

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



CHAPTER IX.

HYPNOTISM AND MESMERISM (*continued*).

Mesmeric Methods. — The Fluidic Theory. — Influence of the Mind of the Operator. — The Early Mesmerists. — Their Methods and their Effects. — Decadence of the Higher Phenomena under Braid's Methods. — The Causes explained. — Telepathic Powers developed by Mesmerism. — Mesmerism as a Therapeutic Agent. — Method of Operation recommended. — How to acquire the Power. — The Necessary Conditions of Success. — Will Power explained. — The Fluidic Theory requires Revision. — Distinction between Mesmerism and Hypnotism sharply drawn. — Mesmerization of Animals distinguished from the Hypnotization of Animals. — Methods employed in Each. — Tamers of Horses and Wild Beasts. — Dog-Trainers. — Primitive Man. — His Powers. — His Immunity from Harm. — Daniel. — The Adepts. — General Conclusions.

THAT the magnetic hypothesis of the mesmerists has many facts to sustain it cannot be denied. The experience of thousands goes to show that when passes are made over them, even at a distance of several feet, a sensation is felt akin to a gentle shock of electricity, which produces a remarkably soothing effect upon the nervous system, and eventually produces the mesmeric sleep. It is also known that when patients are mesmerized for therapeutic purposes, and passes are made over the affected part, the same soothing effect is produced, and pain is relieved. In fact, if we consider mesmerism solely as a therapeutic agent, and study it from that standpoint alone, the fluidic hypothesis is perhaps as good as any. But when we come to study mesmeric phenomena as a part, and only a very small part,

of a grand system of psychological science; when we examine it in its relations to other phenomena of a cognate character,— it is found that the fluidic theory should be received with some qualification.

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

It is well known that the early mesmerists constantly and habitually developed telepathic powers in their subjects. Causing their subjects to obey mental orders was a common platform experiment half a century ago. These experiments were often made, under test conditions, by the most careful and conscientious scientists, and the results are recorded in the many volumes on the subject written at the time. Many of these works were written by scientists whose methods of investigation were painstaking and accurate to the last degree. In the light of the developments of modern science, in the light of the demonstrations, by the members of the London Society for the Promotion of Psychical Research, of the existence of telepathic power, we cannot read the works of the old mesmerists without having the conviction forced upon us that telepathy was developed by their experiments to a degree almost unknown at the present day. Why it is that the power to develop that phenomenon by mesmerists has been lost or has fallen into desuetude, is a question of the gravest scientific interest and importance. The hostility and ridicule of the academicians undoubtedly had its effect on many minds, and caused many scientific investigators to shrink from publicly avowing their convictions or the results of their

investigations. But that does not account for the fact that mesmerists, who believe in the verity of the phenomena, are rarely able to produce it at the present day.

The first question which presents itself is one of dates. When did the higher phenomena show the first signs of decadence? A moment's reflection will fix it at or about the date of the promulgation of the theories of Dr. Braid. It is a historic fact, well known to all who have watched the progress of hypnotic science, that as soon as it was found that the mesmeric or hypnotic sleep could be induced by causing the subject to gaze upon a bright object held before his eyes, all other methods were practically abandoned. It was much easier to hold an object before the subject's eyes for a few minutes, with the mind at rest, than to make passes over him for an indefinite length of time, accompanying the passes by fixity of gaze and intense concentration of mind. The important point to bear in mind right here is the fact that in the old mesmeric method, fixity of gaze and concentration of will on the part of the operator, were considered indispensable to success. It seems clear, then, that it is to this change of methods that we must look for an explanation of the change in results. That being conceded, we must inquire how the conditions were changed by the change of methods. What effects, if any, either in the condition of the subject or of the operator, or in both, are missing when the new methods are applied?

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

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

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

This is what was meant when it was said in an earlier chapter of this book that the discoveries of Braid had really served to retard the progress of hypnotic science; not because his discoveries are not of the utmost practical value, but because much of their true significance has been misunderstood. The fact that persons can be hypnotized by his methods, and that many of the phenomena common to mesmerism can be produced by that means, is a fact of vast importance; but it is only one link in the great chain,

and not the whole chain, as his followers would have us believe. The later discovery of the law of suggestion was also of the most transcendent interest and importance; but it is not the whole law of psychic science. This, too, has helped to retard the progress of the science in its higher branches. When it was discovered that suggestion by itself could induce the hypnotic state, Braid's methods were in turn abandoned by students of the science. This was partly because it was easier than Braid's method, and partly because it produced less physical and mental excitement, and hence, for therapeutic purposes, was less liable to excite the patient unduly. But the fact remains that neither by Braidism nor by the suggestive method can the subject ordinarily be made to respond telepathically. It is true that there might be exceptions to the rule. If, for instance, the operator in employing either of the methods should come in physical contact with the subject, and should at the same time happen to concentrate his gaze upon some object for a length of time, and fix his mind upon the work in hand, he would be very likely to come into telepathic communication with the subject. That this has often happened there can be no doubt; and it constitutes one of the possible sources of error which lie in the pathway both of the Paris and the Nancy schools. It is perhaps superfluous to remark that the higher phenomena of hypnotism can only be developed with certainty of results by throwing aside our prejudices against the fluidic theory, and employing the old mesmeric methods.

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

It is recommended, for several reasons, that the mesmeric passes be employed. First, they are so generally believed to be necessary that they greatly assist by way of suggestion. Secondly, they are a great assistance to the operator, as they enable him more effectually to concentrate his mind upon the work in hand, and to fix his atten-

tion upon the parts which he desires to affect. Thirdly, they operate as a suggestion to the operator himself, which is as necessary and as potent to effect the object sought as is suggestion to the subject. Fourthly, whether the fluidic theory is correct or not, the power, whatever it is, appears to flow from the fingers; and, inasmuch as it appears to do so, the effect, both upon the mind of the operator and of the subject, is the same as if it were so, — the great *desideratum* being the confidence of both.

The most important point to be gained, however, is self-confidence in the mind of the operator. Without that no greater results can be produced by mesmeric methods than by the process of simple oral suggestion. The latter affects the mind of the subject alone, and all the subsequent effects are due solely to the action of his mind. Mesmeric methods, on the other hand, if properly applied, supplement the effects of oral suggestion by a constant force emanating from the subjective mind of the operator. In order to evoke that force it is necessary for the operator to inspire his own subjective mind with confidence. This can be done by the simple process of auto-suggestion. The power to do this does not depend upon his objective belief. The power to control subjective belief is inherent in the objective mind; and that control can be made absolute, even in direct contradiction to objective belief. If, therefore, the mesmeric operator doubts his power over his subject, he can, nevertheless, exert all the necessary force simply by reiterated affirmation to himself that he possesses that power. This affirmation need not, and perhaps should not, be uttered aloud. But it should be constantly reiterated mentally while the passes are being made; and if in addition to this he concentrates his gaze upon the open or closed eyes of the subject, or upon any part of the head or face, the effect will be all the more powerful. Whatever effect is desired should be formulated in the mind of the operator, and reiterated with persistency until it is produced. The principle involved is obvious, and easily understood. The subject is passive, and receptive of subjective mental

impressions. The subjective mind of the operator is charged with faith and confidence by auto-suggestion. That faith is impressed telepathically upon the subjective mind of the patient; and even though his objective belief may not coincide with the subjective impression thus received, the latter obtains control unconsciously to the subject, and the end is accomplished.

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

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

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

From what has been said it seems evident that the force developed by mesmeric manipulations has its origin in

mental action. That that is the motive-power is certain. Whether this mental action creates or develops a fluid akin to magnetism, is a question which may never be solved. Nor is it deemed important that it should be; and it may be as well to class it at once among the many things unknowable, as to waste valuable time in a vain effort to wrest the secret from Nature. Electricity is known as a great force in physical nature; and it is harnessed and made to perform many services to mankind. Like all the great forces of nature, it is invisible, except through its effects, and it defies analysis. It will never be known to man except as one of the great correlated forces. It is equally impossible to know just what the force is which emanates from the mesmerist and controls his subject. We know that it exists, and that it can be utilized, and that is all. Whether it is a fluid or not is as impossible to know with certainty as it is to know what electricity is made of, if we should determine it to be a substance.

For some purposes, as has been remarked, the fluidic hypothesis is as good as any, and for such purposes it may be provisionally accepted. But the question is, Will that hypothesis apply to all the phenomena? If that question is answered in the negative, it demonstrates its incorrectness, and it becomes imperative that it should be abandoned. When mesmeric passes are made over a patient, a fluid appears to emanate from the hands of the operator. An effluence of some kind certainly does come from that source, and one that is perceptible to the physical senses of the patient. Is it not a fact, nevertheless, that the passes are principally useful as a means of controlling the minds both of the subject and the operator? There are many facts which seem to point unmistakably in that direction. The one fact alone that persons can be mesmerized at a distance, seems conclusive. No passes are then made, and yet all the effects of personal contact are produced. Thousands of persons have been healed at a distance, by simple concentration of mind on the part of the operator, the patient knowing absolutely nothing of the proposed experi-

ment. This branch of the subject will be more fully treated in a future chapter on psycho-therapeutics. It is sufficient to remark now that the method of healing here indicated is, when intelligently applied, the most effective of all systems of mental therapeutics. And the significant fact is that in the majority of cases the best results are produced when the patient is kept in absolute ignorance of what is being done for him. The reason for this will more fully appear as we proceed.

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

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

The intelligent reader will not have failed to observe that the effect produced upon hens, frogs, crayfish, guinea-pigs, and birds is purely hypnotic. The methods employed are Braid's. That is to say, they are purely physical, sometimes produced by sudden peripheral stimulus, as in flashing a Drummond light in the eyes of a cock (Richer). But in general the external stimulus used with animals is tactile, as in seizing them (Moll); or in causing them to gaze upon an object, as in Kircher's method of hypnotizing a cock; or in gently stroking the back, as in hypnotizing a frog or a crayfish. Each of these methods may be classified as a hypnotic process, and the full equivalent of the method discovered by Braid. The effect is also purely hypnotic; that is to say, sleep is induced, varying in degree from a light slumber to a profound lethargy.

On the other hand, such animals as horses, wild beasts, etc., may be mesmerized, but not hypnotized. The processes are purely mesmeric, and generally consist in gazing

into the animal's eyes. The effect is simply to render the animal docile, and obedient to the will of the operator. No one was ever able to put an animal to sleep by gazing into its eyes; but the most ferocious of the animal tribe may be tamed and subjected to the dominion of man by that simple process. A celebrated horse-tamer, who travelled through this country a few years ago, was in the habit of astonishing and amusing his audiences by selecting the wildest horse present, walking up to him, gazing into his eyes (apparently) for a few moments, and walking away, when the horse would follow him wherever he went, apparently as perfectly fascinated as any hypnotic or mesmeric subject was ever fascinated by a professional mesmerist. A close observation of the horse-tamer's methods revealed the fact that he simply rolled his eyes upward and inward, precisely as Braid compelled his subjects to do by holding a bright object before their eyes. He did not gaze into the eyes of the horse at all, but simply held himself in that attitude for a few moments, in close proximity to the horse's head, when the object was accomplished, and the horse became obedient to every command that it was capable of comprehending. It is probable that the horse-tamer knew as little of the secret of his power as did the horse. The tamers of wild beasts proceed in the same manner, and probably with as little knowledge of the principles underlying the method.

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

the animal's eyes. The threshold of his consciousness is thus displaced. His subjective powers are brought into play, and in that condition his subjective mind is *en rapport* with that of the animal. The mind of the animal, being almost purely subjective, is thus dominated by the imperious will of his master,—man. That telepathy is the normal means of communication between animals cannot be doubted by any one who has observed their habits with intelligence. That man has the power, under certain conditions; to enter into telepathic communication with animals, there are thousands of facts to demonstrate. In a recent English work on the training of dogs,¹ this subject is alluded to in the following language:—

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

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

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

¹ Scientific Education of Dogs. By H. H. London. p. 85.

exactly in the right spot, and precisely as if the two partners were one.

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

"Now, see the test. Yonder waves a line of willows, and both riders know that the biggest and nastiest water jump in the county is ahead of them. Both equally mean to get over; but if they do, it will be in two different fashions: the one will compel his horse to jump it by sheer physical force; the other will jump it, if it is jumpable at all, as the 'senior partner' of the animal he bestrides. Down they go, sixty yards apart, and each, say, has picked a place which it is only just possible for a horse to cover; neither horse can turn his head; for, at the last stride, the velvet hands have become grips of iron. Splash goes Number 1; he went as far as he could: but that last two feet wanted just an impetus which was absent. How about Number 2? The rider has fixed his eye, and his mind with it, on yonder grassy spot on the other side of the water, and, sure enough, the fore-feet are simply 'lifted' into it by something inward, not outward; but only the fore-feet. Still, the calculation of the strung-up mind has entered into that, the stirrups have been cast loose in the 'fly,' and the moment the hoofs touch the bank, the rider is over his horse's head, with reins in hand; a second more, the horse is beside him; yet another, and they are away forward, without losing more than a minute.

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

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

"I was out for a ride one day with an argumentative friend along the road, and was on a very celebrated old hunter that had been my friend and partner for many a season. We were talking on this subject, and my friend scoffed at the very idea of such a thing as a sort of visionary nonsense. A hundred yards ahead there was an intersecting cross-road, at right angles to that on which we were riding. I pulled up my horse.

"'Now,' I said, 'look here; I will prove my theory to you. Choose and tell me which of these roads my horse shall take. You shall ride three lengths behind me; I will throw the reins on his neck, and I will bet you a sovereign he goes the way I will him; and you shall be the judge whether it is possible for

me to have influenced him by any word, touch, or sign, — only, you must keep at a walk, and not utter a word or a sound.'

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

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

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

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

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

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

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

History is full of instances going to show that man, in the subjective condition, is always safe from harm by wild

animals. The subjective powers of primitive man were undoubtedly far superior to any now possessed by any one save, perhaps, the East Indian adepts. Before the development of objective means of communication in the form of speech, his ideas were conveyed to his fellows by telepathy. And just in proportion to the development of objective means of communication did he cease to employ, and finally lose, his primitive methods and powers. God gave him dominion over the beasts of the field and the fowls of the air. In his primitive condition he was destitute of effective weapons of offence or defence, such as have been evolved during the long ages of a later civilization. He was surrounded by a monstrous fauna, capable of annihilating the present race of civilized mankind, could it be suddenly resurrected and turned loose in its old numbers and haunts. In what consisted the power of primitive man to assert and maintain his God-given dominion over the monsters of his day and generation? It must have been the same power which is now exceptionally exercised by the artificial displacement of the threshold of consciousness, thus developing in a small degree his long dormant subjective powers. His dominion was then a true one, all-potent, and far more perfect and effective than it is to-day, with all the appliances of civilization at his command.

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

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

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

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

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

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

The difference between the effects of mesmerism on man and animals is one of degree only; and the differ-

ence of degree is determined only by their difference in intelligence. The laws are the same. When a man is mesmerized, his subjective mind may be stimulated to activity, whether his objective mind is completely in abeyance or not. If it is completely in abeyance, the subjective phenomena will be all the more pronounced and complete. But when an animal is put to sleep, little or no subjective phenomena can be exhibited, for the simple reason that he has not the power of speech, and his intelligence is otherwise limited. The same law also governs the production of hypnotic phenomena in men and animals alike. An animal can be put to sleep by hypnotic processes; but he cannot be made to exhibit subjective phenomena during that sleep, owing solely to the limitations of his intelligence. He is not capable of receiving and understanding a suggestion. Besides, in hypnotism, as has been shown, there is no telepathic rapport existing between the operator and the subject. Consequently the phenomena which may be exhibited through or by means of mesmeric processes, which grow out of telepathic rapport, cannot be exhibited in hypnotism.

It may be thought that the laws governing the production of mesmeric phenomena show that the law of suggestion is, after all, limited in its scope and application. This is not true, except in the sense that suggestion, as has already been shown, is not a necessary element in the induction of the hypnotic state. The proposition that the subjective mind is constantly amenable to control by suggestion is not affected in the slightest degree by mesmeric phenomena. On the contrary, they distinctly prove the universality of that law. Suggestion is not necessarily limited to oral communication. Nor is it necessarily a communication which can be taken cognizance of by means of any of the objective senses. Telepathic communication is just as much a suggestion to the subjective mind as is oral speech. Indeed, telepathic suggestion is often far more effective than objective language, as will be clearly shown in a future chapter on the subject of psycho-therapeutics.

Hence the power to mesmerize at a distance. In such cases, however, it seems to be necessary that the operator and subject should be by some means brought into telepathic rapport. When that has been done, especially when the rapport has been established by the subject having been previously mesmerized by the same operator, it is perfectly easy to mesmerize at a distance. In such a case no previous arrangement is necessary. The suggestion is then purely mental. But it is suggestion, nevertheless, and demonstrates the universality of the law. Numerous instances of the exercise of this power by purely telepathic methods are cited in the able work on Hypnotism by Professor Björnstrom, to which the reader is referred for particulars.

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