afterwards spread the knowledge of magnetism all over France.

After the departure of Mesmer from Paris, magnetism was forgotten for a time. A conflict of very different magnitude soon arose in France, the Revolution,

making everybody think of himself. The disciples of Mesmer, all possessed of wealth and rank, were obliged to expatriate themselves, to save their lives, but through their flight mesmerism was spread to Germany, Holland, England and even America.

In 1812 the Prussian Government sent Dr. Wolfart to Mesmer at his German retreat to examine animal magnetism. Wolfart became converted, and introduced mesmeric treatment in Prussian hospitals; subsequently he was appointed Professor in the Berlin University, and lectured on this subject.

It is doubtful whether somnambulism was really known to Mesmer. The accidental discovery of that stage is attributed to one of his disciples, the Marquis de Puységur. It was while in the act of mesmerising a peasant, a young man of twenty-three, who after only a few passes fell into a profound sleep, unaccompanied by any of the other phenomena of mesmerism. In this state the man was observed to speak to himself in an audible tone, relating his own affairs as if in conversation with another person. The mesmeriser, it is said, had such influence over him that he made him change his conversation at will, and perform the most extraordinary feats by word of command or by simply touching his body. This occurred in 1784, and the reputation of the Marquis was established in the province where he was residing, and it soon spread all over the country.

The Marquis de Puységur revolutionized the application of mesmerism by first causing the subjects to sleep by means of gentle manipulation, instead of surrounding them with mysticism in dimly lighted

apartments filled with sweet odors, and the strains of soft and mysterious music, as was the practice of Mesmer. This kindly Marquis—an excellent man with a benevolent heart that led him to devote his time, his talents, his fortune, to the relief of suffering humanity—conceived an idea of quite charming simplicity, which has been ridiculed ever since. This was to magnetise a big tree, so that people might sit under its shade and wait comfortably to be cured. Yet he developed in his subjects the power of clairvoyance, and demonstrated it in a number of ways, and he caused them to obey mental orders as readily as if the orders were spoken.

The followers of Puységur soon became very numerous. They published new works, in which they developed the doctrine, supported by numerous facts. The phenomena of somnambulism added to the attractions of magnetism. If the enthusiasm with which it was received was less vivid on this second appearance of magnetism, it was, however, more lasting.

Abbé Faria opened, in 1814, a public institution for magnetism, and drew around him many scientific men. A few years later magnetism was practised in different hospitals: Hôtel Dieu, La Salpêtrière (authorised by Esquirol), Val-de-Grâce, etc., and University Professors acknowledged it in their treatises.

The interest in the subject had revived so far that the Royal Academy of Medicine, in 1825, was induced to order a new investigation on the ground that in animal magnetism, as in all other matters which are submitted to the judgment of erring humanity, new light may be thrown upon the subject by time, and

experience, and dispassionate investigation—and that it is always right to review our opinions, and to test them afresh, whether for confirmation or abnegation, by a new and more rigorous examination. A committee was appointed, composed of the ablest and most cautious scientists in their body. For nearly six years that committee pursued its investigations, and in 1831 it submitted its report. So anxious were they to arrive at the truth, that some of the Commissioners themselves submitted to be hypnotised.

This report is interesting even at the present day, and some of the conclusions of the Committee may be quoted.

*Conclusions of the Report of the Royal Academy
of Medicine of France in 1831*

“ The contact of the thumbs or of the hands, frictions, or certain gestures made at a short distance from the body, and called *passes*, are the means employed to connect, or, in other words, to transmit the action of the magnetiser to the magnetised.

“ The means which are external and visible are not always necessary, since, on several occasions, the will, fixedness of stare, have sufficed to produce magnetic phenomena, even without the knowledge of the magnetised.

“ Magnetism has acted on persons of different sexes and different ages.

“ The time necessary to transmit and communicate the magnetic action has varied from one hour to a minute.

“ Sleep brought on with more or less readiness, and

established to a degree more or less profound, is a real but not a constant effect of magnetism.

"We are satisfied that it has been excited under circumstances where those magnetised could not see, and were ignorant of the means employed to occasion it.

"Magnetism has the same intensity, it is as promptly felt, at the distance of six feet as of six inches, and the phenomena developed by it are the same in the two cases.

"The action at a distance does not seem capable of being exercised with success, except on individuals who have been already subjected to magnetism.

"During the process of magnetising, insignificant and momentary effects manifest themselves sometimes, which we do not attribute to magnetism alone; such as slight oppression, heat or cold, and some other nervous phenomena, which may be accounted for without the intervention of a particular agent, namely, through hope or fear, prejudice, and the expecting of something strange and new, the ennui occasioned by the monotony of the gestures, the silence and calm observed during the experiments, and, finally, through the imagination, which exercises so great a dominion over certain minds and certain organisations.

"A certain number of the effects observed have seemed to us to depend on magnetism alone, and are not reproduced without it. These are well attested physiological and therapeutical phenomena.

"We have not seen that a person magnetised for the first time fell into a state of somnambulism; sometimes it was not till the eighth or tenth sitting that somnambulism declared itself.

" We have constantly seen ordinary sleep, which is the repose of the organs of the sense, of the intellectual faculties, and of the voluntary movements, precede and terminate the state of somnambulism.

" We may conclude, with certainty, that this state exists, when it occasions the development of new faculties, which have received the denominations of *clairvoyance, intuition, internal prevision*; or when it produces a great change in the physiological state, as *insensibility, a considerable and sudden increase of strength*, and when this effect cannot be attributed to any other cause.

" When once a person has been made to fall into a magnetic sleep, there is not always a necessity to have recourse to contact, and to passes in order to magnetise anew. The look of the magnetiser, and his will alone, have the same influence on the person. In this case, one may not only act on the person magnetised, but even put him completely into somnambulism, take him out of it without his knowledge, out of his sight, at a certain distance, and through closed doors.

" There usually occur changes, more or less remarkable, in the perceptions and faculties of those individuals who fall into a state of somnambulism by the effect of magnetism.

" Some, amid the noise of confused conversations, hear only the voice of their magnetiser; several answer with precision the questions put to them either by the latter or by the persons near them; others hold on conversations with all the persons around them; however, they seldom understand

what passes around them. Most of the time they are entirely strangers to the external and unexpected noise made in their ears, such as the sound of copper vessels forcibly struck, the fall of any heavy substance, etc.

"The eyes are closed; the eyelids yield with difficulty to the efforts made with the hand to open them. This operation, which is not without pain, allows one to see the eyeball convulsed and directed towards the upper and sometimes towards the lower part of the orbit.

"Sometimes the sense of smell is, as it were, abolished. One may make them respire hydrochloric acid or ammonia, without their being inconvenienced by it, or without even suspecting it. The contrary occurs in certain cases, and they are sensible to odours.

"Most of the somnambulists that we have seen were completely insensible. One might tickle their feet, nostrils, and the angle of the eyes by the approach of a feather, pinch their skin so as to produce ecchymosis, prick them under the nails with pins put in to a considerable depth, without their evincing any pain or being at all aware of it. In a word, we have seen one person who was insensible to one of the most painful operations of surgery, and whose countenance, pulse, and respiration, did not manifest the slightest emotion.

"Whilst they are in this state of somnambulism, the magnetised persons we have observed retain the exercise of the faculties which they have while awake. Their memory even appears to be more faithful and more extensive, since they remember what has passed

during all the time, and on every occasion that they have been in the state of somnambulism.

"On their awakening they say that they have entirely forgotten all the circumstances connected with the state of somnambulism, and that they never remember them again. With respect to this point we can have no other surety than their own declarations.

"We have seen two somnambulists distinguish with their eyes shut the objects placed before them ; they have told, without touching them, the colour and value of the cards ; they have read words traced with the hand, or some lines of books opened by mere chance. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers.

"We met in two somnambulists the power of foreseeing acts of the organism more or less distant, more or less complicated. One of them announced several days, nay several months beforehand, the day, the hour, and the minute when epileptic fits would come on and return ; the other declared the time of the cure. Their previsions were realised with remarkable exactness.

"Considering that magnetism is a generator of physiological phenomena, and a therapeutic agent, it must find its place in the syllabus of medical subjects, and medical men only should practise it, or watch and superintend its employment."

The report concluded with the following address to the members of the Royal Academy :

"The Commission having arrived at the termination of its labours before the closing of this Report,

asked itself whether amid all the precautions with which they had surrounded themselves to avoid all surprise ; whether with the feeling of constant distrust with which they had always proceeded, they, in the examination of the phenomena observed by them, had scrupulously performed their duty ? What other course, said we to ourselves, could we have followed ? With what distrust more marked or more cautious could we have been influenced ? Our conscience, gentlemen, has answered us aloud that you could expect nothing from us which we have not done. Then have we been honest, accurate, faithful observers ? It is for you who knew us for so many years, for you who see us constantly either in public life or in our frequent meetings, to answer this question. Your answer, gentlemen, we expect from the old friendship of some of you, and from the esteem of all.

“ Certainly we do not presume to make you share our conviction regarding the reality of the phenomena observed by us, and which you have neither seen, nor followed, nor studied with us and as we did.

“ We do not, then, claim from you a blind credence in all that we have reported. We conceive that a considerable portion of these facts are so extraordinary, that you cannot grant it to us ; probably we ourselves would presume to refuse you ours, if you came to announce them at this tribunal to us, who, like you, had neither seen, observed, not studied any of them.

“ All we require is, that you judge us as we should judge you ; that is, that you would be convinced that neither the love of the marvellous, nor the desire of celebrity, nor any interest whatever has guided us

in our labours. We were animated by motives of a loftier character, more worthy of you—by the love of science, and by the necessity of justifying the hopes which the Academy had entertained of our zeal and devotion.”

The effect of this Report was instantaneous and remarkable. The advocates of magnetism, as a therapeutic agent, and the believers in the occult features of the phenomena, such as clairvoyance and thought-transference, had scored a triumph. But it served only to exasperate the average scientist and to intensify his prejudices. The other members of the Academy were against the committee. An outcry was raised on all sides. The sanctuary of science became an arena in which the passions were let loose. The Academy refused to have the report printed, only a few lithographed copies being supplied to those who asked for it, and it rests to-day in silent oblivion in the manuscript archives of the institution. Another committee was soon after appointed, being composed of avowed enemies of magnetism, and headed by a member who had openly sworn hostility to the doctrine. The result was what might have been expected. After the examination of two subjects under circumstances which, in the light of what is now known, rendered failure inevitable, the committee made a very undignified report in 1837, announcing the failure to produce the occult phenomena promised, and impugning the intelligence of the former committee.

This third report, in 1837, practically killed mesmerism in France for a great number of years.

CHAPTER XIV

ENGLISH MESMERISTS AND HYPNOTISTS

JUST at the moment of that solemn condemnation by the French Academy of Medicine, mesmerism flourished in England. It had many sincere and learned advocates, such as Gregory, Mayo, Ashburner, Colquhoun, and others, but the one that interests us most is Dr. *John Elliotson* (1791-1868) one of the most distinguished physicians of that period, Lecturer on Medicine at University College, and one of the founders of University College Hospital, President of the Royal Medical and Chirurgical Society, the first physician to practise auscultation, and to use the now so familiar stethoscope, who employed "animal magnetism" in the treatment of diseases, and invited the medical profession to witness the amputation of a leg of a patient while in the mesmeric state, chloroform not having been up to then discovered.

Elliotson got acquainted with the phenomena through Baron du Potet de Sennevoy, whom we have already mentioned, and who had arrived in England from Paris in order to perform certain experiments. Baron du Potet issued invitations to the leading members of the English faculty to visit his house in order to witness the extraordinary effect of this powerful agent, and to judge for themselves as to the absence of collusion between himself and the patients submitted to the magnetic influence. Dr. Elliotson resolved to

ascertain whether he could produce the same phenomena. The effect was as astonishing as it was satisfactory to the doctor's mind. He completely succeeded in inducing mesmeric sleep and all the wonderful results attributed to this agent. A new field of inquiry was opened, as he thought, and he pursued the subject, in all its ramifications, with great zeal and perseverance. He magnetised several patients admitted into the Hospital, and in the presence of a number of scientific gentlemen, he exhibited the extraordinary effects of his manipulations. Several patients labouring under epilepsy were submitted to the operation, with considerable apparent benefit. At first he found a number of medical men willing to witness the phenomena, but when Mr. Wakley, the editor of the *Lancet*, wrote what was supposed to be an exposure, a storm was raised, the medical witnesses were declared as credulous, the practices as fraudulent, and the subjects as impostors. Elliotson was abused in unmeasured terms by his own colleagues, and even those who had been convinced of the truth of these phenomena had not the pluck to stand up for him.

The *Lancet* exposure took place at a séance to which Mr. Wakley, the editor, had been invited. It was due, I think, to the same cause to which must be attributed much of the ill-repute of mesmerism and hypnotism even in more recent times, namely to the unfortunate selection of hysterical patients, who are not to be depended on for a test-examination by a company of sceptics. All men who practise mesmerism and hypnotism get a number of hysterical patients, which patients are apt to develop in the

hypnotic state emotional "crises," just as many of Mesmer's patients manifested round his famous tub, and just as a hundred years later Professor Charcot's and Dr. Luys's patients did, of whom we shall speak in the next chapter. Such subjects, though excellent for treatment, are totally unsuitable for purposes of test-examinations, for which only "normal" subjects should be chosen, or at all events patients whose mental state can be relied upon. Mesmer's hysterical subjects failed to convince the Academy; Charcot's practice, although it gained him renown, is disregarded to-day; Luys's hysterical subjects were exposed by Ernest Hart, then editor of the *British Medical Journal*. Elliotson, who had invited public examination of two of his best subjects—the Oakley sisters, who suffered from hystero-epilepsy,—failed in the same manner.

Everything which ingenuity could suggest was adopted to induce him to abandon the subject, and to throw ridicule upon it, but without having any effect on Elliotson's mind. The attacks on him were carried on with so much invective and vituperation, that as a result a resolution was passed by the Council of University College to the effect "that the Hospital Committee be instructed to take steps as they shall deem most advisable to prevent the practice of mesmerism or animal magnetism in future within the hospital," in consequence of which Elliotson resigned his position as physician to the hospital.

Dr. Elliotson did not feel his loss from a pecuniary point of view, as he was possessed of a fortune sufficiently ample to enable him to dispense with all professional emoluments. He was, however, ruined

professionally, and though subsequently crowds of people attended his meetings, and though many who went to scoff returned firmly persuaded of the existence of such an agent as mesmerism, nevertheless the non-recognition of his work by his own profession made him a wretched man, and he bore his grey hairs with sorrow to the grave. Nowadays, when hypnotism is acknowledged, the attitude of Elliotson's contemporaries is excused by finding fault with his character, he being described as a wilful, headstrong, and rather eccentric man.

When we recollect that in France physicians who supported or practised mesmerism were struck off the "Register," and when we consider the treatment Elliotson received in England, it is rather funny reading in a contemporary medical journal :

"And we cannot but observe with suspicion, that no one ever comes forward to practise mesmerism, who is in the slightest degree known in the scientific world, or who by his works and writings does not show himself to be totally ignorant of everything connected with the living body in health or disease. Nay, even of its supporters, we are not aware of any persons of repute, except Mr. Cuvier and Dr. Elliotson, who have ever said a word in favour of it."

This is, of course, absurd, for Mesmer himself was a physician, so were many of his disciples, so were the members of the second commission of the Royal Academy of Medicine, who drew up the favourable report ; and Gregory, Mayo and Ashburner were all doctors, the former two being Fellows of the Royal Society.

The article continues with another insinuation: "Besides we are not convinced that sufficient testimonials have yet been produced of the credibility of the cases at present before the public; for we happen to be acquainted with rather a singular circumstance which preceded the visit of the magnetiser to the University College (North London) Hospital. He had been introduced at the Middlesex Hospital, and there, on several successive days, and in the presence of the physicians, surgeons and numerous visitors, he selected a few hysterical girls on whom to try his powers, but entirely in vain—they were scarcely even frightened. Someone present laughed, and whispered: 'Send him to the North London—he'll succeed there.' To that institution he accordingly went, and the prediction has been completely fulfilled."

What was the opinion of recognised medical authorities of that day, can be gauged also by the fact that Sir Astley Cooper always refused to witness mesmerism "because he had a character to lose," and Sir Benjamin Brodie used to say that "he disliked turning his horses' heads towards Russell Square to see a patient, lest people should think he was going to that scene of humbug, University College Hospital."

At this time a contemporary of Elliotson, *James Esdaile*, a surgeon in the employ of the East India Company, used mesmerism for the production of anæsthesia in surgical operations.

James Esdaile, son of the Rev. Dr. Esdaile of Perth, was born in 1808, and after graduating in Edinburgh in 1830, obtained an appointment in the East India Company, where, in 1845, when in charge of the

Native Hospital at Hooghly, he made his first mesmeric experiment, and operated on a Hindoo convict with a double tumour. In consequence of his success, a small hospital in Calcutta was placed at his disposal by the Government in 1846. Esdaile performed hundreds of operations on persons in the trance. In 1847, the medical officers reported that complete insensibility to pain was obtained by mesmerism in the most severe operations, and that its influence in reducing shock was decidedly favourable.

The utility of mesmeric or hypnotic unconsciousness had been established beyond the possibility of any reasonable doubt, not only with regard to minor surgery, extraction of teeth, etc., but also with respect to some of the more important surgical operations, as the removal of a breast, the removal of a limb, etc.

There can be no doubt that but for the discovery of ether, and especially chloroform and their effects, in 1847, the application of hypnotic anæsthesia would have made much greater progress than it did. British medical journals either took no notice of these painless operations, or described Esdaile as an honest fool, who was deceived by his patients—a set of hardened and determined impostors.

Esdaile was not the first to use the power of mesmerism for producing anæsthesia. Récamier used “magnetic” sleep in surgical operations in 1821.

Jules Cloquet, in 1829, operated on a lady, Madame Plaintain, sixty-four years of age, removing one of her breasts on account of a cancerous tumour, while she was in the mesmeric trance. During the whole operation the patient continued to converse tranquilly

with the operator, and gave not the least sign of sensibility; no movement in the limbs or in the features, no change in the respiration nor in the voice, nor in the pulse, were observed. The patient continued in the state of indifference and of automatic impassibility, in which she was some minutes before the operation. There was no necessity for holding her, all that was required was to support her. There was no pain either after the operation, and her pulse and temperature remained normal.

There are some authorities who think the effect of chloroform occasionally is due to suggestion, inasmuch as the patient frequently is asleep after a few breaths. I am not in a position to decide the question, but that it is possible I am assured by a friend—a dentist, who tells me that he frequently has placed the inhaler over the patient's head, and acted as if he gave gas, without really doing so, and yet the patient succumbed just the same, and felt no pain while his tooth was extracted. Dr. Hallauer (*Berliner klinische Wochenschrift*, 1908), a specialist for diseases of women, has performed painless operations in the same manner. He proceeds as follows: All the preparations for an anæsthetic are gone through as usual. Once on the operating table, he applies from ten to fifteen drops of chloroform to the mask in full view of the patient, and tells her to breathe quite quietly. When there are any movements, struggling, or coughing he removes the mask for a few moments, and carefully places it again over the face as soon as this has subsided. Then he adds from time to time two or three drops of chloroform, mentioning the fact aloud as he

does so, and stroking the forehead or hair always in one direction. He explains to the patient that she is getting sleepy, and that sensation is gradually disappearing. The suggestion that complete unconsciousness is setting in comes next, but this should not be effected until drowsiness has set in. If sleep does not follow, the possibility of operating under "waking suggestion" may be tried, and in most cases this succeeds. Under these circumstances, it is necessary to follow each step of the operation carefully, and to announce aloud any manipulation which may be painful in a guarded manner. As a rule, the patients only feel what is told them, and the real pain is absent. His method does not require more than from twenty to forty drops of chloroform for any one operation. As soon as the operation is over, he tells the patient to wake up, and it is his experience that she awakes quite fresh and capable of getting up, without experiencing any ill after-effects. At times patients are restless, but when told to be calm they become quiet and when they awaken they say they have felt nothing. Others remain quiet and motionless, but contend later that they have felt everything. Usually, however, when they are questioned as to what they felt, they are unable to give any details which can be traced to any step of the operation. One of the chief advantages of the method, in his opinion, is that if it fails it is easy to continue the administration of chloroform in the usual manner. Under no circumstances can an attempt to carry out a suggestive anæsthesia do the patient any harm. He therefore advises others to adopt his method.

Local insensibility to pain for minor operations on the throat has been induced by Barth, by a similar method of suggestion by persuading the patient that the solution of common salt with which his throat was painted was cocaine, and, therefore, rendered the mucous membrane insensitive.

While Elliotson and Esdaile are forgotten to-day, there was yet a third medical man, *James Braid*, who interested himself in the subject, and whose work has been revived in recent years, making his name famous.

With James Braid (1795-1860) mesmerism started on a new career and received a new name : hypnotism, from hypnosis = sleep. He was a Manchester surgeon, who attended in 1841 the *conversazioni* of Lafontaine, a professional mesmerist, and readily perceived that all the phenomena were not the result of trickery.

He found that intense gazing upon an object, accompanied by concentration of mind, will displace the threshold of consciousness to a greater or less extent, depending upon the mental characteristics of the individual and the circumstances surrounding him. The subconscious mind is thus brought into play.

One of the first discoveries made by Braid was that the hypnotic condition could be induced in persons who have never seen or heard of hypnotic phenomena. He says :

" In order to prove my position still more clearly, I called up one of my men-servants, who knew nothing of mesmerism, and gave him such directions as were calculated to impress his mind with the idea that his

fixed attention was merely for the purpose of watching a chemical experiment in the preparation of some medicine, and being familiar with such, he could feel no alarm. In two minutes and a half his eyelids closed slowly with a vibrating motion, his chin fell on his breast, he gave a deep sigh, and instantly was in a profound sleep, breathing loudly. . . . In about one minute after his profound sleep I aroused him, and pretended to chide him for being so careless, said he ought to be ashamed of himself for not being able to attend to my instruction for three minutes without falling asleep, and ordered him downstairs. In a short time I recalled this young man, and desired him to sit down once more, but to be careful not to go to sleep again, as on the former occasion. He sat down with this intention; but at the expiration of two minutes and a half his eyelids closed, and exactly the same phenomena as in the former experiment ensued."

Braid relates another interesting anecdote showing that suggestion is not a necessary factor in the induction of the hypnotic state. He says :

"After my lecture at the Hanover Square Rooms, London, on the 1st of March, 1842, a gentleman told Mr. Walker, who was along with me, that he was most anxious to see me, that I might try whether I could hypnotise him. He said both himself and friends were anxious he should be affected, but that neither Lafontaine nor others who had tried him could succeed. Mr. Walker said, 'If that is what you want, as Mr. Braid is engaged otherwise, sit down, and I will hypnotise you myself in a minute.' When I went into

the room, I observed what was going on, the gentleman sitting staring at Mr. Walker's finger, who was standing a little to the right of the patient, with his eyes fixed steadily on those of the latter. I passed on and attended to something else; and when I returned a little after, I found Mr. Walker standing in the same position, *fast asleep, his arm and finger in a state of cataleptiform rigidity*, and the patient wide awake and staring at the finger all the while."

This is a clear case of the induction of the hypnotic condition without the aid of suggestion. We recommend it to the notice of those who hold that "hypnotism is nothing but suggestion."

Braid's method of proceeding was to take any bright object and hold it from eight to fifteen inches from the eyes, in such a position above the forehead as to produce a strain on the eyes and eyelids, while the patient maintained a steady fixed stare at the object.

The first result produced is a condition resembling sleep — nervous sleep — neuro-hypnotism, or short "Hypnotism," which is the name which Braid gave it. The term "Hypnotism" is still the favourite one to-day, but is open to much more objection than Mesmerism. It involves the theory that the mesmeric condition is one of sleep, which is not in accordance with the facts. "Animal Magnetism" again involves a special theory, while "suggestion" only covers a limited portion of the ground.

Braid's clinical experiences were precisely similar to those of Mesmer. Later, however, on finding that his experiments succeeded with the blind as well, he

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extended his speculations and developed the theory of "suggestion." Hypnotism acts subjectively and objectively, he found, and *the expectant idea in the mind of the patient* is the real agent.

Still later, he discovered that suggestion was possible without hypnotism by mere concentration of mind in the waking state, on account of the "expectancy"; but he was constrained to admit that the expectant idea was not the only thing.

Braid and the later Nancy School were really anticipated by the Abbé Faria, already mentioned, who came to Paris from India. In 1814 he showed by experiments that no unknown force was necessary for the production of the phenomena, that the cause of the sleep was in the person who was sent to sleep, and that all was subjective. Shortly afterwards the Abbé was suspected of fraud, simply because he was tricked by an actor who had been persuaded to feign sleep while pretending to submit honestly to the process of hypnotising. Thus Faria, a thoroughly honourable man, was set down as a swindler, in spite of the fact that for a long time he alone, almost, held the true view of these phenomena.

Braid's hypnotism has remained in great favour for years, for his method was simple and easily applied, and appeared to demolish the pet theory of the mesmerists. True, the higher phenomena could not be produced by his method, but it promised a physiological explanation, and, best of all, animal magnetism or mesmerism had been given a new name. Indeed, clairvoyance and thought-transference are practically lost arts, considered as a result of hypnotic processes.

Braid could not cause his subjects to obey his mental orders, and he disbelieved in the power of clairvoyance, although some of his subjects could tell the shape of what was "held at an inch and a half from the skin on the back of the neck, crown of the head, arm, or hand, or other parts of the body."

On the other hand, he did believe, in the excitation of various mental powers by touching different regions of the head, such as I demonstrated in a previous chapter, and made repeated experiments. This conviction of such a cautious and sceptical investigator as Braid was, should arrest attention. In reality, it is used as an excuse by modern critics who make out that the neglect of Braid by his contemporaries was due to this unlucky mixture of localisation theories of the brain with his own discoveries. This, however, is a far-fetched reason.

Braid, in 1842, offered a demonstration on hypnotism to the Medical Section of the British Association held that year in Manchester, but his offer was spurned, whereupon he gave a private séance. He aroused but little attention during his lifetime. No wonder that the subject with his death and that of Elliotson was relegated to the travelling showman.

As recently as 1879 such a travelling hypnotist, the renowned Hansen, like the Abbé Faria, only just escaped imprisonment in Vienna for what was still held to be fraudulent practices. He was ordered to leave Austria, and went to Breslau, where he succeeded in convincing Heidenhain, Professor of Physiology, of the reality of Hypnotism. Heidenhain investigated the phenomena seriously, and converted

the German medical profession. Krafft-Ebing and Benedikt of Vienna, Möbius and Wundt of Leipsic, Preyer and Eulenburg of Berlin, to mention only a few medical celebrities who had seen Hansen operate, now took the subject up in earnest. Giving honour to whom honour is due, they recognised the merit of James Braid, and translated his works which had been quite forgotten in England. In 1880 the British Medical Association invited one of these German Professors, Dr. Preyer, of the University of Jena, a great authority on "Braidism," as he called hypnotism, to come over and explain to an English medical audience what Mr. Braid, their distinguished countryman, whom the Germans had learned to honour, had achieved. From this time the practice of hypnotism as a means of therapeutic suggestion was tolerated. Ten years later the subject had made so much progress that at the Birmingham meeting of the British Medical Association in 1890, a committee of physicians was appointed to test hypnotism psychologically, physiologically and therapeutically. In the report of this committee, not only was the reality of hypnotism recognised, and its symptoms described, but hypnosis was warmly recommended for therapeutic purposes, especially for insomnia, pain, and numerous functional disorders. The results in dipsomania were mentioned as peculiarly encouraging. Last year, Dr. George Hy. Savage, in his Harveian Oration, gave a learned discourse on Hypnotism, recommending a more extended use than it at present enjoys.

It is, therefore, about thirty years since hypnotism has been considered seriously in England. There has

been no more serious adverse criticism since then. The last abusive article appeared in 1883, when Messrs. Gurney and Myers published their investigations into hypnotism, when a renowned medical journal wrote :

“ The medical profession has made up its mind about these hypnotic manifestations long ago, and satisfied itself that they consist of a small nucleus of genuine phenomena, and a *huge mass of wilful deception and vulgar buffoonery*. Medical men have enough to do in dealing with the sad realities of life, and in the pursuit of legitimate science, and have no time to waste on the curious conundrums that may be prepared for them by idlers, poets, and philosophers, or in the detection of fraud.”

The phenomena of mesmerism and hypnotism has been neglected for so long because official medical authorities having declared them to be due either to fraud, self-deception, or credulity, created public prejudice against their investigation and the practice of the art. Once the prejudice is created, no medical man of any standing cares to go contrary to public opinion, and risk the loss of his means of livelihood, fearing the public would not come to him, if he used methods which are condemned by his superiors. That is why so many valuable truths have been relegated to oblivion, only to be unearthed a century later, when the ground was better prepared for it. When men discover what they ignored before, then reasons are invented, either that the new subject is really not the old one—for instance, that hypnotism has nothing to do with mesmerism—or that the originators were mere charlatans, like Mesmer, or of peculiar

character, like Elliotson, or that they held other views in addition to their very valuable theories, which were absurd or are still thought absurd, as was the case with Braid. The history of Medicine is full of such examples.

Doctors, always very careful of the dignity of their profession, and properly so, are afraid of compromising themselves or making themselves ridiculous by approaching these unusual subjects which had hitherto proved perilous to the renown of those who had ventured to deal with them. Hence it was that hypnotism was acknowledged only after two savants, whose influence was decisive, intervened ; these were Charcot in France and Heidenhain in Germany.

CHAPTER XV

MODERN FRENCH SCHOOLS OF HYPNOTISM

OF recent years there have been two great rival schools of hypnotism in France, represented respectively by Professor Charcot, of Paris, and Professor Bernheim, of Nancy.

In 1878, Charcot, who had been studying hypnotism among hysterical patients at the Salpêtrière Hospital in Paris, commenced classes for instruction in hypnotism; but it was not till after Bernheim, who had studied with Liébault at Nancy and accepted his views, published his treatise on "Suggestive Therapeutics," that hypnotism came to be seriously regarded as a science. Then medical men from all quarters went to study under Liébault and Bernheim at Nancy, and to investigate Charcot's experiments in Paris.

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

Broadly speaking, the Nancy school work on psychic lines, believing hypnosis to be a psychic state induced by suggestion, whereas the Paris school (Salpêtrière) maintained that it is a purely pathological state produced by physical means.

Dr. Liébault, of Nancy, who published a work on *Sleep and its Analogous States*, was the real founder of

suggestive therapeutics, and the first to use hypnotic suggestion, but his theories were ridiculed, he was a despised man, and remained for the greater part of his life in obscurity. He gave free treatment to all those patients who would submit to his method of dealing with their maladies. From the day he settled in Nancy, in 1864, until Bernheim—some twenty years later—was the means of bringing him into notice, Liébault devoted himself entirely to the poor, and refused to accept a fee, lest he should be regarded as attempting to make money by unrecognised methods. Even in his later days fortune never came to him, nor did he seek it.

Liébault discovered that the key to all hypnotic phenomena undoubtedly lay in suggestion, that is to say, he found that hypnotism was not even an instrument, let alone a curative principle, but merely a psychical condition in which another instrument, *i.e.*, suggestion, could be more readily applied than in the normal waking condition.

To put it in concrete form, he found that a patient might be hypnotised every day for a month without advancing his recovery in the smallest degree, but that if during hypnosis it were suggested to him that recovery was about to take place, then during the waking state something within him proceeded to carry that suggestion into practical effect.

He formulated the theory that the induction of hypnosis and all the phenomena of hypnotism are due to "attention" on the part of the patient, which he regarded as a nerve force radiating, circulating, and susceptible of being concentrated on any desired

point of the organism. He maintained that the hypnotic state was purely subjective, caused by the patient's own power of concentration and suggestibility, and was not due to any transference of magnetic influence from the operator to the subject, as the mesmerists held, but that the hypnotist's part was simply to supply a point of concentration and give suggestions. For these reasons his method was to concentrate the attention by making the patient look fixedly into his eyes, or at the points of his fingers, or some other point, suggesting at the same time that he was getting drowsy, could not open his eyes, then bidding him sleep soundly. When the patient was asleep or, at least, thoroughly passive, he gave the therapeutic or healing suggestions suitable to the case, and then awoke him by command.

Though in 1866, Liébault maintained that hypnosis and the therapeutic value of suggestion were in no degree due to magnetism passing from hypnotiser to patient, he altered his opinion when he found that children too young to be influenced by suggestion could be hypnotised and cured, and in 1883 he published an account of some such cures.

Liébault remained in obscurity, until Bernheim made his theories popular and developed them further.

In 1882, Liébault cured an obstinate case of sciatica, of six years' duration, which Bernheim had treated in vain for six months. In consequence of this, Bernheim came to see him and his work, and although at first sceptical and incredulous, he soon became a zealous pupil and true friend of Liébault.

In 1886 Bernheim published his book on *Therapeutic Suggestion*. In a few years he had hypnotised about 10,000 patients, and was successful in eighty-five per cent. of his cases.

Perhaps Bernheim would never have succeeded in gaining popular recognition for hypnotism, if it had not been for Charcot. For it required the authority of one of the foremost Professors of Medicine, as Charcot was, to interest scientists and physicians in the study of hypnotism, and to remove the prejudices which it had hitherto encountered.

Curiously, Charcot, like his despised predecessor, Mesmer, commenced his hypnotic practices with the use of metal discs, so-called metallo-therapy, but like Mesmer, he afterwards discarded them. He also produced similar effects with the magnet, as the old mesmerists produced. His methods were chiefly physical; he regarded hypnosis as a temporary state of nervous disorder—induced neurosis, in fact. He maintained that only hysterical subjects could be hypnotised, and that suggestion played no part in producing hypnosis, but that it was due solely to nerve shock, such as he subjected his patients to by causing a brilliant light, such as a ray of Drummond light, to be suddenly flashed on their eyes, or a gong to be struck unexpectedly and loudly.

According to Charcot and his school, the state of hypnosis is nothing but an artificial or an experimental nervous condition, a neurosis brought about artificially and akin to hysteria, the various manifestations of which can be aroused at the will of the hypnotiser, both by physical and psychical means.

The typical hypnosis, declares this school, consists of three phases : a lethargic, cataleptic and somnambolic, each having its own peculiar characteristics. The *lethargic*, for example, which might be induced by making the patient gaze fixedly at a very bright light, or by applying pressure on the eyeballs, is characterized by flaccidity of the body, heightening of neuro-muscular excitability—that is, if a muscle or motor nerve were excited contraction would immediately take place—and by insusceptibility to suggestion. From it, or directly by the sudden and violent methods of a flash or a noise, patients would pass into the *cataleptic* state, distinguished by manifestations of catalepsy, tendency to paralysis, and suggestibility. Finally, the *somnambolic* phase is characterized by contractures on irritation of the skin, hyperæsthesia, and manifestations of various automatisms following suggestions. Any one of the three phases can appear first, and the hypnotised person by different means can be changed from one to another. Thus, when the subject in the lethargic state has his eyes opened, he becomes cataleptic, and if the spine is rubbed he passes into the somnambolic state. Charcot thought that these phases were typical, that they could be taken as general characteristics of the hypnotic state, that the physical phenomena could be developed independently of any suggestion, and that hypnotism in its most perfect forms must be recognised as a pathological or diseased condition.

There is one circumstance bearing on Charcot's doctrine of the pathological or neurotic nature of the hypnotic state which will explain many of his other

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observations, and that is that the patients upon whom he made his experiments were females already in a highly nervous condition, and that this undoubtedly served to colour the symptoms he observed, and determined the inference he drew as to the close alliance between hypnotism and hysteria. This peculiar malady was the soil on which Charcot experimented, and when experiments are made upon other soil, the results are very different from those recorded by Charcot. Hence the Nancy school has steadily prospered, whereas the Charcot school has lost favour.

The views of Bernheim and of the Nancy school are quite different from those of Charcot. Hypnosis, according to the Nancy school, is to be regarded as sleep, which is induced by suggestion. There is no relation between hysteria and hypnosis. All the manifestations of hypnosis depend entirely on suggestion which especially characterizes the hypnotic state. The stages of hypnosis differ by the depth of sleep, and by a greater or lesser susceptibility to suggestion.

Persons who are in a state of hypnosis are subject to suggestion in different degrees. If the subject is in the hypnotic state, and we close his eyes, then, according to Bernheim, the attention of the subject is concentrated upon the hypnotiser, and is controlled by suggestion. There is no need of closing the eyes in order to induce another stage, nor is there any need to rub the spine ; it is enough to give a verbal suggestion to the subject to bring about the same results. He held that there is nothing but suggestion in the Salpêtrière manipulations, which in themselves are powerless to evoke hypnosis or change it in the slightest

degree, and that the hysterical patients of the Salpêtrière were specially educated by a long course of training to react in certain definite ways when in the hypnotic state.

The Nancy school also recognises stages of hypnosis, but they are classified according to the depth of sleep, the depth of amnesia, or finally, according to the stage of susceptibility to suggestion. Various classifications of hypnotic stages have been advanced by the representatives of the Nancy school, but according to Bernheim all those distinctions are more or less artificial and conditional, and justified on practical grounds alone.

Bernheim holds that there may be hypnosis without sleep, and that in all procedures of hypnotisation what causes sleep is suggestion. Thus he gives the following definition: "The hypnotic state is that peculiar induced psychical state which augments in divers degrees suggestibility—that is to say, the aptitude to be influenced by an idea accepted by the brain, and to realise it." He said that "all is suggestion and nothing but suggestion."

According to Charcot, the formula of Bernheim, "no suggestion no hypnosis," is confuted by the fact of spontaneous somnambulism. He triumphantly pointed to the hypnotic subject suddenly rendered cataleptic by the mere sound of a gong, without one word of suggestion. Another proof of his was the occurrence of physical signs wholly independent of suggestion, such as the highly interesting phenomenon of neuro-muscular hyper-excitability, one of the most certain characteristics, he used to say, of hypnosis.

Delicate pressure on a point in a limb or on the face, which in the normal state produces no effect on the muscle, was found by him to be followed by its proper physiological action, when the subject was in a certain stage of hypnotism. He used this fact in a twofold manner, first to refute the explanation offered by the upholders of "suggestion" as a universal solvent, and secondly, to confute opponents who had recourse to "imposture" as the correct explanation, for he was accustomed to say that both objectors must believe an ignorant woman to possess a minute knowledge of the action of each muscle.

Bernheim, on the other hand, could readily demonstrate the enormous and unsuspected effect of suggestion in simulating the very phenomena which the great Salpêtrière physician induced without it. He declares that all the phenomena of hypnotism are results of that mental susceptibility which we all to some degree possess, of yielding assent to outward suggestion, of affirming what we strongly conceive, and of acting in accordance with what we are made to expect. The bodily symptoms of the Salpêtrière patients are according to him all of them results of expectation and training.

When it was discovered that suggestion by itself could induce the hypnotic state, Braid's methods were in turn abandoned by students of the science. This was partly because it was easier than Braid's method, and partly because it produced less physical and mental excitement, and hence, for therapeutic purposes, was less liable to excite the patient unduly.

The theory of suggestion may be said to be quite

triumphant at the present day over the neurosis-theory as held at the Salpêtrière, with its three states, and its definite symptoms supposed to be produced by physical agents apart from co-operation of the subject's mind. But it is one thing to say this, and it is quite another thing to say that all hypnosis is due to suggestion, for it can be induced by physical means as well without the least intervention of suggestion. The Nancy school gets over that difficulty, that where there is no word spoken, there is "unconscious," if not conscious, suggestion.

I must also join the protest of another critic, that the word "suggestion" has been bandied about too much, as if it explained all mysteries. When the subject obeys, it is by reason of the "operator's suggestion"; when he proves refractory it is in consequence of an "auto-suggestion" which he has made to himself. Even the chemical and physical action of valuable drugs is denied and their results traced to suggestion. What explains everything explains nothing; and it must be remembered that what *needs* explanation here is the fact that in a certain condition of the subject suggestions operate as they do at *no other time*; that through them functions are affected which ordinarily elude the action of the waking will; and that usually all this happens in a condition of which no after-memory remains.

Suggestion produces very insignificant results until the hypnotic state is assumed by the patient, but when it is once assumed, there are no limits to the power of suggestion. The suggestion-theory is absolutely correct, provided we have got the subject in the

hypnotic state, but that state, although it may be produced by suggestion, is often produced by other means, and indeed I have selected my best subjects for experiment from persons in whom I have recognised that without knowing what they were doing they brought about this state themselves, and if left alone would gradually wake up as from a dream.

Hypnotism is not all subjective, all due to suggestion, and, therefore, a mere extension of the ordinary influence which one mind has over another. That does not explain the influencing of patients behind their backs, without their knowledge, as has been done so often. Nor is it compatible with the definite physiological effects upon the muscles, the circulation, and the secretions, which have been proved to take place. Besides, the ordinary influence of one mind on another is always greatest between strangers; the more familiar people are, the less influence they have, whereas in hypnotism the exact opposite obtains: influence is in inverse proportion to familiarity.

It is a mistake to regard the hypnotic condition as a neurotic state closely allied to that of hysteria, as Charcot has done. His theory is against facts, because hypnosis, as we know it now, can be induced in most men, and we cannot possibly regard most of humanity as hysterical. It has also been demonstrated that although hysterical patients may present classical hypnotic states, deep hypnosis may be presented by subjects who neither suffer from hysteria nor have the least indications of hysterical stigmata. On the other hand, the psychological school, that refers all hypnotic phenomena to suggestion, is also one-sided,

inasmuch as it overlooks the physiological side and attempts to explain all the facts by suggestion. There are many cases where hypnosis is evoked by purely physical means without the least intervention of suggestion.

The Nancy school of hypnotism is, however, entitled to the credit of having made one of the most important discoveries in psychological science, namely, that the subjective mind is constantly amenable to control by the power of suggestion, and when once this principle is properly appreciated and applied, it will help to solve many problems of human life and character.

A fact that speaks against both theories, that of hypnotism and suggestion, is that children, too young to understand what is expected of them, and animals of various kinds can be mesmerised.

It has long been known that certain animals could be mesmerised, or at all events, brought into a state akin to the hypnotic state. In 1646, Father Kircher showed that a hen could be induced to lie prostrate and to place its beak on a board when a chalk line was drawn from the point where the beak touched the board to a more distant point away from and in front of the animal. Wilson, in 1839, mesmerised elephants, horses, wolves, and other animals in London. Dr. Max Verworn, Professor of Physiology at the University of Jena, in 1898, made a number of experiments on this condition in various animals, such as birds, frogs, serpents, guinea-pigs, and hooded snakes.

In Austria, the law requires army horses to be mesmerised for the purpose of shoeing them. This was introduced by a cavalry officer named Balassa,

and hence it has been termed and is known as the "balassiren" of horses. By this method horse-tamers tame the wildest colts, and the most vicious horses in an hour.

Mesmerism is the power exerted by the lion-tamer and the snake-charmer. The power is often exerted unconsciously—that is, without a knowledge on the part of the operator of the source of his power.

Liébault and Forel think that the winter sleep (hibernation) of animals is an auto-hypnosis; and so, perhaps, is the strange sleep of the Indian fakirs, which sometimes lasts for weeks and months.

Whether this mesmerising of animals is real or not is still a disputed question. In the emotion of extreme fear—when, if ever, the animal mind must be dominated by one sole idea, and so approach to the requisite degree of passive attention—we have a muscular rigidity known as "catalepsy," which outwardly resembles the stage of catalepsy in man. Seize a frog firmly by a hind leg, and the animal will spread out, stiff and stark, making no effort to escape. In any case, they recall the catalepsy of the Salpêtrière, also caused by a strong external stimulus. It is said a sudden Drummond lime-light produces the same effect on a cock that it does on hysterical patients. The trend of expert opinion seems, however, to be that the resemblance to hypnosis is rather external than real. This much is certain, many animals will remain motionless in any position in which they have been held by force for a time.

In daily life it can often be observed that when we receive a strong impression from the senses there is

temporarily produced an inhibition of voluntary movements or actions. This is what happens in the so-called "hypnotism of animals."

The psychological explanation given by the Nancy school of the cure of disease by suggestion is, that the cure is effected by placing the patient in what is called a state of suggestiveness, in which his mind is open to any suggestion the operator likes to put forward. If he is told that he has a pain when he has not, or that he has it not when he has, his mind will accept the suggestion, and if his own natural forces ruled by his mind are then able to supply or remove the physiological cause of the pain, the disease or the cure will be established in his body.

The followers of the Nancy school have been at great pains to establish the idea that there is no such thing as vital force, and that all the phenomena attributed to it are the result of hypnotic suggestion and nothing more. Mesmer has been so thoroughly discredited by them that no modern experimenter likes to express any sympathy for him, yet in the latest works, such as Milne Bramwell's, there occur passages showing dissatisfaction with the suggestion-theory and inclining to the old view that there is some form of energy active in the hypnotic state. Considering our recent discoveries in radio-activity, there is nothing intrinsically absurd in supposing that living creatures possess a property analogous to magnetism or electricity, by virtue of which they may act and react on each other. The fashion of arguing against the acceptance of a vital force or energy is wrong, because it is precisely the vital force which subdues disease

and produces cures. Suggestion would be powerless, if there were no vital force sent out by the brain to the diseased part. How else can we explain the healing process that is going on ; our suggestive words cannot heal, there must be some force or energy to bring about a physiological process of repair. As Sir Samuel Wilks, M.D., F.R.S., has said :

“ I may be allowed to remind those who have not thought much of the subject, that there is every reason to believe that the brain and nerve-centres are force-producing organs, and that *vis nervosa* does not stand for an imaginary essence, but is a real power.”

There is evidently *some* truth in all the theories of hypnotism. Not one will explain all the phenomena. We want more research before coming to a decision, only let it be undertaken without prejudice against any one school. That is my opinion and proposition.

CHAPTER XVI

DREAM STATES AND HYPNOTISM

HYPNOTISM is a general name for a group of abnormal phenomena, physical and psychical, which show a close outward resemblance to the phenomena of sleep and sleep-walking.

Considering that we possess little or no knowledge what mind itself is, it can cause no wonder that all the explanations offered hitherto for the phenomena of hypnotism are still unsatisfactory. Considering, also, the variety of theories of natural sleep, we cannot be surprised at our ignorance of hypnotic sleep. I therefore abstain from advancing any theory, but will confine myself to drawing attention to various characteristics of the hypnotic state, which may assist other investigators.

The power of suggestion does explain, of course, a large number of the hypnotic phenomena, and we know that suggestibility, which is so common in waking life, is very much increased in the trance. All men possess a certain amount of credulity, even the most learned have a certain proneness to allow themselves to be influenced by others, and we all believe much at some time or other without making conscious logical deductions. A psychological or even physiological process may appear, because we believed that process will appear. What appears to bring it about is the concentration of one's whole energies on one point

to the exclusion of all other impressions and sensations, and the same mental process of concentration does take place in a subject in the hypnotic state. The subconscious mind keeps the wonderful and extraordinarily complicated mechanism of the body in working order probably through the sympathetic nervous system which connects the brain with the various bodily organs, and which seems to dominate the life-force. Now, since during sleep, whether natural or induced, as in hypnosis, the conscious mind is in abeyance, the value of hypnotism lies in the fact that it opens a direct road by which suggestion may reach its sphere of action without passing through the conscious mind.

In hypnosis suggestions are accepted uncritically, and, once accepted, they take possession of the mind, and allow association to go on only within the limits that suit the controlling idea. You assure a subject that he cannot move his arm, for instance; he feels that he can, and yet he cannot. The volitional current from his higher brain centres is neutralised, as it were, by the current from other centres in which the suggestion has created a fixed idea of his own incapacity. As hypnosis becomes deeper every trace of resistance disappears, and the fixed idea reigns supreme.

This state of credulity is an element in hypnotism which we find also in dreams. It is characteristic of dreams that the most improbable things are accepted by us without resistance. We have become so credulous that all the images which present themselves to our minds, however absurd they may be, are received

as real without difficulty. In normal waking life a man can convince himself of the inaccuracy of a statement by means of his senses ; and, apart from this, an idea in itself has not the same tendency that it has in hypnosis to develop into a hallucination which dims the judgment.

In hypnosis the resisting consciousness is absent. True, a subject may resist the suggestion of an operator, and frequently does so, but it is a subconscious resistance through the habits which have been formed by him which the suggestion has, so to say, offended. The resisting consciousness being absent, the suggestion is at once transformed into action.

A subject in hypnosis will accept any suggestion, and whatever there is within range of his own knowledge or experience, whatever he has seen, heard or read, which confirms or illustrates that idea ; he has at his command and effectually uses it, but he is apparently totally oblivious to all facts or ideas which do not confirm, and are not in accord with, the one central idea. It is obvious that a hypnotised person never uses inductive reasoning, but that his reasoning is always deductive.

In order to make a suggestion effective, and to develop, for instance, hallucinations in a hypnotic subject, a state akin to dreaming, a dream-consciousness must be produced.

In dream-consciousness we are subject, *firstly*, to hallucinations, that is, we believe that what we see or feel are real objects ; *secondly*, our sense-impressions do not produce normal perceptions but illusions, and *thirdly*, the power of judging the experiences of which

we are conscious is essentially altered. These peculiarities are also common to consciousness in hypnosis.

Sleep can be induced by a hypnotiser and also by the person himself, that is, by auto-suggestion. Even when a subject is hypnotised by Braid's method, by fixing his gaze on some object and no verbal suggestion is made, it is highly probable that the idea of sleep may be brought about by the feeling of heaviness in the eyes through the association of ideas.

Normal sleep is often induced in the same manner as hypnotic sleep. Children, when their sleep does not come naturally, are often talked or sung or rocked to sleep. Grown-up people, too, produce the hypnotic sleep in themselves by concentrating their minds upon the thought and expectation to sleep, or at least excluding all disturbing and exciting thoughts.

In both normal and hypnotic sleep, only part of the brain activity may be at rest, while the remainder, if not absolutely awake, may be easily roused. Thus a mother may sleep peacefully in spite of her husband's worst snores, yet wake at the slightest whisper from her infant. The same partial sleep can be produced in hypnosis. For example, Forel, when director of the insane asylum at Zürich, was able to induce a deep, refreshing sleep with certain attendants, and yet to practise them so that they noticed certain dangerous proceedings on the part of patients, and immediately awoke when the patients in question began an attempt at suicide or anything else improper.

We thus have here normal sleep with all the peculiarities characteristic of the hypnotic sleep. A similar suggestible state is also met with in persons

as the result of certain conditions, such as great bodily fatigue. In some, again, suggestibility is greatest at the beginning of sleep, and it is also known that in the first stages of chloroform narcosis the patient can be influenced by suggestion. Moreover, we can reproduce in hypnosis dreams that have taken place in normal sleep, dreams which have been forgotten in the waking state.

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

Having mentioned the analogies between ordinary and hypnotic sleep, let us now consider their points of difference.

As far as we know, in natural sleep consciousness is lost completely, in hypnotic sleep it is not, for though the subject may not remember on waking what has occurred, he does recollect everything when he is again hypnotised ; so that the recollection of one hypnotic sleep to another is continuous. Another difference consists in that the intellectual activity of our dream-consciousness is marked by the absence of logical

consistency ; whereas in hypnosis the capacity for logical thought is preserved, and moral consciousness is not only retained but may be heightened. In all probability hypnosis is purely a psychical state, whereas natural sleep is dependent on changes in the circulation and chemistry of the brain or at least on physiological processes.

During sleep, the pulse, respiration, and other bodily functions are changed, but they are not in hypnosis, save in exceptional circumstances. In hypnotism the sleeper remains *en rapport* with the operator or some other person who may make suggestions, whereas in ordinary sleep, as soon as consciousness is lost, the subject is only in relationship with himself, though sometimes he can be put *en rapport*. Ordinary sleep in most people is too deep to make the influence of suggestion possible, but cases are on record in which dreams have been suggested to persons in light sleep, and cases of persons who have been actually hypnotised in their sleep, so that their natural sleep was converted into hypnotic sleep. When falling into ordinary sleep the mind passes from one idea to another indifferently, and the subject is unable to fix his attention on any regular train of thought, or to perform any act requiring much voluntary effort. On the other hand, the concentration of attention, which is the result of the means employed for inducing hypnosis, is continued into the state itself, and verbal suggestions or sensory impressions excite definite trains of thought or physical movements, instead of dreams.

Under hypnotic suggestion people fall asleep without

fatigue to help them, and sleep on so that even surgical operations on them do not wake them, while ordinary sleep needs to be helped on by fatigue and other physiological changes, and is often hindered by pain and pathological checks.

Besides the astounding effects of anæsthesia produced by suggestion in the hypnotic sleep, we have an entirely new condition of the intellectual faculties. They may be much better than in the normal state. On the other hand, there are plenty of cases on record of men who have solved most difficult problems in their sleep, which puzzled them much when awake. There are sleep-walkers who even do heavy housework in their sleep. To be sure, when they wake up they have the feeling that they have slept soundly, and yet they are very tired, exhausted, broken up.

Both sleep-walker and the hypnotised somnambulist have no recollection on waking ; but while the memories of such somnambulistic states are not retained under normal conditions, the hypnotic subject can remind himself of what has taken place in the condition of natural somnambulism. Moll exhibited, in 1892, before the Neuro-pathological and Psychiatric Society a case of this kind. It was the case of a patient who made nightly excursions in her natural sleep, and who could not remember on awakening what had taken place, although, in one of her peregrinations, on a very frosty night, she had wandered through many streets, and had had her hands frozen ; on another similar occasion she hurt her thumb in an attempt to uncover an old well. In hypnosis, however, she could remember all her nightly wanderings in the state of natural

somnambulism, and could give a detailed account of her experiences. Similar observations have been reported by others. Such cases clearly prove that hypnosis is a modification of normal sleep which, in its deeper stages, is closely allied to natural somnambulism, and in its milder stages corresponds to light sleep or slumber.

In dreams we often assume quite a different personality, so in hypnotism a subject can be made to change his identity, that is to say, he can be made to forget who he is, and whatever name or character is suggested to a subject is at once assumed. The suggestion may be oral, and proceed from another ; or it may be an auto-suggestion, arising from something suggested in a previous hypnotisation, or from some forgotten circumstance. Be that as it may, the suggested character is assumed and carried out with all the deductive logical exactitude characteristic of subjective reasoning. This is a well-known result of a common hypnotic experiment. It is also well known that the subject can be made to assume any number of characters by the same process.

We come across in actual life cases of *dual* or *multiple personality*, and they are regarded as very wonderful, but there is more than one personality in each of us, as we happen to find out when great trials in life have brought out a particular side of our character of which we were not conscious, and which was unknown to our friends.

The person assumes a new name, and a new character, the last being often in marked contrast to the normal one in every essential particular. The old

personality is sometimes completely forgotten, and sometimes it is remembered only as a person whom the patient has once known. In some instances, the two personalities alternate at somewhat irregular intervals, and persons have lived for years in an alternation of two characters, in the one of which they forget all they had ever learned in the other, and have had, therefore, to be educated like a child in the former. In others, the phenomena occurs only once in a lifetime. In others, several different personalities will be assumed at different times.

I was consulted about a young woman of twenty-one, who suddenly assumed the character of a little girl of four years of age, speaking like a baby, writing or rather scrawling like one, and assuming the limited intelligence of a child of that age. She played with her doll all day, and with other toys, and showed all the other infantile characteristics of a little girl. She would insist on wearing short clothes and a pinafore, and would cry like a baby when thwarted in her wishes. A disappointment in love was the cause of the change in her personality, but how she came to fix upon that particular character I have never been able to ascertain. Having seen her only once, and then in consultation with another physician far from London, I had no opportunity of investigating this very interesting case. Most likely there was auto-suggestion at work. One attempt at hypnotising her sent her to sleep and brought her back to her natural state.

In real life, there are in all of us three personalities : one known to ourselves, one to our neighbour, one to God. A new set of ribands revealed the coquette

in the prude, we are told by Goldsmith ; and Robespierre wept over Rousseau while signing ruthless death warrants.

As Richet has pointed out, our personality undergoes modification every instant, and much more than we could at first believe. We all, such as we are, suffer profound changes of personality, which we scarcely perceive, but which are none the less real.

We are ourselves only because we remember our past. Our whole past lives in us, reacts upon us, gives us the notion of ourselves, constitutes us a special being, distinct from all others and connects by a long chain, which has no break in any of its links, the whole of our long past to the short present moment.

When we have arrived at old age, we are no longer a person identical with that which we were at the time of infancy, youth, or mature age. However, since at no moment of that long period has there been a psychological interruption between the precedent and the present states, we say that we have always remained the same person. This is not altogether correct ; for if, looking back on ourselves, we try to imagine what we were ten, or twenty, or forty years ago, we perceive such differences in ourselves that we sometimes have difficulty, when we find writings or memorials of our past, in saying that they belong to the same person.

CHAPTER XVII

THE DANGERS OF HYPNOTISM

MANY persons who have no practical knowledge of hypnotism imagine that through suggestion a person can acquire an undue power over the will and conscience of another, but I have never found that a subject goes contrary to his natural character, and instead of the will being weakened, it is strengthened, for we enable the kleptomaniac to steal no more, the person of bad habits to resist them, and the man addicted to drink to keep sober. Psycho-therapeutics means a process of re-education and bringing out the good qualities that are in a man, and increasing his moral vigour. The question here is not what mountebanks might do, but what a physician of recognised character does. If we trust him with administering drugs or doing surgery, we can trust him with the hypnotic power. Surely, in the administration of anæsthetics such loss of will is more complete than under hypnosis.

Others object that repeated induction of the hypnotic state might endanger the health of a subject. This is certainly untrue of the patients who come to consult the physician, for they come to be cured, and in most cases are cured; but even those men who volunteer for experiment, and who have been repeatedly hypnotised for years, show no evil results.

Hysteria and hystero-epileptic attacks are said

not infrequently to have followed the use of hypnotism, but, notwithstanding my experience of thirty years, I have never witnessed such results. I have only read of such attacks amongst Mesmer's and Charcot's cases, and both these experimenters used subjects who were suffering from hysteria already, especially the Salpêtrière physician, and in such subjects a hysterical fit is what we should expect when we first hypnotise them. After repeated hypnotisation, it ought not to occur.

Instead of supposing hypnosis to be a cause of hysterical attacks, we are far more justified in assuming that when once a complete hypnosis has been obtained we have in our hands a trustworthy means of curing the disorder.

It has been said that hypnotism improperly directed might develop insanity. I have never come across such a case, never heard or read of one. No doubt, it is possible theoretically, but only when employed by the ignorant, and what remedy improperly used is not productive of evil?

Those who bring such an accusation, mix up hypnotism with spiritualism and other occult sciences, and that the constant practice of witnessing supposed apparitions may unhinge the mind of certain people disposed to insanity is perfectly true, but this fact has nothing to do with the practice of psycho-therapeutics.

Some even go so far as to assert that death may be produced by hypnotism. Although hypnotism has been practised for considerably over a century I have come across only one death, and that by a *medium* employed by a layman. What is one death in a

hundred years compared to the numerous deaths under anæsthetics ! The case referred to was that of Ella von Salamon, who died during hypnosis. Miss von Salamon was employed by a layman named Neukomm for *clairvoyant* experiments in the hypnotic condition. She was to diagnose symptoms of disease, and, as is well known, people hypnotised for this purpose often feel the symptoms they diagnose in others. In this case Miss von Salamon had to describe the disease of a man who in her opinion was dying, and this produced a strong emotional effect on her, which, by its influence on the sympathetic nervous system and the heart, caused death. Had Neukomm been a medical man, he would have seen the danger, and prevented the accident. If we can draw any conclusions whatever from this simple case, it is that hypnotic experiments of such a serious nature should be confined to medical men, the same as the administration of anæsthetics is.

It has been said that a hypnotised subject might be made to do foolish things. Certainly they can, but a physician would gain nothing by making suggestions to a patient, which would arouse indignation and disgust in the waking state. I have seen a public performance by a showman hypnotist stopped amidst a great disturbance for such a reason. He had hypnotised a gentleman who came on the platform from the auditorium, and disregarding the fact that he had an educated man before him, he made him stand on his head. After being for a minute or two in this difficult and undignified position, the subject, who being hypnotised for the first time, had evidently

not lost consciousness completely, and who afterwards had a complete recollection of the act, though he could not resist the will of the operator, was awakened and expressed his indignation in no measured tones, so that a disturbance ensued, and further demonstrations were abandoned. Such an occurrence creates an unjustifiable prejudice against hypnotism.

It is curious that, notwithstanding the power of an operator over a repeatedly hypnotised subject, there are no authentic cases of criminal acts having been committed by suggestion. There is no doubt that subjects may be induced to commit all sorts of imaginary crimes in one's study. But these laboratory experiments prove nothing, because some trace of consciousness always remains to tell the subject he is playing a comedy, consequently he will offer a slighter resistance. He will more readily try to commit a murder with a piece of paper, than with a real dagger, because he almost always dimly realises his real situation. The imaginary crimes committed are often known to the subjects to have no reality, and one may see them laugh, but they have not the power of active resistance.

Such experiments prove nothing, simply because they are experiments. The subject knows that he is among friends. He has confidence in the integrity of the hypnotist. He is most likely aware of the nature of the proposed experiments. He enters into the spirit of the occasion, resolved to accept every suggestion offered, and to carry out his part of the programme in the best style, knowing that no possible harm can befall him or anyone else. If the thing

suggested be too intimately repugnant, the subject may strenuously resist and get nervously excited in consequence, even to the point of having an hysterical attack. The conflicting ideas slumber in the background, and merely permit those in the foreground to have their way until a *real* emergency arises : then they assert their rights.

The case reported by Voisin, in which a woman has been outraged, proves nothing to the contrary, for the woman was shown to be a prostitute, who had been repeatedly hypnotised as a matter of business. A woman of moral character would resent an improper suggestion, however much she might be under the influence of hypnotism.

This case only shows that if the subject is an immoral or criminal character, he might follow the suggestions of an immoral or criminal hypnotist.

The conscious and the subconscious mind work together, and they both depend on the brain-organisation. A person, therefore, will tend to morality or immorality according to his organisation, whether he be awake or hypnotised. It should be remembered that an operator does not impose his will upon the subject, he can only evoke powers which are there already, dormant or conscious. Criminal suggestions would be accepted by criminal minds, but let us not forget that even the criminal has a moral nature within him, and that this subconscious moral nature is in most men more powerful than the conscious. These are the men who have scruples, but in the conscious state they drown them.

Still, I differ with those hypnotists who, probably

in order to allay public fear, say that criminal acts may not be suggested and executed, and I draw attention to the fact in order that legislative steps may be taken to prevent such an outrage.

All the writers instance cases in which it was suggested to a patient that the patient should commit a crime as a crime ; but this is not the point. The point is that a patient may be made to commit a crime which has been suggested to him as a purely innocent act. The common exhibition of the itinerant mesmerists is to make a patient eat a tallow candle on the suggestion that he is eating a stick of celery, or to drink soap and water under the suggestion that he is drinking beer. Why then, as has been pointed out, might not a butcher cut the throat of a child under the suggestion that he is cutting the throat of a sheep ? Why should he not be made to pole-axe a man under the suggestion that he is pole-axing a bullock ? Or, to put a more probable and more practical case, why should not a man be induced to sign an important document under the suggestion that he is signing something of a totally different character, and of no importance ?

What is to prevent a mountebank or scoundrel suggesting to a person of the opposite sex in the hypnotic state, that she is undressing in order to take a bath, or to fit on new clothes ; or worse still, what is to prevent him representing himself as her fiancé or husband ? I cannot understand authorities on hypnotism declaring, on the one hand, what a wonderful power hypnotism is, and on the other, that hypnotised subjects can protect themselves against deception. Nor can I understand those men, who, acknowledging its dangers,

rail against its practice by properly qualified physicians. Shall we leave it, then, to those who can give no guarantee for its proper employment, or let its practice take place secretly? These points should be seriously considered.

It is no use denying that advantage can be taken of a subject by making an apparently innocent suggestion, which leads to immorality or crime. The only safeguard the public has is not to submit to the treatment of hypnotism except by a qualified physician, and then *only in the presence of a third person*, relative or friend.

Of course, Prof. Bernheim, of Nancy, who considers all hypnotism due to suggestion, can see no danger in its practice, for according to him "no one can be hypnotised unless he has the idea that he is going to be." But this is not true, as anyone can see by reading Braid's original experiment quoted in Chapter XIV. People can be hypnotised without their wish by making them look intently at some interesting object or by a sudden fright. Moreover, there are many people who are constantly hypnotising themselves, getting into a vague dream, without being aware of it, and such of course, could be influenced to act according to the wishes of an artful operator, without their having any recollection of it afterwards.

The value of testimony in criminal cases, obtained by means of hypnotism, has been discussed by those who have given their attention to the legal aspect of the question.

It is doubtful if accused persons were to be hypnotised by a doctor in order to make them divulge a

crime, whether the truth would be obtained from them by such a proceeding.

It is a popular belief that a hypnotised subject will always tell the truth, and that all his secrets can be obtained from him for the asking. It is upon this assumption that the hypothetical value of his testimony in criminal jurisprudence depends. It is true, that, on ordinary questions, the truth is always uppermost in the subjective mind. A hypnotic subject will often say, during the hypnotic sleep, that which he would not say in his waking moments. Nevertheless he never betrays a vital secret.

This rule holds good, not only with regard to secrets which involve the personal safety of the individual, but in all matters pertaining to his material interests, his reputation, or the interests of his friends, whose secrets are confined to his care. That this is true is presumptively proved by the fact that in all the years during which the science of hypnotism has been practised, no one has ever been known to betray the secrets of any society or any order.

We should not be able always to get at the truth by means of hypnotisation. For all men are not equally susceptible to hypnotic suggestion; certain subjects may fight against the will of the hypnotiser and deceive him. Therefore, I do not conceive that an accused person ought to be acquitted or condemned because he has proclaimed his own innocence or his own culpability in the hypnotic state, still less that others, said to be his accomplices, ought to be implicated in the revelations of a person thus unconscious. But we may get valuable information, if we so desire.

By means of suggestion, we can place a subject in any situation we please, and from his behaviour draw conclusions as to what his conduct would be under analogous circumstances, and also as to his character. A suitable subject may even tell us where a stolen treasure is hidden, or where the body of the victim may be found. Even then, however, it is a question whether the information could be obtained by *fair means*.

Hypnotism must not be utilised by justice for the purpose of extracting an avowal from an accused person. Nothing is more opposed to freedom of defence ; nothing is more doubtful from the point of view of security in the search for truth. On the other hand, for the purpose of saving an innocent person such a course may be considered perfectly legitimate, and has been employed in France.

It is a question whether it should not be considered an infringement of the rights of the individual to hypnotise anyone against his will. Fortunately, it is almost impossible to do so, but there are people with mental states, which I have described in previous chapters, who might be taken by surprise or taken advantage of under false pretences.

There can be no doubt that hypnotic practice can be very much abused. But it must be asked what good thing is there which does not admit of abuse, and which has not been repeatedly abused. Do not doctors and chemists have the right to dispense poison, and is it not in their power to destroy people by drugs ? Certainly so, and there have been apothecaries and physicians who poisoned people accidentally and by

design. But is anyone afraid on that account to accept his bottle of medicine from any qualified practitioner? No, for he has confidence in him.

Admitting that there are dangers in hypnotism, this is no argument for prohibiting its practice, but only for restricting it. No person should allow himself to be hypnotised by anyone in whom he has not the strictest confidence, and, as I have said already, always in the presence of a third person.

The main point is to choose a trustworthy experimenter. We only take chloroform from a person whom we can trust to administer the anæsthetic without danger, and who, we believe, will take no advantage of the loss of consciousness induced.

Medical men are not exempt from evil propensities, but we can claim for them a superior knowledge of the working of the body and the mind, and the public has a guarantee, too, that the remedy is less likely to be misapplied in their hands, because first, as a body, they are as exemplary in their feelings and principles as any other body of men similarly placed—and because, as they live only by the opinion of others, reputation is dearer to them than life, and the loss of that reputation is fatal to their means of subsistence. In the hands of a reliable operator there is no more danger in the use of hypnotism, in fact there is less, than in any other weapon one fights disease with. Moreover, medical men will apply it only in certain distinctive cases of disease, when other remedies have failed or would be of no use, and not as a sovereign panacea for every imaginable ill. Moreover, we can, by suggesting to a subject that no one shall hereafter

be able to put him to sleep, except by his own expressed desire, safeguard the patient for all future time from hypnotic influence by others and the operator himself.

An important fact to be taken into consideration is also that the modern method of inducing hypnotism, as practised by physicians, avoids those deep stages with all their wonderful phenomena, as described in previous chapters, for such deep hypnosis has been found unnecessary in ordinary cases. For some cures a deep stage may be necessary, but for the ordinary therapeutic effects it is by no means necessary. So that, as a rule, it may be said that the subject need not lose consciousness at all. Brilliant cures have been achieved with patients who are hardly made drowsy by being hypnotised. All that is needed, as has been repeatedly pointed out, is a state of passivity in which there is a heightened receptivity of suggestion, that is to say, a pleasurable degree of somnolence sometimes so slight that patients do not believe they have been hypnotised.

It cannot be wondered at, that among those who have not studied the subject except by observation of platform experiments, which are designed rather to amuse than to instruct, the idea should prevail, that the ability of one man to hypnotise another implies the possession of a very dangerous power. We acknowledge that it is so, and, just as surgical operations are to be performed only by duly qualified surgeons, it would be to the interest of the public, if the manipulation of the brain by means of hypnotism were permitted only to qualified physicians. No unqualified operator should meddle with the complicated machinery of the

mind. But before we can make such a regulation, psycho-therapeutics must become a recognised and regular practice of physicians, and this is far from being the case at present. Medical authorities having declared hypnotic phenomena to be due to self-deception or fraud for a century or more, and having created a public opinion against the practice, we cannot wonder at the limited number of qualified physicians who use hypnotism, and still less that it is nowhere employed in hospitals in England, considering that they depend on public charity, and that the English are the most conservative nation in the world.

CHAPTER XVIII

THE VALUE OF SUGGESTION IN MORAL EDUCATION

VERY important is the use of suggestion in the educational field—the influence which may be exerted by it upon the development and improvement of mind.

We are all amenable to suggestion in greater or smaller degree. The training of the infant is almost wholly by suggestion. To a less but yet to a very important extent the same method is operative on the older child—the example of his associates in the family or out of it, is more potent in the formation of his character and habits than are all the precepts that are dinned into him. Parents sometimes wonder why the multiplied precepts which they bestow upon their children do not more powerfully influence their conduct. The fact is that the precepts in question go to form in the children's minds a fund of conventional opinions—those which they will use before the world—but the parents' own examples, the thousand and one ways in which they practically manifest themselves, are subconsciously received by the children and go to form the underlying character from which most of their actions spring. Hence, the common maxim that example is better than precept. Precept strikes the consciousness, but example constantly present sinks into the subconsciousness.

Our schools try to affect character by running all boys into the same mould, by rubbing off corners

and eccentricities, and tend to produce dull mediocrities, creatures of habit brought up along the straight path of a cramping social code, virtuous because possessed of too little initiative to kick over the traces, supplied with a moderately good taste because too inert to question the literary standard imposed upon them. Hence we have few really great men; we have an increase among mediocrities of a certain standard and a relatively smaller number of personages of surpassing talent. When one views the number of children brought into the world with imperfect mental organisations and vicious tendencies, erratic, backward, contrary, disobedient, troublesome, or destructive to an extreme, and sees how little impression in general is made upon them by the ordinary and even the special processes of education, it is of interest to enquire if there are no other methods by which these deficiencies may, in a measure, be remedied and the vicious tendencies eradicated.

The immoralities of children are, as a rule, only of temporary character, and if checked in time, so that no habit is formed, no harm comes. We must remember that their impressions of moral duty are so weak as to offer no restraint to the gratification of their natural selfishness, while their limited intellect has obscure views of the real nature of things, and they have no perception of consequences, and think by concealment they may escape them.

Some children show the rudiments of characteristics which, if not recognised and eradicated, may form the germs for insanity in adult life. Indeed, in many of the lighter mental disorders that I have had to treat

by suggestion, I had to use a process of re-education, which would have been unnecessary, had the faults of childhood not had free play.

Most parents pay far too little attention to the character of their children, trusting to the future that with the development of their intellect the over-active impulses may be controlled.

Many children are contrary, disobedient, troublesome, or destructive to an extreme. They are abnormally ungovernable. Kindly persuasive measures are inefficacious. Corporal punishment is equally impotent. They are helplessly graceless or wicked, because they have come into the world under the spell of some abnormal impulse which compels acts for which they are not responsible.

Indeed, in nothing has the admirable effect of suggestion been so manifest and striking as in the changes wrought in the character and habits of neglected, vicious, and criminal children in every grade of society, and even in persons of mature age.

Imperfect capacities may be stimulated, a kleptomaniac may be restrained, or a case of habitual lying may be influenced, evil habits may be uprooted and a mental force and moral sentiment induced, a moral and useful character can be developed.

Guiding ideas that will produce interest, enthusiasm, and noble passions may be introduced, and high purpose and noble endeavour may be substituted in character for carnal propensities and sordid aims, worthy ideals for bestial standards, intellectual brilliance and living interest for obtuseness and indifference. Habits of thought-concentration may be made to take

the place of habits of rambling, and nervousness, timidity, stammering, stuttering and other speech defects overcome. Habitual indolence and disinclination to exertion can be cured by suggestion in exciting in them a real or imaginary interest and motive, and teaching them to see a bearing on their future activity in the world.

Where the usual medical treatment, moral influences, discipline, change of scene and companionships are of no avail, carefully directed suggestion, if confidently persevered in, is sure to awaken intellectual perception, impart mental alertness, improve the memory conditions and substitute self-reliance for diffidence and timidity. But by such suggestive treatment I do not necessarily mean "hypnotism," although the deeper the sleep the quicker the cure, according to my experience.

Children, as a rule, are more impressionable than adults, and the fulfilment of suggestions given to them is more pronounced and more permanent. Here the result of suggestion amounts practically to regeneration, moral perversity not having become fixed by the indulgence of years. In the training of children tactful suggestion has power to exalt both the intellectual and moral nature. Of course, even by suggestion we cannot produce a faculty that is not already there potentially. Therefore, those who practise it must first of all take stock of the existing character of the subject.

Children have sometimes perverse habits. By hypnotic suggestion we bring these habits, done unconsciously, into the domain of consciousness, and arouse or build up the power of restraint.

There is, no doubt, much prejudice existing against the employment of hypnotism, although suggestion is at the root of both hypnotic and ordinary moral training. As a physician remarked, he would rather have his children naughty than made good in this way. Ordinary naughtiness which may exist in any child certainly does not require hypnotism to cure it. It is only when it is excessive. No sensible parent or educator would advise its use for any but such cases in which ordinary methods of education have failed, in which case it may save a child from a bad course leading to misery and perhaps to crime.

In many children, on account of their great suggestibility, only a passive state is necessary, which is easily produced, so that the objection to hypnotism fails. Indeed, severity of punishment is more likely to do harm than hypnotic sleep gently produced. How many parents and schoolmasters try to reform children by scolding and the threat of punishment, which frightens a delicate child, and does harm to its nervous organisation, sometimes for its lifetime?

The art of education, as we know, rests on the physiological fact that the child's brain receives impressions more readily, and retains them more lastingly, than the adult's. And those of us who have been well drilled in childhood, are not apt to consider that the advantage thus gained for us was an unfair or tricky one, nor even that virtue has been made unduly easy to us, so that we deserve no credit for doing right. It surely need not, then, be considered as over-reaching Destiny, or outwitting the Moral

Law, if we take persons whose early receptiveness has been abused by bad example, and try to reproduce that receptiveness by a physiological process, and to imprint hypnotic suggestion of a salutary kind.

As has been pointed out by a writer on the "Ethics of Hypnotism," no one would suggest that morality and virtue should be systematically inculcated by hypnotism any more than that the healthy person should be dosed with medicine. The normal individual is naturally best left to the normal processes of moral education. But what about the abnormal individual, the criminal, the mentally unbalanced, the morally unsound? How is he to be treated?

There is, I think, in the minds of many people a certain misapprehension as to how hypnotism "works" which is liable to produce a distinct and rather unfair bias in their judgment of it. I refer to the statement one often hears made that moral reformation effected by hypnotic treatment must be intrinsically worthless, since only that goodness which springs from within is possessed of any value. But it must not be forgotten that a man cannot *be good* unless he first *wills* to be so. Willing must always precede action. On the physical plane, for instance, we cannot perform so simple an action as the lifting of a limb until the brain, at the instigation of the will, has first given the order. Similarly, on the mental plane, a man must first want, or "will," to be good, before his moral muscles, so to speak, will carry out the order. Now the work of a hypnotist is not to make a man good in spite of himself, but merely to arouse in him a desire to be good, and then leave him to work out that desire for

himself. He does not interfere with will itself, as will, he merely changes its direction.

The patient is put to sleep. He is given suggestions which attack the unnatural impressions of his subconscious mind, he is taught to look with disgust on his former violations of nature, and to find pleasure in natural and healthy modes of life. We try to improve the moral invalid's character by hypnotic suggestions of self-restraint, which will continue effective ever after. He carries out the instructions which the operator has given him because they are in accord with his altered subconsciousness, and so passes on to a new, clean and happy life—cured, not only relieved, of the habits which bred disease.

Neither hypnotic suggestion nor moral education *can create goodness*. It is already there in every man, implanted in the soul from the beginning. Both systems can only by the application of stimuli cause the faculty of will to work in such a way as to bring that goodness to the surface.

An example of inherent goodness in an apparently morally weak-minded child is the following :

Patient, a girl, thirteen years old, strange in her manner, bad tempered, addicted to habitual falsehood and kleptomania, stealing money, sweets and eatables. She struck other children and even her mother. She walked in her sleep, moved furniture about in her dream-state, and had to be guarded not to escape from the house. Patient was of good physique, had a quick, reliable memory, and was intellectually quite normal, only her moral qualities were perverted. Hypnotism, in addition to some hygienic and medicinal

measures, was advised. She was a good subject, and in her hypnotic state would confess her deeds, and after being reasoned with would show signs of repentance. She expressed desire in the hypnotic state for regular study and occupation, and they being arranged in accordance with her wishes, post-hypnotic suggestions were made restraining her inclination to falsehood, theft and temper, and instilling healthy ambitions to excel. This suggestive treatment was continued at intervals more and more prolonged, until she grew out of her perversities and the somnambulism was cured.

Another example is the following one, showing *insubordination, indolence and perverse habits* in a boy :

Patient, twelve years old, was disobedient and quarrelsome, obstinate, often mute when thwarted, at other times breaking out in violent attacks. Although so young, he was given to perverse habits, and led other boys astray. For this reason, he had to change school frequently, and his parents being unable to manage him, and fearing for his future, sought advice. There was nothing organically wrong, only his character. A somnolent state was produced, sleep not being aimed at, yet post-hypnotic suggestions of the nature of a re-education process acted well. He became a moral, obedient, diligent youth in a short space of time, and went back to school. Excellent reports were received.

The preceding examples concern children of cultured well-to-do parents. If a child goes wrong in such families, parents recognise that there may be some

defect of the brain or its functions, and they seek advice. But these cases are far more common amongst the poor, chiefly on account of the overcrowded unhealthy surroundings. For the past two years, since my association with a charitable institution, I have seen and treated quite a number of such children, whose parents were honest though poor, and anxious for the welfare of their offspring. But how many more must there be, who, owing to the ignorance of otherwise well-meaning parents, are allowed to grow up into criminals, and how many more who, contaminated by the example of drunken or dishonest fathers and mothers, have no chance at all in life? Much might be done for the treatment of the degenerate, and the reformation of juvenile criminals and offenders by a methodical use of the laws of suggestion.

CHAPTER XIX

THE EFFECT OF HYPNOTISM ON GENERAL DISEASES

WE recognise more fully than ever that man is a compound of body and spirit, both of which have to be taken into account by those who undertake the treatment of disease.

We know that certain mental states affect certain bodily states. It is a fact of observation that pleasant, joyful, exalting emotions are accompanied by a feeling of well-being and capacity, by an increase in the vital functions and an invigoration of the whole organism ; while by certain depressive and distressing emotions the contrary effect is produced and the nutrition of the body suffers.

If these and many other facts can be adduced to indicate the marked ill-effects which can be produced upon the body by certain mental states, so also may many be adduced which indicate that these ill-effects can be, and constantly are being, neutralised by causes as psychical in character as those which produced them. Herein lies the value of hypnotism and psycho-therapeutics.

If by means of hypnotism we can produce abnormal conditions, how much more potent must be a suggestion which operates in harmony with the natural instinctive desires of the patient for the restoration of health, and with the constant effort of nature to bring about that result.

In order to make a successful suggestion we must have the right judgment of the psychic condition of the person to be influenced. In no other branch of therapeutics is it so necessary to individualise, and to adapt one's method to the idiosyncrasies of the patient, his individual qualities, constitution, temper, disposition, and the mood he happens to be in at the time. Therefore, to practise this method of treatment, one must be an expert in human character, and possess a knowledge of human nature and practical psychology, besides being gifted with unusual tact and sympathy. In addition, in order to treat by suggestion, one requires, besides a knowledge of the methods of hypnotism and psycho-therapeutics, an intimate knowledge of the normal working and disorders of the brain and nervous system, and a proper knowledge of general medicine. These qualifications only a properly trained physician can possess.

There is a psychical as well as a physical factor in all disease, whether functional or organic, for man does not suffer like an animal, feeling only crude sensations, but his feelings are influenced by his fears and by his pessimistic reflections, and often his mental suffering is greater than the actual bodily pain. Mental factors influence more or less the physical conditions of every patient. Even in incurable cases, suggestion may assist materially in keeping the patient comfortable. The man who feels sure of getting well eats better and sleeps better. The very action of the heart is promoted by this hopeful and contented attitude of the mind.

People using psycho-therapy sometimes ignore the

physical needs of the patient. They lose sight of the fact that disease has a physical basis, and that even in functional affections there is some nutritional or other disturbance, some change in the bio-chemistry of the tissues, some change which cannot be corrected by merely making suggestions to the patient. We must restore not merely the mental condition, but the health of the organisation with which mind is connected, and upon the normal state of which its soundness depends. Much good can be accomplished by psychical measures, but those who are not carried away by enthusiasm must recognise that psychotherapy is not a panacea, and although valuable in many cases, should not be employed to the exclusion of other measures. It is the duty of the practitioner when called upon to treat a patient to carry out not one, but all of the measures which have been shown by years of experience to be advantageous. He who refuses the aid of hygienic measures and medicine is as much a heretic as he who doubts the efficacy of psychical agents.

As Dr. Savage said in his Harveian Oration : " It has now been found by long experience, that there are certain forms of disorder that are better treated by hypnotism than by anything else. It is quite certain that hypnotism alone may not be all that is required, and there, I think, a mistake is frequently made. It is thought that it must be hypnotism and nothing else. But one's experience is that surroundings, general conditions, are as important for the treatment as the hypnotism itself. As I have already said, there are many nervous cases which

might be cured more quickly and more satisfactorily by the use of hypnotism."

The first thing to do is to put the patient on the best physical basis. Then we have solved part of the problem in regard to mental conditions. We examine his constitution for defects in the working of any organ, and treat that defect according to recognised methods of medical science. We do not, as Christian Scientists and other cults do, relegate tried methods to the dust-heaps, but recognise that even if there be no actual disease anywhere about the body, the patient owing to his habitual indulgence of morbid thoughts or habits, has weakened his constitution, and may suffer from a state of nervous exhaustion or irritability, which requires our treatment on established lines.

It is scarcely credible what brilliant results can be attained by psycho-therapy, but in order to proceed with method, one must clearly understand the nature of the mental and physical disorder, and the causes which give birth to it or keep it alive. One must analyse the symptoms, go back to their origin, distinguish those which depend more or less upon the body, and recognise the purely psychical character of others. Only clear views on this subject can give a physician assurance, establish his moral prestige in the eyes of his patients, and give him the power to cure them.

There are special diseases, as will be seen in the succeeding chapters, in which hypnotism is the best, surest and quickest method to establish a cure. In other diseases, not considered of nervous origin, it can render useful aid, for there are mental and nervous

influences acting on each organ of the body, improving the trophic, that is, the nutrient supply. But even in incurable organic diseases it can be of help in diminishing the sufferings of a patient by doing away with two important symptoms, *pain* and *want of sleep*.

It is commonly thought that only functional disorders are benefited by this treatment. This is not the case. Let us not forget that the nervous system is implicated in almost all disease, and in so far as we can influence it for good we can benefit the disease. In all cases of serious organic disease there is a strong nervous element; the patient is apt to be agitated, perhaps he sleeps badly, or there may be pain. Now, if we can soothe the nervous system, secure sleep and remove pain—and we can do all this—we are going a long way to improve the patient's condition. It has been said against hypnotism that it treats symptoms and does not treat the disease. But, as Dr. Savage pointed out, "If you can alleviate the symptoms you go a long way to cure the disease. In fact, in many cases the symptom is the most serious question. If, for instance, pain is disturbing digestion, rest, and general mental capacity, the relief of pain places the patient on an altogether different footing from that on which he was before. In the same way with sleeplessness. If you can relieve sleeplessness, in many cases the fundamental cause of that sleeplessness may be better treated. But as long as sleeplessness goes on, you are unable to attack the real cause."

A period of prolonged *sleep* can be induced without

the aid of drugs, and such sleep apart from any suggestion that may be made, is sometimes of the greatest service and comfort to the patient. Often an illness is made worse by the fears of the patient. By suggestive treatment we can, by calming and stilling a patient's natural apprehensions, often avert the worst effects of a disease.

Pain can be almost invariably abolished, and if once deep hypnosis has been produced, such a patient need never suffer afterwards if any other illness should occur, for on the suggestion being repeated the pain disappears immediately. I have made *toothache, rheumatic and other pains* disappear by the mere laying on of hands.

The following is a case of *chronic rheumatism of the shoulder joint* :

Patient, a solicitor, fifty years old, a rheumatic subject for years, suffered considerable pain, for which he could get no relief. Suggestion in the somnolent state made the pain disappear, and he took subsequently medicinal remedies to remove the cause and prevent a recurrence.

Ramon y Cajal describes *confinement* as occurring under hypnotic suggestion without pain or trouble. Several other writers have described labour carried through perfectly satisfactorily during hypnosis.

Chronic constipation has also been frequently relieved, as well as other bodily functions.

The following is a case of *retardation of menses* :

Patient, a single lady, twenty-six years of age, complained of headache and retardation of menses. Hypnotic treatment made the headache disappear

promptly, and the date being calculated when she might expect her period, she continued her sittings until then, post-hypnotic suggestions being made all the time that she would be certain this time, and normal action took place when due. The next month she had only two sittings, and the result was equally satisfactory.

Chronic nervous dyspepsia has been cured in the following case :

Lady, aged thirty-two, fearfully emaciated, extremely nervous, has been unable to take any solid food for nearly twelve months, and even latterly, liquid food, such as milk, beef-tea, etc., could not be retained. She was sick twice a day. She had been under various specialists who had made proper physical and chemical examinations, and as she got worse instead of better, the last doctor consulted thought it a suitable case for suggestion. She started treatment in the condition described above, and weighed then five stone eight lbs. She could not be hypnotised deeply so that no quick effect could be produced ; but she could be got into a somnolent state in which suggestions that she would remember could be made. She made only slow but definite improvement. The vomiting became less frequent, and after a fortnight she could eat minced meat and keep it down. After a month she could eat vegetables and farinaceous food, and meat cut in small slices. After six weeks she ate like any ordinary person, and required no further treatment. She reported herself a few weeks later quite well. Her weight by that time had risen to seven stone four lbs.

CHAPTER XX

NERVOUS DISORDERS CURED BY HYPNOTISM

HYPNOTIC suggestion finds its most certain field in the domain of functional disease of the nervous system, but it may be used also advantageously in relieving some of the sufferings incident to organic diseases, as, for instance, in arresting the irregular movements of locomotor ataxy, and the tremors of paralysis agitans.

"Even in organic disease, such as tabes and apoplectic paralysis, improvement seems to result, and in some forms of obstinate vomiting, especially that associated with nervous anorexia, hypnotism is very beneficial." (Savage.)

As will be seen from the cases cited in this chapter, treatment by suggestion is of immense value in the cure of stammering, muscular tremors, nervous tics, chronic headache, chronic neuralgia, functional paralysis, nervous breakdown, neurasthenia, obsessions and imperative ideas, perverted habits, loss of will-power, somnambulism, hysteria, hystero-epilepsy, petit mal, and even epilepsy itself.

My first experience in private practice was of such practical value that I may be allowed to relate it here. A lady, apparently paralysed on the left side of her body, as if by a "stroke," consulted me, accompanied by her husband. I could find no organic cause for the affection, but ascertained a history of shock, which other physicians had either not enquired

into or thought of no importance. When in child-bed, her room had caught fire, and she was rescued with difficulty. From that time developed the weakness and ultimate complete loss of the power of movement of her left arm and leg. The diagnosis of functional paralysis and my hopeful prognosis surprised the husband, and he frankly told me such was not the opinion of other experts in nervous diseases. I had an interview with the family physician, and not being able to convince him either, I proposed to settle the dispute by hypnotising the lady. If the paralysis, I explained, is due to shock only, then the patient will be able to use her paralysed limbs in the hypnotic state; if, on the other hand, the disease is organic, hypnotic suggestion will have no effect. My proposal was accepted, and when hypnotised, not only did the patient walk normally and lift her left arm, but by encouraging suggestions she developed such power of resistance in it, that her husband had to use some force to push the arm down. After a few sittings with post-hypnotic suggestions, the lady recovered control over her limbs completely.

The following is an example of *stammering* cured by suggestion:

Engineer, age twenty-five, stammered ever since eight years old. Hypnotism was at once successful. Deep sleep with perfect suggestibility on the first day. On the fourth day, he spoke already almost perfectly. On the tenth day he was quite cured. No return of stammering after a year.

Another case of *stammering*:

A young man, aged twenty-five, desired to be

hypnotised, if it would cure his "stammering." After a week could speak properly in my presence, and after a fortnight could also talk with strangers without hesitation or break.

Case of rhythmical arm jerks :

Patient, a girl of eighteen, anæmic, suffered for four months from rhythmical adductive and abductive movements of the right arm. Various remedies had been tried, her arm had also been fixed for some weeks in plaster of Paris, but of no avail. Even during sleep the arm was not quiet and sometimes woke her. After a dozen séances, gradually extended in time, the involuntary movement ceased entirely. The patient received in addition to hypnotic suggestion constitutional treatment and massage.

Case of tremors of the left hand and arm :

Another girl, twenty-three years of age, of robust constitution, after a shock gradually lost control over left arm and hand which vibrated with at first a fine tremor, increasing more and more, and numbering five jerks per second. Suggestive treatment reduced the tremors gradually, and in one month they entirely disappeared.

Case of chronic headache :

Patient, forty-five years old, had repeated attacks of headache, one or two per week, in which he grew pale, and after a few minutes of agonising pain in which he distorted his face and rolled his eyes, he appeared almost unconscious. He then revived, shaking all over. At the first two sittings only sleep was suggested. On the third day, being fairly somnolent, a mild galvanic current was applied to the head, while

explanatory suggestions were made as to the beneficial effect of the electricity. On the fifth day patient acknowledged the soothing effect of the current, and went to sleep after the operation. On the seventh day he had completely recovered, and there was no return of his complaint, as shown by a report a month later.

Case of headache and lack of concentration :

A lady, forty years of age, complained of headache and incapacity of physical and mental application. Was hypnotised and got well within a fortnight.

Case of hypersensibility of nerves :

Gentleman, thirty-five years of age, after various financial and family troubles, had a breakdown, and was treated by different physicians for a considerable period, and, although better, was left with a hypersensibility of nerves. The closing of doors in his house, the twittering of birds in his garden, the jarring of glasses carried on a tray, the dropping of even a light article, creaking boots, etc., all noises, however slight, whether real or anticipated, caused him intense agony and awful irritability. Patient submitted to treatment by suggestion. Retained full consciousness during my presence, but fell asleep afterwards, at first for a few minutes, then for a quarter, half, and a whole hour, waking up calm and composed. Noticed noises less and less, and after a fortnight was able to resume his former occupations and pursuits.

Case of facial neuralgia :

A married lady, twenty-five years old, suffered from facial neuralgia of the left side for some months. The usual remedies failed to benefit her. She was

hypnotised, and while applying an electrode to the various sensitive nerve-points on the face, suggestion was made. In three sittings the pain had completely disappeared.

Case of loss of power and shooting pains in legs after motor accident :

Patient, age thirty-three, of nervous disposition, was in a motor-car accident two years before, from which he escaped with a shaking. He complained, however, of a loss of power in his legs, and after a few days, of severe shooting pains. He consulted various specialists, most of whom declared his affection to be of a functional nature. After trying various medicines and not getting better, he placed his hopes in psycho-therapeutics. I proposed combining galvanic treatment to the spine and lower limbs with the treatment by suggestion, and, although patient retained his full consciousness, he soon got better, gained power, and lost the painful sensations.

Case of functional paralysis of left arm :

Talented young man, twenty-three years of age, after strenuous work at teaching, and some early worry over his personal prospects, felt a sudden loss of power and sensation of his left arm and left leg. The lower limb recovered, but the arm remained powerless by his side ; when lifted to the shoulder it dropped solidly to the side. Sensation had returned. The doctor to the College and a specialist diagnosed functional paralysis, but no improvement resulted from their treatment. Hypnotism was then recommended. Gentle sleep was produced only after the fourth sitting. Then patient lifted his left arm at

once, and resisted any attempts to pull it to his side. Post-hypnotic suggestions being given on two more occasions that he would have absolute control over his limb in future, the patient's recovery was absolute.

Case of *neurasthenia, lack of concentration and application, and loss of memory* :

Patient, a captain in the army, age thirty-three, was ordered home on leave from his Indian station, being unfit for work. Could not remember any orders, nor solve the simplest problem of tactics. "His mind was a blank," and "he felt weak all over," as he said. Although he had already had ten months' rest, and was treated during that time, he made no improvement. His last doctor sent him to me for treatment by suggestion. In addition to hypnotism in the first degree, galvanism was applied to the spine and head. After ten days' "suggestive" treatment patient was able to start work with a military coach, and in another ten days he left perfectly cured.

Case of *neurasthenia after an accident* :

Married lady, aged fifty-eight, had a taxi-cab accident, resulting in numerous cuts about her face, requiring twenty-two stitches. Subsequently she developed tremors of her limbs, complained of pains in the head, irritability to the least noise, feeling of anxiety, depression, sensations as if she were mad, insomnia, morning-sickness, waking up of a night in terror and perspiration. She was hypnotised readily, and suggestion soon cured her fancies, sickness, and insomnia. After a week she was able to attend to her domestic duties, and after another eight days reported herself perfectly well.

Case of neurasthenia with imperative ideas and loss of will-power :

Successful merchant, age thirty-six, of splendid physique, explained that he was afraid of going to a theatre or any public hall, for fear that he would shout "Fire," and that he had to force his handkerchief in his mouth to prevent himself from doing so. At the same time, he suffered from complete indecision, could not make up his mind to do anything, and if it was made up for him, he was sure to stop in the middle of any action he commenced. For example, his business necessitated his travelling from London to Glasgow, when it took days of delay before he could make up his mind to do so, and ultimately, when he did start, he got out at Carlisle to return home. Letters which have been written after many efforts were repeatedly destroyed, and finally, if they were fortunate enough to reach the letter-box, they were reclaimed from the post. Education of the will by means of suggestion assisted by some physical measures to influence the source of his affection, restored the patient in a few weeks.

Case of hysteria :

Well-educated girl, twenty years of age, suffered from a choking sensation in her throat (globus) with a feeling of anxious depression. One day she took a piece of meat in her mouth of rather large size, which seems to have caused obstruction, so that she was really suffocating, but after an attack of coughing she succeeded in bringing it up. Instead of realising that she ought to have cut her food more finely, and chewed

it properly, she from that time formed the delusion that she was unable to swallow solids because of a constriction in her throat. She would only take liquid food, and since that was insufficient, she rapidly lost weight. It would appear that when her doctor examined her throat she was actually producing a constriction, for no tube or other instrument could be passed down the oesophagus. On being consulted I tested first her suggestibility, and after producing a semi-conscious sleep, suggested that she should on waking, take a glass of milk, and eat some bread and butter in my presence, so that she would be quite safe from accident. This she did, though cautiously and slowly. Each day something more solid was prepared for her, and after a fortnight, she dined again at the family table. She quickly gained weight, and her hysterical symptoms disappeared.

Case of hysteria with catalepsy :

A well-developed country girl, nineteen years of age, suffered from cataleptic attacks. For example, while dressing herself and tying a knot with the strings of her petticoat, she would suddenly stop still like a wax-figure, all muscles getting rigid. If her mother tried to move a limb she would experience a slight resistance, but the limb would continue in the new position just as rigid. Calling to her would not rouse her, although the girl recollected everything that happened when she came to. Patient was an excellent hypnotic subject, and was put in the cataleptic state within five minutes. Gentle stroking down the limbs released their rigidity, and she re-acted promptly to all suggestions. By means of exercises and

hydro-therapeutics, in addition to the hypnotic treatment, she recovered rapidly.

Case of hysteria with day-somnambulism :

Patient, a girl, fourteen years of age, disappeared from her country home at frequent intervals, and was found miles away after a day or two, wandering in the woods or fields, by the police, who returned her to her parents. The patient had no recollection of her doings, though once she took a ticket to go a few stations by train. She was of a "dreaming" disposition, and it was noticed that before the attacks she used to talk to herself and loved the "open air." She made a good hypnotic subject, and was kept under observation for some months to make sure of no relapse. A cerebral sedative was used in addition to the treatment by suggestion.

Case of sexual morbidity :

A young girl, eighteen years of age, with family history of insanity, intellectually highly gifted but given to excitement, fanciful exaggeration and prevarication, showed indecent tendencies since her tenth year, and had to be kept from the company of men and male servants. When thwarted in her designs would break out in a fury of temper. On examination, there was hyperæsthesia and abnormal sensation of pain of left half of body. In female company she was reserved, in male she had no sense of shame. Medicinal and hygienic measures were tried first, but they only invigorated her, and her perversity continued. After six weeks decided on hypnotism. This pleased the patient very much, and she succumbed readily. At the third sitting, the sleep being very deep, the

patient was put *en rapport* with her own mother, and told she would confide everything to her, and do exactly as she wished her to do. Her mother then lectured her as to her tendencies and their possible consequences, and made her promise to do work for which she was specially gifted, in order to divert her thoughts, to behave properly on all occasions, and to show obedience to her in every respect. Except that I sent patient to sleep, I had nothing more to do with her; her mother gaining more and more control over her, the girl got perfectly well, and was married two years later.

Case of hystero-epilepsy :

Patient, a clerk, eighteen years old, had the first attack when ten years old, and the attacks continued since then about twice a week. It was believed that he lost consciousness in these attacks, in which he fell to the ground, made irregular movements with his arms and legs and twitched his face; it was noticed, however, he had never bitten his tongue nor injured himself in any way, nor did he sleep after the attack, as is the rule with genuine epileptics. He had been better for some two years, but relapsed six months later after a fright. My own observation: "Patient previous to attack gets very irritable, breathes heavily, gets into 'dreamy states,' talks indistinctly, falls with his eyes wide open, with twitching of his limbs and face, and after five minutes he appears exhausted, breathes again more quickly, and gets up in another two minutes as from a dream, wondering what has happened." Patient was readily hypnotised, and at the first three sittings was allowed to remain in deep sleep for an hour, without any suggestions being made,

except that he, on waking up, will feel well and strong. On the fourth day, he was told a minute after the commencement of the sleep, that he would wake up, open his eyes, know his surroundings, but would remain under my influence. He was questioned then about his attacks, and impressed with the desire to control his premonitory symptoms of compression of the chest and irritability. He was shown how to breathe deeply, make his limbs rigid, including his arms and fingers, and putting his feet firmly on the ground, "determined" not to have an attack. After some tests that he was really still under the control, he was told to forget the instructions I had given him, but that he himself, when premonitory signs appeared, would get into these attitudes as if they originated within him, and feel quite determined and confident that he would break his attack. The sitting was continued for a fortnight on alternate days, and then once a week for a month. Patient had no more attacks, and the premonitory symptoms occurred only twice during the first week, and once the succeeding week; after that they ceased. He reported himself as having kept well two years later.

Case of minor epilepsy:

A highly neurotic young man, age twenty-five, suffered from emotionalism and attacks of "petit mal" twice weekly. Insanity and epilepsy in family. Medicinal treatment as well as hypnotism. After a month the attacks of unconsciousness were much reduced in number, and in another fortnight they ceased altogether. Six months later he reported himself still well.

Case of *epilepsy* treated *without the use of medicinal measures* :

I have only once attempted to treat epilepsy without medicinal measures. I was prohibited by the parents of the patient from giving any drugs whatever, but instructed to use "hypnotic suggestion" only, to which they had pinned their faith. I did succeed in reducing the severity and frequency of the attacks. Before the treatment there was hardly a day without a fit, and in the course of the treatment often one or two weeks passed in which the patient was free from attacks. But I did not feel confident that I could absolutely cure the patient without medicinal measures and, therefore, gave up treatment after a time. The old mesmerists, however, quote many cases of successful treatment without the administration of medicine.

CHAPTER XXI

CURE OF THE DRINK AND DRUG HABITS

ONE of the problems of the day is how to treat the dipsomaniac. There are many chronic drinkers who recognise their danger, and sincerely wish to be cured, more especially those who suffer from dipsomania at irregular intervals. When they regain normal consciousness they experience a feeling of profound despair, and make the most solemn promises, perhaps actually drinking nothing but water, but in a few weeks or months the whole affair begins again. These are the cases in which treatment by suggestion is successful. This is what Dr. Savage says on the subject: "The best cases that have come under my own observation have been those associated with alcoholism or drug-taking. The result has, in many cases, been astonishing. Many will say, doubtless, that the Salvation Army and other emotional agencies have saved many drunkards. But the thorough inebriate is rarely, if ever, saved by the ordinary means. Probably all of us have experience of the result of retreats; temporary relief occurs and occasionally permanent cure, but in a very large majority of cases there are relapses. It is somewhat difficult to speak clearly on this matter, for though I have had the opportunity of seeing drinkers and drug-takers who have been well for a considerable period, yet there is always the possibility of a relapse. But the

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quickness with which the drink or drug habit is overcome is very surprising. One has known patients who have for years been intemperate, and who, after the first hypnotic treatment, have lost the desire for drink."

In treating these cases there are different methods. Many hypnotists simply tell the subject that when awake he will not desire or relish the drink to which he is addicted, or that his arm will be paralysed when he tries to raise the glass to his lips. These are not good suggestions, and I am not surprised that such patients, after a time, relapse into their old state. My method has always been to make a suggestion in harmony with the natural feelings of the patient, so that he thinks it is his strength of will and not the effect of hypnotism that has cured him of his habits. I try to exercise some moral influence and tell the patient, for example, when next he is tempted to drink, he will realise the awful picture of delirium tremens, and the disgust with which his wife and his children, or anyone else whom he respects or holds dear, will observe him; and that this picture will be so vivid before his eyes that he will experience no difficulty whatever to withstand the temptation.

We must endeavour to discover the physical or moral conditions that determine the habit; and we must by treatment of the exhaustion or cause of the exhaustion, by all sorts of hygienic means, in addition to the mental treatment, prevent its reappearance.

Professor Forel, at the Zürich lunatic asylum, never suggests to drunkards that they should not drink. Professor Forel, it need scarcely be said, is one of the

best known authorities in Europe on hypnotism, and is also a very ardent temperance advocate. The suggestion not to drink, he says, has an influence ; but for the one suggestion made at rare intervals under hypnotism there was the hourly suggestions of the man's life, habits and companions. The contest was too unequal in spite of the power of suggestion under hypnotism. Consequently, Professor Forel directs his suggestions not against drink, but against the social habits and companions of the individual. He does not tell the drunkard not to drink, but to change his social surroundings, to associate with non-drinkers, and, finally, to join a temperance society. When this has been achieved, then, a direct suggestion against drinking is of lasting effect.

The following is an extraordinary case, that of a *dipsomaniac*, whose cure was brought about partly by the suggestion of an inspiring dream :

Patient, thirty-two years of age, a secret drinker, left his young wife and family for days ostensibly on business, when he indulged in drinking bouts and returned again when sober. While absent again from home, a friend got him in a moment of remorse to consent to consult a doctor. He appeared to be desirous to be treated, but confessed that to summon up courage for the ordeal of a medical consultation he had three glasses of brandy on the way from the railway station. The man was ordered to sleep off the effect of his intoxication. In order to facilitate sleep he was made to look at a suspended crystal on which a strong electric light was reflected. Sleep was induced. On the fourth day he was in a proper state for active

suggestion. He was told he would dream that night of his ruin owing to the drink-habit, and see a picture of himself and family in distress; that he would then wake up in agony, but after a time realise that it was only a dream. He would reflect over that dream all day, and he would be able to control his impulse to take a drink. Finally, he would tell me all about his dream at his next visit. This he did, quite unconscious of the fact that the dream was of my suggestion. On the succeeding days he was again hypnotised, and suggestions were made enabling him to control the temptation. After a week he was entire master of himself and returned home. He reported himself once a month for six months, and had no return of his dipsomania. He had also some medicinal treatment.

In Russia, there are special clinics for the gratuitous treatment of drunkenness by suggestion under hypnosis. The first to be established was one in connection with the Clinic for Mental Diseases at the University of Moscow; the next, one in connection with the Medical Academy of St. Petersburg. Then the Society of Women for the Protection of Health in its section for "the prevention of drunkenness among women and children" also provided a consultation room for the treatment of alcoholism. Later, the same thing was done by the Society for the Assistance of Labourers of Yaroslav. Such institutions were likewise founded by the Temperance Societies for the cure of Drunkenness at St. Petersburg, Moscow, Saratoff, Ekaterinoslav, Astrakhan, and Kieff. All these institutions are quite modern. In all the

establishments the treatment consists of suggestion under hypnotism.

Dr. Korovine, the Superintendent of the Moscow Asylum for Inebriates, relates that at St. Petersburg and other places no sooner had the authorities placarded the announcement that these wards for the treatment of alcoholism were open to the public than a great rush occurred, and the few medical attendants present were perfectly overwhelmed by the number of patients. The difficulty became all the greater as practice soon demonstrated that it was not possible to hypnotise on an average more than four new patients or six old ones in an hour.

The following official poster shows how the matter has been presented to the general public; it was issued by a Committee of the St. Petersburg Municipality appointed to propagate temperance doctrines. This circular has been extensively distributed and posted. It says :

" Drunkenness and the abuse of drinks which contain alcohol produce upon certain persons a dangerous morbid condition. This is called 'alcoholism,' and it causes much suffering and ruin.

" By its action upon the brain, alcohol may entirely modify the character of man, and produce the decadence of all his intellectual faculties, and even madness. It is the will-power that alcoholism more particularly affects. The will is so greatly enfeebled that, even if desirous of liberating himself from his intemperate habits, the patient has not the strength to accomplish his purpose.

" There now exists, however, a new method of treating

alcoholism. It is known as hypnotic suggestion, by which the medical practitioner acts upon the conscience and will of the patient.

" By means of suggestion the medical man succeeds in guiding the will in the right direction, in giving the will the necessary vigour, so that the patient may without difficulty maintain his resolution not to drink again. It is also possible through suggestion to free the alcoholic patient from the unwholesome craving, the insomnia and nausea by which he is tortured, and which generally cause him to drink again.

" Anxious to provide for such patients all the possible means of cure, so that they may deliver themselves once and for all from their fatal passion, the St. Petersburg Municipal Committee for the Popular Promotion of Temperance, has opened the ancient glass works as a consulting-room for out-door patients who desire to be treated for alcoholism by suggestion.

" The admission of the patients is gratuitous. Entrance in the Gloukhoozerskaia Street. On Mondays, Wednesdays, Fridays, fête days included, from 7.30 to 8.30 p.m.

" Authorised by the Censor, June 5, 1903."

The regulations and instructions to be given to each patient were drawn up, and are signed by Dr. A. Oppenheim, who is president of the sanitary commission of the town. They were approved at the meeting of the Municipal Sanitary Commission of St. Petersburg, held on August 20, 1903. The following are some of the more important passages :

1. " The first condition of success in the treatment of alcoholism by suggestion is that the drinker should

be sincerely desirous of liberating himself from his unhealthy craving for spirituous liquors.

2. "The time of treatment will be arranged after the patient's name has been entered in the books.

3. "From the day his name is inscribed up to the end of the treatment he is advised to abstain as much as possible from all alcoholic drink, such as brandy, beer, wine, etc.

4. "It is absolutely obligatory that the patient shall not drink any alcohol whatsoever from the morning of the day he comes up for treatment.

5. "The duration of the treatment, according to the gravity of the case, may vary from a few weeks to several months."

As a rule, the patients are at first hypnotised three times a week, and this is done less frequently as the suggestions take effect. The method and rules mentioned as relating to St. Petersburg apply to the other towns where similar efforts are made to cope with the curse of drink.

What has been said of the drink-habit is equally true of the *drug and other pernicious habits*. In breaking a man of them, we must provide him with some strong counter-motive. The object in view is not merely to break the habit and annul the recurrent cravings, but to promote a full general nutrition of the body, and to occupy the mind appropriately in such victims. The best instincts have to be discovered and engaged, and as there is some element of good in every item of humanity, that must be elicited and drawn out.

Having acquainted ourselves beforehand with the

subject's dominant propensities and controlling thoughts, his beliefs, prejudices and mental environment, and, above all, having secured his confidence, we then talk sympathetically with him in regard to the failing which he wishes removed. We impress upon him that he will no longer be a slave of the dominant idea or of the vice which is wrecking his life. We proceed to teach the subject to take a different attitude to things, we put him in the right way of thinking and acting, in other words, we re-educate him.

Individuality is not destroyed nor weakened, but often greatly strengthened by the treatment. A subject who has lost his evil habits, in whom better ideals have been introduced, has lost nothing of force of individuality ; it has only been improved and turned to better account. Self-control has not been diminished, but, on the contrary, the subject has been made able to do the thing which in his best moments he desired to do, but was not able to accomplish unaided.

Thus in one particular case of *morphio-mania*, I ascertained that the strongest character-trait of the patient was his strong love for his son. By presenting to him a mental picture of his own degradation before his son, and the disgust that boy must feel at the sight of his depraved father, and by impressing him with the possibility of his premature death, and thus not being able to direct the education of his son, and not seeing him grow up, and by other similar suggestions, besides the recognised treatment, the patient's reason and will-power grew strong enough to cease his pernicious habit, and has not recurred again.

The following is another case of cure by suggestion: Patient, a lady, forty years of age, residing a considerable distance from London, in consequence of severe spinal and visceral pains became addicted to the morphia habit. She had numerous injection scars on her arms and thighs. As in all such cases morphia only gave her temporary relief, and as soon as the effect wore off, she complained again of agonising pains, and was intolerant even of the slightest touch to her skin. The morphia habit had also changed her character, inasmuch as she now showed excessive affection for her friends one day, and extreme jealousy and hatred the next day, inventing all sorts of scandalous stories against them to justify the change in her affection. The patient was hypnotised readily, and while still half-awake the suggestion, that the pain had gone, acted successfully. Within half an hour she was asleep. In another half-hour she woke of her own accord, and talked for about fifteen minutes, when the pains recommenced. She was again sent to sleep, and the suggestion made that she would keep perfectly well for the rest of the day. She was then put *en rapport* with her own local doctor, who continued the treatment, and who reported her two months later to have recovered completely.

It will be noticed that in both these cases the withdrawal of the drug was not followed by any of those grave symptoms of disturbance in the brain and nervous system which make it so difficult to break the opium habit by any other method than that of "suggestion."

CHAPTER XXII

HOW TO TREAT MENTAL DISORDERS BY HYPNOTISM AND SUGGESTION, WITH EXAMPLES OF SUCCESSFUL CASES

ALL experienced operators agree that the insane are undoubtedly the most difficult to hypnotise. With patience and perseverance some of the milder forms of mental disorder may be influenced ; but it is extremely difficult to hypnotise those who are suffering from grave insanity. Here, owing to the continuous cerebral irritation, and the fact that the attention is fixed exclusively upon diseased ideas, it is almost impossible for suggestion to find an entrance into the brain. The inrooted ideas, the unconscious auto-suggestions, the deeply-rooted convictions, deeply engraved habits of thought, are often such that nothing can pull them up again. Our aim, therefore, if we try hypnotism, must be limited to the production of sleep ; suggestions can only be tried much later, and then only minor ones at first. I have found that even with very obstinate patients there is a way of making an impression on their brain, and once an entrance is gained into the fortress of the mind, the gates for the admission of other impressions can be widened and widened till all resistance is broken.

The great distinction between sanity and insanity, is the presence or absence of the power of self-control, and it is by psycho-therapeutic methods that we can

restore that power to those who have lost it. The insane have fixed ideas and habits, which they have not the power in themselves to change, and later on, as the disease progresses, have not the desire to change. In the first case, we must strengthen their will-power and energy ; in the second, where they are not willing to change, we must direct their thoughts into other channels, and get the same energy applied to new ideas of a healthy character.

The morbid ideas and hallucinations of an insane patient are the result of pathological irritation of certain brain cells. It is the cause and not the contents of the delusions, it is the impulse by which they keep on recurring, which is morbid. Hence, it is not always advisable to go direct against the delusions, but we must try to direct the current of the thoughts into other channels, to give that part of the brain which is in too great activity a rest. This is generally done by suggesting some occupation. It diverts the brain from its pathological activities, and concentrates the attention on the work in hand. Every mental patient should be made as far as possible to occupy his mind in some practical manner. Nothing is more injurious than allowing him to indulge in his exalted or gloomy thoughts uninterruptedly, as he does when left to himself. It would not do to confute the erroneous assertions of such patients, or deny the reality of their perceptions, which are real to them, or to impute them to their imagination ; but we can tell a patient in the early stage of insanity, that his perceptions will sooner or later become different, which assurance will give him comfort, as this gives him reason to

hope for a change in his circumstances. Meanwhile, though we argue no point with him, we must concede no measure. The more resolved he finds us, provided our firmness is tempered with kindness, the more will he rely on us. He needs our support against his own vagueness and instability.

Everything must be done to quiet a patient's mental activity, whether he be a loquacious maniac or an eternally brooding melancholic. I have kept a highly maniacal patient quiet by the suggestion that he is an invalid, and prescribing for him rest in bed, and prolonged bath treatment.

If we can do no better, we must get the entire brain to rest by sending the man into a sound refreshing sleep, for such length of time as is deemed beneficial. It appears strange to me that this necessity for brain-rest has hitherto received little or no attention. The physician knows well that in kidney disease he must rest the kidneys and allow their functions to be performed by other parts of the body ; he knows that a diseased stomach must receive no food, at least no solid food ; but a mental patient may indulge in his morbid thoughts as much as he pleases, and as a consequence they become more and more fixed. Voisin refers to cases in which prolonged sleep in cases of acute mental disorder of a maniacal type has been followed by recovery. Wetterstrand keeps his patients asleep for weeks or even months, rousing them only for food and other necessities.

The insane are usually not devoid of all reason, and there are many monomaniacs amongst them, if I may use such an antiquated term, by which I mean men

who have a good deal of their logic and common-sense preserved, which can be intelligently utilized by the operator. But what is forgotten generally is that delusions and dominant ideas are usually accompanied by waste of energy and vain sufferings, and are frequently due to a defective state of the nervous system caused by malnutrition. We must remember that there must be considerable exhaustion of the brain and nervous system for the patient to have lost all control over his mental mechanism, and that the continual exercise of these fixed thoughts and emotions must have still further impaired his general health.

For this reason hygienic and medicinal measures should be used in conjunction with hypnotic suggestion. Tonics, electricity, hydro-therapeutics, or massage are often useful, and these remedies, apart from their influence on the circulation and other properties, will also act by way of suggestion as psychic remedies. We must build up the patient before we can expect any success in directing his mental energy to other grooves.

The man whose vital energy is "above par," and who is master over his thoughts and feelings, is a healthy man, and he who lacks that energy and control, must be brought up to the proper standard by suitable medicinal and hygienic measures as regards his bodily condition, and has to be re-educated by psycho-therapeutic measures, whether hypnotism or suggestion, to be master of his thoughts instead of their mastering him. Psychical treatment alone, and physical measures alone, are insufficient; the two must be combined, and for the proper application of both medical as well as psychological knowledge is essential.

Hypnotism is the most effective weapon at our disposal, provided the exhaustion and general debility, which are generally associated with mental affections, as well as their bodily ailments, are duly recognised and attended to. Take, for instance, that common form of insanity, melancholia, our first object must be to put the patient in a fit physical state, and then we can break up the monopoly of grief and fear which has obtained possession of his mind. It is wonderful how sometimes a single impression made upon the mind by means of suggestion, a single hopeful idea introduced into it, may suddenly change the whole current of feeling, and divert it from a morbid into a healthy channel. If we can once fix the attention upon any belief or idea of happiness which is capable of attainment, we have made much way towards recovery. If we can inspire by our assurance any uncertain glimmering hope of restoration, we have ministered powerfully to composure and serenity of mind.

The poor results in the treatment of insanity by hypnotism achieved by some authorities I hold to be due to the fact that they have not selected the proper cases, and, generally speaking, not under conditions essential to success. Thus frequently sufficient time was not given to the attempted induction of hypnosis ; the experiment was not repeated often enough, and after hypnosis was obtained, prolonged sleep was rarely employed.

My own experience has been that a man in the *early* stages of mental change such as we come across in private practice, may often be helped by hypnotic suggestion. We can thereby strengthen the volitional

control which he exercises over his thoughts and feelings, and are enabled to remove his delusion. It is remarkable how the patient will act subsequently in the waking state, how he will reason with himself, and control the impulses which arise in him at intervals more and more lengthened until they disappear completely.

Hypnotism judiciously employed in the early stages of insanity will effect a cure. I have seen hallucinations and delusions disappear, and suicidal tendencies given up; maniacal and melancholic states have been treated successfully, as well as kleptomania, religious mania, delusions of suspicion, and other symptoms of a deranged mind. A few examples may be of interest.

One of my earliest experiences was while still clinical assistant, when I was suddenly called upon to hypnotise a young country girl, whose mind had become deranged by the shock received through a practical joke played upon her by her associates in the hospital ward. Some patients, out of mischief, had purposely loosened the false arm of another young patient, anticipating that the vigorous shake, which this country girl was in the habit of giving as a greeting, would leave the arm in her hand. This is what happened, and the nurses experienced a difficulty in restraining the girl, who became wild and deranged with fright. By repeated hypnotising and verbal suggestions, which calmed her nervous excitability, her mental equilibrium was restored.

Case of hallucinations of hearing :

Patient, a major in the army, forty years of age, suffered from insomnia, buzzing in the left ear, and

the hearing of voices, which tortured him so much that he was afraid of going mad. No hereditary disposition nor previous illness. On examination it was found the power of hearing was not diminished, and was equal on both sides. At first, he heard voices, conveying words of insult, at night only, thus preventing him from sleep. He suspected a neighbour of his and challenged him, but that gentleman proved that on those nights he had been away from home. Then he suspected others, and got equally satisfactory explanations. He then recognised that these voices must be hallucinations but they got more and more distinct, and he began to hear them during the day, and in the street. Then arose impulses to attack strangers, which he controlled only with difficulty. The voices always conveyed the same insults, quite close to him, and they were most distinct when he stopped his right ear up. Patient was convinced that he was suffering from hallucinations of hearing, yet he was full of anxiety lest he might give way to homicidal impulse. He was put in a state of somnolence, and suggestions were made to give him greater control over himself, minimising the significance of the hallucinations, and lessening the distinctness of the voices. At the same time, a mild constant current was applied to the left ear. This process was repeated for four weeks. All hallucinations had disappeared by then and the patient was able to resume his duties.

Case of hallucinations and delusions due to psychical trauma :

Single lady, age thirty-five, suffered from hallucinations for two years. She heard voices repeating

verses she had read before, and had a sensation when in public places, of someone laying his hand on hers ; also delusions of men following her, and being watched by policemen when in public places. She did not admit the hallucinations and delusions as such. Patient was hypnotised and already on the fourth day was able to go out alone. She saw a policeman following her, but admitted it may have been a delusion. Ten days after, she confessed in hypnotic state to a psychical traumatism of an amatory nature in her younger years. Recovery rapid after confession. Was perfectly well within three weeks. Reported herself a month later still well, having perfect sleep, being no longer followed, delusion of voices gone, and being quite cheerful.

Case of *delusional insanity* :

Gentleman, age thirty-five, interested in telepathy and spiritualism, had delusions of receiving electric shocks by wireless telegraphy, could hear conversations outside his room, which he supposed due to the telephone wires on the roof of his house. He changed his residence frequently for that reason. Hypnotism had no effect at first, so he was put on medicinal sedatives and after six weeks renewed attempts to bring patient under influence of suggestion were made. They proved successful on the fifth day, when a lengthy conversation about his delusions took place and it was suggested that on waking he will reason about his trouble and come to the conclusion it is due to increased sensibility of his brain and nervous system and will get well under treatment. With the recognition of his delusions as such, gradual improvement

followed, and by the end of another six weeks he felt quite well. The result must be ascribed to both the medicinal treatment and the re-education in the hypnotic state.

Case of *mania* :

Patient, aged thirty-four, mother and grandmother inebriates, had been twice in an asylum, each time for about a year. This was the third attack. Recommended private treatment in care of mental attendant. Patient talked incessantly, though coherently, was always on the move, was easily angered, sleepless at night. A favourable opportunity was seized to suggest sleep, and the suggestion was repeated each night. On the fourth night suggestion was made that patient being an invalid, must remain quietly in bed and rest to prevent brain fever. In consequence he remained inactive for several days ; then he was allowed up. He gave no trouble whatever and recovered within a month. He had no medicines, but prolonged warm baths were used.

Case of *religious mania* :

A lady, always devoutly religious, age thirty-two, suffered for two years from delusions that she was "lost" and her soul was damned, and that she alone was to blame for her misfortune. In addition she heard blasphemous voices which drove her to despair. She was to be certified for an asylum by the doctor who had been attending her. The husband, as a last resource, desired to consult some expert in the treatment of mental disorders, and although no definite promise could be made as to her cure, with the consent of the doctor treatment by suggestion was arranged.

The patient being much wasted, medicinal and hygienic measures were prescribed for her, while the psychical treatment continued. Gradually she grew stronger, the voices diminished in power, she behaved properly at home, but there still was the anxiety left as to the future of her soul, until I explained to her one day in the hypnotic state, that she had been ill, that all the morbid ideas arose as the result of an exhausted if not diseased body, but the fact that she feared for herself, showed that she is pure in spirit, and since it is the spirit that goes to heaven, and not the body, she need feel no anxiety. This explanation had the desired effect, and after a few more visits she was herself again. I heard about twelve months later that she remained perfectly well.

Case of kleptomania and morbid habits :

Patient, age twenty-five, a regular kleptomaniac, given to bad habits, after being discharged by a magistrate under the First Offenders' Act to come up for judgment when called upon, was brought by his father, a doctor, in order to be hypnotised. He proved an excellent subject for hypnotism, sinking into deep sleep on the first occasion. He was made remorseful and a desire instilled to do well in future and to control himself. He was reported later to be doing well and giving no more trouble.

Case of kleptomania and erratic behaviour :

Patient, a youth, age twenty. From the age of twelve he began to take things out of the house, apparently without object, and give them away. Later he went to a technical college, but absented himself after six months and disappeared. He returned home in a few

days, and was then apprenticed as an engineer, but again after six months he committed a theft and ran away. Got an engagement as a steward on a boat between Liverpool and New York, and on the return of the boat he left without notice, and went home. He was again put to engineering, and again ran away, this time to enlist in the Army. Of perfect behaviour at Aldershot, but at the expiration of six months stole a bicycle and got away once more. Was caught and received three months' imprisonment as a deserter. On being hypnotised, patient was sorry for his misdeeds, but admitted having every six months a craving for money and a desire to get away in the open, when he would wander about fields and woods, and give the money away, until near starvation, and then return to his family. He was hypnotised successfully and reported himself at intervals. I was informed two years later that there had been no repetition of the offence.

Case of *melancholia* :

Lady, age forty-three, had twin-children six years ago, of which one died. Self-accusation followed that she was the cause of the child's death, not having fed it herself. Worried about it all day, and saw visions of the dead child at night. She had been examined for organic disturbances, but the treatment gave her no relief. Her local doctor recommended hypnotism. Improvement first week slow, second week considerable. Conversed now freely. Third week became quite cheerful and fourth week was quite well. Came up a year later reporting herself still sound.

Case of *melancholia with loss of all feeling* :

Lady, age forty, after birth of a child, had all her

feelings, as her friends described, "dried up," could experience no pleasure nor sadness. The hypnotic state was induced gradually. Deep sleep followed after repeated attempts. Began to interest herself in domestic affairs, assumed normal conversation. After six months recovered completely.

Case of *melancholia with self-accusation* :

Patient, a single woman, age forty-four, for two years depressed, sleepless with paroxysms of remorse and grief. Thought she was punished by God. Hypnotised successfully. Recovered within three weeks.

Case of *melancholia with suicidal tendency* :

Single lady, age thirty-five, suffering from melancholia, was transferred from asylum to my private care in charge of two nurses. She took no interest in anything, sat still in a chair all day, could not be made to go out, would not speak to anyone, and could only be persuaded with difficulty to take her food. She considered herself a burden to her family, being no good to anyone in the world, and was anxious to die. After being hypnotised for the third time patient was a little more cheerful. A week later she talked freely, with less reference to herself, laughed and joked, though she still took no interest in work or people, excepting her immediate relations. After another week she began to be interested in shops and amusements, and a few days later she got normal, and since she kept well her certificate of lunacy was cancelled.

Another case of *melancholic depression with suicidal tendency* :

Patient, twenty-five years old, had first attack of

depression when about fourteen years of age, showing itself chiefly in morbid anxiety. A second attack followed at the age of twenty over a love affair. This third time, it was owing to the death of her father, whom she had nursed through his illness, sitting up many nights at his bedside. After his death patient suffered from severe depression, retired from all human association, kept chiefly to one room, refused food, was exclaiming words of despair all day, slept little, and tried to do away with herself, so that both a night and a day-nurse had to guard her. Medicinal remedies proving of no use, suggestion was tried. After six attempts passivity could be produced, and patient was lying quietly with apparently calm disposition, though perfectly conscious. After three further sittings suggestion succeeded so far as to produce proper sleep at night with at first one hour in the morning during which she kept normal. Gradually the time extended to two, three or four hours, and ultimately friends could be introduced, renewed interests were awakened, and the melancholic, anxious disposition disappeared completely.

Case of melancholia with delusions of suspicion :

A naval captain, age forty-six, was sent to a private asylum three months previously, having developed delusions of suspicion, believing that a brother officer had spread false reports that he had been guilty of immorality. He was in intense agony about these accusations, being naturally a man of highly sensitive and moral character. Transferred to my private care, suggestion was used, at first very discreetly. In about a fortnight he was able to suppress his

delusions in conversation, and had gained considerable cheerfulness. The improvement continued and his certificate of lunacy was cancelled a month later, patient being cured.

Case of delusions of suspicion and persecution :

A lady, age fifty, suffering from delusions of persecution, was about to be certified for an asylum. She imagined her neighbours speaking against her, in fact, she said she could hear them when she was walking out, she could see in the grimaces of the people that they conspired against her ; and she believed that strangers came down the chimney during the night, so she barricaded the fire-place. She was suspicious of everybody except her own family. At the intervals patient spoke quite reasonably, and was perfectly rational until the subject of her delusions was approached. She was still occupying herself with her household duties, doing needlework, and occupying herself in other ways. It was chiefly in the night she was troublesome, and her daughter had to watch her. Patient would not admit that the voices were delusions, though when asked she could give no reason why her neighbours should be against her. Patient was treated with a nerve-sedative for a week before suggestion was attempted. She could not be hypnotised deeply, but remained in a somnolent state, and at first only the suggestion that she would sleep at night acted. Gradually, however, the delusion weakened in intensity and in two months' time it disappeared completely. There has been no relapse for eight years.

CHAPTER XXIII

MENTAL HEALERS

HYPNOTISM and suggestion are as ancient as mankind. They are at the root of all "Mental Healing." Under this generic title may be grouped the invocations of the gods by the Egyptian priests; the magic formulæ of the disciples of Æsculapius; the sympathetic powder of Paracelsus; the King's touch for the cure of special diseases; the wonderful cures at Lourdes; the miraculous power supposed to reside in the relics of the saints; the equally miraculous cures of such men as Greatrakes, of Gassner, and of the Abbot Prince of Hohenlohe; and the no less wonderful healing power displayed by the modern systems known as mind cure, faith cure, and Christian Science.

One fact pregnant with importance pertains to all these systems, and that is that marvellous cures are constantly effected through their agencies. To the casual observer it would seem to be almost self-evident that, underlying all, there must be some one principle which, once understood, would show them to be identical as to cause and mode of operation.

Going back to the earliest practice of medicine, which was solely by priests, we find the performance of faith cures by prayers and exorcisms. In course of time medicines were employed by them, but since, according to our present day knowledge, they cannot have had any curative properties, we must assume

that they were efficacious only through the medium of suggestion.

Ancient medicine, which was in the hands of the priests, and in which many more or less impressive ceremonies and paraphernalia were used, is full of this mental influence. On the red granite obelisk of the Thames Embankment, known as Cleopatra's Needle, will be found indications of psycho-pathic healing being practised 2,500 years ago. In Egypt, at that time, the sick were laid in the temples of Isis to await the voice of the oracle which should reveal to them the means of cure.

In the Greek temple of Æsculapius marvellous cures were effected by psycho-therapeutic measures. The imagination was strongly stimulated by processions to the accompaniment of music, by prayers, and by the sanctity of the surroundings. All these, and above all the personal influence of the priests, contributed to produce happy results.

The temple sleep of the sick, which practice is still in vogue amongst Hindus in India, is a means to facilitate the effect of suggestion. The sick lay down to sleep in the temple, and are told by the god in dreams of something that would cure them.

Ancient history speaks of the mysterious doings, oracular sayings, prophetic forebodings, and apparently miraculous performance of the Egyptian Priests ; of the Delphian Oracle among the Greeks, and of the Sybils among the Romans. From what is known of the practices, the long vigils and fastings, and the peculiar attitudes and manners of the Sybils, there can be little doubt, that by various means, kept

secret from the multitude, a condition similar, if not identical with the hypnotic state was induced ; and that the Sybils and utterers of oracles, were, at times, really clairvoyant, and in a state of trance. Saint Justin says, " that the Sybils spoke many great things with justice and with truth, and that when the instinct which animated them ceased to exist, they lost the recollection of all they had declared."

People were brought to the temples to be healed, and after the customary incantations and ceremonies, designed to affect the imagination and respect of the primitive people, they were found to be benefited and actually cured in time. But under and at the back of all these ceremonies and rites, the principle effecting the cure was the same principle that is being used to-day by all forms of mental healing, under whatever names it may be disguised and masked.

The secret lies in the fact that the relief comes from within the mind of the person affected, and not from the supposed source. Back of all the ceremonies and incantations, amulets and charms, relics and images, is the mighty force of the human mind employed under the mask of fancy trappings and sacred mysteries. The different forms and practices have no other effect than increasing the faith of the patient, and insinuating a suggestion in his mind.

A new order of things was established with the advent of the Greek school of medicine. The priest was left in large part his authority in matters pertaining to the soul, but the domain of physical disease was snatched from his hands, never to be returned. It follows, as a matter of course, that the therapeutic

methods used by the earliest physicians would be in some measure similar to those of their priestly predecessors.

Thus we find in those times, both in Greece and Rome, a profession of medical men independent of the priests, who employed, in addition to unconscious suggestion, actual therapeutics directed to the mind or soul of man to get him into that mental condition which favours recovery. We find Asklepiades ordering merry Phrygian melodies for melancholic conditions of mind, serious Doric and Lydian tunes for maniacal patients, and Aretæus advising patients suffering from religious depression to listen to the playing of the flute, and to have other diversions and encouragements.

The soothing application of what are now called *passes*, was evidently known at a very remote period ; for there is a curious passage in the works of Celsus, the Roman physician, in which he states that the old Greek father of physic, Asklepiades, practised light friction, as a means of inducing sleep in phrensy and insanity ; and, what is more remarkable, he says, that by too much friction there was danger of inducing lethargy.

With the decay of the Roman Empire and the growth of Christianity religious psycho-therapeutics obtained favour again. Prayers, exorcisms, anointments, consecrated herbs and holy water, the laying on of hands, pilgrimage to the graves of saints, etc., were all measures of faith-healing. They were greatly favoured by the belief in witches and obsession by the evil spirit which prevailed in the fifteenth, sixteenth, and seventeenth centuries.

If the world is a stage upon which the powers of light and darkness contend for the mastery of mankind, and punish and injure him by sickness and death, the most potent remedies must be those means by which such supernatural powers are invoked or controlled. Prayers and holy water, amulets and charms, magic and spells, therefore, superseded drugs in the treatment of disease.

Independently of this production of particular psychic states, there existed at all times in many quarters the belief that particular individuals could influence their fellows by the exercise of certain powers. This influence could be used as well for good as for evil. Of the first use we are reminded by the laying on of hands in benediction; also by the healing by touch which was obtained by the old Egyptian and other Oriental nations. Numerous relics testify to this. The Ebers Papyrus, which represents the state of Egyptian medicine before the year 1552 B.C., contains a statement according to which the laying on of hands on the head of a patient plays a part in treatment. We see the same thing later in the cures which King Pyrrhus and the Emperor Vespasian are said to have effected. It is known that Francis I of France, and other French Kings up to Charles X, healed by the imposition of hands. The Kings of England performed similar acts, and thereby aroused a feeling of jealousy between the two nations. The Anglo-Saxon King Edward the Confessor was known to practise it as a royal function, inherent with the rank of kings and priests. Reflections have been made upon the Church of England for giving countenance

to popular faith in the royal touch. Yet that sturdy man of ponderous common-sense, Dr. Samuel Johnson of dictionary fame, was touched by the royal hand for scrofula. Belief in the efficacy of this also prevailed among Dissenters and Puritans during the reigns of Queen Elizabeth and King James I and Charles I, as well as among Nonconformists of a later period, and even Oliver Cromwell is said to have seen if he had the gift; while Presbyterians in Scotland (see Buckle's "History") were specially given to regard psychic power in ecclesiastic use most potent for moral and physical good. In the reign of Charles II, a gentleman of the name of Valentine Greatarick, or Greatrakes, acquired considerable notoriety from curing diseases by stroking with his hands. These cures were authenticated by the Bishop of Derry, and many other responsible individuals. The Royal Society is said to have accounted for them by the supposition that there existed "a sanative influence in Mr. Greatrakes' body, which had an antipathy to some particular diseases, and not to others."

In the reign of Henry VII there was a form of service to be used at the ceremony of healing. There were also various forms used in the Church of Rome; all sickness being thought due to sin and obsession.

About 1530 Theophrastus Paracelsus came forward with the theory of the effect of the heavenly bodies on mankind, more especially on their diseases. Out of this the theory gradually developed that not only did the stars influence men, but that men mutually influenced each other. Van Helmont (1577-1644)

taught with more precision that man possessed a power by means of which he could magnetically affect others, especially the sick.

Later on, about 1665, a Scotsman of the name of Maxwell advanced a theory of magneto-therapeutics of his own. According to this theory, everybody is supposed to emit rays evincing the presence of the soul, and these rays are endowed with a vital spirit by means of which the soul performs its actions.

In the eighteenth century, psycho-therapeutics was the recognised method of medical men, who directed their measures towards the whole body, being still ignorant of pathological anatomy and the changes disease produces in individual organs. Reil put psycho-therapeutical cures as equal to the medical and surgical ones, and advocated the granting of a third degree by the Faculties of Medicine and Surgery, namely, the degree of Doctor of Psycho-Therapeutics. But his words fell on deaf ears. Although some physicians applied suggestive treatment by means of Mesmerism, which then came into vogue, the practice of blood-letting, purging, and other coarse measures at the beginning of the last century did not favour that condition and refinement of mind which is necessary for psycho-therapeutics. Towards the latter half of the nineteenth century, scientific medicine progressed so much that greater value was laid on an exact diagnosis than on the treatment of disease. More recently still, pharmaceutical knowledge has so much advanced that the market was flooded with new drugs of all kinds, and the possibilities of pharmacy have been over-estimated.

From the earliest times it has been clearly recognised that perturbations of the soul (mental diseases) are, in reality, diseases of the nervous system, and more particularly of the brain, and that, therefore, their treatment was the proper work of the physician and not of the priest.

Of late, these facts have been more and more emphatically brought home to our minds ; and as our knowledge of both structure and function of the nervous system has increased, so has it become more firmly established and more widely recognised that the mind, or soul, and the brain are simply co-partners in the life history of the individual ; there being, so far as we have evidence, no manifestation of mind or soul, no sign of mental or spiritual life, without the physical substratum, the brain.

The physician has become acquainted more and more with the interrelations and interactions of mind and body in health and disease. He has found that he cannot successfully treat the one while neglecting the other, and he has grown aware of the need of an acquaintance not only with anatomy and physiology, but also with normal and morbid psychology. In this way, as facts and rational tendencies have gradually replaced fancy, prejudice and fear, so has the sphere of usefulness and duty of the physician broadened, and there seems to be a tendency in our own day, which fully realized, is nothing else than an absolute reversal of the original order of affairs three thousand years ago. Then, the priest was supreme arbiter of both soul and body ; later, this authority was equally divided between priests and physician ; more lately

still, the entire field would seem to be falling more and more into the hands of the physician, to whose care there may one day be entrusted all the ailments of the flesh and spirit of man.

But there is a curious sect, founded by Mrs. Mary Baker Eddy, calling themselves "Christian Scientists," which originated and chiefly flourishes in the United States, which regards itself as a rival body to the medical profession by reason of its claim to heal all known diseases through the medium of its healers.

In the year 1866 Mrs. Eddy discovered the science of metaphysical healing, and named it Christian Science, she tells us the Bible was her only text-book, and she seems never to have questioned her own infallible interpretation of the Scriptures. Mrs. Eddy discovered that matter had no reality of existence, and that immortal mind is the only real thing. Man, according to her theory, is quite perfect, and only in need of such demonstration as will convince him of that fact, and when there are fewer doctors and less thought is given to sanitary science, there will be better constitutions and less disease.

Mrs. Eddy, by her exposition and elucidation of the theory of the non-reality of evil, and the absolute mastery of the mind over the body, gives expression to a truth that has been familiar to students of the deeper phases of metaphysical thought for ages past.

The mental healer makes an act of faith that God will maintain the patient in the higher condition of being, and free the patient's material body from the errors of sin and sickness. The process on the part of the Christian Scientist would seem to consist in

first putting himself into this mental attitude, and then in the application of a very simple form of ordinary suggestion, namely, the flat contradiction of the reality of every symptom, mental or physical, of which the patient complains. He may also pray silently and may endeavour to obtain faith in the healing power of God. He refuses to discuss any symptoms or treatment, or to name the disease, or to talk it over in any way. The Christian Scientist tells the dying man, whose very heart beats can be numbered, that he is not dying, and need not and ought not to die. He converses and argues by the week or month with the cancer patient, while the disease takes its course. He claims a "certain cure for all diseases," while he repudiates both any knowledge of disease or any necessity for that knowledge.

Christian Science has seized upon auto-suggestion as a means to achieve its seemingly wonderful cures. Their so-called "absent treatment" is nothing but suggestion. A healer advertises, a would-be patient responds and pays the required fee. He is notified that at certain hours the healer will treat him. He is ready enough to believe it, and his faith, in case he is suffering from a functional trouble, brings him relief on purely philosophical principles. If he really does have treatment, and is better by it, he has done the work himself, and except the appeal to the patient's credulity, the healer had nothing whatever to do with the cure.

The object of Christian Science is "to destroy the patient's belief in his physical condition," and that is where the harm comes in. For the physical state

must be treated as well as the mental attitude of the patient, otherwise no cure, or at least no permanent cure, is possible.

That the physical state of the patient must be treated as well as the mental state is recognised by the followers of the orthodox church, hence another cult or movement has arisen, which is declared to be a combination of theology and medicine, priest and physician working together in the cure for certain nervous diseases. In reality, the physician plays quite a subordinate part, the chief work being essentially ethical and spiritual.

This movement was started in November, 1906, by the rector of Emmanuel Episcopal Church, Boston, Dr. Elmwood Worcester, with his assistant, Dr. Samuel McComb.

The cure of the Emmanuel movement was taken obviously from Christian Science. The church-men had noted with sorrow, if not envy, the phenomenal vogue of this cult, which, they were forced to admit, had far outstripped them in numbers and influence. It was patent that Christian Science was offering something to humanity which the Church was not, and this something was the promised relief from sickness and disease. Why should not the Church likewise offer to cure disease? Better late than never.

The weak point in Christian Science, namely, its antagonism to legitimate science, has been pointed out. The Emmanuel Church, on the contrary, accepts the reality of matter and of physical disease. It seeks the alliance of medical men, but "the main idea of the Emmanuel movement is moral and spiritual

and religious, and its main principle is faith." The natural result is that *prayer* should be one of the strong points of the new therapy.

The *New York Medical Journal* of December, 1908, brought the following four points of criticism against the movement: That Emmanuelism is nothing but New-Eddyism; that it makes the clergy irregular physicians, and, therefore, illegal practitioners; that it leads the ignorant to trust the amateur rather than the professional; finally, that if patients confide in the clergyman for healing, why should they not confide in the lawyer, whose services are equally confidential? Against these four points the leaders of the movement make reply to the following effect: First, that Emmanuelism is not an after-clap of Eddyism, that it is more witty than wise to call it "Christian Science with Worcester sauce"; second, that such leading churches as those of Boston, Northampton, and New York require a certificate of medical examination; third, that it is not the ignorant but the intelligent that require the higher psychic treatment; and, finally, as the *Medical Journal* itself acknowledges, without the clergy mental healing would lose the powerful therapeutic forces that reside in religion.

There is nothing at all novel in the new evangel of spiritual healing, whether preached by the Church or Mrs. Eddy. All medical men know the marvellous effects which the mind sometimes has on the body. "Miraculous" cures have been effected from time immemorial.

The medical profession has from the beginning recognised that many of the "curing" cults contained

germs of truth and of practical usefulness ; but these were so inextricably mixed up with illogical reasonings, unscientific hypotheses, and absurd metaphysics, capable of being disproved by any tyro in science and philosophy, that no self-respecting and honourable scientific body would lend the dignity of its support to such flimsy and transitory theories. Moreover, the tenets of some of these sects, especially that known as "Christian Science," contain matter that is a positive danger to those uneducated in medical science ; and the medical profession, true to its duty as guardian of the public health, has never ceased to warn people of that danger to health and to life.

It is not only religious faith that heals, but the secret of the "gift of healing" lies in the power of inspiring confidence, that is, in belief in the healer and his method of healing. It need not be gainsaid that religious psycho-therapy has effected cures, but the cures it may have produced are such as could have and should have been brought about by means of rational psycho-therapy in the hands of a conscientious physician. Whatever ills of humanity it is possible by any means to relieve, legitimate medicine is able to cope with. Medical men may have neglected the mental side of disease too long, but since they have come to recognise the practice of hypnotism and suggestion, psycho-therapeutics is rapidly spreading, and there is no need for any patient nowadays, whether suffering from physical, mental or moral defects, to seek the aid of persons unqualified in the science of medicine.

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