



## CHAPTER VI.

### PERCEPTION OF THE FIXED LAWS OF NATURE.

Three Sub-classes of Mental Phenomena. — Mathematical Prodigies. — Musical Prodigies. — Measurement of Time. — Distinction between Results of Objective Education and Intuitive Perception. — Zerah Colburn, the Mathematical Prodigy. — The Lightning Calculator. — Blind Tom, the Musical Prodigy. — The Origin and Uses of Music. — East Indian Fakirs. — Measurement of Time. — The Power possessed by Animals. — Illustrative Incidents. — Hypnotic Subjects. — Jouffroy's Testimony. — Bernheim's Views. — Practical Observations. — The Normal Functions of Objective Intelligence. — The Limitations of Subjective Intelligence pertain to its Earthly State only. — Its Kinship to God demonstrated by its Limitations. — Omniscience cannot reason inductively. — Induction is Inquiry. — Perception the Attribute of Omniscience. — Conclusions regarding the Power of the Soul.

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

The important distinction to be observed between the phenomena described in the preceding chapter and those pertaining to mathematics, music, and the measurement of time, consists in the fact that in the former everything depends upon objective education, whilst the latter are

apparently produced by the exercise of inherent powers of the subjective mind.

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

No one without an objective education can, by the development of the subjective faculties alone, become a great poet, or a great artist, or a great orator, or a great statesman. But he may be a great mathematician or a great musician, independently of objective education or training, by the development of the subjective faculties alone. Many facts are on record which demonstrate this proposition. Hundreds of instances might be cited showing to what a prodigious extent the mathematical and musical faculties can be developed in persons, not only without objective training, but, in some instances, without a brain capable of receiving any considerable objective education.

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



"The attention of the philosophical world has been lately attracted by the most singular phenomenon in the history of human mind that perhaps ever existed. It is the case of a child, under eight years of age, who, without any previous knowledge of the common rules of arithmetic, or even of the use and power of the Arabic numerals, and without having given any attention to the subject, possesses, as if by intuition, the singular faculty of solving a great variety of arithmetical questions by the mere operation of the mind, and without the usual assistance of any visible symbol or contrivance.

"The name of the child is Zerah Colburn, who was born at Cabot (a town lying at the head of the Onion River, in Vermont, in the United States of America), on the 1st of September, 1804. About two years ago, — August, 1810, — although at that time not six years of age, he first began to show these wonderful powers of calculation which have since so much attracted the attention and excited the astonishment of every person who has witnessed his extraordinary abilities. The discovery was made by accident. His father, who had not given him any other instruction than such as was to be obtained at a small school established in that unfrequented and remote part of the country, and which did not include either writing or ciphering, was much surprised one day to hear him repeating the products of several numbers. Struck with amazement at the circumstance, he proposed a variety of arithmetical questions to him, all of which the child solved with remarkable facility and correctness. The news of the infant prodigy was soon circulated through the neighborhood, and many persons came from distant parts to witness so singular a circumstance. The father, encouraged by the unanimous opinion of all who came to see him, was induced to undertake with this child the tour of the United States. They were everywhere received with the most flattering expressions, and in several towns which they visited, various plans were suggested to educate and bring up the child free from all expense to his family. Yielding, however, to the pressing solicitations of his friends, and urged by the most respectable and powerful recommendations, as well as by a view to his son's more complete education, the father has brought the child to this country, where they arrived on the 12th of May last; and the inhabitants of this metropolis have for the last three months had an opportunity of seeing and examining this wonderful phenomenon, and verifying the reports that have been circulated respecting him. Many persons of the first eminence for their knowledge in mathematics, and well known

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

"At a meeting of his friends, which was held for the purpose of concerting the best methods of promoting the views of the father, this child undertook and completely succeeded in raising the number 8 progressively up to the sixteenth power. And in naming the last result, viz., 281,474,976,710,656! he was right in every figure. He was then tried as to other numbers consisting of one figure, all of which he raised (by actual multiplication, and not by memory) as high as the tenth power, with so much facility and despatch that the person appointed to take down the results was obliged to enjoin him not to be so rapid. With respect to numbers consisting of two figures, he would raise some of them to the sixth, seventh, and eighth power, but not always with equal facility; for the larger the products became, the more difficult he found it to proceed. He was asked the square root of 106,929; and before the number could be written down, he immediately answered, 327. He was then required to name the cube root of 268,336,125; and with equal facility and promptness he replied, 645. Various other questions of a similar nature, respecting the roots and powers of very high numbers, were proposed by several of the gentlemen present, to all of which he answered in a similar manner. One of the party requested him to name the factors which pro-



duced the number 247,483: this he immediately did by mentioning the numbers 941 and 263, — which, indeed, are the only two numbers that will produce it. Another of them proposed 171,395, and he named the following factors as the only ones, viz.,  $5 \times 34,279$ ,  $7 \times 24,485$ ,  $59 \times 2,905$ ,  $83 \times 2,065$ ,  $35 \times 4,897$ ,  $295 \times 581$ , and  $413 \times 415$ . He was then asked to give the factors of 36,083; but he immediately replied that it had none, — which in fact was the case, as 36,083 is a prime number. Other numbers were indiscriminately proposed to him, and he always succeeded in giving the correct factors, except in the case of prime numbers, which he discovered almost as soon as proposed. One of the gentlemen asked him how many minutes there were in forty-eight years; and before the question could be written down he replied, 25,228,800; and instantly added that the number of seconds in the same period was 1,513,728,000. Various questions of the like kind were put to him, and to all of them he answered with equal facility and promptitude, so as to astonish every one present, and to excite a desire that so extraordinary a faculty should, if possible, be rendered more extensive and useful. It was the wish of the gentlemen present to obtain a knowledge of the method by which the child was enabled to answer with so much facility and correctness the questions thus put to him; but to all their inquiries on the subject (and he was closely examined on this point) he was unable to give them any information. He persistently declared (and every observation that was made seemed to justify the assertion) that he did not know how the answer came into his mind. In the act of multiplying two numbers together, and in the raising of powers, it was evident, not only from the motion of his lips, but also from some singular facts which will be hereafter mentioned, that some operations were going forward in his mind; yet that operation could not, from the readiness with which the answers were furnished, be at all allied to the usual mode of proceeding with such subjects; and moreover he is entirely ignorant of the common rules of arithmetic, and cannot perform upon paper a simple sum in multiplication or division. But in the extraction of roots and in mentioning the factors of high numbers, it does not appear that any operation can take place, since he will give the answer immediately, or in a very few seconds, where it would require, according to the ordinary method of solution, a very difficult and laborious calculation; and, moreover, the knowledge of a prime number cannot be obtained by any known rule.

“It must be evident, from what has here been stated, that the singular faculty which this child possesses is not altogether

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

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

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

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



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

Musical prodigies furnish further illustrations of the principle involved. Of these the most remarkable is the negro idiot, known as Blind Tom. This person was not only blind from birth, but was little above the brute creation in point of objective intelligence or capacity to receive objective instruction. Yet his musical capacity was prodigious. Almost in his infancy it was discovered that he could reproduce on the piano any piece of music that he had ever heard. A piece of music, however long or difficult, once heard, seemed to be fixed indelibly in his memory, and usually could be reproduced with a surprising degree of accuracy. His capacity for improvisation was equally great, and a discordant note rarely, if ever, marred the harmony of his measures.

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

Music belongs to the realm of the subjective; it is a passion of the human soul, and it may be safely affirmed that all really good music is the direct product of the subjective mind. It is true that there is much so-called music to be heard which is the product of the objective intelligence. But no one can fail to recognize its origin, from its hard, mechanical, soulless character and quality. It bears the same relation to the product of the subjective mind that mere rhyme does to the poetry of a Milton. Music is at

once the legitimate offspring of the subjective mind and one of the most potent means of inducing the subjective condition. It is a well-known practice of so-called "spiritual mediums" to have music at their séances, for the ostensible purpose of securing the "harmonious conditions" necessary to insure a successful performance. Their theory is that the music harmonizes the audience, and that by a reflex action the medium is favorably affected. It is probable that such would be the effect to a limited extent, but the greatest effect is direct and positive upon the medium.

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

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

The subjective mind, on the other hand, possesses an inherent power in that direction, independent of objective aids or the exercise of reason. It is possessed by man in common with many of the brute creation. It is strikingly



exhibited in dogs, horses, and other domestic animals accustomed to regular hours of employment.

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

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

A favorite mastiff in the family of the writer has taken upon himself the regulation of the household affairs. He awakens the family in the morning at a certain hour, and insists upon promptitude in rising. At precisely twelve o'clock he notifies the family that it is time to feed the horse, and will give no one any peace until his friend's wants are supplied. His own meal seems to be a secondary consideration. At three o'clock he notifies his mis-

tress that it is time to visit the kitchen and give directions for preparing dinner. It is not because he expects to be fed at that time, for he is never fed until the family have dined, two hours later. At nine o'clock he rises from his rug on the library floor, and insists upon a visit to the kitchen for a lunch. It is rare that he varies five minutes from the regular hours above noted, but is generally within a minute.

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

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

M. Jouffroy is doubtless mistaken in supposing that the mind is necessarily employed in watching the clock; for the experiment is just as successful in the absence of any timepiece. Besides, the fact that animals possess the faculty shows that it is an inherent attribute of the subjective mind. It is the lapse of time that is noted by men as well as by animals, and is wholly independent of artificial methods or instruments for marking the divisions of time. Every one possesses this faculty in a greater or less degree, and the subject need not, therefore, be enlarged upon.

As before intimated, hypnotic subjects possess in a very remarkable degree the faculty of noting the lapse of time. On this subject Professor Bernheim<sup>1</sup> says:—

“If a somnambulist is made to promise during his sleep that he will come back on such and such a day, at such and such an

<sup>1</sup> Suggestive Therapeutics, p. 37.



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

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

In concluding this chapter, it is impossible to refrain from indulging in a few general observations regarding the conclusions derivable from the peculiar characteristics of the subjective intelligence thus far noted. We have seen that certain phenomena depend for their perfect development upon objective education, and that certain other phenomena are exhibited in perfection independent of objective education. In other words, certain powers are inherent in the subjective intelligence. These powers appear to pertain to the comprehension of the laws of Nature. We have seen that, under certain conditions, the subjective mind comprehends by intuition the laws of mathematics. It comprehends the laws of harmony of sounds, independently of objective education. By true artists the laws of the harmony of colors are also perceived intuitively.<sup>1</sup> These

<sup>1</sup> It must be here remarked that although the laws pertaining to the harmony of colors may be comprehended by intuition, yet an

facts have been again and again demonstrated. It would seem, therefore, to be a just conclusion that the subjective mind, untrammelled by its objective environment, will be enabled to comprehend all the laws of Nature, to perceive, to know all truth, independent of the slow, laborious process of induction.

We are so accustomed to boast of the "god-like reason" with which man is endowed, that the proposition that the subjective mind — the soul — of man is incapable of exercising that function, in what we regard as the highest form of reasoning, seems, at first glance, to be a limitation of the intellectual power of the soul, and inconsistent with what we have been accustomed to regard as the highest attributes of human intelligence. But a moment's reflection will develop the fact that this apparent limitation of intellectual power is, in reality, a god-like attribute of mind. God himself cannot reason inductively. Inductive reasoning presupposes an inquiry, a search after knowledge, an effort to arrive at correct conclusions regarding something of which we are ignorant. To suppose God to be an inquirer, a seeker after knowledge, by finite processes of reasoning, is a conception of the Deity which negatives his omniscience, and measures Infinite Intelligence by purely finite standards. For our boasted "god-like reason" is of the earth, earthy. It is the noblest attribute of the finite mind, it is true, but it is essentially finite. It is the outgrowth of our objective existence. It is our safest guide in the walks of earthly life. It is our faithful monitor and guardian in our daily struggle with our physical environment. It is our most reliable auxiliary in our efforts to penetrate the secrets of Nature, and wrest from her the means of subsistence. But its functions cease with the necessities which called it into existence; for it will be no longer useful when

objective education is necessary to enable the artist to combine the necessary pigments to produce the colors on canvas, and to perform the other mechanical labor necessary to place the paints upon the canvas in such relations as to produce a picture. When this is acquired, intuition will do the rest.



the physical form has perished, and the veil is lifted which hides from mortal eyes that world where all truth is revealed. Then it is that the soul — the subjective mind — will perform its normal functions, untrammelled by the physical form which imprisons it and binds it to earth, and in its native realm of truth, unimpeded by the laborious processes of finite reasoning, it will imbibe all truth from its Eternal Source.



## CHAPTER VII.

### EFFECTS OF ADVERSE SUGGESTION.

The Subjective Mind Incapable of Controversial Argument. — A Sceptical Audience demoralizes it. — The Presence of an Avowed Sceptic prevents Successful Exhibition of Subjective Phenomena. — Labouchere and Bishop. — The Royal Academy of Medicine. — Its Offer to Clairvoyants. — Failure to earn Reward. — Harmonious Conditions required by Spiritists. — The Seybert Commission. — Trance-Speaking Mediums. — How demoralized. — Adverse Suggestion the Cause of Failure in All Cases. — Possible Lack of Telepathic Conditions in Bishop's Case. — General Conclusions. — Failure Consistent with Honesty of Mediums.

ANOTHER important peculiarity of the subjective mind is that it is incapable of controversial argument. This subject has been briefly alluded to in a former chapter; but it is of so much importance that a more extended consideration of it is demanded, inasmuch as it affords a clear explanation of various phenomena which have never yet been satisfactorily accounted for. It is well known among hypnotists that it is very difficult, if not impossible, to make satisfactory experiments with a subject in the presence of a 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 any one disputes him, or attempts an argument, or accuses him of shamming, or of a want of good faith. Such a course always results in great distress of mind on the part of the



subject, and generally in restoring him to normal consciousness. In the higher phases of hypnotic phenomena this peculiarity is still more marked. In exhibiting the phenomena of clairvoyance and thought-transference, or mind-reading, it is next to impossible to obtain good results in the presence of an avowed sceptic. The controversy between Washington Irving Bishop and Mr. Labouchere is fresh in the minds of most readers. Mr. Bishop was giving successful exhibitions of his wonderful powers in public assemblies and in private circles in London. He had demonstrated again and again his power to read the thoughts of others and to decipher the contents of sealed envelopes under the strictest test conditions, in the presence of many competent and trustworthy observers. In the height of his success Mr. Labouchere came out in his paper and denounced the whole thing as a humbug. To prove his sincerity he placed a Bank of England note for a large amount in a sealed envelope, and offered to give it to Mr. Bishop if he should correctly read the number. Repeated trials to do so ended in dismal failure. It was a feat that he had successfully performed a thousand times before, and many times afterwards. But the number on that particular bank-note he never could decipher.

In 1831 the Royal Academy of Medicine of France appointed a commission to investigate the subject of animal magnetism. The commission was composed of some of the ablest scientists of the Academy, and it prosecuted its investigations until 1837, when it made its report. Amongst other things it announced that it had demonstrated the fact that some mesmeric subjects possessed clairvoyant power; that such subjects could, with their eyes "exactly closed by the fingers," distinguish objects, tell the color and number of cards, and read lines of a book opened at a chance page. Without entering into the details of the controversy that followed this report, it is sufficient to say that a standing offer of a large sum of money was made to any one who should demonstrate the reality of clairvoyant power in the presence of a committee appointed for the purpose. It is said that

many attempts have been made by good clairvoyants to earn this money, but every attempt has ended in total failure. Volumes might be written detailing such tests and such failures.

Exhibitions of the phenomena of spiritism are constantly liable to utter failure in the presence of avowed sceptics. Every one who has attended a "spiritual" séance is aware of the strict regard paid to securing "harmonious conditions;" and all know how dismal is the failure when such conditions cannot be obtained. It frequently happens that some one will inadvertently remark that "spirits never come when I am around;" and in nine such cases out of ten the séance will end in failure when such a remark is made. Any argument against spiritism, especially if addressed to the medium, or any controversy on the subject in his presence, will destroy all chance of a successful exhibition. Investigating committees nearly always fail to observe the promised phenomena when the character and objects of the committee are known to the medium. Thus, the Seybert Commission, a majority of whose members were pronounced sceptics, utterly failed to witness any phenomena which might not be produced by legerdemain. In their report they take occasion to say:—

"Our experience has been . . . that as soon as an investigation, worthy of the name, begins, all manifestations of spiritist power cease. . . . Even the very spirit of investigation, or of incredulity, seems to exercise a chilling effect and prevents a successful manifestation."<sup>1</sup>

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

<sup>1</sup> Seybert Commission, Report, p. 15.



whom they examined was made fully aware of the incredulity of the majority of the Commission, and thus every effort to produce the phenomena failed.

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

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

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

The hypnotic subject who is in the presence of an openly sceptical audience, and who hears some one declare that the subject is shamming, instantly seizes upon the declaration; and it is to him a suggestion that is as potent as the one which induced the hypnotic condition. The suggestion of the operator is thus neutralized, so to speak, by a counter-suggestion, which reduces the subject at once to his normal condition. In such a case the sub-

ject cannot be again hypnotized, so long as the sceptic is present; his very presence is a standing suggestion of the unreality of the hypnotic condition which cannot be overcome by the operator.

In the case of Bishop, the mind-reader, the same principle applies with equal force. The mental state which enabled him to read the contents of a sealed envelope was self-induced. It was a partially hypnotic condition, induced by auto-suggestion. When Labouchere's envelope was presented to him, the very manner of presenting it — the offer of its contents as a gift if he would read the number of the bank-note within — was a defiance of his power. It was a suggestion of the most emphatic character and potency that, do what he would, he could not read the contents of that envelope. Again, the anxiety engendered in the mind of the clairvoyant was another factor which added force to the suggestion. The offer was not only defiant, it was even public. The whole civilized world was apprised of the controversy. The professional reputation of the man was at stake. His future career depended upon his success; and every dollar of value in that note not only added to his anxiety to win the prize, but contributed its force to the suggestion that he could not succeed.

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

It is obvious that the principle of adverse suggestion



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



## CHAPTER VIII.

## HYPNOTISM AND MESMERISM.

Warfare of the Schools.—History of the Science.—Mesmer's Career.—The Academicians.—The Successors of Mesmer.—The Royal Academy of Medicine.—Its Idiotic Prejudices.—Dr. Braid's Discovery.—Re-baptism of the Science.—Effects of Braid's Discoveries.—Liebault's Theory of Suggestion.—The Nancy School and the Paris School compared.—The Fluidic Theory.—The Law of Suggestion the Greatest Discovery in Psychic Science.—The Significance of Braid's Discoveries not Appreciated.—Hypnotism of Animals.—The Charcot School.—The Sources of its Errors.—Reform in Terminology suggested.—The Mesmeric Theory.—Braid's Processes not productive of Higher Phenomena.—Mesmerization of Animals.—Recapitulation of Points.

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

Since the time when Mesmer first brought his discoveries to the attention of the scientific world the students of the phenomena which he evoked have been hopelessly at variance. That they should entertain diverse theories regarding the cause of phenomena so strange and full of mystery is natural. That they should, in the absence of knowledge of the subject, abuse and vilify each other because of their