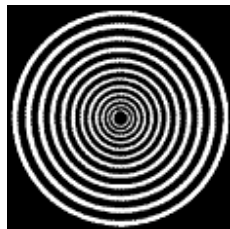


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HYPNOTIC FASCINATION

Hypnotic Techniques of Fascination



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Preface

This book will guide you in the wonderful world of fascination.

The belief in the power of Fascination and the influence of the Eye are as old as history. It is found in the literature of every nation and of every period of time. It has numbered among its adherents—poets and law-givers, emperors and slaves, learned men and savages, philosophers and fools. In the earliest records we find it, an existing power recognised by all and dreaded by all. Sometimes it appears in one shape, sometimes in another, but it is never lost.

Many persons are possessed of the power of Fascination "naturally" and without having studied or practiced the principles. Others, not originally possessing the power, have acquired by study and practice the power to influence people in this way. For, it must be known, the power may be acquired by study and practice just as may any other power of mind and body. To some it is easy, to others difficult – but all may acquire a very great degree of the power by intelligent study and practice of the underlying principles.

In this book you will find a series of selected writings, including some rare articles of dr. Paret on the real ancient practice of hypnotic fascination, the complete book "Mental Fascination" of William Walker Atkinson based on his knowledge of the discipline and a paper on the history of fascination based on a work of William Weltmore Story (enriched in some points by dr. Paret). as well as references to some interesting scientific articles.

Why is Hypnotic Fascination different?

Gaze has an incredible power. Even our auditory perception of space is influenced by gaze and experimental studies have also shown that in social interactions a steady gaze is a sure asset and that the eyes can change the answer of our partner (Keating, Mazur, Segall 1977). The eyes are even more important in the first contact with somebody, as many experts have observed that the first 30 seconds and the first 4 minutes of an encounter have crucial significance (Zunin 1976). In these cases many times we get answers from other people that in reality we create unconsciously.

It has also been experimentally proved that the effectiveness of certain therapies can be directly related to the gaze interaction (Harrigan, Oxman e Rothental 1985).

Other experimental studies have shown that our logical mind is reduced and emotions are felt more intensely when somebody looks at us intensively.

In hypnotism, the effects of the hypnotic gaze inductions are noteworthy. However, we should also consider that there are two types of inductions referred to as "hypnotic gaze induction". In the first one, the use of the eyes is intermixed with words. In the second type, the most powerful and mysterious, no words at all are used, just the eyes and sometimes the hands. How we practice it in our school is as a completely non verbal technique. It is called "fascination". Behind it there is a very ancient secret school, that we can trace back to the Ancient Romans' time and even before. Aristotle , Plutarcus , Plinius , Marsilius Ficinus , Simone Maiolo, and even St. Thomas , Albertus Magnus and

many others acknowledged the existence of such a power. Even the Greek tradition of the power of the Medusa is connected to it.

Fascination is a term used from the Middle Age involving catching someone's soul and attention just with your eyes.

It is often also referred to as love fascination, where some elements which are similar to hypnotic fascination are touched and where the most profound and instinctual part of a person is reached and excited.

Scientifically examined, hypnotic fascination in man has similarities to the phenomenon which is called "animal hypnotism" in the animal world. It is commonly known in the examples of the "chicken hypnotism", where a chicken will stay blocked in a state of tonic immobility looking at a line or in "snake charming". Even some animals are able to practice similar power on other animals, but only man is capable to use it for fostering his personal development.

At the end of 1800, hypnotizer Donato went through whole Europe demonstrating this technique with incredible efficiency. It was as fast as lightning. However, after his death, his techniques became **unknown**.

The first time I (Dr. Paret) and my fellow researcher Dr. Tira assisted to a real fascination induction without words we were really stupefied. It was conducted by Virgilio Torriciano, a man that had been initiated in this amazing ancient tradition. In less than 4 seconds the subject was with the eyes wide open and completely receptive, even to non verbal suggestions.

After this encounter, we became friends with Virgilio and we asked him to teach us how he did it. For many years thereafter we have been searching to unveil the secrets and the true methodology behind this power, dating in its history back to the Egyptians. We discovered it was not a single technique, but the tip of an iceberg: a complete system with its self-hypnosis, its therapy and a serie of steps of practice. If we had not carried out these researches these secrets would have survived only in the ancient tales or in their worst part, in the criminal approach. There are still some people, mostly in Italy and Russia, who are using states similar to those induced by fascination for hypnotic theft. These same techniques instead can be very useful for human growth.

Most researchers agree that the state of fascination is different from what is intended with the current clinical verbal hypnosis, even if in some elements both techniques can overlap.

As many readers of this article will already know the verbal school of clinical hypnosis we will explain here some of the differences between the two systems.

For any hypnotist it is very helpful to know the secrets behind fascination, as one of our duties as practitioners is to use any technique which would prove useful to help individuals change and recover their true self as well as their psychosomatic balance; and many times with fascination we can get to these results faster and stronger.

Fascination can for example be very useful for getting immediate answers from the inner part of our mind.

What does it really happen during this kind of hypnotic gaze induction?

Firstly, there is a profound change in perception. The ancient spoke of "mist". In this mist the subject often experiences an immediate trance, he feels removed from time and the material world.

Why? Scientifically expressed, the fascinated subject immediately experiences various visual hallucinations as the focus of his eyes goes to a particular point called "dark focus" or "resting point of focusing". As your eyes focalize there, your mind goes in a sort of natural vacation and you do not recognize far and near any more. The "dark focus" is a phenomenon scientifically observed in aviators, who, sometimes, enter a sort of "trance", very dangerous while flying. It is like a physiological "black point", wired in our brain, where our perceptions change.

This is a first difference with mainstream verbal hypnosis that, being psychologically oriented, does not rely on this kind of physiological reaction.

A second change is also a natural and spontaneous development of catalepsy, similar to the tonic immobility of animals. For example, if we stroke an arm of a fascinated person, it will stay spontaneously rigid. While some researchers have related this kind of reaction to a defence mechanism, this is not the only explanation.

In this state there is also a sense of charge, strange excitation, inner energy, well-being and regeneration. Going

further with the hypnotic gaze induction we can therefore create complete body catalepsy, change and slowing of the heartbeat and also a state of general anaesthesia. The practitioner does not need to use any verbal suggestion. This is very similar to what is achieved with some prolonged Yoga practices where the yogin goes in a state similar to death.

We know some secret school that used this state exactly for mystic and ecstatic experiences. However, in normal clinical practice we do not prolong the induction in this direction, because it could be extremely difficult to awaken the subject after-wards.

Instead we can have various phenomena, as the subject is immediately highly responsive. Here there is a second difference. In the normal verbal hypnotic way of doing you need to follow the reaction of the subject to create a receptive state; here you already have the receptive state in a few seconds.

Therefore you can easily and we could say "mathematically" plan ahead exactly what you want to achieve, as for example somnambulism, amnesia, regression etc...

Planning ahead is also necessary for other reasons. For fascinating you should enter yourself in a state of "no thinking". You too you do not have to use your rational mind in operating. The best results are achieved as you are in a particular state, called "presence", central to many esoteric schools, as for example the school of Gurdjeff, the ch'an and some spiritual alchemical paths in the western tradition. It greatly enhances the power of fascination.

And finally you need to plan ahead because the subject will "feel" what is happening from your eyes and from the first moment in some deep and telepathic way. Franz Anton Mesmer, from whom the name "Mesmerism" is derived, included fascination in his practice of "animal magnetism". He said that magnetism could be transferred through the eyes to another person. He observed that this force was deeply connected to the instinctual part of man and he did in his life also a period of 3 months where he arrived to stay without any internal dialogue.

In fascination you use very few words and only if necessary. To really practice fascination you need to enter the frame of mind where you awaken and work only with the "animal mind" of the subject. For the lay people this seems a miracle. For example, to put away a neuro-muscular tension you just fix your clients in both eyes, think energetically and strongly within yourself what you want to achieve and he will be healed. I have put a video on the internet showing me doing this technique. Our master Prof. Erminio di Pisa once treated in Milan 300 persons in a single day!

Milton Erickson said "the conscious does not need to know what the unconscious does" and with fascination this is certainly true. Results are achieved without any conscious activity. Also you can easily put a subject into deep "instant somnambulism" where two realities coexist at the same time.

For example, a day I experimented a regression with a girl using this type of gaze induction. After having fixed her for about 45 seconds I just said that she was in another time and her hands began to move. This kind of movement is very strange when perceived from the clients, as the fascinated subject is aware of being there but at the same time does not know in reality what he

is doing. It is their unconscious, their animal mind, that excited begins to react and move the body.

In a second she said: "I'm in a corridor, I'm walking". The scene became immediately clear and she also gave me all other details. Then we healed her negative emotions. From the beginning of the induction to this moment of the corridor 6 or 7 seconds were elapsed. You cannot realize an instant regression in so few seconds with verbal techniques, as these techniques rely on words and words need time to be said. Instead a big advantage of fascination is that this example is not the exception, it is the rule.

Another interesting phenomenon is that many times we can get amnesia even after a very short span of time, more often than with any other method.

Other uses are coupling fascination first and relaxation techniques after-wards. You will see that the relaxation will be the strongest one you had ever experienced.

Another difference between animal hypnotism and mainstream clinical hypnosis is how words are used.

In our school ISI-CNV we have created a name: "counter-linguistics" for this very strange happening. For example all hypnosis and communication schools teach not to use the word "not" as you do an induction. However, it could be both perfectly fine to avoid using the word "not" in doing a hypnotic gaze induction, as it is surprisingly also perfectly fine to use it. Sometimes you will get even better results! You can repeat for example to a subject doing a movement: "you cannot block your hands", or even "you shouldn't be able to block your hands" and

he will continue the movement and even enhance it. A reason could be that we are speaking with the unconscious animal mind. It reacts primarily to our intention. It is the conscious mind that reacts primarily on words. Thus as we get the results notwithstanding the language we are enhancing the power of the unconscious.

Another difference is that you must never mirror the subject with your words. "Mirroring" in modern hypnosis is often used to mean "bringing verbally unconscious reactions to the attention of the subject". Somebody calls it "verbally ratifying the trance". In fascination you do not do it. Animals do not say themselves what they are doing. Verbalizing what is happening would risk breaking the "animal state" and plunging to a "normal psychological verbal hypnosis" where reactions could appear sometimes enhanced, but also in a more conscious way. On the other hand, in fascination you want the subject to have the possibility to really answer in a totally unconscious way and to get the change that he deeply wants to achieve, with the least conscious interference.

Even here we can observe that the ancient, from which we have retrieved this tradition, used the same phrasing I have yet described. They also obtained results even stronger than the moderns in the fields of telepathy and distance healing. Mind to mind communication does not rely on words. Even animals can perceive it as many researches have tried to show.

Even what we call "magnetic fascination therapy" does not rely on words. It couples the power of fascination with "magnetism" for achieving best effects. Magnetism relies on the concept of energy and on the development of the operator energy in order to realize changes in the subjects. This is the Western

school corresponding to the use of prana or chi in the East. For developing this force the operator will do a series of practices firstly on himself through a series of steps that once were kept very secret and taught only inside a spiritual path of development.

This therapy is very powerful. Change is achieved in a nonlinear and quantum way. The other day a person with a very disturbing and antisocial problem went to me. I knew his problems because his brother had spoken to me about them, but I was compelled to the secrecy about what I knew and this person did not want to speak about it. After I understood it, I did not ask anything any more. I just practiced "mesmerismus" (a magnetic technique) and the person got healed. I did not know how, but I strongly felt when the result was achieved, and so it was.

Now I will give you some simple hints to begin practicing:

- 1 Develop your knowledge. Study and understand the ancient books of hypnotism, and mostly the ancient books speaking of magnetism and mesmerism. You will therefore discover many phenomenologies as thought transmission, magnetic healing, hypnotism without words etc... which are no more practised now. Try to understand why the ancient were so at ease with the wording "animal magnetism". Try to understand also that many words used have changed their meaning through the centuries and try to get the original meaning.

- 2 Practice to make your eyes stronger. Begin fixing a dot on a mirror and fixing it without blinking. At the beginning you will be able to fix it just for some seconds. At this point close them and repeat. After a due exercise (10 minutes each day for some weeks) your eyes will become stronger. On our site www.mesmerismus.info you can even find a free course for

becoming more effective with your eyes. This is an asset in every social situation.

3 Practice the same exercise as before without dot and fixing your image in the mirror at the third eye (the ajna chakra for the Indians).

4 Practice "muscular tension". Tensing a muscle and after releasing it.

5 Fascination relies on sensibility. Find a friend and try to exercise what is called "thought transmission". Begin with modern exercises (there is plenty of books on the subject) but after go back to the ancient.

6 Exercise with all your clients, and even in everyday situation, for discovering the effects of the various type of gaze.

7 While you gaze and exercise on others, remember always that for fascination the quantum axiom is fundamental: "the observer influences the observed". So firstly work on yourself and your expectations before working with others!

Where to learn Fascination?

Our school organizes periodically training in Mesmerismus © and Fascination. We do both personal coaching as group training.

We call our teaching "Mesmerismus ©". We invite you to visit us and discover, from the source, this ancient technique. Come Learn real Fascination and Mesmerism in France! What we want to teach you is a large system which connects the inner preparation of the hypnotists and mesmerist to inner rejuvenation techniques that work for strengthening the character.

Write us at info@neurolinguistic.com

Website: www.mesmerismus.info

English page at

<http://www.hypnotisme.com/hypnotisme/hypnotism-mesmerism.htm>

Mental Fascination

By William Walker Atkinson

CHAPTER I. WHAT IS "MENTAL FASCINATION?"

"Fascination" means "the act of Fascinating, or state of being fascinated." The word "Fascinate" springs from the Latin word "Fascinare," meaning "to enchant; bewitch, charm by eyes or tongue; captivate, attract," etc The definition of the English word, "Fascinate," is as follows: "To act upon by some powerful or irresistible influence; to influence by an irresistible charm; to allure, or excite, irresistibly or powerfully; to charm, captivate, or attract, powerfully; to influence the imagination, reason or will of another, in an uncontrollable manner; to enchant, captivate or allure, powerfully or irresistibly."

The above definition is condensed from a number of the best dictionaries, and gives the cream of the idea embodied in the word.

MY DEFINITION

In this manual I shall use the term "Mental Fascination" in the sense of: The action of a Mental Force that powerfully influences the imagination, desire, or will of another. This is my own broad definition which includes all the varied phenomena of Personal Magnetism, Psychological Influence, Hypnotism, Mesmerism, Charming, etc, etc, all of which I hold to be but varying phases of phenomena of one Force. These things are all a "bit off the same piece," in spite of the claims to the contrary on the part of those who did not like the relationship.

THE NATURE OF THE FORCE

What is the nature of the Force which produces that which we call Mental Fascination, which latter I have defined as "The action of a Mental Force that powerfully influences the imagination, desire or will of another?" Mental Fascination is the

manifestation —what is the nature of the Mental Force that powerfully influences?

As you will see in some of the following chapters, there have been many theories advanced to account for this Force, the theories varying from "magnetic fluids" to mere simple suggestions on the part of the influencing person. Nearly every writer on the subject has had his own pet theory. But although these theories varied and differed greatly, the effects produced were about the same, which naturally leads us to look for some common basic principle operating under all the forms, regardless of the many theories advanced by those producing the effects. It is the old story here, as elsewhere.

A man finds that he is able to produce certain phenomena, by certain methods. He works along practical lines for a time, endeavouring to perfect his methods and increase the variety and effectiveness of the phenomena. When he has advanced along these lines, he begins to look around him for a theory to fit the facts of the case, and here is where he usually makes his mistake. He evolves some fantastic theory, which seems to him to account for the effects produced, and then he endeavours to fit the facts into the theory. If the facts will not so fit in, well, so much the worse for the facts—and he either discards the nonconforming facts, or else ignores or denies them. This has been the course of theorists since the beginning. After a while, some man of a more scientific mind examines the recorded facts, and discovers the true underlying principle, and reconciles the differing theories of the original theorists by a new synthesis which combines the true principles in all the other theories, discarding the pet hobbies or prejudices of the previous authorities. And so it is in the case of Mental Fascination, as we shall see.

THE UNDERLYING THEORY

I shall not have much to say about theory in this book. I have explained the theory and principle underlying Mental

Fascination, in my larger book entitled "The Secret of Mental Magic," of which this little manual is a "Side Light." In that book I have explained that the Underlying Force beneath all forms of Mental Magic—and Mental Fascination is one of those forms—is the Universal Mentative Energy, of which, and in which, each Individual Mind is a Center of Activity. I have also explained that the Mentative Energy of each Individual Mind is, and may be, transmitted from one person to another by means of Mentative Currents, or Waves. And that these Mentative Currents and Waves tend to "induce" in the minds of other persons, the emotions or feelings existing in the Mental States of the person sending out the waves or currents.

THE MENTAL POLES

I have also explained that there are two Mental Poles known as the Motive and Emotive Poles, respectively, which manifest Will-Power and Desire Force, respectively. Desire Force acts in the direction of drawing, pulling, attracting, luring, coaxing, charming, etc.; while Will Power acts in the direction of compelling, forcing, driving, impelling, commanding, demanding, etc. Desire always draws its object toward itself; while Will always overpowers and compels its object, generally in the sense of driving it into action. In Mental Fascination both Desire Force and Will Power are employed—generally in combination. Desire Force has been called the Feminine phase of Mentative Energy; and Will Power the Masculine. And in this as in everything else, the combination of the two qualities produces the most marked results. The student will be able to distinguish between the action of these two phases of the force, as he reads the pages of this book, in which instances of Mental Fascination are given.

This is all that I shall have to say about theory in this book, except where the various points are brought out in illustrating the examples given. I must refer my students to my "Secret of Mental Magic" for details of theory and principle. The present book deals with the "HOW?" rather than the "Why?"

CHAPTER II. MENTAL FASCINATION AMONG THE ANIMALS.

Even before the human race was evolved, Mental Fascination was known instinctively to the lower forms of life. It is said that the cells in the blood of living things become aware of the presence of each other, at distances which must preclude any theory of ordinary sense "awareness." Not only do they recognize or "sense" the presence of each other, but they seem to be attracted toward each other by some force, or fascination, which must operate along the lines of Desire and Will. Eminent scientists inform us that even the atoms manifest an attraction for each other, varying in degree according to the nature of the respective atoms. And the same authorities tell us that this attracting operates along the lines of a "desire" for each other, and a "will" which causes them to fly to each other. Is it not reasonable to suppose that in this instinctive manifestation of Attraction, and the response to Attraction, among the Atoms there is to be found the elemental principle of Mental Fascination, and Magnetic Attraction, related to the human action? And are not the phenomena of Electrical phenomena by a long series of links in a grand chain?

THE TWO PHASES

But, leaving the above questions without further consideration, we may find an abundance of proof among the higher forms of the "lower animals." Among the animals we find many instances of the power of "charming" or "fascinating," both of which I hold to be but varying forms of manifestation of Mental Fascination as I use the term, i. e., "The action of a Mental Force that powerfully influences the imagination, desire, or will of another." This Mental Fascination, among the animals, manifests along two lines, viz., (1) along the lines of Desire

operating in the direction of Sex manifestation, such as the winning of mates, etc.; and (2) along the lines of Will operation in the direction of overcoming the Prey of the animal, such as the "charming" of birds by serpents, or of smaller animals by tigers, etc. These cases are capable of liberal illustration and proof, and natural history affords us full authority for accepting the same.

INSTANCES OF ANIMAL FASCINATION.

I recently read an account of a naturalist, who related that one day in a tropical country he noticed a winged insect circling around and around a scorpion.

After a bit, the insect made a series of desperate plunges at the scorpion, as if in a frantic desire to terminate the charm; the scorpion soon striking down the insect, and afterwards devouring it.

It is related by travellers that when one comes suddenly in the presence of a lion, tiger, or leopard, his legs seem paralyzed, and the eyes of the beast seem to exert a peculiar fascination and power over him. I have seen a mouse manifest the same emotion in the presence of a cat; and the same is true of a rat in the presence of a ferret, or similar enemy. On the other hand, every observer has noticed the wonderful "charming" power that animals exert over others of their kind, of the opposite sex. If you have ever witnessed the courting of a bird, during the mating season, you will have a keen sense of the reality of the power employed. One of the birds, and it may be either a male or female, will be seen to actually "fascinate" or "charm" the one of the opposite sex, the latter lying still with quivering wings, and a helpless expression in its eyes. When compared with the attitude of the same bird, when charmed by a serpent, the resemblance will be striking

SCIENTIFIC TESTIMONY.

I have before me a book written in 1847, which relates quite a number of instances of the operation of Mental Fascination among the lower animals. I will give you a few of them, condensed, and abbreviated.

Prof Silliman is quoted as stating that one day, while crossing the Hudson River, at Catskill, he passed along a narrow road with the river on one side, and a steep bank, covered by bushes, on the other side. His attention was attracted by the sight of a number of birds, of a variety of species, who were flying forward and backward across the road, turning and wheeling in strange gyrations, and with noisy chirpings, seemingly cantering over a particular point of the road. Upon examination the Professor found an enormous black-snake, partly coiled, and partly erect, showing an appearance of great animation, with his eyes flashing like a brilliant diamond, and his tongue darting in and out. The snake was the center of the motion of the birds. The Professor adds that although the snake disappeared in the bushes, frightened at the approach of the men, still the birds seemed too dazed to escape, and perched on the nearby bushes, evidently awaiting the reappearance of their "charmer."

THE CHARMING BY SNAKES.

The same book relates an incident of a man in Pennsylvania, who saw a large black-snake charming a bird. The bird described gradually decreasing circles around the snake, at the same time uttering piteous cries. It seemed almost ready to drop into the jaws of the snake, when the man drove off the latter, when the bird arose with a song of joy.

Another case is related of a ground-squirrel, which was observed running to and between a creek and a large tree a few

yards distant. The squirrel's fur was badly ruffled, and he exhibited fright and distress. Investigation disclosed the head and neck of a rattle-snake, protruding from the hole of the tree, and pointing directly at the squirrel. The poor squirrel at last gave up the fight, and yielding to the fascination, laid himself down with his head very close to the snake's mouth. The snake then proceeded to swallow the squirrel, when his meal was interrupted with a cut of a carriage whip in the hands of the observer, and the squirrel, released from the spell, ran briskly away.

INTERESTING INSTANCES

Dr. Good is quoted as having made quite a study of the curious fascinating power that rattlesnakes manifest over small animals, such as birds, squirrels, young hares, etc. He relates that these animals seem incapable of drawing their eyes away from those of the snake, and, although seemingly struggling to get away, they still gradually approach the snake, as though urged toward him, or attracted by a power superior to their natural instincts. He goes on to state that the animal creeps nearer and nearer, until at last it is drawn into the serpent's mouth, which has been open all the while to receive them. Dr. Barrow is quoted as relating many instances of this kind, known to peasants in all parts of the world. Valliant, the African traveller, tells of an instance in which he witnessed a shrike in the very act of being fascinated by a large snake at a distance, the fiery eyes and open mouth of which were gradually approaching the bird, the latter manifesting convulsive trembling and uttering piercing shrieks of distress. The traveller shot the snake, but upon picking up the bird, he found it dead—killed either by fear or the power of the serpent, or perhaps by the violent breaking of the spell. He measured the distance between the snake and the bird and found it to be three and one-half feet.

STRANGE STORIES.

A case is related in one of the early reports of the Philosophical Society, in which a mouse was put in a cage with a viper, by way of an experiment. The mouse at first seemed greatly agitated, which state was followed by a condition of fascination, the mouse drawing nearer and nearer to the viper which remained motionless with distended jaws, and glistening eyes. The mouse, finally, actually entered the jaws of the viper, and was devoured.

Bruse, the African traveller, relates that the natives of an interior tribe seem to be protected by nature against the bite of scorpions and vipers. They are said to handle these creatures fearlessly, the latter seeming to be robbed of their power of resistance. He states that the creatures seem to sicken the moment they are touched by these natives, and are sometimes so exhausted by the invisible fascinating power that they perish shortly. He says, "I have constantly observed that however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, and frequently would shut his eyes, and would never turn his mouth toward the arm that held him."

"SNAKE CHARMER."

Personally, I have seen a somewhat similar case. When I was a boy, in Maryland, I knew of a farmhand who was called a "snake-charmer." How he did it, I never could find out, but he would exert some kind of influence over all kinds of snakes, poisonous ones included, and would cause them to remain fascinated until with a quick movement he would grab them by the neck with his bare hands. This man generally carried a few pet snakes around with him for company. They seemed perfectly contented, and would poke their heads up from out of his pocket,

in order to look at some one else with whom he might be talking. The Negroes on the farm had a mortal terror of this man, and would walk a couple of miles rather than pass by his house.

FASCINATING FIERCE ANIMALS.

The power of charming animals, dogs and wild beasts is undoubtedly possessed by some men, in varying degrees. And nearly everyone has known of men who could "charm" the wildest horses, as if by magic. I have read of some burglars who seemed able to quiet the most ferocious watchdogs. The Swedish writer, Lindecrantz tells of certain natives of Lapland who are possessed of some process of charming dogs, to such an extent that they have been known to cow the most savage great-hound, causing him to fly from them with all the signs of abject fear. Many of my readers have seen, or heard of, the horse "whisperers" found in various parts of the country, which will shut themselves in a stable with a fierce horse, and by "whispering" to him will manage to tame him completely, and make him passive to their will.

CHARMED BY A SNAKE.

There are cases recorded in which men who have been "charmed" by a snake, have afterwards given in their experience. One of these cases relates that the man was walking in his garden when he suddenly came into the presence of a snake whose eyes gleamed in a peculiar manner. He found himself fascinated, as if by a spell, and unable to withdraw his eyes from those of the creature. The snake, he stated after-ward, seemed to begin to increase immensely in size, and assumed, in rapid succession, a mixture of brilliant colours. He grew dizzy and would have fallen in the direction of the snake, had not his wife approached, throwing her arms about him, and breaking the spell. Another

similar case is related, in which a man found his companion standing still on the road, with his eyes fixed intently upon those of a large rattlesnake which was regarding him fixedly with gleaming eyes, scintillating in its raised head. The man was leaning toward the snake, and would have fallen toward it in a few moments. He was crying, feebly, but piteously, "He will bite me! He will kill me!" "Sure, he wills," replied his friend, "why don't you run away? Why are you staying here?" But the man seemed perfectly dazed, and distracted, and could not answer. The companion finally picked up a stick and struck at the snake, which glided away savagely. The fascinated man was sick for several hours after-ward.

A PERSONAL EXPERIENCE.

When I was a boy, I had a somewhat similar experience, although not nearly so serious. Walking one day among a grove of trees belonging to my grandfather, I found myself standing staring intently at a snake about two feet long whose eyes glistened like large diamonds. In a moment I ceased to see anything those awful eyes which glistened and displayed all the prismatic colours to my frightened glance. It lasted but a moment, however, for the snake glided away, seemingly as anxious to get away from me as I was to Part Company with him. I cannot say whether the spell would have been broken by me, if the snake had not moved away—perhaps it might, or perhaps not. All that I remember now, after the passage of thirtyfive years or more, is that I did not seem to feel fear after the first shock, my feeling and emotion seemingly being that of great wonder, and amazement arising from what I saw in those eyes.

AN ELEMENTAL FORCE.

But I have said enough regarding the manifestation of Mental Fascination among the lower animals. There are many

interesting instances of this sort, scattered through the pages of books on animal life, and nearly everyone who has lived in the woods, or among wild life knows of many cases illustrating this fact which have come under his own observation. I have mentioned these features of the subject merely for the purpose of showing you that we have to deal with a general natural principle which manifests throughout all life. This book has to deal with the manifestation of this force among men. But in closing this chapter, I would ask you to notice the resemblance between the manifestations of the force among the animals, on the one hand, and among mankind on the other.

The animals employ the force for two purposes, I. e., the captivating of mates, and the capture of prey. And how do men and women use it? Along similar lines! Yes, I mean this, as startling as it may appear. For is not the use of fascination, in the direction of attracting the other sex akin to the sex-charming noticed among the birds and animals? And is not the use of fascination in the direction of influencing men and women along the lines of business, or personal interest, akin to the "charming" of prey by wild animals, serpents, etc.? You may see that evolution simply changes the form of use in this and other natural qualities, and power—the force or power remaining the same, under all of the changes. And, does it not become important for us to understand, study, and guard ourselves against the employment of such an elemental force as this, which manifests along all planes of life, from lowest to highest? I emphatically answer, yes!

CHAPTER III. THE STORY OF MENTAL FASCINATION.

The story of Mental Fascination runs along with the history of the human race, for it has always been known to man in some form. Coming to primitive man along with other inheritances from still lower forms; it was used from the beginning. Its earliest forms were similar to its employment by the lower animals, such as has been mentioned in the preceding chapter. The strong-willed of the race influenced and dominated the weaker-willed ones. Without understanding its laws, the strong-willed barbarians discovered that they possessed a strange power of inducing mental states among their weaker-willed companions, and were thus enabled to work their will upon them. Many of the leaders of barbarian races owe their positions of prominence and leadership to this law of mental induction.

THE MAGIC OF THE PRIESTS.

But along with the rise of leaders there was manifested a similar rise in power and influence of the priests. All races have had their priests, and have today. A priest is a man whose office is that of a mediator between men and their divinities—one who claims to represent the supernatural entities in their dealings with men—a religious, or spiritual "middleman," as it were (I use this expression in all seriousness, and with no desire to sneer at the priestly offices, which have played an important part in the history of the race). The priests, not being occupied with warfare, or agriculture, and by reason of their support being contributed by the people, found plenty of time to "think," a somewhat rare privilege in the early days (and even in these times, for that matter). And, so, there gradually arose, among all peoples, a priestly caste that possessed the bulk of intelligence of the race. These priests soon began to recognize the importance of the Mental Forces, and they studied the underlying principles and

laws of operation. This of course gave them an additional hold on the people, and a power over them. There seems to be no doubt but that even in the early days of the race, the priestly caste held a very wide knowledge of the laws and practice of Mental Fascination.

MYSTIC POWERS.

In the heart of Africa today, we find the Voodoo men, or Conjurers, or Medicine Men, well versed in the application of Mental Fascination. It was also known among the early American Indians, although their degenerated descendants seem to have lost the knowledge, except in a few instances. The power of the priesthood among primitive races is based almost entirely upon some form of Mental Fascination. And, as we see the race ascending in the scale, so do we see the priests displaying a broader and fuller knowledge of the subject in question. The history of the Oriental races shows that a full knowledge of the operation of Mental Fascination has been possessed by them for thousands of years. In the pictured stories of the Egyptians, the traces of which appear in their ruined temples and other buildings, we see that they understood the art perfectly. In ancient Persia and Chaldea, the art arose to great heights. In fact, among all of the advanced ancient races of men, we find an important place given to the subject before us.

THE ANCIENT MYSTERIES.

Among the Ancient Mysteries, and the various ceremonies of the temples, of the early races, we see many instances of the use of Mental Fascination. Back of the rites and ceremonies was always the same underlying principle of Mentative Induction. In the early use of the force, its employment was largely along the lines of healing, which phase of the subject does not concern us in this particular manual,

although it belongs to the general subject of Mental Magic. But still we read in the pages of early history of many instances of Mental Fascination, pure and simple. That which was after-ward called Mesmerism, Hypnotism, etc., was well known to the ancients, and, in fact, some of the recorded results coming down to us from the past, have never been equalled by modern experimenters. Some of the feats of the modern Hindu magicians, or fakirs, which will be mentioned in detail, as we proceed, have never been equalled by Western hypnotists.

THE TALE OF THE MAGI.

As I have stated in Lesson IV, of "Mental Magic," the name "Magnet," given to the Lodestone, or natural magnet, was bestowed by the ancients because the observed properties of the lodestone resembled the mental power of the Magi or esoteric priesthood of ancient Persia and Medea. These priests were the "Magi," or "Wise Men," of the East, who had developed wonderful mentative powers, and who was known as wonder workers. The word "Magic" comes from the same source. When the attracting power and quality of induction, of the lodestone were noticed, it was remarked that the physical phenomena closely resembled the mental phenomena of the Magi, and, therefore, the lodestone was called "the Magian Stone," or "the Magic Stone," from which sprung the terras "Magnet" and "Magnetism."

As the centuries rolled by and the Western world had its attention called to the mysterious phenomena of Mesmerism, etc., in the Eighteenth Century, the public mind instinctively connected the phenomena with that of Magnetism, and the terms "Animal Magnetism," "Personal Magnetism," etc., came into general use. And these terms persist to this day, and we hear the terms "very magnetic"; "lacking magnetism"; "magnetic personality," etc., etc., as applied to people. And so history

worked out an instance of the law of compensation. The Magnet, which took its name because its properties resembled the phenomena resulting from the use of Mentative Influence by the Magi, repaid the debt after many centuries, and served to give a name to mental manifestations resembling those of the Magi in the dim past. The Magnet gives back to the modern Magi the name it borrowed from the Magi of Ancient Persia. This is an interesting bit of Occult History little known to the general public.

JULIUS CAESAR'S FASCINATION.

Ancient history is full of instances of the operation of Mental Fascination among the people of the early days. It is related that Julius Caesar, while quite a young man, fell in with pirates near the Isle of Rhodes, who captured his ship, and took him prisoner. They held him for several weeks, while awaiting the ransom money being raised by his relatives. Plutarch writes that while the young Caesar was the captive of the pirates, he asserted his mastery over them to such an extent that he seemed a ruler rather than a prisoner. When he wished to rest or sleep, he forbade them to make any noise, and they obeyed him without question. He abused them and ordered them around like servants, and they did not seem able to disobey him. He did not hesitate to threaten them with death when he regained his liberty, and they did not resent it—and he after-ward made good his threats.

THE MYSTIC POWER OF ALCIBIADES.

It is related of Alcibiades, the Athenian, that he once made a bet with some of the young Athenian nobles, that he would publicly box the ears of Hipponikos, a venerable and

greatly respected citizen. Not only did he bet that he would do this thing, but he also claimed that he would afterward compel the old man to give him his favourite daughter in marriage. The day following, when Hipponikos came out, Alcibiades walked up to him and gave him a resounding box on the ears. The old man seemed dazed and bewildered and retired to his home. A great public outcry arose, and the young man seemed likely to fall a victim to the indignation of the citizens. But the next day Alcibiades went to the home of Hipponikos and, after making a pretence of baring his back for punishment he managed to induce in the old man a feeling of good humour and mirth, and obtained his pardon and goodwill, the latter increasing daily thereafter until finally he grew so devoted to the young man that he offered him the hand of his daughter in marriage, which was accepted. Any one who is acquainted with the recorded character of the Athenians will realize what a wonderful occurrence this was. It was a striking exhibition of Mental Fascination, without a question.

THE NAPOLEONIC CHARM.

All the great generals of history have possessed this quality. Caesar, Alexander the Great, Napoleon, Frederick the Great, and the modern Mystic Warrior, Gen. Gordon, all managed their men in a mysterious and wonderful manner, so that their troops worshiped them as almost gods, and went to their death willingly and joyfully. The single instance of Napoleon, when he returned from Elba, and confronted the Bourbon army drawn up to capture him, should satisfy any one of the possession of the greatest Fascinating power by this wonderful man. You remember that the troops were drawn up confronting Napoleon, their muskets levelled at his breast in obedience to the command "Aim 1" Napoleon, who was on foot, marched deliberately toward the troops, with measured tread, gazing directly into their eyes. Then the officers shouted, "Fire!"

A single shot would have killed Napoleon, and would have brought to the man who fired it a fortune from the Bourbon King. But not a man obeyed the order, so completely were they under the spell of Napoleon's fascination. Instead of firing, they threw down their guns and ran joyfully toward the Corsican shouting, "Vive l'Empereur!" Their officers fled, and Napoleon, placing himself at the head of the troops, marched on to Paris. Other troops flocked to his standard at each point where he confronted them, although they had been sent out to capture or kill him. By the time the gates of Paris were reached, he was at the head of an immense army. The fascination manifested by this man was one of the marked instances of its possession of which we have any record. And it seems to endure to this day—almost a century after his death. The very mention of his name makes one's blood tingle.

MODERN EXAMPLES.

All great leaders of men, statesmen, orators, politicians, etc., have the power of Mental Fascination developed to a considerable degree. If you have ever come in contact with a man of this sort, you will always remember the impression he made upon you. Every man who knew James G. Blaine will remember his "Personal Magnetism," of which so much was said during his lifetime. Anyone who heard the famous speech of Wm. J. Bryan, at the Chicago Convention, in which he made use of the famous expression:

"Thou shalt not press upon the brow of Labour the crown of thorns; thou shalt not crucify Mankind upon a Cross of Gold," needs no further proof of the reality of Mental Fascination.

Bryan was almost unknown to the majority of the delegates, and no thought of nominating him was entertained by them. But his "Magnetism" was so great that it swept the

convention like a mighty tidal wave, carrying all before it, and Bryan was carried around the hall on the shoulders of the delegates, who afterward made him their nominee for President. And although defeated twice, this man still possesses a wonderful fascination over hundreds of thousands of people 'in this country, who would rally around his standard at any time that he would sound the call. Henry Ward Beecher, at the great meeting in England, manifested the same power. The whole meeting was against him, and drowned his words by hoots, yells, and other noises. But Beecher looked them straight in the eye, and gradually cowed them into subjection, and then talked to them for two hours, and fairly carried the meeting by storm. He was but one man facing thousands of other men hostile to him, and determined to prevent him from speaking. But the single man won—by the power of his Mental Fascination, manifesting in the phase of WILL. It was not alone the words, in these cases—it was the WILL behind the words. The WILL is an actual living force, and is one of the two great phases, or poles, of Mental Fascination.

MESHES AND HIS WORK.

Coming down to the latter part of the Eighteenth Century and omitting all reference to the phenomena of Mental Fascination recorded in the Middle Ages, we reach what may be called the beginning of the revival of the subject among the Western peoples. I allude to the work of Frederick Anton Meiner, a man who understood far more than he taught, but who was regarded as a charlatan and a trickster by the ignorant "learned men" of his day. Those who are informed regarding the secret history of Mesmer know that he was an occultist of no mean attainments, who was compelled to cloak his real teachings with popular theories and sensational phenomena, in order to gain the attention of the world, and also to escape religious persecutions.

Mesmer was born in 1734, and in 1775 began his work in Vienna by writing and teaching about a mysterious "universal fluid" which was able to control the wills of people, and also cure them of diseases, and which could be controlled and operated by man. He taught that there was a universal fluid which permeated everything, and was capable of receiving and communicating all kinds of motions and impressions. This "fluid" he thought acted immediately upon the nerves, in which it is embodied, and produced in the human body phenomena similar to that of the lodestone or magnet. He called this fluid "animal magnetism." He taught that this "magnetism" flowed rapidly from body to body; acted at a distance; was reflected by a mirror, like light, etc., etc. Mesmer attracted to himself great attention and great abuse. On the one hand he was sneered and scoffed at, and also driven out of the church for possessing "the power of the devil," and "witchcraft." But on the other hand he gathered around him a body of supporters and students. He was "investigated" by a Royal Commission, and by scientific bodies, with varying results. The coming of the French Revolution interfered with the general interest in the subject for a number of years. Mesmer's followers adhered to his general lines of theory and practice, with unimportant additions or changes.

THE ABBE FARIA

In 1814, the Abbe Faria attracted much interest in Paris. His theories were different from those of Mesmer, in as much as he claimed that the "sleep" produced by Mesmer and his followers was not the result of any outside force, but was caused by the patient himself. For a number of years a spirited contest was waged between the two schools of "Mesmerists," and much had feeling was developed.

BRAID AND "HYPNOTISM"

Then came James Braid, the Manchester surgeon, who proceeded to tear down the accepted theories, substituting one of his own. Braid may be called the father of "Hypnotism," the term being first employed in connection with his work. His theory was that there was no such thing as "animal magnetism," but the phenomena obtained by Mesmer and his followers was caused by a physiological condition brought about by physical means, such as fixing the eyes, rigidity of the muscles, etc. Braid made some very important contributions to the knowledge on the subject, although, of course, all that he wrote or taught was colored by his own particular theories. Braid regarded the "hypnotic sleep" produced by his methods, as the necessary condition and cause of the phenomena of "animal magnetism." Braid's writings brought the subject before the attention of physicians, who had up to his time avoided it as "unprofessional," etc., and a series of investigations by medical men in France and Germany were begun, and have continued up to this time. The result of such investigation has been the placing of the subject upon a "scientific" basis.

LIEBAULT AND SUGGESTION

Dr. Liebault, of the School of Nancy, France, first brought into prominence the theory of "Suggestion," which has since found so many followers. Dr. Bernheim, a pupil of Liebault, in his work "Suggestive Therapeutics," carried his teacher's theories on still further. The theory of Suggestion, as taught by Liebelt and Bergheim, was that the cause of the phenomena of "mesmerism" and animal magnetism, etc., lay in the "Verbal Suggestion," or "Verbal Command" of the Hypnotist to the subject, given and received while the subject was in a deep hypnotic sleep. This "hypnotic sleep" was considered to be an essential and fundamental prerequisite of the phenomena. It was all "SLEEP,"

with the teachers, students, and investigators at that day—and the majority of men are still under the spell of the old teachings.

BERNHAIM'S MISTAKE.

As an instance of how near a man may come to a thing, and still miss it, I may mention that Bernheim has recorded that in rare cases, where the conditions were exceptionally favourable, he could obtain results even when the subject wasn't asleep. But he missed his opportunity of following up this promising lead, and to the end he proceeded upon the belief and theory that the "hypnotic sleep" was a necessary precedent to the phenomena obtained. He endeavoured to produce the condition of "deep sleep," or "profound hypnosis" believing that the same was a necessary condition for "suggestibility." The very word "Hypnosis" arises from the Greek word meaning "to lull to sleep," so you can see how deeply this idea of "sleep" was and is, among hypnotists. Remember this, always, please— HYPNOSIS MEANS A CONDITION OF SLEEP, so never use the word in any other way. Mental Fascination is not Hypnosis, although Hypnosis is a form of application of Mental Fascination.

THE NEW SCHOOL

During the past ten years or so there has arisen a new school of investigators of the phenomena of "Mesmerism," etc. This new school proceeds upon the theory that the "hypnotic sleep" is merely an incident, and that all the phenomena obtained by the earlier authorities is possible without the production of the sleep condition. In other words, SLEEP IS NOT A NECESSARY CONDITION OF SUGGESTIBILITY. This brings the new school of the Suggestionists very near to the occult idea of "Mental Fascination," although there are some radical differences, as I shall show in a moment. In 1884 Dr. Bremond announced that he had made the discovery that there is a "fourth hypnotic state,"

which he called "Fascination," which left the subject in full consciousness of his surroundings, and remembrance of what had taken place. If Bremond had only had the courage to omit the fetishword "hypnotic" from his statement, he would have founded a new school. But he didn't! The German, Forman, wrote a large book on the subject of "Fascination," which he defined as "Hypnotism, without the putting to sleep."

THE TRUTH ABOUT SUGGESTION.

Some of the best work along the "without-sleep-hypnotism" (?) has been done by American experimenters and investigators (principally physicians), nearly all of whom believe that "Suggestion" is the explanation of the whole thing, and that there is no such thing as the passage of "Mental Currents." These "Suggestionists" hold that the subject acts upon the Command and Suggestion, and does what he is told— and that that is all there is to it. The "Suggestible Condition" to them means a condition in which the subject yields up his whole "attention" to the operator, and thus becomes "suggestible," the degrees varying with the temperament, etc, of the subject.

While the "Suggestionists" believe that Suggestion is the whole explanation and cause, I hold that it is but one of the methods of producing the effects, and that back of Suggestion is the Induction of the Mental State by the Suggestor, as I have stated in my work on "Mental Magic," and as I shall bring out in the present manual.

PERSONAL MAGNETISM

Along with the new theories of "Suggestion without Sleep," there has arisen a great interest in "Personal

Magnetism," during the past few years. There has been much written on the subject—some good and some ridiculous, and some between the two extremes. The laws of the subject are being studied by the thinking public. There has been a great revival in the interest in Occultism, which together with the various phases of Mental Science, Theosophy, New Thought, and kindred subjects, has attracted the attention of a large portion of the public to the general subject of Mental Magic, and to the special subject of Mental Fascination, in particular. And this manual is written in response to the present demand for definite information on the subject

I feel sure that I will be able to show you that the Law of Mentative Energy, in its operation along the line of Mentative Currents, as stated in my book on "Mental Magic," will account for all the phenomena mentioned above in the History of the General Subject, as well as many other forms. I believe that I can bring it all under the definition of "The action of a Mental Force that powerfully influences the imagination, desire, or will of another"—which is my definition of "Mental Fascination."

CHAPTER IV. THE RECONCILIATION.

In my last chapter I have shown you the opposing theories of the various schools which have investigated and experimented along the lines of Mental Fascination, under some of its many names. All of these schools obtained results, notwithstanding their varying and diametrically opposite theories—the same kind of results, remember. And more than this they all obtained these results in very much the same way, when we come to examine the essence of the procedure, after discarding the forms added to fit in with the particular theories of the practitioner.

A NEW SYNTHESIS.

I believe that all the opposing theories of the schools may be reconciled by a new synthesis—that of Mentative Energy with its incidental phenomena of Mentative Induction, as set forth in my "Mental Magic," and further expounded in this little manual of which this chapter is a part. I believe that theories so far divergent as Mesmer's Universal Magnetic Fluid—

Abbe Faria's Sleep—Braid's Hypnotism—Bovee Dods' Electro-Biology—Liebault's Suggestion—Bernheim's Suggestion—the later Suggestion-without-Sleep—Bremaud's Fascination—and the various other theories advanced since the time of Mesmer—can be reconciled and harmonized by a careful application of the theory of Mentative Induction as advanced in my work on "Mental Magic"

And I believe that all the phenomena obtained by any and all of the above schools; as well as the phenomena of the Ancient Fascinators; and the phenomena known as "Personal Magnetism," "Charming," "Personal Influence," "Magnetic Personality," etc, etc, of ancient and modern times, may be

accounted for by the same theory. And so this chapter shall be devoted to the reconciliation of the various old theories with this basic principle of Mentative Induction.

MESMER EXPLAINED

Let us first examine the real facts underlying Mesmer's theory of the Universal Magnetic Fluid. Mesmer taught that there existed a peculiar subtle fluid, "magnetic" in its nature, which was diffused throughout all space; which permeated everything, and which was capable of receiving and communicating all sorts of motions and impressions. He taught that this "fluid" flowed freely from one body to another, acted at a distance, and could be reflected by a mirror, etc

He did not explain what this "fluid" was, except that it produced "magnetic" effects, and must therefore be magnetic in its nature. He proved that he could produce effects, and he gave out a theory to fit in with the facts, and that was within the comprehension of the people of his time.

Now, let us apply the idea of Universal Mentative Energy, with its incidental phenomena of Mentative Induction, to Mesmer's theory, and see how easily the reconciliation is effected. The Mentative Energy, like Mesmer's "fluid," is Universal; is diffused through all space; permeates everything. Like the "fluid" it apparently passes from body to body and communicates impressions, etc. But we now know that the Energy is transmitted in waves or vibrations which reproduce the original feeling by Mentative Induction in the second person. There is no necessity for the flowing "fluid" any more than there is for an "electric fluid" flowing over the wires, or through the air. The "fluid" idea has been superseded by the "wave" idea, in both physics and metaphysics.

THE NATURE OF THE "MAGNETIC FLUID."

We may readily see that this "magnetic fluid" theory of Mesmer may be explained by the theory of Mentative Energy, and Mentative Induction. There is no "magnetic" fluid. The Energy is Mental in nature and operation and the phenomena arising there from is Mentative also. Mesmer sought for his answer in physics—but we find it in metaphysics. The force is not physical—it is mental

All the phenomena obtained by Mesmer, and his followers, may be accounted for by the theory of Mentative Energy, and Mentative Induction. The Mental States of the Mesmerist may be communicated to his "subject" by waves of Mentative Energy, and a corresponding feeling or Mental State is induced by Mentative Induction. As we shall see as we proceed, the "sleep" of the Mesmerists and Hypnotists is merely an induced condition arising from the desire in the mind of the operator, accompanied by the Suggestion on his part

FARIA EXPLAINED

The theory of Abbe Faria, that the "sleep" condition was not the result of any outside force, but arose from within the patient himself, is also reconciled by the theory of Mentative Energy and Induction. Of course the "sleep" arises from within the patient himself— but it is induced by the waves of Mentative Energy of the operator, accompanied by his active Suggestions.

BRAID RECONCILED.

Braid's theory is also reconciled. He held that the phenomena was of a physical nature, rather than a mental, and that it was a reflex physical action arising from fixing the eyes,

rigidity of the muscles, etc. His hypnotic sleep was undoubtedly heightened by his practice of tiring the eyes and muscles, on the same principle that one is tired mentally by unusual exercise of the eyes, as in the cases of visiting an art gallery, museum, strange city, etc., and that the power of resistance is thereby weakened, and one is far more likely to then accept suggestions of mentative waves. How many of us have felt mentally "done out" after visiting a museum, or after witnessing a long parade, or after sitting through a modern circus performance, with its three rings going at one time ? And who does not remember how many foolish things he had done at times when he was "too tuckered out" to object to the suggestions and influences of those around him.

A DANGER SIGNAL

Many a girl has gone to her ruin by the subtle suggestions and influence of some male scoundrel, directed toward her after an evening of the "show," or circus or after a day of sightseeing in a strange city. I tell you, friends, that in such cases the Will becomes tired by overuse arising from unaccustomed tasks, and it becomes "woozy" and incapable of resisting the attacks upon it. As I have told you in my larger work, beware of all suggestions, etc., when in a tired state. Make a habit of saying "No!" to attempts to make you commit yourself at such times. Wait until you feel fresh and strong, and the Will is able to attend to its business for you. Many a man has said "Yes !" to his sorrow, to propositions advanced to him when he was tired by the day's work, and his Will was weak and unable to resist I cannot say this to you too often, and have therefore dragged it in again at this place. There is a great psychological principle involved in this point, and you will do well to fasten it in your memory.

Braid's theory may be reconciled to the idea of Mentative Energy and Induction, when we see that his eye fixation, and

muscular rigidity is merely the means of producing a "suggestible condition," that is to say, a condition in which suggestions are more readily accepted, and mentative currents more readily received—in both cases the tired Will allowing the outside influence to enter.

SUGGESTION EXPLAINED

The theories of "Suggestion" are not contrary to those of Mentative Energy and Induction, when properly understood. The facts of the Suggestionists are undoubted, but they make the mistake of ignoring the Mental States of the Suggestionist. They think that their effects are produced by Suggestion alone, and forget the Mental State behind the Suggestion which is the real motive force. If their theories be true, why is it that two men using the same words of Suggestion, upon the same subject, produce varying degrees of effect? It is because the Mental States or Dynamic Mentation of the two men vary in quality and degree.

The Suggestionist thinks that he is merely directing his "Suggestion" by words, etc, toward the subject, but all the time he is pouring out a current of Mentative Energy which rapidly induces the desired mental state in the subject. The best Suggestionists are those who have acquired the "Suggestive Manner" which is developed by the exercise of authoritative utterances and commands, the physical appearance, manner, and tones arising from a reflection of the Mental State within. I have seen this in the case of one of America's most celebrated Suggestionists, a prominent physician and scientist, with whom I was associated in magazine and other work in the years 1900-1. I have seen the doctor giving the most powerful suggestions at one of his classes or clinics—so powerful were the emanations of Mentative Energy, or currents of the same, that the members of the class could distinctly "feel" the same, and at times could almost "see" them. And yet the doctor, who was wedded to his

particular theories of Suggestion pure and simple, after such a wonderful manifestation, would calmly inform his class that it "was nothing but Suggestion—nothing more to it." And he believed it—but hundreds who attended his classes went away more firmly convinced than ever that there was "something more to it," and that there was a cause behind his "Suggestions." The theory of Suggestion is all right—but what lies back of Suggestion? What gives the Suggestion its force? Of what inner and invisible thing is the Suggestion the visible and outward sign? MENTATIVE ENERGY!

INHARMONY HARMONIZED

And my theory of Mentative Energy and Induction may be reconciled with the theories of the later Suggestionists including those who still adhere to the "sleep" delusion, as well as those who have advanced beyond it. And it explains all the phenomena of the ancients, with their religious and mystic rites. The phenomena of Charming, Fascination, Personal Magnetism, Personal Influence, etc., is all embraced under the theory advanced in this work, and my larger work which preceded it.

As we proceed with this work we shall see the Mentative Energy, and Mentative Induction in actual active operation in these various phases of phenomena, but I trust that this chapter will have shown you that there is one principle underlying all of the various theories and phenomena, and that the facts of Mentative Energy, and the operation of the same in its phenomenal incident of Mentative Induction are sufficient to include and cover all of the varying manifestations of the Force observable under the disguises of the conflicting theories of the various schools and cults. There is but one underlying cause, and that is MENTATIVE ENERGY. There is but one underlying law of the operation of this Force in the direction of affecting other minds, and that Law is Mentative Induction, either direct, i. e., by

Mentative Currents; or indirect, i. e., by Suggestion; or (as is generally the case) by both combined.

CHAPTER V. THE RATIONALE OF FASCINATION.

In this chapter I shall proceed to lay before you the "rationale" of Fascination, that is, an exposition of the principles of its operation. While the phenomena of Fascination extends over a very wide area or field, there is still to be found a certain unity of principle of operation underlying all of the forms and phases. From this point of view, we may speak of the "Science of Fascination," as well as of "The Philosophy of Fascination."

THE FUNDAMENTAL PRINCIPLE

The fundamental principle of the operation of the Mental Phenomena known as Fascination is found in the theory of Mentative Induction, as stated in my work on "Mental Magic," and which is briefly stated in the first chapter of the present book. This theory, you will remember, holds that each Individual Mind is a Center of Mentative Energy, and that the Mentative Energy of an Individual Mind may be, and is, transmitted from one person to another by means of Mentative Waves or Currents; (3) that these Mentative Currents or Waves tend to "induce" in the minds of other persons the emotions or feelings existing in the Mental States of the person sending out the Waves or Currents.

In this connection, we must also remember that there are two Mental Poles, known as the Motive and Emotive Poles, respectively. The Motive Pole manifesting as WillPower, and the Emotive Pole manifesting as DesireForce. DesireForce acts in the direction of drawing, pulling, attracting, luring, coaxing, charming, etc.; while WillPower acts in the direction of compelling, forcing, driving, impelling, commanding, demanding, etc. DesireForce always draws its object toward

itself; while WillPower always overpowers and compels its object, generally in the sense of driving it into action.

MENTATIVE INDUCTION

This Mentative Induction acts along similar lines to the "induction" of Electricity and Magnetism, that is, it sets up similar states in the object affected. And the resemblance is even still further marked when we consider that the phenomena of Electricity closely resemble the action of the Will, inasmuch as both tend to drive outward in the form of an Impelling Force; and that the phenomena of Magnetism resemble the action of Desire, inasmuch as both tend to draw in word in the form of an Attracting Energy.

AN INTERESTING QUESTION

In this connection, however, I would direct the attention of the student to one fact concerning the effect of induced states, which some have failed to grasp in my teachings in my work on Mental Magic. The matter may be stated by the inquiry of a student of the last mentioned work, who inquires, as follows: "Please inform me how it is that an, induced mental state reproduces the original mental state of the Mentator in the following case: a man desires to have another perform a certain act, and sends a mentative current which acts by induction on the mind of the second person, setting up an induced mental state therein. The second person then performs the act desired by the first person. Now, if the induced mental state was the same as the original one, would not the second party simply also desire that the first party should do the act, just as the first party desired that the second should do it? But it does not work so, for the second party does not so desire, but instead merely desires to do just what the first party desired him to do—that is he feels within himself a desire to do that which the first party desires shall be

done. It seems to me that the induced state is really the opposite of the original state. Please set me straight on this?"

THE ANSWER

I am very glad to have the opportunity to "set straight" my students on this point. A little careful examination will show that both states are similar. For instance, A desires that B shall do a certain thing, and induces a similar state in B. The induced state produces in B a like desire that the things shall be done, and he proceeds to do it. No opposite action here, is there? The essence of the DESIRE in both cases is the same, namely, that the thing shall be done. The expression of the feeling of the two persons in the case, as (1) "I Desire that You Shall Do," and (2) "I Desire to Do," respectively, are merely the personal forms of expression, and not the essence of the Desire or Feeling. The Desire or Feeling, in its real essence is, "I desire this thing done." And both hold the same Desire, A holding the original Desire or Feeling, and B the induced Desire or Feeling. Think this over a little, until you see the point.

Induced Will acts in the same way as the above mentioned instance of the action of induced Desire. Of course, in all cases of the action of Desire the Will is also called into operation. In the above cited case it works as follows: A feels the Desire to have the thing done, and so his Will is called into operation to concentrate the Mentative Currents, and to project them to a focussed point in the mind of B; then B, feeling the induced Desire that the thing shall be done, awakens his Will and does the thing. Do you see this also? You had better fix this process firmly in your minds, for it is the key to the operation of the principle of Fascination, and other Mentative Phenomena.

MAKING ANOTHER "FEEL LIKE" DOING.

Now to get back to the first principle, which is that one person may make a second person FEEL LIKE DOING a thing that the first person wishes to have done. That is the thing in a nutshell. And in the degree that the second person so feels like doing the thing, so will be the degree of Desire and Will induced in him, and consequently so will be the likelihood of his actually doing it. You see the matter of "FEELING LIKE" is at the bottom of it all. And this being so, it is readily seen that if one is able to induce a state of "feeling like" in another, he has the secret of the control of the other person's actions. Now this is the BASIS OF MENTAL FASCINATION.

Now let us see how this principle works out in a case of Mesmerism, or Hypnotism, so called, which after all is but a phase of Mental Fascination, governed by the above mentioned principle. I prefer the term Mesmerism for several reasons, among them being the fact that it is a recognition of Mesmer, its discoverer, or re-discoverer; and also the fact that Hypnotism means "sleep," while Mesmerism covers the whole phenomena, in both its waking or sleep conditions.

A CASE OF MESMERISM

Well, let us suppose a case of Mesmerism. The Mesmerist, whom I will call the "operator," faces the "subject." The operator assumes a positive state of mind, his Will Power being active and concentrated, practice having improved him along these lines. The subject naturally assumes a negative mental state, opening

his Emotive Mental Pole to the influence of the Mind or Will of the operator, and allowing his Motive Mental Pole to remain quiescent or relaxed. That is to say, he opens his Desire mind to the influence of the operator, and lets his Will remain inactive and relaxed. The operator Desires and Wills that the subject be influenced, and the subject agrees, consciously or unconsciously, to be so influenced—one Wills, and the other "is willing" (which latter paradoxical expression means that he is not Willing). The operator naturally asserts his positivity, while the subject assumes a decided state of Negativity—one asserts a Supremacy of Will, and the other submits. I would call your attention to the fact that there is no physical compulsion, or influence, in the matter—it is all a matter of Mentation! And both parties fully recognize the reality of the phenomenon.

THE SILENT CONFLICT

The above relative mental state of the two persons is apparent in a greater or lesser degree whenever two persons meet. One is always stronger Mentatively than the other, and a silent conflict ensues from which one or the other emerges a victor—and the result is recognized and acquiesced in by both victor and vanquished. Ordinarily, however, the distinction is not nearly so marked or great as in the case of a strong Mesmerist and his negative "subject," the latter having probably been trained in Negativity by repeated trials and experiments in private and in public. For know you, that even as Positivity may be cultivated, developed and strengthened by practice and actual performance, so (alas!) may Negativity be encouraged, developed, and made habitual by a continued practice of "giving in" to the Will of another, or others,—it is all a matter of habit.

POSITIVE AND NEGATIVE

It will be seen at once that given a subject and operator bearing the stated degrees of relative Positivity and Negativity, the subject will have a tendency to accept and obey the wishes and commands of the operator with a minimum degree of resistance. The operator will strongly wish the subject to feel in a certain way, and to act upon the feeling. To accomplish this result he will concentrate his Desire by his Will, and then direct a combined and focussed attack on the mind of the subject. He is likely to call Suggestion to his aid, in the attack, for by so doing he is able to obtain an additional advantage, for a Suggestion (as I have stated in my work on Mental Magic) is a "Physical Agent inducing Mental States" —or "an outward and visible sign of an inward feeling or mental state," which tends to induce a similar feeling in the mind of accepting the Suggestion.

THE SUGGESTIVE COMMAND

The operator gives the subject the "Suggestion by Command," and in accordance with the phase of Suggestion known as "Suggestion through Obedience" (see my work on "Mental Magic") the subject obeys. It must not be forgotten, however, that the Suggestion is merely the outward symbol of the inward mental state of the operator, and becomes effective only by reason of this fact. The operator throws his intensified Desire-force and Willpower into the Suggestion, and receives an effect along the line of the threefold activity. With his Will he produces a dual effect, i. e., (1) he captivates the Desire of the subject, and induces in it the desired "feeling-like" state; (2) he takes captive the Will of the subject, and subjugates it to his own. And, at the same time, by his Desire he also produces a dual effect, i. e., (1) he induces a similar desire in the mind of the subject by mentative-waves, or currents, and (2) he allures, or seduces the Will of the subject by the strength of his Desire. The result of this

"combined attack" causes the mind of the subject to act as follows, which adds a third dual effect to the operation, i. e., (1) the subject's Desire (being induced as stated by the operator) acts to influence his own Will, thus making the latter fall in with the induced Desire; (2) the subject's Will (controlled as stated by the operator) acts upon his own Desire, thus making the latter fall in with the seduced Will.

It must be remembered that the three mental operations above mentioned are concurrent, that is, they act at the same time, and exercise joint action and control upon the mind of the subject. And neither the operator nor the subject are necessarily conscious of there being three dual actions under way. The operator simply Desires and Wills, with or without Suggestion; while the subject simply "feels-like" (as before stated) and accepts the Suggestion if one is given, without recognizing the various mental operations going on to produce the "feeling-like." The detailed explanation may make the operation seem complicated—while in reality it appears to both the operator and subject as quite a simple matter, indeed.

THE "DAYDREAM STATE"

The above process is the same, whether the operator merely produces the simplest result upon the subject, or whether he secures the most remarkable and startling exhibitions of the control of one mind by another. The principle of operation is the same in all cases. With sleep, or without sleep, it is the same. In fact, as we shall see, the very "sleep" condition is produced just as are the other effects, and its production merely tends to produce a "daydream" state in the subject, and thus makes him act in a day-dream-like manner, with appropriate illusions. Sleep

phenomena are merely one of the "side-issues" of Mesmerism, when the true principle is understood.

HABIT AND REPETITION

In our consideration of the operation of Mesmerism we must not forget the part that habit and repetition play in the matter. For instance, the operator may be able to produce only the simplest effects at first trial; but at each subsequent trial, in which he gains more and more control over the subject, and a greater acquiescence and degree of obedience, he is able to obtain a still more marked effect. If you will read the remarks on "Suggestion by Repetition" in my work on "Mental Magic" (page 120) you will realize the awful force of repetition and habit, as well as the power of repeated statement. This psychological fact is like the operation of the wedge—admit the thin edge, and each additional blow drives it further in. This works along the lines of both good and evil, remember—the wise use it to their own strengthening, while the foolish allow it to be their undoing. Beware of the thin edge of the wedge of undesirable habits of thought and action.

A PSYCHOLOGICAL LAW

The Mesmerist understands well, often too well, the nature and results of the above mentioned psychological law. He has found out by experience that although it may be difficult to control a subject the first time, it will be easier the next; and so on and on, until perfect control is obtained. And, knowing this, he bends his endeavors to inserting the very thinnest edge of the wedge, understanding that in this he has his hardest task before him. And, alas, how many of us know that this same principle is in operation in every day life, although seemingly having nothing to do with Mesmerism. How many of us are able to regret the day of the entry of the thin edge of the wedge.

Another point to be remembered is that the subject who is under a fair degree of control does not feel as if he were obeying the commands or wishes of the operator alone. That is, not in the main. It is true that he instinctively obeys the command of the Suggestion, just as a horse quickens his gait when spoken to, or a soldier acts quickly in obedience to orders, etc., etc. But the motive for the action, or feeling, seems to come front within himself to a great degree. It has the force and effect of an instinctive action proceeding along subconscious lines. He seems to want to do the thing of his own accord. This is the dangerous feature.

This, then, in a general way, is the rationale of Mental Fascination as shown in its phase of Mesmerism, and its corresponding exhibitions along less pronounced lines. If you will acquaint yourselves with these principles of operation, you will have a grasp on the whole subject. In our next chapter we shall have a view of the Mental States of Operator and Subject, which will throw additional light upon the subject before us.

CHAPTER VI. IMPRESSIONABILITY

In the last chapter I laid before you an exposition of the principles of the operation of Mental Fascination, particularly in its phases of Mesmerism. The student who has followed what I have said therein has seen that there must, of necessity, be a marked difference in the degree of Impressionability, or Receptivity to Mentative Induction, manifested by the operator and subject respectively in order that the pronounced phenomena may be manifested. But this difference of degree of Impressionability is manifested by all men and women. Between the one extreme point in the scale of Impressionability to the other extreme there are many degrees—and each person has his or her own degree, subject, of course, to change by development.

MAGNETIC POSITIVITY

I would like to quote from my work on "Mental Magic," illustrating this last mentioned point I have said therein: "I do not mean that the degree of Magnetic Positivity is fixed permanently in either person, for the contrary is the case. One of the persons, who is really the stronger, usually, may be weaker at that particular moment, owing to his Will being fatigued, or by reason of his having relaxed his Will-Power, as is often the case. And in such case the defeated one may be the victor at the last encounter, or may even rally his energies a moment later, and thus turn the tables. One may have a strong Will in moments of activity, and yet in moments of passivity he may relax it very much. And this is a still more important fact: one may so increase his Will-Power that he will be able to completely dominate those who formerly overmastered, and even overawed, him. All of us know of instances of this kind in our own personal experience."

THE TWO EXTREMES

At the extreme point of Mentative Positivity are the wonderfully strongwilled men who are "natural leaders" and managers. At the extreme Negative Mentative point are those people who are moved by every passing suggestion or mental current with which they may come in contact—those impressionable people who seem to live in the emotional plane of their being, and who are always open to outside influences, and are like weathercocks moved by every passing breeze. These people are really the reflection of the thoughts, desires and wills of others—the last person who catches their attention being the "right one" to follow. You all know the type, don't you?

I do not mean by this that only persons naturally weak-willed may be mesmerized. But I do say that when strong-willed people allow themselves to be mesmerized they must relax their Wills and become passive or negative to the operator, else there will be no result gained. A strong-willed man may voluntarily relax and become negative in order to be mesmerized. I have seen this done in many cases, although I have always urged against it, for I consider it inadvisable for one to surrender his Will in this way, even for the purpose of scientific investigation. I am sure that I would not do so myself, and therefore I cannot approve of the practice on the part of others.

THE "ARTISTIC TEMPERAMENT"

Then again, I have known people of a highly developed "artistic temperament," such as actors, poets, artists, writers, and others who possessed strong Wills, to allow themselves to become very "impressionable" by reason of their active imaginations. That is to say, they would allow themselves to be so carried away with the idea of being impressed that they would "throw themselves into the part" of the mesmerized subject, and

actually mesmerize themselves, although allowing the operator to take the credit This last explanation will throw light on a phase of the phenomena that apparently presents an exception to the rule, but which when viewed in the light of the above explanation, may be seen to come strictly within the rule of Positivity and Negativity.

A MESMERIST'S TRICK

Public performers of mesmerism, when they meet with an imaginative subject whose will is too strong to subdue, often begin to bend their efforts toward arousing the imagination of the person and thus causing him to become passive and in a subjective condition of "acting out" the part suggested by the operator. In such cases there is no "conflict of wills" whatever, but, on the contrary, the subject wills to act out the part and becomes the partner of the mesmerist, instead of his opponent. The subject in such cases mesmerizes himself, and voluntarily allows himself to be led by the suggestions of the operator so long as the suggestions are not contrary to the subject's own interests. This "actor instinct" is very strong in some people, and this self-mesmerism is far more common than people imagine. It is seen on the stage, and among speakers and writers.

MESMERIC SUBJECTS

Even many of the best mesmeric subjects who travel around with the professional mesmerists are of this last mentioned class to a certain degree. They are able to throw themselves into the parts, and play them well, so long as they are not adversely affected thereby. They are far different beings from the weak-willed, flabby creatures that are so often seen following around after the professional mesmerists. The imaginative "professional subject" is alive to his own interests, and as a somewhat cynical friend of mine, who had made a close study of

the subject, once said, even the most obedient subject of this class would utterly fail to act upon the suggestion of his powerful operator to effect that the subject consent to a reduction of his weekly wages paid by the operator—even though the "deep stage" of hypnotic sleep be produced.

"DON'T SURRENDER YOUR WILL"

But I consider that even this imaginative class of subjects are unwise in allowing themselves to be guided and governed by the suggestions and commands of any operator, for I believe that even such a habit is injurious to the Will. The Will is a precious thing and should not be prostituted in this way. I cannot urge this too strongly upon my students. I say to them: "Surrender your Will into no one's keeping." Regard it as a woman should her Virtue, and allow no one to take liberties with it

WHO CAN EXERT FASCINATION ?

The average person possessing self-confidence and force can, and does, exert Mental Fascination over others with whom he comes in contact, although it requires a developed Will to become an expert in this line of mental work. Besides this, there is undoubtedly a certain "knack" and technique about the work, which is acquired by practice, although some seem to have it considerably developed naturally. There are geniuses in Fascination as well as in art—and there are others who have acquired the mastery in both by careful practice and determination.

THE REQUISITE FOR FASCINATION

In considering the qualities that go to make up the person in whom Mental Fascination is likely to be strongly developed, I may mention the following:

(1) Physical WellBeing; for there is a certain strength about a man or woman in strong, robust health, that must be taken into consideration. It is true that some persons not physically well, but unhealthy, have exercised strong powers of Fascination, but this was in spite of their lack of physical health, and owing to a strong Will which allowed them to master even this obstacle. But, all else being equal, there is a power about a strong, healthy, vigorous person that makes itself felt.

(2) Belief in One's Self; for without this no one manifests Positivity. Believe in your own power and ability, and you impress others with the same belief. Confidence is contagious. Cultivate the "I Can and I Will."

(3) Poise; for the calm, wellpoised, imperturbable man has an enormous advantage over one lacking these qualities. The man who meets any emergency without "losing his head" has something about him that makes him looked up to as a natural leader—he has one of the qualities of Positivity. Cultivate the Calm, Masterful mood.

(4) Fearlessness; for Fear is the most negative emotion in the being of man. Fearlessness is a most Positive quality, just as Fear is the most Negative. Cultivate the "I Do—I Dare."

(5) Concentration; for this "one-pointedness" focuses the Will-Power upon the object. Do one thing at a time, and do it with all the power that there is in you.

(6) Fixity of Purpose; for you must learn to know what you want to do, and then "stick to it" until it is done. Cultivate the Bulldog quality—it is needed.

To those who recognize the need of the above mentioned qualities, but who lack them, I would recommend the careful study and determined application of the principles of "Mental Architecture," as stated in my Seventh Lesson in my work on "Mental Magic," in which the matter is gone into in detail, with exercises, etc.

NONSENSE EXPOSED

There has been much nonsense written about "who make good subjects," etc., in works upon Mesmerism, Hypnotism, etc., and many amusing rules for the determination of the degree of impressionability have been given by many writers. Some say that brunettes are the most impressionable, while others assert that blondes yield more readily, etc., etc.; but the experienced investigator laughs at such distinctions. Some consider that women make the best subjects, while others assert that men really are more readily influenced. My own opinion is that the percentage is about the same in both sexes. Then, again, one must remember that the degrees of "impressionability" are relative. For instance, A may be positive to B, while B may be positive to C, and so on to the end of the alphabet. And, using the same illustration, M is negative to L, though positive to N. Do you see this ?

A LIE NAILED

Some writers have tried to make people believe that only "strong-minded" people may be mesmerized, and give as a proof thereof the fact that idiots and insane people are almost immune from hypnotic and mesmeric influence. This is a favourite argument of the professional hypnotists, who use it in order to put at ease their subjects, or possible subjects, who might not wish to appear as "weak-minded" people. The truth is that the reason that the above classes are exempt is because (1) the idiots have little or no power of attention, and are like mere machines, and consequently cannot be induced to pay attention long enough to be mesmerized, but all advanced students of Mental Influence know that idiots, as well as animals may be influenced by Mental Vibrations, or Mental Waves, etc, by "treatments"; (2) insane people are usually carried away with a "fixed idea," or delusion, and are, in fact, practically in a state akin to that produced by hypnotic or mesmeric process to a marked degree. Their minds are cantered on the delusion and cannot be taken off it. If the attraction could be removed the patient would no longer be insane; and although the "sleep condition" cannot well be induced in insane patients, still the best authorities know that such people often yield to strong suggestions, and mental treatments, to a certain degree, so that the rule does not always hold.

IMPRESSIONABLE PEOPLE

The class of people who yield most readily to Mesmeric influence (outside of the subclass of imaginative people mentioned a few pages further back) are those who have not manifested their Will, Determination and Self-Reliance very much. People who have led a life in which implicit obedience, or reliance, upon others, have been cultivated—these are the people who are most impressionable. They have not used their Wills,

and are more readily ruled by the Wills of others, or through their Emotions. As I have said in my larger work: "The degree of response to Suggestion by Command is to be observed in the highest degree among those who have always depended upon others for orders, or instruction, and have not had to use their own wits and resources in life. Unskilled labourers, and the sons of rich men who have had some one to think for them, often belong to this class. These people seem to want someone else to do their thinking for them, even in the smallest event of their lives, and are most impressionable along the proper lines. Then the degree of Positivity rises as we consider the people who have had to do things for themselves, and who have not depended so much upon others. Positivity is the greatest among people who have had the ordering of others to do, or who have had to depend upon their own resources, and their own wits, in getting through life. The men of marked Initiative have scarcely a trace of this form of suggestibility. 'Initiative,' you know, is a term for 'doing things without being told'—using one's own wits, and resources, and WILL." The above applies equally to the subject of "impressionability" to mesmeric influence. And what does it all mean when it is "boiled down"? Just this—that the degree of "impressionability" depends upon the degree of the lack of Will Development The word WILL is the keynote! And this in spite of all the talk, twaddle and nonsense written and spoken by those who are interested in having the people appreciate "the wonderful virtue (?) of Hypnotism."

THE "MOB SPIRIT"

The reason that mobs allow themselves to be influenced is because they surrender their Individuality, and Individual Will, and allow it to become merged with the Wills of others, until a "mob Will" is created, which represents the average of the crowd, the weaker wills diluting the strength of the whole. When this mess of mingled and weakened will is properly mixed it remains

in a dazed and excited condition until some Individual springs to the front—some leader of men who has held on to his Individual Will—and impresses his Will upon the more negative Will of the crowd, and the mob accepts his suggestions and follows like sheep, or mesmerized subjects, and does his bidding until some other leader catches its attention and interest

EMOTIONABILITY

There is another phase of mentality that has its bearing upon the degree of impressionability. I relet to the quality known as "emotion ability." An emotional person is one who more readily throws off the influence of his own Will and Reason and gives himself up to the play of the emotional side of his nature. Such a person is more impressionable than one who is not so emotional, but whose Will is really no stronger. The reason is that by his mental habits he has accustomed himself to "open up" his Emotive Pole of Mentality to outside influences and allowing his Motive Pole to remain inactive. He allows his "feelings" to rule him, instead of ruling his feelings— he allows his Emotional Nature to usurp the throne of his Will, the latter being relegated to second place. And the consequence is that his Emotive nature has become more open to unresisted, outside influences and impressions and responds more readily to the same—it has acquired the "impressionable" habit. Do you see? This last explanation will throw some light on the fact that certain races of people are far more "impressionable" than others—they are more Emotional that's all.

**WHO IS AN
"IMPRESSIONABLE"?**

In the following chapters I shall use the term "impressionable" as a noun, designating a person who is sufficiently impressionable to respond to the influence of a mesmerist or hypnotist to a greater or lesser degree. These "impressionable" are comparatively easily impressed by the Mentative Force, and Suggestions of the Experimenter along these lines. Please remember the sense in which I shall use the term. Later on I shall use the term "hyperimpressionable" as a noun, indicating a person excessively, or abnormally impressible by mesmeric influence. The latter class will be further described in the proper place in the book.

Let me give you a fanciful illustration of the subject of impressionability. It will form the subject of our next chapter, which will be entitled "The Fable of the Mentative Couple." It will explain not only the matter of response to mesmeric influence, but will also throw light on the exercise of Personal Mental Influence that is going on around us in everyday life, all the time, everywhere. You will have a much clearer idea of the matter after reading this Fable—and you will also be much more on your guard because of the lesson taught therein. Do not fail to read it carefully and seek for the secret contained within its lines.

CHAPTER VII. THE FABLE OF THE MENTATIVE COUPLE

Once upon a time there lived in the land of Mentalvania, in a wonderful building called The Mentative Castle, a Man and a Woman, called "The Mentative Couple." They were Happy though Married. They Lived in Harmony, because they were Useful to One Another, and neither was complete without the presence of the other and neither did his or her Best Work, unless the other was present and assisting.

VOLOS AND EMOTIONE

Well, now, the Man was called "Volos" (which is the same as the English name "Will"), and the Woman was called "Emotion," which in the language of that country meant something like a combination of Emotion, Desire and Imagination.

THE TWO NATURES

Now, the Chronicles inform us that these Two People had natures entirely different from each other, as has been said. We are told that Volos was of a stern, inflexible, strong, positive nature; apt to stick to a thing once begun; full of the "will to live" and "vitality;" full of determination and spirit with a strong dash of the "let me alone" and "get out of my way" in this make up; with a taste for meeting difficulties and overcoming obstacles; with a goodly degree of habit of reaching out and taking hold of what Emotion wanted and needed; and a powerful lot of Self Respect and Self Reliance in him. He was apt to be firm although his firmness was not the stubbornness of the mule, and his general keynote was Strength. He was a good warrior and defender of his castle. But Emotion was of an entirely different

type, temperament, and character. She was most impressionable, imaginative, emotional, credulous, fanciful, and full of desire, curious, sympathetic and easily persuaded. While Volos was all Willing and Thinking, Emotion was all Feeling.

FIXE AND WATER

Volos was a Strong Character, but lacked certain qualities that make for Success—but these qualities Emotion possessed, and she supplied the deficiency in Volos. Volos had to "figure out" everything, while Emotion had Intuition, and jumped at a conclusion in a way remarkable to Volos, who couldn't understand the process at all. When he would ask Emotion for an explanation, she would say, lightly, "Oh, just because!" which answer would often provoke profane and irreverent discourse on the part of Volos. But, nevertheless, he learned to respect these "because" of Emotion, and found that they helped him in his business. Emotion would dream out things, and see things a long way ahead, and then Volos would proceed to put these plans into operation. Volos couldn't see very far ahead of his nose, while Emotion could see miles beyond, and years ahead. And besides this faculty of Mental Imagery that came in so useful in Volos' business, Emotion also possessed a burning and ardent Desire for Things, which she managed to communicate to Volos, thereby causing him to get out and Do Things that otherwise he would never have dreamed of doing. Emotion was like Fire, and Volos like Water. The Water would hold the Fire in check, but at the same time the Fire would heat up the Water and the result would be the Steam of Action. And, so, you see these two—this Mentative Couple—formed a fine co-partnership, and prospered mightily.

ENTER THE TEMPTER

But, alas! the Tempter entered Eden—and the Attractive Stranger meandered in the direction of the Mentative Castle, and when he reached there trouble occurred. And this is what happened:

THE UNGUARDED CASTLE

One day Volos was absent from the Castle, being engaged in some arduous enterprise. And consequently the Castle was Unguarded. Volos had provided against this by instructing Emotion that she was to keep the Castle Gate closed tight, when he was away from home, and never to gaze without in his absence, for there was some mysterious danger lurking without when he was away. Emotion had faithfully followed the directions of her liege lord, although her womanly curiosity was piqued thereat. Many the time she had heard strange knockings at the Castle Gate, but she heeded them not, and even refrained from looking out of the little peephole in the Gate— though this last was much against her inclination, for she could see no harm in "Just Looking."

THE FASCINATING STRANGER

But, to return to our tale, this particular day when Volos was absent from Home, her curiosity was too much for Emotion when she heard the strange knockings at the Gate. And, breaking her rule, she ventured to peep without Looking down she saw a most attractive stranger, with a fascinating smile on his lips. He looked almost as strong as Volos, but he seemed to have a Dash of the Woman in him, besides. He had the Strength, but also the Charm that Emotion recognized as being a part of her own nature. "Ah" sighed Emotion, "here is a Man who can understand me." The Fascinating Stranger smiled sweetly, and looking her in

the eyes, masterfully asked to be admitted. "No, no," replied Emotion, "I cannot let you in, for Volos told me not to." "Ah, fair lady," said the Stranger softly, "Volos means all right, but he is rather old-fogeyish, and behind the times. He does not 'Understand,' as do you and I. Pray, let me in." And, like Mother Eve, Emotion took the bait "when the cat's away," etc.

Well, to make a long story short, when Volos came home he found that Emotion had subscribed to a set of "Villeveaux Modern Art," a beautiful work issued by the De Luxe Bros. of Fifth Avenue, to be issued in 824 weekly parts, at the nominal price of \$5 a part—739 parts of which were already out, and would be Delivered Shortly. She had also given a number of Side Orders for Manifold Wares, which had dazzled her untrained and unguarded Fancy. Volos cried aloud to the Gods of his Land—but it was too late, the contracts had been signed.

WORSE AND MORE OF IT

But, that was but the beginning. Volos did not understand just what the matter was, and contented himself with scolding Emotion, whereat she wept bitterly. But the poison went on with its deadly work. And when Volos again was absent from home, the habit reasserted itself, and when the Fascinating Stranger again called at the Castle, he was admitted. And when Volos returned, he found the Castle furnished from dungeon to watchtower with costly rugs, and furniture, and various other articles, bought from "Morganstern's Popular Installment House," at \$1,000 down and \$100 per week. He also found that the Castle had been Lightning-Rodded from ground to turret, on each wing, tower, and annex; and that Notes, containing a lawproof, judgment-confessed clause, had been given in exchange therefore. And then Volos swore by the Beard of Mars, the War-God, that he would have no more of this—He would remain at Home thereafter and he did.

But the Subtle Stranger was Onto the Game, in all of its Details. And this is how he played it on Volos, even though the latter remained at Home.

HOW VOLOS MADE A MISTAKE

A few days after Volos had determined to Remain at Home, there came a band of mountebanks, singing, dancing, and performing juggling tricks. Volos sat on the great stone beside the open Castle Gate, and his Attention was attracted by the sounds and sights. Faster the dancers whirled—louder beat the drums—sweeter grew the singing—more bewildering grew the feats of jugglery—until poor Volos forgot all about the open Castle Gate, so rapt was he at the strange sights, sounds, dances, and feats of jugglery. 'Then one of the mountebank gang (who was really the Attractive Stranger disguised in motley array) slipped, unseen, past Volos, and in a moment was engaged in eager conversation with the impressionable Emotione.

Volos watched the crowd until it moved away, and then entering the Castle, and closing the Gate behind him, was confronted by Emotione, in tears, for she dreaded the coming storm. "Alack aday, woe is me," she cried, "I am again in trouble, O, Volos, my liege lord! I have just ordered from the Fascinating Stranger, who slipped past you at the Gate, a Baby-Grand, Self-playing, Automatic, Liquid-Air valved, Radium Carburetter, Harpsichord, upon which I may play for you all classes of Music, ranging from Vogner's Gotter-dammerung to the popular ragtime air entitled "Kiss Yo' Babe Good-Bye!" with feeling, depth of expression, and soulful understanding, according to the words of the Fascinating Stranger who took my order."

"Gadzooks!" ejaculated Volos, "Fain would I cry aloud the name of that production of Vogner's just mentioned by thee. And by my Halidom, e'en shalt thou soon be singing to me the words of that ragtime melody just quoted by thy false red lips! Zounds! Of a Truth I have been Stung Again by that Fascinating Stranger. I must gaze no more upon these Fleeting Scenes of Merriment and Amazement, lest I be again decorated with the Asses' Ears. Aha! Volos is himself again, and the next time the Fascinating Stranger appears upon the scene, he shall he smitten hip and thigh with my trusty battleaxe, and my snicker see shall pierce his foul carcass !"

But, alas ! even once more was poor Volos deceived and trifled with—once more was poor Emotione Fascinated by the Stranger. And it came about in this way.

HIS LAST UNDOING

On the day of his last undoing, Volos sat on the open step, in front of the narrowly opened Castle Door. "No man shall pass me now," cried he. But Fate willed otherwise. For as he sat there, there approached many people who took seat upon the steps before the gate, and engaged Volos in long heated, and wearisome discourses regarding the Outlook for the Crops; the Presidential Campaign; the Japanese Question; Race Suicide; the New Theology; How Old was Ann; the Problem of the Final Outcome of the Collision between the Irresistible Force and the Immovable Body; the Canals on Mars; what Roosevelt Will Do when his Term expires; and many other weighty, interesting, and fascinating topics of general interest Most agreeable were these visitors, and most considerate of Volos' feelings were they. And although they seemed to differ from him at the beginning of each argument, still they courteously allowed him to convince them inch by inch, until they finally acknowledged that he was Invincible in Argument, and Invulnerable in Logic. "Tis passing

Strange," quoth Volos, "but nevertheless 'tis true—that I always find myself on the Right Side of Every Question. And the wonder grows when they all admit it in the end. Verily, am I developing into a Wise Guy!"

THE LAST STRAW

And, pondering thus, he fell sweetly asleep from the rigor of the disputes; the flattering attentions shown him; the joy of the victory; and the exceeding amount of attention and interest he had expended, for Human Nature has its limitations, even in the case of one so Strong as Volos. And while he slumbered, the Fascinating Stranger (who was really the leader of the Argumentative Visiting Committee), crept into the house and unloaded upon Emotione a choice collection of Giltedged Mining Stock (pure gilt, all the way through in fact); a bunch of Flying-Machine Bonds, and a 5,000 Donkey-Power, Vestibuled, Drawing Room, Observation Car, Automobile called the "Yellow Peril." And when Volos discovered what had happened he wept aloud, crying bitterly, "Oddsbones ; S'death—of a cert am I the Baron E. Z. Mark."

And thereupon he sent for the Wise Man who dwelt in the next barony.

THE WISE MAN CALLED IN

The Wise Man came, and after hearing the story said: "My children, yours is a sad case, but matters may be adjusted without a visit to Sioux Falls, and without the raising of the question of Alimony. The trouble is as follows:

VOLOS WITHOUT EMOTIONE

"Volos, without Emotione. Has no Desire or incentive to Do Things. He has no wants to satisfy, and therefore Does Nothing. He needs Emotione to supply the Desire. And without her he has no Feeling— he is nothing but a hardshell clam. Therefore he needs her to supply the Feeling, for verily, and of a truth, Feeling is the spice of Life. And without her he has no Imagination, and cannot see beyond the end of his nose—and what is life without Imagination? Gadzooks, one might as well be a mummy!

EMOTIONE WITHOUT VOLOS

"And on the other hand, Emotion without Volos, is a consuming fire of Desire: an unrestrained Imagination; an Intuitive Faculty degenerated into the basest superstition, most deplorable credulity, and the idlest Fancy. Volos has no Desire. Emotion, or Imagination of his own—and Emotion have no Will of her own.

***IN UNION IS THERE
STRENGTH***

"Verily, cannot it be seen by all that this Couple needs One Another the worst way? Each, alone, is but an Incomplete Half. United they stand—divided they fall. In Union alone is there Strength for Them.

THE DANGER OF SEPARATION

"And more than this, each, without the other, falls a prey to the wiles of some Fascinating Stranger. We have seen how Emotion was fascinated and controlled by the Will of the Stranger who gained access to the Castle. But I have also seen (by

my Magic Art) that when Volos was away from home on important business,' without having Emotion along to keep him straight, he fell a victim to the wiles of the Desire and Imagination of a Fair Stranger across the river, and did her bidding, and used his Will to perform her tasks, instead of those desired by his own Emotion. Verily, art these people quits with one another and should now begin over again. True it is that Harmony will be theirs only when they are together.

THE SECRET OF THE UNDOING

"And this is the Secret of the undoing of Emotion. Without the Will of Volos to protect her, direct her, and advise her, Emotion allowed her Desire, Imagination, and Emotion to run wild and unrestrained. And so she became so impressionable as to allow herself to be mastered by the Will of the Stranger, who took advantage of the same and gathered to himself many Choice Orders for Things. And even when Volos sat by the door watching the players, dancers, and jugglers, his ATTENTION was so centred on what he saw, that the Fascinating Stranger slipped through the Gate—it was even as if Volos had been absent from Home. And, again, when Volos allowed himself to become engaged in weighty discourse with the Visiting Committee, and used up his Energy and Force in Argument and Dispute with them—and when he permitted himself to be "jollied" into a false security by these United Brethren of the BlarneyStone—he relaxed his Vigilance, and allowed himself to become tired, drowsy and sleepy, and so fell into a doze at his post, and the Stranger again entered and took Emotion's Orders for Goods.

THE WISE MAN'S REMEDY

"And this then is the Remedy (as my successor, Lawson of Boston, will say in the centuries to follow) —this is THE REMEDY. Each person of this Mentative Couple must stick close

to the other. Volos must have no 'important business' across the river, which will allow Emotion to be without a protector and advisor. And Emotion must stick close to Volos, and satisfy her curiosity, imagination, emotion, and desire, by setting him to work out things for her—to do things dreamed of by her—to get her things she desires—to express the things felt by her. This is the Secret of Success, dear Mentative Couple—Mutual Work by Desire and Will, working in Unison and Harmony—each faithful to the other—each guarding the other from the Fascinating Strangers that beset each when separated. Now, then Children, GET TO WORK!". And saying this, the Wise Man vanished from sight.

THE MORAL

And the Moral of this Fable of The Mentative Couple is this: That the Mind of every Man and Woman is a Mentative Castle wherein dwells a Volos and an Emotion. And what happened to the Couple in the Fable, may happen, and does happen, to many in everyday life. The Will, straying from home, and paying attention to other attractions leaves the Castle unguarded, and the Fascinating Stranger enters. And, again, the Will has its Attention distracted by passing objects of interest, and forgets the Castle Door. And again, the Will allows itself to be fatigued, tired, and jollied by useless argument, and talk, and cogitation. at the instigation of the Designing Fascinating Stranger, and the latter slips past the Gate. And in each case, inside the Gate is Emotion unprotected, and innocent, true to her own nature, credulous, imaginative, fanciful, desireful, and emotional—is it any wonder that she "orders goods" that are not wanted by the family? And the Remedy of the Wise Man as given to the Mentative Couple may be, and should be, applied by every Man and Woman in his or her Mental Castle. And this then is the Moral of the Fable.

CHAPTER VIII. EXPERIMENTAL FASCINATION.

In this work I shall give the student an idea of the methods of conducting experimental work in that phase of Fascination which has been called "Mental Impression," etc., following the lines of the best investigators and experimenters in America and Europe. My reason for so doing is that the student may have a thorough idea of the practical work, even though he may not wish to conduct such experiments in person. I think that everyone should be made acquainted with these things as a matter of knowledge, and also for purposes of the self-protection which arises from an understanding of the subject.

STARTLING PHENOMENA EXPLAINED

I also desire to satisfy the careful student and investigator that the feats, tests and phenomena which have heretofore been regarded by the general public as inseparably connected with mesmerism, hypnotism and "sleep-conditions" may be reproduced without the aid of "sleep-conditions," and without the hocus-pocus of the public performer. The entire phenomena of mesmerism, hypnotism, etc., may be produced by simple, scientific methods along the line of Mental Fascination, by means of Mentative Induction, without any attempt to produce "sleep" as a necessary precedent condition. When this matter is thoroughly understood by the public the glamour and sensationalism of public mesmeric and hypnotic performances will vanish, and the subject will receive the scientific consideration that it merits. But at the same time people will begin to realize the mighty power of the Mental Influence that is capable of producing such startling manifestations in a waking state, and will seek to guard themselves against the abuse of the power.

HYPNOTIC PERFORMANCES CONDEMNED

It should be almost unnecessary for me to add that I have no sympathy with the public performances of that phase of Mental Impression known as "Hypnotism, Mesmerism," etc., in which subjects are made to go through all sorts of foolish and absurd performances. Outside of my objection to people surrendering their Will to another in this way I feel that such exhibitions are lacking in feeling, good taste and often in decency. To say the least, it is making "horseplay" of a scientific phenomenon. I have nothing in sympathy with such manifestations or exhibitions, and shall speak of them in this work only to condemn the methods employed.

SCIENTIFIC METHODS

In my remarks, and instruction, along the line of scientific methods along the lines of the best authorities upon the subject, and in accordance with the rules observed at the best conducted experiments of such authorities, at which experiments I have frequently been present I wish my students to place themselves in a scientific attitude of mind, just as if they were attending lectures on the subject at some leading university in its scientific course. The subject is a strictly scientific one and should be approached, considered and investigated only in accordance with the scientific spirit of investigation. It is not a matter for fun (?), or idle amusement. I trust that I have made my position on this point sufficiently clear to all, so that there may be no misunderstanding regarding the same.

THE IMPORTANCE OF THE KNOWLEDGE.

I do not advise all of my students to engage in this experimental work, for there is no necessity for them so doing. What I am really trying to do is to acquaint them with the methods used in these experiments, and the results obtained. In this way they may acquire an extended knowledge of the subject, which will enable them to really "Understand" the different phases, and prevent them from entertaining erroneous ideas concerning the matter. This knowledge will also enable them to detect any symptoms of an attempt to use this force upon them in everyday life. When a person becomes acquainted with the true inwardness of a thing, so that he recognizes it whenever he sees it, there is little danger of his falling into error regarding it. The knowing of a thing is half the battle of repulsing it

And with this understanding, and with this explanation, I shall now proceed to describe the work in Experimental Fascination, now being performed by scientific investigators in the colleges and other places in this country and in Europe.

FAVORABLE ENVIRONMENTS

The investigator of Experimental Fascination soon learns that certain environmental conditions have a marked effect on the degree of success attending his experiments. And, accordingly, he endeavours to surround his experiments with the best conditions possible, as indicated by his experience. A knowledge of these conditions is an important thing for an investigator and experimenter along these lines.

DESIRABLE CONDITIONS

The investigator finds that he can obtain much better results when his experiments are conducted in a quiet place, the atmosphere of which is conducive to calm, undisturbed, peaceful mental states. This atmosphere affects both operator and subject, allowing the former to concentrate his mind and the latter to give his full attention and to rest in a passive mental state. It is well if the experiments be conducted in a room remote from the street, and as far as possible apart from the rest of the house, so that noises of either cannot well penetrate. The experimenter should also take measures to prevent interruption, for the latter will interfere with his concentration, and the subject's attention.

SENSE IMPRESSIONS

The best experimenters see that their experimenting room is furnished plainly, having no pictures or decorations, etc., calculated to attract the subject's attention. A soft carpet which will deaden the sound of footsteps is advisable. I have seen some experimenters even go so far as to place rubber tips, or cushions, on the feet of the chairs, tables, etc., in the experimenting room, in order to obviate sudden noises. The room should be kept at a comfortable temperature, neither too warm nor too cold, as either extreme will make the subject uncomfortable and less able to give "his full attention to the experimenter. I have heard of cold rooms, draughts, etc., interfering with the best conducted experiments, and every experimenter is aware of the fact that a close, sultry day will interfere seriously with his experiments. Care should be taken to avoid a glare of light in the room. Shades of soft greens or blues are advised, and these same colours should be used in the decorations of the rooms by the experimenter who wishes to obtain the best results. Remember the expression, "a dim, religious light," and you will get the right idea.

PSYCHOLOGICAL EFFECTS

Some experimenters burn a little incense in the room before the experiment is performed, the same having a tendency to quiet the nerves and impart a feeling of restfulness to those in the room. You will notice that the conditions that tend to produce the most successful results in these experiments are the same that the ceremonial churches of all races have adopted in their services, etc. This fact needs but bare mention to the thinker. It is well known that soft, quiet religious music will produce a psychological condition in which persons become quite impressionable, and some of the French psychologists have taken advantage of this fact. The whole theory rests upon the production of a feeling of "ease" in the subject. Consequently, it is scarcely necessary to add that the chairs should be very "comfortable" and "easy."

THE ROOM OF A LEADING SUGGESTIONIST

I may conclude these remarks upon desirable conditions, by quoting from an article for a magazine written by myself about seven years ago, under a pseudonym. The article described the experimenting room of a leading American suggestionist, at a series of experiments conducted before a class of investigators and students, at which I had been present. I think that the description will convey to your minds the ideal conditions for experiments along these lines. I said in the article: "The room is well ventilated and lighted, although there is an absence of glare. It is remarkably quiet and free from disturbing sounds and sights, the air of seclusion and remoteness from the scenes without being very marked. The impression grows upon one and reminds him of the interior of some quiet old rural chapel, on a summer afternoon, when all around seems to indicate the lack of existence of an outside world, save the occasional breeze faintly

fanning the cheek, and some muffled sound seeming to come from some far distant point, and perhaps the droning of some stray bumblebee that had chanced to float in the open door. The semi-religious air is heightened by the 'dim religious light,' and by the voice of the experimenter as he gives the repeated suggestions to the patient, in the same monotonous tone, encouraging and hopeful, and at times reminding one of an earnest prayer. The surroundings, the stillness, the tone of the operator, the reclining position of the patient, all give the strongest suggestion of quiet, calm, peace, ease and rest, freedom from care and worry, relief from pain and trouble,—Nirvana. The influence of these suggestive surroundings is distinctly felt by the visitor, and he also unconsciously assumes the role of the attendant at the chapel. The writer was told by some of the patients that they soon become totally oblivious of the presence of the class, and are to all intents and purposes, alone with the operator, with no other thoughts than the suggestions being made to them." I might add that the suggestions given to the patients at the beginning of the treatment were calculated to increase the desired mental state of rest, calm, and quiet

HOW TO DETERMINE "IMPRESSIONABILITY"

The first thing that the experimenter does is to determine the degree of impressionability of the, "impressionable." There are a number of ways to determine this. One of the methods that have been found the most effective is to have the "impressionable" partially extend his left hand and arm, until an easy position is obtained. Then have him hold the hand with palm downward, and then raise, or elevate, the third finger of that hand (generally known as the "ring-finger") holding the other fingers steady, and down, on a level with the palm. Then tell him that you will proceed to WILL that he shall feel a tingling sensation in the finger, which feeling will increase gradually, and

will then begin to extend up the hand, and wrist and then up the arm to the shoulder. Tell him that the feeling will be faint at first, but that it will begin to "tingle" more and more in a few moments, and then it will extend in the manner stated. Then concentrate your own mind on the feeling you desire to produce in him, and WILL strongly that it be produced. After a moment ask him whether he does not feel the faint tingling sensation—but note this, ask him in such a way as to give him the positive suggestion that he does—this way, for instance: "You feel the tingling already, don't you." This form of question is really a suggestion, for you state the thing before asking the question. When you say "don't you," emphasize the "don't," sharply and positively. You will find that the sensation is perceived in a moment or two, in a large percentage of cases, and in many cases the more pronounced results are obtained. The degree of sensation produced determines the degree of impressionability of the person tested. When you conclude the test, in each case, be sure to take the subject's hand, grasping it firmly, and shaking it gently, saying: "Your hand is all right now—all right," emphasizing the words "all right," and saying them firmly, and positively. Always say these things with an air of conviction, and assurance—for there is a great suggestive quality in such tones.

TESTING A ROOMFUL OF PEOPLE

If you are testing a number of people—a roomful, for instance, you should pass rapidly over the number to be tested until you have finished. You may test the whole roomful at one time, as above, if you desire. Do not act as if you were attaching much importance to the test, telling them that you are "merely testing them for impressionability," etc. But when you have finished, you will know just the degree of impressionability of each person in the room, and you will thereby be enabled to select the most impressionable for the next test

IMPRESSING THE SUBJECT

Having selected the desired number of "impressionable," pick out one of them, and ask him to stand up before you, looking you straight in the eye (see direction for acquiring the "Magnetic Gaze" in a later chapter), saying to him, in a quiet but firm, positive tone words to this effect: "Now give me your entire attention. I wish you to fix your attention firmly upon me and what I am saying, for in this way only can the best results be obtained. You must forget everything and everybody else in the room, and must hear only my voice and feel my thoughts. Make yourself perfectly receptive and passive to my thoughts and words. There must seem to be no one else here but you and me. You must see no one else; must hear no other voice; must think no other thoughts, but mine. Give me your full attention now, and open yourself to the inflow of my Thought" Talk to him a few moments in this strain, and then say: "That's right, now you are giving me your full attention—you are now feeling my Thought—all is going well," etc., etc., in an encouraging tone, in the same spirit as you would to a child who was trying to perform some task under your direction.

INDUCING RELAXATION

Instruct him to relax all of his muscles—to take the tension off of them. Tell him that in so doing he will "draw his Will away from his muscles," which is just about what really happens. If he seems to be slow at grasping the idea, give him a practical illustration of "relaxation," by lifting one of his hands and then letting it drop. If it does not drop freely, then he has not relaxed. Try him until he learns just what "relaxation" means. This practice will bring about a state of passivity which will tend toward success in your experiment

EXERCISES IN RELAXATION

It is of the greatest importance that the subject of the experiments be brought into a passive condition of mind. And the best way to induce this desired condition is to bring about a passive condition of body, for the latter will have a reflex action on the mind, according to well-established laws. The following exercises will aid you to bring about the relaxed condition, preparatory to your psychological experiments:

Exercises.—Instruct the subject to withdraw his Will from his right hand, making it perfectly "limber," so that he may swing it loosely from his wrist. Then have him so swing it backward and forward. Repeat with the left hand. Then try with both hands at the same time. Then have him impart to the hands a "twisting" motion, to and fro, from the wrist, of course letting them twist about limply.

Then have him withdraw the Will from his arms, and then shake and twist them about from the shoulder, like a pair of empty coat-sleeves.

Then lift his arms up above his head, and allow them to fall like a dead weight to his sides—the falling must be occasioned by the weight of the arm, and not aided by his Will—his Will must be withdrawn entirely.

The above exercises may be varied and amplified, as found desirable.

PUTTING SUBJECTS AT EASE

Some of the best experimenters take considerable time in "putting at ease" the persons who offer themselves as subjects for psychological experiments, and at the same time they bring about

the desired state of relaxation. They realize the distaste and fear that anything like hypnotism inspires in the minds of people, owing to the public performances thereof, and they avoid any suggestion of similar conditions. They generally begin by talking of the value of relaxation, and how few people are able to relax their muscles. Then they illustrate the matter by showing the subjects how few of them are able to relax easily. This leads to the trying of the above mentioned Relaxation Exercise, or similar ones, which, as you will see in a moment, leads directly to the first real test of Mental Induction and Suggestion, which is known as the "Falling Forward Test," and which is one of the simplest tests known to the psychological laboratory. From that test to others, it is merely a matter of successive steps. So the experimenter really begins his work with the process of "putting the subject at ease," and training him in relaxation. In this connection I would say that very few people know how to "relax," and some teaching is necessary in the majority of cases. The above exercises should be sufficient

THE PRIMARY TEST

After instructing the subject in relaxation, say to him: "Now, look me straight in the eyes, and let my Thought act through you. You are feeling an inclination to fall forward—fall forward—FALL FORWARD toward me! Do not fight it, but yield to it—yield to it, I say! I will catch you as you fall. Now fall forward toward me slowly. That's it; you are leaning a little now. Come on, come on, and come on now, this way, this way. NOW!" Extend your two hands, one on each side of his head, but a little in front of him, so that he can see the palms of your hands which should face each other. Then as you repeat the suggestions mentioned above, draw your hands slowly away from him, as if you were "drawing" him by some physical power. This is a strong suggestion, which will render him more susceptible to your Will. The more reality you throw into the "acting out" this "drawing"

the more strength wills you put into your Willing, and the more readily will he obey.

USING THE WILL

While saying these words look intently into his eyes, and WILL that he fall forward. In a moment he will begin to sway forward a little, and if you keep up the concentrated WILL, and suggestions he will fall forward toward you. Be ready for him, and catch him with your hands. This test is far simpler than would seem from reading the description of it, and is capable of being produced in a large percentage of cases, where the persons will allow their minds to become passive to yours. Where there seems to be a resistance, tell the person to "hold the thought" that he is inclining forward toward you. Some find it easier to feel the "falling forward sensation" with their eyes closed, than with them open. With others the reverse is true.

REVERSING THE TEST

After you have succeeded in this experiment, stand behind the person about one yard, and concentrate your gaze upon a point at the base of the skull, that is, where the neck joins the head. Then tell him that he will experience a "falling backward" sensation, just as he did before in the "falling-forward" test. Be sure to tell him that you will catch him when he falls, etc., in order to reassure him. Use the same tones, etc., as in the falling-forward test, except that you substitute the word "backward" for "forward." In a few moments you will obtain the same result as in the falling-forward.

Both of the above experiments are among the easiest tests known to experimenters, but they are important inasmuch as they serve to inspire confidence in himself, in the mind of the experimenter, and a passive confidence in the mind of the

"impressionable." Then it is always well to begin by these easy tests, and then work up by degrees to the more difficult ones, even upon subsequent occasions.

THE "FASTENED PALM" TEST.

The next test may be as follows: Tell the "impressionable" to place the palm of his hand upon your own, allowing it to rest there a few moments, withdrawing all of his Will from his hand, and leaving it perfectly relaxed and like a "dead weight." Then tell him that you are going to fasten his hand to yours by Thought. Then, looking him straight in the eyes, say, in a strong, firm, positive tone: "Now you CAN'T take your hand away—you CAN'T, I say—try, but you CAN'T. Try, try, try—you can't, you can't, you CANT, I Say," etc. Always accent the word "Can't" in these experiments, for that is the word you wish to emphasize and drive home in his mind. And you must, of course, accompany your words by the thought, "You CANT"—you must WILL that he cannot. Remove the impression by saying, "All right, now—all right"

THE "LOCKED FINGERS" TEST

Your next test is that of fastening his own hands together. This is accomplished by getting him to "lock" the fingers of his two hands together, holding them as tight together as he is able to do, using his Will actively in so doing. Then say to him, "Now do not resist me, but remain as you are. Now, you CANT unloose your hands—you CANT, I say, you CANT —try, but you CANT," etc., etc., at the same time concentrating your gaze and WILL upon his hands, thus holding them together. It may help you in the beginning to hold his hands together with your own, at the first, and then gradually loosen your own, until they are entirely away from his hands, repeating your suggestions meanwhile. Remove the impression as previously instructed.

THE "CLENCHED FIST" TEST

Your next test may be that of preventing him from unclenching his fist. Proceed as in the last test, telling him to clench his fist together as tight as he can, and then you must say to him: "Now you CAN'T unclench it—you CAN'T, I say, etc." It will be some time before he can get his fist unclenched. Remove the impression.

ROTATING HANDS TEST

The next test may be that of making him rotate his hands. Proceed by telling him to relax his hands, somewhat, but begin to rotate them around each other in an outward direction. Then say to him, "Faster, faster, faster, FASTER—as fast as you can." Then when his hands are rotating rapidly, say to him: "Now you CAN'T stop them—you CAN'T, I say—try, but you CANT, you CANT," etc. And it will be some time before he will be able to stop. Remove the impression by the suggestion: "All right—all right."

THE "DRAWING* TEST

Your next test may be that of drawing him forward or backward toward you. This is accomplished by standing before, or behind him, as the case may be, and telling him that he WILL walk toward you, backward or forward as you wish. The command must be made accompanied by the WILL. Remove the impression.

Akin to the last are two tests as follows: (1) Preventing him from stepping out at all; and (2) preventing him from stepping outside of an imaginary circle that you have drawn on the floor. These tests are of course accompanied by the appropriate suggestions, and use of the Will. Remove the impression.

THE "CHAIR" TESTS

Similar tests such as preventing him from sitting down in a chair; or causing him to remain seated in a chair, unable to rise; may be made in the same way. Remove the impression.

OTHER TESTS

Another common test is that of giving the "impressionable" a cane, telling him to hold it fast, and then telling him sharply that he cannot throw it down, for it is "sticking to your hands," etc. Remove the impression.

A similar test is preventing him from lifting a light weight, a box, or a chair by your suggestions of "you CANT" accompanied by the use of your Will. Remove the impression.

THE "NAME" TEST

Some experimenters try the test of preventing the "impressionable" from speaking his name by their "CANT" suggestions. A variation of this is making him say his name is "Tom Jones," or some other fictitious name, by the mere strong suggestion of "Tom Jones, it's Tom Jones, I say," following upon the sharp question, "What's your name?" Strange as it may appear this test is successful in many instances. Remove the impression.

THE "EYELID" TEST

The test of fastening the eyelids is accomplished by having the "impressionable" fasten his eyelids tight together, keeping them in that position for a few moments, when the experimenter says: "Now you CAN'T open them—you CAN'T—

try, but you CAN'T," etc., etc., as above described. Release the impression.

Stiffening the arm, or leg, is accomplished along the same general lines using the appropriate suggestions and Will. Remove the impression.

THE "CATALEPSY" TEST

The "catalepsy feat" of the professional hypnotists is but an enlargement of the above muscular tests, and consists of producing a condition of rigidity all over the body of the subject I do not advise conducting this test, for accidents have occurred in some cases, and there are other reasons why it is not advisable. I mention it here merely as a matter of scientific interest. Notwithstanding the claims of the hypnotists that this test is capable of being produced only when the subject is in the "deep stage of hypnosis" known as the "cataleptic stage," all psychologists know that it may be produced in the wide-awake condition, and is merely a "muscular test," having nothing whatever to do with the "sleep-condition."

ONE UNDERLYING PRINCIPLE

You will see that one law governs all of these tests, and thousands of others of a similar nature which may occur to the experimenter. It is all a matter of the use of the WILL and the SUGGESTION of the experimenter accompanied by the relaxation of the Will of the other person. The Law of Mentative Induction is the real cause behind the phenomena. The Suggestions render doubly efficient the Will Power of the experimenter, by giving the mind of the "impressionable" a mental image around which his Mental Poles materialize an action.

MUSCULAR TESTS, AND BEYOND

The above tests are what are known as Muscular Tests, all depending upon the control of the muscles of the "impressionable," by the Will of the experimenter. Many of these tests are believed by the Hypnotists and Mesmerists to be possible of production only when their "subjects" are in the "sleep condition," or at least only after they have been "put to sleep" and then aroused. As a matter of fact, sleep-conditions have nothing whatever to do with this phenomena, as may be proven by the fact that all of the above tests may be performed without any suggestion of sleep or similar condition.

There is a more remarkable class of phenomena than the above mentioned which will be considered in the next chapter, all of which, also, may be produced without any attempt to induce sleep. This sleep delusion has led people astray for many years, but now it is known that the phenomena of sleep itself is merely an effect of Mental Impression and Suggestion, instead of being the cause of the various phenomena known as Mesmerism and Hypnotism.

REMOVING THE IMPRESSION

Referring to my repeated caution to "Remove the impression," I wish to call your attention to the fact that the best experimenters lay much stress upon the advisability, if not the absolute necessity, of removing the induced condition from the mind of the person experimented upon. Otherwise he might carry away with him the induced condition, or impression, which is often far deeper and stronger than is commonly believed to be the case. I URGE THIS UPON YOU specially. DO NOT NEGLECT IT. The conditions may readily be removed by the suggestion of "Now you are all right—all right now, you

understand—you are NOW ALL RIGHT," accompanying the suggestion by the mental picture of their being relieved from the induced condition. The gentle touch of the hand, as in "patting" the part that has been controlled, will help to accentuate the effect of the suggestion of "all right."

REMOVING UNDESIRABLE CONDITIONS

In this connection it may be as well to mention that if you ever happen to come across an "impressionable" with a tendency to manifest a drowsy condition, or the so-called "sleep-state" of hypnotism (probably arising from previous suggestions, either direct from a hypnotist or from having witnessed a hypnotic exhibition), you may proceed to awaken him in a similar way to the method just given for "Removing the Impression." In such case you may make upward passes along the sides of his head, saying to him sharply and positively, "WAKE UP—wake up now, I say—WAKE UP! WIDE AWAKE NOW—you're Wide Awake—wide awake! All right, now—ALL. RIGHT, I say—ALL RIGHT! ALL RIGHT, and WIDE AWAKE! All Right—ALL RIGHT!" You may heighten the effect by snapping your fingers close to his face, and slapping his shoulders sharply. Be sure to speak positively, firmly and sharply, just as a father would in rousing up a sleepy boy in the morning, and don't lose your head.

You are not likely to have need for this advice, in ordinary experiments, but I give it in case you happen to come across some "impressionable" or "hyper-impressionable" (see later chapters) who may have been previously hypnotized by some operator who believed in the "sleep-condition," and brought same about by suggestion (see later chapters); or else some subject of the same class who has seen hypnotic subjects "go asleep," and induced the same state in himself by imitative self-impression. In such a case, I would advise that you after-ward

give the subject a good, sound suggestive treatment, to the effect that he will never again "go to sleep" in this way—that he is immune to hypnotic sleep suggestions—and in other ways build up in him a resistance to this deplorable condition. These "sleep-condition" hypnotists have much to answer for, for which their plea of ignorance is not quite sufficient.

CHAPTER X. THE PHENOMENA OF INDUCED IMAGINATION.

I will now lead you to a consideration of a class of experiments more marked in sensational features than those related in the previous two chapters. These experiments are the ones usually alluded to as "the higher hypnotic phenomena," although they really are as distinct from the "hypnotic" or sleep condition, as the ones already considered. Any and all forms of the "hypnotic" phenomena, may be produced without resorting to the methods of the hypnotists so far as producing the sleep condition is concerned. I call this class of phenomena "Induced Imagination."

WHAT IMAGINATION IS

The term "Imagination," you know, means "The power of the mind to create mental images of objects of sense; the power to reconstruct or recombine the materials furnished by experience, memory or fancy; a mental image formed by the faculty of imagination," etc., etc. The word is derived from the English word "Image," which in turn has for its root the Latin word "imatari," meaning "to imitate."

IMAGINATION AND FANCY.

The Imagination is creative in its nature and works with the plastic material of the mind. The writers usually make a distinction between what is called "imagination proper," on the one hand, and what is called "fancy" on the other. By "imagination proper" is meant the higher forms of activity of the imagecreating faculty, such as is manifested in the creation of literature, art, music, philosophical theory, scientific hypothesis, etc. By "fancy" is meant the lighter forms of the manifestation of

the imagecreating faculty, such as the ideal fancies and daydreams of people; the arbitrary and capricious imaginings; fantasy, etc. "Imagination proper" may be considered as a Positive phase, and "Fancy" as the Negative phase, of the Image-creating faculty.

POSITIVE IMAGINATION

Imagination in its Positive phase is a most important faculty of the human being. It lies at the basis of active mental manifestation. One must form a mental image of a thing before he can manifest it in objective form. It is distinctly creative in its nature, and really forms the mould in which deeds and actions are cast—it forms the architect's plan, which we use to build our life of action and deeds. And, mind you this, it is the faculty used in the Occult practice known as "Visualization," which is spoken of in my work on "Mental Magic." Positive Imagination is very far from being the fanciful, capricious, light, whimsical thing that many suppose it to be. It is one of the most positive manifestations of the mind. Not only does it precede, and is necessary to, the performance of objective acts, and the producing of material things—but it is also the faculty by which we impress our mentalimages upon the minds of others by Mentative Induction, and by the use of Desire and Will. Positive Imagination is the mother of "Ideas." And "idea" is but "an image formed in the mind" (Webster), and the Imagination is the faculty in which the "image" (or "idea") is formed. And in proportion to the activity of the Imagination, so is the strength of the image or idea. And as is the strength of the image or idea, so is the degree of its power to impress itself upon the minds of others. So you see, Imagination, in its Positive phase is a strong, real thing. But it is largely with its Negative phase that we shall have to deal with here.

THE NATURE OF MESMERIC CONTROL

All of you who have witnessed an exhibition of mesmerism, or hypnotism, or else read descriptions of the same, have doubtless marvelled at the phenomenon of the "subject" performing all sorts of ridiculous and peculiar actions under the direction of the hypnotist. There have been many theories advanced to account for this phenomenon, some of them very complicated and laboured. But I have discarded theory after theory of this kind, finding them inadequate to explain the mental processes involved, much less the underlying principle. I have come to a conclusion arising from my own investigation and experiments, which I shall give you here. This "theory"—or explanation, for it is scarcely a "theory"—does not attempt to go into the "what is mind" question, nor does it attempt to divide or subdivide the mind. It merely explains the "workings of the mind" in this class of phenomena.

AN EXPLANATION

The explanation just mentioned is as follows: I hold that the action of the "hypnotic subject" may be explained upon the hypothesis that his "Negative Imagination," or Fancy, if you prefer to call it such, is acted upon by the Suggestions and Mentative Currents of the operator, and an induced state of Negative Imagination is set up. That is to say that, in hypnotic phenomena, instead of the subject's Negative Imagination being aroused by his own Desire or Will, or other planes of his Mentality, such condition is aroused by Mentative Induction, caused by the Mentative Currents of the operator, and aided by Suggestion. Let us see whether this is reasonable.

INDUCED IMAGINATION

All of you know that your Negative Imagination may be aroused by outward persons or things. You hear a piece of music, and before you know it your Fancy is running along painting all sorts of pictures in your mind, and inducing all sorts of feelings. A picture may affect you in the same way. A piece of poetry, or poem, may lift you out of yourself on the wings of Fancy. A book may carry you along in a world of fantasy and unreality, until you forget the actual world around you—have you not had this experience? And, more marked than any of the above mentioned cases, is the effect of a perfect stage performance, in which the world and characters of the play take such a hold upon you as to seem reality itself, and you laugh and cry with the characters in the play. You scowl at the villain, and tremble at the danger of the heroine. You glory in the hero's success, and shed tears at the sorrows and trials of the suffering characters. And you feel these things in proportion that your Negative Imagination or Fancy is called into activity by induction. But remember this—the actors, poet, writer, composer, or artist created his effect by the exercise of his or her Positive Imagination; while the effect upon you is induced in your Negative imagination.

The first is an act of Positive Creation, while the second is merely a Reflection impressed upon your mind, by either the Suggestion, or the Mentative Energy of the actor.

In your consideration of the above, remember what I have said about Suggestion, in an earlier chapter. Suggestion is merely the presentation of the Outward Symbol of the Inner Feeling.

THE MISTAKE OF THE SUGGESTIONISTS

The radical school of Suggestionists pooh-pooh at the idea of Mentative Energy having anything to do with the phenomena which we are now considering. They claim that "Suggestion" is sufficient to account for it all. Without going deeply into a discussion of this matter, I would ask these gentlemen: Why is it that the same words, uttered in the same tone, by two different suggestors, produce widely different degrees of effect! Also: What is that peculiar Personal Force that we FEEL when certain persons Suggest, that is absent in the Suggestions of others? My answer is that the difference lies in the degree of Feeling called into activity in the mind of the Suggestor—the degree of Mentative Energy released by him. And I think that any careful investigator will agree with me in this, if he will open his mind to all the impressions received during his investigations, instead of tying himself to a previously conceived theory.

HIGHLY IMPRESSIONABLE SUBJECT

Now here is an important feature of this matter of the phenomena which we are considering. The investigator will find that while the conditions mentioned in the two last chapters—the muscular and sense induction, respectively, may be produced in a large percentage of the "impressionable*," still there are comparatively few of them in which the more startling phases may be induced. Why is this? The answer is that there are a certain number of persons who combine within themselves the negative qualities of the "impressionable," combined with a highly developed faculty of Fancy, or Negative Imagination. This combination causes the person possessing it to be an ideal subject for these strange experiments referred to. Such a person is what the French hypnotists call a "somnambulist," or

hypersensitive, but which terms I discard because of their hypnotic association, and I substitute the term "hyper-impressionable." I have explained the sense in which I use the term "impressionable." The word "hyper" is a prefix, meaning "over; above; excessive; abnormally great," etc. The term "hyper-impressionable" as I shall use it, means an "abnormally impressionable" person. This excessive, or abnormally great, impressionability, as I have said, arises from the combination of a Negative Will with an excessive faculty of Fancy, the latter being a form of Negative Imagination, remember. So you see that the taint of negativity is all over these persons.

A PSYCHOLOGICAL COMBINATION

In order to show that I am correct in this classification, I will call your attention to the fact that an ordinary "impressionable," even though his Will-Power be the weakest, cannot be induced to perform the tests of the "hyper-impressionable" if his faculty of Fancy be not excessive. And on the other hand, one may take a person of highly developed Positive Imagination—and our great people in all lines are such—and they are most difficult to influence in this way. In fact they are constantly affecting and influencing others. The strongest influencers of men belong to this last mentioned class. So you see the ideal "hyper-impressionable" must have the combination of Negativity, and Fancy. He is in a class all by himself. Let us examine him.

THE HYPERIMPRESSIONABLE"

In the first place, he is most credulous, superstitious, fanciful, bigoted, and unstable. He is of the class whose fancy is easily aroused, and induced, and whose general tendency is toward "giving airy nothings a local habitation and a name," and

to whom "when shown an egg, the next minute the air is full of feathers." He is also prone to Imitation, and is indeed to "follow my leader," rather than to strike out a new path for himself. He has but little Originality and Initiative, which are highly developed in the man of strong Positive Imagination. He resembles the sheep and goose, rather than the eagle or lion. He is always dependent upon others for ideas, information, advice, and often material support. His Imagination is negative, that is, has little or no original action, and acts only (and easily) when induced or excited by another's mentality or suggestion. He has no executive ability, and feels easier when he has someone to "order him around," and to tell him what to do. He is a good copier, mimic, and imitator, and is often quite serviceable in positions where the work is mechanical and a "good copier" is needed.

The mysterious and unusual has a fascination for him akin to the fascination exerted over some birds by a waving bit of colored cloth. He is governed by his emotions rather than by his reason. He is excessively fanciful and "imaginative" (as the term is generally used) and has a decidedly hysterical tendency, and a disposition to "see things" and to "feel strangely"—he has many "strange experiences." He has but a minimum of self-control, and is apt to "fly-off" readily. He lacks voluntary attention, and application, and his mind is apt to "go a wandering"—the only time that he can be kept steady is when some Positive Individual controls and superintends him. The excitable, emotional colored man, who gets religion at every camp-meeting, only to backslide next week, is an illustration of one class of this type. He "takes on" the mental states of those around him, readily, and accepts readily a strong, positive suggestion. These are some of his characteristics.

THE "EARMARKS"

There are many of these people in the world, in high and low life. But, high or low, there is a strong family resemblance in their mental makeup. . The two great characteristics by which they may be distinguished are, as stated, (1) A NEGATIVE WILL, and (2) an excessive faculty of Fancy. These two combine to manifest a highly marked example of NEGATIVE IMAGINATION.

THE "PRIZE-SUBJECTS" OF THE HYPNOTISTS

Now, the reason that I have gone into the matter of the nature and character of the "hyper-impressionable" people is this: It is from the ranks of these people that the "subjects" of the hypnotists are recruited. If you understand the nature of these people, you will understand how the phenomena are produced. Of course the majority of professional hypnotists deny this, and make great claims that their "subjects" belong to a class of people having peculiar qualities owing to ability to concentrate, etc, but every one of them knows in his heart that my above statement is true. Those who have had the opportunity of personal acquaintance with these "subjects" know that they all come under the above classification, with the exception of those persons known as "horses," the name which the professional hypnotists give to people who travel around as "professional subjects" and who play their parts just as any other actor does. These "horses" are trained to go through their parts and also to serve as "bellwethers" or leaders of the flock of "hyper-impressionable" who are taken from the audience. I know just what I am talking about when I make this statement, notwithstanding the commonly accepted opinion of the uninformed public to the effect that the prize subjects are just the average run of folks.

CHAPTER XI. AN INQUIRY INTO CERTAIN PHENOMENA.

And now for our public hypnotic performance. Take your seats, please.

THE HYPNOTIC PERFORMANCE

The audience is seated, and the hypnotist appears. He makes a nice little introductory speech, in which he gives the history of hypnotism and mesmerism. He avoids the scientific side of the subject, except such parts of it as serve to arouse the interest of the audience. He points out to the audience that the commonly accepted opinion of the subjects being "weak-willed," etc., is erroneous, and that so far from this being the fact, no one except persons having willpower and the ability to concentrate may be hypnotized. He mentions the time-worn tale that idiots and insane people, and very young children, are not amenable to hypnotic influence, and from these things he draws the moral that the ability to be hypnotized is an honour and a proof of one's strong mentality, rather than otherwise. This, of course, flatters the "hyper-impressionable," who always flock to a public hypnotic performance, being drawn there by their love of the carious, and the fascination that such exhibitions seem to have for these people.

THE CALL FOR SUBJECTS

The hypnotist then calls for volunteer subjects. The audience does not seem to be in a hurry to respond, although some are found to be fidgeting in their chairs, and a few almost rise from their seats as if to go forward. The hypnotist encourages, and commands, "Come on, come on, now; right up this way; come right up," etc., and the inclination to "come

forward" grows stronger. Then a young man starts forward with a rush, and then another from the other side of the house. Then maybe a third or a fourth— and then comes the grand rush. These first people to move forward are usually the paid performers who travel with the hypnotist, and their coming to the front starts up the "impressionable" and "hyper-impressionable" among the audience, and perhaps a few curiosity seekers. These paid performers act as "bellwethers" for the flock of human sheep.

TESTING AND SELECTING SUBJECTS

The volunteer subjects (including the paid ones) are now grouped around the back of the stage in a large semicircle. And then the hypnotist proceeds to "test" them. He usually starts off by bidding the semicircle gaze at their hands, or upon some bright object placed in their fingers. After they have quieted down and have been rendered passive and attentive, he calls them one by one to the front and gives them a test for impressionability. He usually begins with the paid subjects, for he knows just what they will do, and their actions have a powerful impression on the others along the lines of imitative suggestion. He usually tries the "falling backward and forward test," and perhaps the "fastening of the hands," or some other simple muscular test. Those who respond readily to these tests are accepted and instructed to sit down again, while those who fail to respond are told that they are not needed, and resume their places in the audience. The hypnotist must have reasonably "sure things" to work upon for his success upon producing a quick result, and he cannot afford to devote the time to "developing" subjects that the experimenter in the laboratory does. Finally he has weeded the goats from the sheep, the former being retired to the audience and the latter exalted to places of

honour on the stage, having successfully passed their initiation and now being "accepted subjects."

THE STORY OF THE "PAID SUBJECTS"

Now, just a moment here about the "paid subjects." Some of them are genuine "hyperimpressionable," who are fascinated by the mysterious nature of "the business" and flattered by the position of prominence given them in the performance, and who travel around with the hypnotist on a small salary and board paid. The "horses" are different kind of people—they are "out for the money" alone, and are generally "fakirs" all the way through. They have trained themselves to stand pain and to allow needles to be thrust through their cheeks and similar rough treatment to be accorded them. They learn to act out their parts with a surprising degree of ability in some cases, and many of them in time graduate into the cheaper grade of variety actors, and a few mount even higher up and develop genuine talent as actors. The majority of them, however, belong to the "cigarette type" of youth, who "is out for a good time" and who is glad to play his part in the performance for his board, travelling expenses, cigarette money, a little loose change, and the cheap notoriety of public performance. Some of the more expert of them demand and receive larger salaries as they advance in the scale, and a few "star performers" in the business receive quite good salaries—and earn it, too. These "horses" often display considerable ability in the line of suggestion and really lead the volunteer subjects through their acts, the latter obeying the line of least resistance along the general lines of imitative suggestion. These "star performers" among the "horses" are often just as expert hypnotists as their employers, and consequently much of the success of the "entertainment" is due to their efforts.

PRODUCING "SLEEP"

The next stage in the performance is to induce "sleep" (?) in the subjects. This is done by first inducing fixation of the eyelids, along the lines of muscular control of which I have spoken. Then suggestions of sleep are given by the hypnotist, such as "You are growing drowsy, drowsy, drowsy—your eyelids are heavy, heavy, heavy as lead—you are falling asleep, falling asleep," etc., and soon the heads of the "horses" and the "hyper-impressionable" are nodding. The "impressionable" that are not affected by the sleep suggestions are sorted out and sent back to the audience, until there is left only the "horses" and "hyper-impressionable," including the paid performers among the latter, as well as those who have volunteered. Then the hypnotist has obtained that which he has tried for. He has a circle of "hyper-impressionable" and "horses" that will accept every suggestion that he may give them, and be responsive to every demand upon their Negative Imagination that he may induce in them.

THE "DAYDREAM" CONDITION

"But are they not really asleep?" you may ask. No! They are not asleep. Their condition is one of a drowsy, day-dreamy state, such as many of us have felt when lost in reverie, or "absentmindedness." They have had the feeling of "drowsiness" induced in them by the suggestions and influence of the hypnotist and have had their Negative Imagination acted upon by him until they are in a state of dazed daydream. They know what is going on about them and realize the illusion which they are acting out, but are so passive that their imagination is partially beyond their own control and is induced and managed by the hypnotist through his Positive Imagination and his Suggestions. It is a queer state. I have talked with many of these people and think that I have measured the mental state existing in them. They are living in two worlds. Their Wills are passive—and the

Negative Imagination, or Fancy, is most active and under the control of the hypnotist.

**THE "PLAYINGBEAR"
EXPLANATION**

An illustration that I have used in some of my lectures on this subject may give you a clearer idea of the matter. It is as follows: A party of children are playing "bear." One of them is the bear and goes growling, wagging his head, and showing his teeth in a ferocious manner. The other children pretend to be frightened, but after a bit they induce in themselves a feeling of real terror—the assumed becomes almost real to them. (Children have very vivid Negative Imaginations and often suffer great torture by foolish suggestions of "boogieman;" "big bear catch you;" "something will grab you when you go upstairs," etc. An understanding of suggestion would show the folly and criminality of such things.) The terror among the children grows more acute, and tears mingle with laughter as they run from the "bear." At last one of the youngest runs with a shriek to its mother and buries its little face in her lap, crying out, "Make him go 'way." "Why, that isn't a bear, Mary—that's only Johnny dressed up like one," says the mother, endeavouring to quiet the little one. "Yes, I know it is," sobs little Mary, venturing a frightened glance behind her; "but I'm scared, anyhow." Well, that is the condition of the "hyper-impressionable" who is hypnotized. He "knows it's only Johnny, but he is scared anyhow!" It is not all make-believe, as some radical iconoclastic investigators have affirmed—it's half real and half unreal. The hypnotized "hyper-impressionable" is not a "fakir" or a wilful deceiver—he is a "make-believe," whose illusion seems half real, or even more so, although less than half in some cases, the degree of reality varying with the degree of impressionability on the one hand and the vividness of the Negative Imagination on the other.

***OPPOSING VIEWS
RECONCILED.***

I have gone into this matter of the mental state of the genuine hypnotic subject rather fully, for the reason that the statements of two schools of investigators are diametrically opposed to each other on the subject. The old school of mesmerists and hypnotists insists that the subjects are in a "true-sleep" condition, and are absolutely oblivious to all that goes on around them, outside of their illusions—that they are acting out dreams suggested to them. The new school of "Suggestion," on the other hand, claims that the subjects are wide-awake as usual and merely acquiesce in the suggestions made them, just as they would in any other, and are fully conscious of what they are doing, and are "make-believe" all the way through, from beginning to end. I think that my theory, or explanation, will supply the Reconciliation, or Missing-link, between these two opposing views, and I believe that it will meet with the approval of many who, like myself, have had the opportunity of examining these people and getting close to the heart of the matter. It is true that many of these subjects will tell you that they were totally unconscious of what they were doing, but that is because in so doing they are carrying out the suggestions, express or implied, of the hypnotist, who tells them that they are "hypnotized" and know nothing else. A funny thing about these subjects is that each one of them thinks that he is the only one who was "half-awake," and that all of his companions were "completely under" the influence. Remember, now, I am not talking of "trance conditions," which belong to another phase of the subject, nor am I talking about the "horses" on the stage, who are "fakirs" all the way through, although contributing much to the interest and action of the show. My description of the mental state of the subject applies only to the genuine cases of hyper-impressionability, in the "daydream" state.

THE HYPNOTIC SHOW.

I shall not take up your time and space by describing the many features of the public hypnotic performance—the barbershop scene; the balloon trip; the baseball game; the hive of bees; the school session; and the thousand of variations shown by the many hypnotic exhibitors and performers, some of whom are artists in their line, and show a wonderful ability in the direction of making their performances "interesting" and akin to a vaudeville show. Nearly everyone who reads these lines has seen a performance of this sort and will know to what I refer. The principle is the same in all of these acts or performances. The "horses" and the "hyper-impressionable" accept the suggestions, and the latter are also impressed by the hypnotist's Positive Imagination acting upon their Negative Imagination through Mental Currents by Induction.

But even the most startling and complicated experiments are but combinations of the experiments in "Induced Sensation" mentioned in Chapter IX of this book, raised to a superlative degree by means of "Induced Imagination." The experiments I have given you, and others of the same kind, are the building-blocks from which the mesmeric structures are built,—the style, variety, decoration, and stability, depending upon the art of the operator or manager. There are many books on Stage Hypnotism that instruct the performer in constructing "effective scenes." It is a matter of stage art, rather than of scientific knowledge.

The successful hypnotist must be a man of strong suggestive ability—one able to focus his force in his tones, and also of strong, active Positive Imagination, and thus able to form a clear, vivid Mental Picture of the scene he wishes to be enacted on the stage before him. By forming this Mental Picture and by using his Will to project and focus his Mentative Energy upon the

subjects he is able to induce in them the feelings and daydreams desired. His success as an entertainer, of course, requires ability as an originator of scenes, etc., which have nothing whatever to do with his ability as a hypnotist. When both qualities are combined the man comes to the front as a financial success.

PRIVATE EXPERIMENTS, ETC

While the above has dealt solely with public performances of hypnotism, still the principles called into play in the private psychological experimental work are the same. In the latter there is no audience to be entertained, and much more time may be devoted to "developing" a subject and producing interesting phenomena, and the "horses" are eliminated.

CHAPTER XII. THE DANGERS OF PSYCHISM

In the preceding chapters I have gone into the subject of the rationale of Mesmerism, for the purpose of pointing out to you that the phenomena of Mesmerism and Hypnotism is not dependent upon "sleep conditions," but may be readily produced by Mental Fascination, pure and simple, without any attempt to bring about the "sleep" which is publicly associated with the phenomena. I have not only pointed out the general principles underlying the subject, but have given in detail the technique and methods whereby the phenomena may be produced by any experimenter. The methods given therein are the ones in constant use in the leading psychological experimental laboratories of this and other countries, and the results mentioned may be duplicated by any person who will put into operation the principles mentioned.

WHY THE INFORMATION IS IMPARTED

But I wish to state that my primary object in imparting the said information was not that the students of the book must necessarily undertake a series of psychological experiments, but principally that they might understand the power and force of the mental principle known as "Mental Fascination," and see its practical operation in all of its varied phases. I wish them to know the experiments in the psychological laboratory; the "performances" of the public mesmerist, or hypnotist; and the use of Mental Influence in business and everyday life that we see in operation around us on all sides, and at all times, are all phases of the same underlying principle. I wish to show them the oneness in essence of all these varying phases of operation of this great mental principle.

CERTAIN PHASES MENTIONED

There is one phase of mesmeric, or hypnotic, phenomena, however, that I have omitted. I shall call your attention to this briefly, that you may know that I have not overlooked the same, and also that you may recognize my reasons for not going into detail regarding this class of phenomena. I allude to the so-called "higher phases" of mesmeric or hypnotic phenomena—the various forms of the "trance condition."

THE ABNORMAL CONDITIONS

This "trance" phenomena, whether produced by mesmeric processes or by other means, are abnormal, unhealthy, and undesirable phases of mental condition. I cannot speak too strongly against the encouragement of, and instruction in, the development (I had almost said the "Devilopment") of these abnormal states, either by self-practice or by means of hypnotic or mesmeric practices. It is high time that someone should call the attention of the public to the dangers of this so-called "psychism." I know positively that this "psychism" is not the desirable thing that it is supposed to be. I know, also, that it is very far from true Occult Development. This "psychism," when compared with true Occultism, is but as the baleful glare of the Moon, as contrasted with the bright, warm, lifegiving rays of the Sun. This false Occultism, which is not Occultism at all, but is merely "psychism," has deluded many into its folds, and has led its followers on to planes which are akin to mental quagmires and swamps, following the ignis fatuus, or willo'thewisp" of "Psychism."

THE ANTIQUITY OF THE PRACTICES

Nearly all races of men have discovered that there are means possible to people whereby they may produce in themselves abnormal conditions, known as the "trance." And men, from the dim past to the present time, have seen fit to indulge in these deplorable practices. The means by which these states are obtained are various, the favourite methods being the gazing at a bright object; fixing the gaze at the root of the nose; staring at the umbilicus; staring at a drop of ink; inhaling vapours; listening to wierd music, etc., etc Much mock-occultism, which is really "psychism," depends upon these methods for its results, manifestation, and phenomena. The Hindu fakirs and the Arab dervishes indulge freely in these methods, and produce results which while highly esteemed by themselves, are viewed with disgust, horror and repulsion by true Occultists of all lands, including, of course, the real Hindu Yogis and Persian Sufis, both of which last mentioned bodies of Oriental Occultists regard these practices as harmful, and the phenomena resulting therefore as bogus and misleading.

WESTERN FALLACIES

And much of the latter-day Western Psyches is also based upon the same practices, and brings about like results. In this connection I would say that some of the practices adopted by some of the "New Thought" people belong to this class. I have seen methods advised for "Going into the Silence," in which the student is advised to focus his gaze on the root of his nose, etc., which is the identical method used by Braid to produce hypnotic conditions, and which is also used by the Hindu fakirs to produce "trance" conditions. Is it not time that the truth regarding these things should be known?

LOW STATES NOT HIGH CONDITIONS

These self-induced abnormal conditions may also be produced by hypnotic methods, by leading the subject into the "deeper stages," which some authorities speak of as if they were "highly spiritual," but which are nothing more than the miserable, abnormal, deplorable 'trance' conditions just referred to. These conditions may be produced by hypnotic methods, simply because any mental state may be so produced, and not because of any mystic process, or knowledge, or connection. Let us take another hasty glance at the so called "sleep conditions" of hypnotism, that we may get a clear idea of the subject.

THE "SLEEP DELUSION"

In the first place, there is no real "sleepcondition." Let us see why this is. Well, to start from the beginning, much of the "sleep" does not exist at all. In some cases the subject merely acquiesces in the suggestion that he is asleep, and then he acts out the suggestion, just as he would act out any suggestion. He plays out his part—that's all. This phase is far more common than the majority of students of hypnotism are aware of. They hear the subject say that he was asleep, and did not remember a thing that was said to him, or what he did. But all of this is merely in the line of acquiescence, and "playing the part," which fact has been positively proven by advanced experimenters. But there are other stages of "sleep." The next in order is the "daydream" stage, which I have described as the "playing-bear" phase. Even this is not a true sleep, but a condition resembling a daydream. It is in this stage that the majority of instances of hypnotic phenomena are produced. Sometimes the "daydream" becomes very deep, and the "trance" condition is almost reached. But still it is not "sleep" as the word is generally used.

HYPNOTIC TRANCES DEPLORED

Next in order come the several stages of the condition which hypnotists speak of as "deep-sleep" conditions, but which I state positively are nothing more or less than the well known "trance" conditions into which people of all nations and times have plunged themselves by the methods before mentioned. The only difference is that the operator induces the condition by Mental Influence, and Suggestion, just as he would induce any other mental state—instead of the subject inducing it in himself. It is the same old abnormal, harmful practice, in another guise. And anything that is said against the self-induced condition is equally applicable to the operator-induced one. They are the same thing)

WILLWEAKENING PRACTICES

I shall not describe the conditions at further length, nor shall I give any instructions in the production of them. I consider them essentially harmful, and my object in speaking of them here is to warn off and caution anyone from allowing themselves to be placed in this condition by experimenters. The practice is weakening to the Will, for the reason that it depends upon the tiring out of the Will by straining the eyes or other organs of sense. Practitioners of Mental Influence in all ages have recognized this fact and have employed objects calculated to tire out the Will. Bright objects to stare at and thus tire out the sense of sight have been employed; monotonous sounds ending in "ummmmm" are used by the Orientals to tire out the sense of hearing by its monotonous and soothing sound; vapours and perfumes and incense are used to overcome the sense of smell—all tending to tire out the Will, and to reduce it to a Passive, non-resisting stage. Then when the Will has been rendered Passive, or tired, the mind becomes receptive and impressionable, and, in

extreme cases, becomes as wax in the hands of the operator. Remember these things, students, and you will see this principle called into operation many times, in unexpected places. Beware of the methods that tend to drug the Will.

PSYCHISM LIKE A POISONOUS COBRA

Let me urge upon you to avoid "Psychism"—put it away from you as you would a poisonous cobra, for it seeks to strike at the heart of your Will, and would thus paralyze your mentality. Beware of all that tends to make you Weak. Beware of the claims of "soul-development" or "spiritual-unfoldment" that are accompanied by these methods, for they are but Psychism masquerading as Occultism or Spiritual Philosophy. Remember my test: "DOES THIS MAKE ME STRONG?" Apply the touchstone, and then govern yourself accordingly. This is a word to the Wise—heed it!

THE PROOF

Concluding this part of the subject, I would say that if any of you are disposed to question the correctness of my above statement, then you have but to examine the types of "psychics" seen on all sides. Are they not all hyperimpressionable; excessively sensitive; neurotic; hysterical; passive; negative people? Do they not become as mere psychic harps, upon which the passing mental breezes play, producing weird sounds? Remember, now, I am speaking of genuine psychics, not the bogus psychics, who "are out for the money," and who are a shrewd, cunning lot, far from being impressionable, and in reality using their mesmeric power to impress and influence the credulous persons coming under their influence. I am not alluding to these people, but to the poor, frail-willed, negative sensitives, who are as impressionable as the photographer's

"negative"—and to whom also the "development" means but the bringing out of impressions from outside. I pray you, be a HUMAN POSITIVE, not a HUMAN NEGATIVE!

CHAPTER XIII. ORIENTAL FASCINATION

At this point I wish to call your attention to a feature of the subject that has received but scant attention at the hands of Western writers. I allude to the wonderful manifestations of Mental Fascination displayed by some of the Magicians of the Orient, particularly of India and Persia. These feats are being performed today in those lands and are equal to any of the wonderful instances related of the ancient Persian or Egyptian Magicians.

MENTAL FASCINATION IN THE EAST

Without going into an extended consideration of the subject in question I will mention a few of the recorded instances of Mental Fascination among the Oriental people, in order to give you an idea of the degree of power possible to an adept in the practice of Mental Influence. One writer describes an exhibition of this kind in India, witnessed by himself. The writer was a profound sceptic, who believed that it was all "hanky-panky" along the lines of sleight-of-hand or similar methods—that is, he so believed until he actually witnessed the demonstration. He goes on to relate that the Magician was a native Hindu, of dignified and imposing appearance, surrounded by a number of assistants of his own race.

THE SERPENT FEAT

The Magician seated himself on the ground, with several jars, boxes, implements, and other paraphernalia before him. He opened the séance by the production of a number of tiny snakes, which he lifted from one of the boxes, and placed on the ground

before him, in full sight of the audience, after allowing the latter to examine the serpents and thereby satisfy themselves regarding their reality. An English naturalist present identified the snakes as belonging to a well known native variety. The Magician then began a slow, mournful, droning, monotonous song, the predominant sound of which was "ummmmmmmmm," like the droning of a bumble bee or a distant saw mill. The snakes reared themselves up and moved their heads from side to side at the sound of the chant, the Magician touching them softly with his wand from time to time. To the eyes of the audience the snakes seemed to gradually grow from their original tiny proportions until finally they appeared as immense boa constrictors, which caused great alarm among the audience, both Englishmen and native. The Magician bade the audience remain quiet and assured them that there was no danger—then he reversed the process, and the snakes were seen to gradually decrease in size until they vanished from sight altogether.

THE VANISHING HINDU

The next act was equally as wonderful. The Magician placed one of his assistants in the center of a circle described on the sand, and with appropriate gestures and ceremony went through some magical incantation. The boy was then seen to spin around, faster and faster, like a large top, and then began to gradually ascend in the air, still spinning around, until he vanished from sight. Then the Magician reversed the process and brought him down from the aerial heights, the boy appearing like a small speck at first, gradually growing larger as he neared the earth, until he stood before the audience, bowing and smiling.

THE MANGO FEAT

The next act was the placing of some mango seeds in the sand, building a tiny hillock around them. The Magician then began his chant and waved his hands over the hillock. In a moment a tiny shoot was seen to appear, and then a little bush which gradually grew up until a mature mango tree was seen, bearing leaves. Then blossoms were seen, and the ripe fruit appeared, which was passed among the audience. Then, reversing the process, the tree disappeared gradually, and at the end the Magician dug up the original seeds and showed them to his audience. And, wonderful to relate, the fruit that had been distributed among the people also disappeared.

THE HOPE FEAT

The concluding act was as startling as those preceding it. The Magician produced a coil of real rope, which was passed around for examination. Then he knotted one end of it and then tossed the knot into the air. The rope rapidly uncoiled itself, and the knot was seen away up in the air, and still ascending. When the rope was completely uncoiled, and the end left dangling on the ground as if supported by some hook holding the knotted end hundreds of feet up in the air, one of the assistants approached the rope and took hold of it. At a shout from the Magician he began climbing rapidly up the rope, and in a short time disappeared from view, after appearing as a tiny speck in the air. Then at another word from the Magician the rope itself flew up in the air and vanished from sight.

THE TEST AND EXPLANATION

This concluded the performance. But here is a remarkable sequel. An Englishman present took a snapshot with a pocket camera, just as the boy began to climb the rope. When the

negative was developed there was no trace of rope, boy or anything else appertaining to the manifestation. Even the Magician was absent from the center of the scene and was shown on the plate as sitting down on one side, with an amused smile on his face. This fact demonstrated that which similar tests have also proven; i. e., that the feats were not really performed at all but were simply illusions produced by impressions upon the minds of the audience. In fact, they were examples of Mental Magic, along the phase of Mental Fascination, and arising from Concentrated Will, and Visualization of Mental Images, transmitted by Mentative Currents, and acting by Mentative Induction. I shall give you another proof of this in a moment or two, after I have related a few more instances of this wonderful manifestation of Mental Influence.

A WONDERFUL MAN

Another writer, a correspondent of an American paper, relates that he was once on a steamer plying up one of the rivers in India, when, at a stopping place, there scrambled up the side as nimbly as a monkey a native Hindu, clad only in a loin cloth and having a tightrolled red bundle fastened at the back of his neck to keep it safe from the water while swimming from shore. There was nothing about the man to distinguish him from the ordinary fakirs, but he soon showed his quality.

HIS STARTLING FEATS

Passing along the deck he picked up a ball of thin rope which was lying there, and, unwinding an end, he knotted it and tossed the knot up in the air, where it ascended, rapidly unwinding the ball, until the whole of the rope disappeared in the air, just as in the instance previously related. Then passing a sailor who was holding in his hand a broken cocoanut shell containing the liquid or "water" of the nut, he lifted the shell from

his hand and holding it high up over a ship's bucket standing nearby he emptied the liquid until it filled the bucket, and repeated the process upon another bucket, and so on until twelve buckets had been filled from the half cocoanut shell. Then he picked up one of the buckets filled with the liquid and, holding it in his hand, he caused it to gradually shrink until it completely disappeared. Then a moment later he exhibited a tiny speck in his hand, which gradually grew until it was again the bucket of water filled to the brim with the liquid, which he then poured out on the deck.

A STRANGE OCCURRENCE

Witnessing the strange performance was a young mother with her babe beside her and a young nurse girl several feet away. To her horror the mother then beheld the nurse girl rising a few feet in the air and moving rapidly toward the babe, reaching down for the infant as she glided over it, and then rising high into the air with the child clasped in her arms, until both were lost in the clouds. The mother burst into frantic cries and shrieks and gazed upward; and as she gazed she saw a fleecy cloud appear, which gradually took the shape of the nurse girl, who grew larger and larger as she descended, until she finally reached the deck again and handed the babe to the rejoiced mother. The mother, after clasping her babe close to her bosom, cried out, "How dare you take my child away?" when to her surprise the girl answered, "Why, ma'am, the baby has been asleep all the time and I have not touched him." And then the fakir smiled and said, "Mem Sahib has only been dreaming strange things." It was merely an instance of Mental Impression of a remarkable degree of power produced by the Will and Mental Imagery of the fakir; and his previous feats were also so performed.

WONDERS UPON WONDERS

But this was only the beginning. The fakir then untied his red bundle, and, extracting therefore a cocoanut, he exhibited it to the passengers, passing it around for inspection. Then, placing the nut on the end of a bamboo stick, and, balancing it there, he commanded it in Hindi to spout as a fountain, and immediately a great jet of water sprang from it, falling over the deck in great showers. He then caused it to stop flowing, and it obeyed; then he restarted it. This he repeated several times. Then he materialized a cobra from the air and caused it to disappear at his command, after he had terrified the passengers with it. Then he materialized several human forms in broad sunlight in full view of the passengers, and afterwards caused them to melt away gradually until they disappeared like a cloud of steam. Then taking up a collection, which was quite liberal, he jumped over the side and swam rapidly to shore.

THE REAL SECRET

The natives among the ship's passengers smiled at the wonder of the Europeans present and laughed at the latter's talk of jugglery or magic power, informing them that it was merely an instance of Hindu Mesmerism, or Mental Influence, and that those among them who resisted the spell saw nothing of the phenomena, except the fakir with glistening eyes, and every evidence of a powerful and concentrated exercise of his Will. These feats are quite common in some parts of India, but they are known to be but mental illusions, for all attempts to catch the exhibition on photographic plates have failed, the plate showing nothing but the magician in a state of mental concentration. These magicians have developed the power of causing many persons, at the same time, to have the illusion of seeing, hearing, tasting and smelling things that have no material existence. It is Induced Mental Imagery in a developed degree, but differs only

in degree from the phenomena more familiar to the Western World.

TESTIMONY OF A HINDU SAGE

In this connection I would like to add the testimony and explanation given to me personally by a greatly esteemed friend of mine—a Hindu sage—travelling in this country, who in addition to his Oriental learning has received the highest English education and who is "a highly educated man" in both the Eastern and Western meanings of the terms. This gentleman told me that when a youth he had witnessed exhibitions of the kind just related in his native land. At first he was puzzled and mystified by them, but his naturally scientific turn of mind caused him to seek for the solution. He began experimenting, and soon at least was able to classify the phenomena as pure Mental Illusion. He found that the crowd would gather close around the Magician in order to see what was going on, although all were required to keep a certain number of yards away from the wonder-worker by the latter's instructions and requirements. My friend found that if he retreated a few yards beyond the outer edge of the crowd he could see nothing but the magician, all the "magical doings" disappearing. When he would join the crowd the mystic appearances were again plainly seen. He tried the experiment in several ways, with the same result. Then he tried a riskier one and pushed nearer to the magician than was allowable— and with the same result. In short, the influence was confined to a certain area and the mental influence was doubtless increased by the "contagion" of the different minds in the crowd. My friend tested the well-known "Mango feat" and the "Rope-disappearing feat" (as related in these pages) in this way and determined that they came well under the rule of "Mental Illusion," instead of being an occurrence defying the established laws of Nature. The testimony of this gentleman corroborated the

opinion that I had already formed to that effect, which opinion agrees with that of the best authorities.

AN ERRONEOUS WESTERN IDEA

In closing this chapter I wish to point out to the students of the work an erroneous idea that has crept into some of the Western works along the lines of hypnotism, etc., and which I shall now mention and explain. The Hindu magicians, or mesmerists, frequently sit in a squatting position during their "enchantments," droning a monotonous, soothing chant, as has been described, and at the same time moving the body from the waist upward, in a circling, twisting motion, from the hips, at the same time fixing their gaze firmly upon their audience. This motion and twisting is merely an accompaniment to the droning chant akin to the motions of the Oriental dancers who twist their bodies in a similar manner in rhythm to the music. The motion is merely a custom among these people and has nothing to do with the production of the phenomena, as all Hindu Occultists know and will tell you. In fact, the higher magicians among the Hindus do nothing of the sort, but maintain a dignified, calm, standing position, or the firm "Yogi seat," in which the body is evenly and firmly poised in a position of dignified rest, the hands resting on the lap, the back of one hand in the palm of the other.

A FOOLISH IDEA

AH native Hindus understand the above matter, but Western visitors jump at the conclusion that this gyrating circling of the body from the hips has something to do with the "power" manifested. And, as I have said, some of the Western works on the subject have gone into considerable detail regarding this wonderful "Oriental Hypnotism," which they assert is accomplished because of this twisting of the body. They might

just as well point out some physical trick of motion of each leading Western hypnotist and assert that the motion was the "secret of his power." I do not think that further comment is necessary in this case. The motions and attitudes, etc., are merely part of the setting of the piece, or possibly bits of "stage business," designed to heighten the impression of mystery. That's all.

ORIENTAL METHODS OF DEVELOPING POWER

I have been informed by an authority whose word is entitled to the greatest respect, and who has spent many years in India and other Oriental countries, that the following method is used by these Oriental Magicians in developing within themselves the power to create these strong Mental Images in the minds of those witnessing their performances: The Magician starts when a youth and practices Mental Imagery in his own mind. This process is akin to Visualization, as mentioned by me in my work on Mental Magic. The Magician at first uses his Will in an endeavour to form a clear and distinct mental image of some familiar object, a rose, for instance. He practices until he is able to actually see the thing before him "in his mind's eye." just as certain eminent painters have acquired the faculty of "visualizing" the faces of persons they meet, so that they can reproduce them on canvas without further sittings.

SUPERLATIVE SENSE- INDUCTION ATTAINED

Then the Magician experiments upon larger objects, and then upon groups of objects, and so on to more complex pictures.

After years of constant experimentation and practice a few of those undertaking the work find themselves able to picture

any of the scenes described in this chapter as "feats" that is, they are able to clearly picture them in their own minds. And this being accomplished, the Magician is able by his highly developed Concentrated Will to project the Mental Image into the mind of those around him. It is the Sense Induction, described by me in this work, only raised to a much higher degree of manifestation.

ORIENTAL VS. OCCIDENTAL

The people of the West will not devote the time and attention to the cultivation of such faculties, while the Oriental will willingly give up half of his life for the attainment. But, on the other hand, the Western man will devote his time to the acquirement of Will Power and Concentration in the direction of becoming a Ruler of Men and a General of Finance. Each to his taste and temperament—and neither would "trade" places or power with the other. They are both dealing with the same Force, however, as little as they realize it.

CHAPTER XIV. FUTURE-IMPRESSION

I now wish to call your attention to what may be called "Future-Impression," or, as the hypnotists call it, "post-hypnotism," etc. Future-Impressions are like seeds planted in the mind, which grow, blossom and bear fruit at some future time. The hypnotists produce this phenomena by giving the subject while in the hypnotic sleep (?) the suggestion that at a certain time, either in a few minutes, or hours, or days, he will do certain things, or feel certain things. But the newer school of psychologists has discovered that these Future-Impressions may be made in the ordinary receptive state, just as is the case with any of the other forms of Mental Impressions, and the result will be the same as that obtained by the hypnotists, in spite of their theories and methods.

THE GENERAL PRINCIPLES

I do not purpose going into detail regarding this class of phenomena, because all that is necessary to be said can be comprised in the following two statements:

(1) That, generally speaking, all the phenomena of the ordinary immediate Mental Impression may be produced as Future-Impression; and, (2) that all the phenomena of Future-Impression, produced by the operator on the subject, may be likewise produced by auto-impression of the subject (that is, by the subject inducing impressions in himself).

HOW FUTUREIMPRESSIONS ARE GIVEN

In the first of the above stated principles the subject is merely told that, "You will do so and so, at such and such a time," instead of "Do so and so now." For instance, instead of telling the

"impressionable" that the chair is burning him now, you may tell him that in two minutes he will feel the chair burning him —the result will be similar in both cases. Apply the same principle to any of the mesmeric phenomena mentioned in previous chapters and the result will be similar. The force of the impression, the degree of impressionability, etc., will play the same part in both Immediate Impression and Future Impression. This principle is called into operation by Suggestionists in treating for "habits," the suggestions being given along the lines of "Every time you pick up a cigar you will feel nauseated and will think of a disgusting bar-room spittoon," etc., etc. It is always a case of "you will" in Future Impression.

INSTANCES FROM EVERYDAY LIFE

Many foolish suggestions are given in everyday life along the lines of Future Impression, and alas! many of them are accepted carelessly, owing to a lack of knowledge of the principle. How many times has it been said to an impressionable young bride, "Never mind, you'll grow tired of him after a while," etc. Or to a man, "Wait until the novelty wears off and you'll see how sick of the job you'll get." Or, "You'll lose your interest and enthusiasm, bye-and-bye." Or, "You'll find him out after a while and will see that he's not what he seems." And so on—you may add to these instances from your own experience. And too often these suggestions are recalled and have a tendency to cause the person to "make them come true." Many fortunetellers' prophecies have been made come true in this way by impressionable and ignorant people. I have given you a key to this principle now— heed the lesson! If you feel that an attempt at Future Impression is being made on you head it off with a mental "No, I Wont!" That is the Antidote for the Bane. Remember this—it may save you trouble some day.

THE SECRET OF FUTURE AUTOIMPRESSIONS

The second principle in the statement made several paragraphs further back—i. e., that all the phenomena of Future Impression may be duplicated by AutoImpression, or Impressions made by one's self—is true and worthy of consideration. You make up your mind that you must awaken to catch a train at four tomorrow morning—and you awaken in time. You have set your mental alarm clock. If you have an engagement at three this afternoon you may set your alarm as follows (talking to yourself, of course) : Now, see here! Remember that you must see Smith at three this afternoon—three, three, I say! Remember now, THREE, I say!" And if you impress it sufficiently strong upon your mind, a little before three you will begin to feel uneasy, and then suddenly your Smith engagement will "pop" into your mind from your subconscious region, and you will reach out for your hat and overcoat. Mental Alarm-clock, remember! That tells the whole tale.

THE MENTAL ALARM CLOCK

You see, the experimenter giving Future Impressions simply sets the Mental Alarm-clock going along "impressionable" lines. He makes the Mental Impression and attaches it to the Mental Alarm Clock— when the Alarm goes off the Impression emerges into the field of consciousness and acts just as if it had been freshly made. That's the whole story in plain homely terms.

SELFPROTECTION

But don't be frightened, you timid people. Remember this, that you will not accept a Future Impression unless, you would also accept a Present Impression— the degree of "impressionability" is the same in both cases. The only reason a

Future Impression has the advantage over a present one is that it is more subtle, and people are not as much on guard about future things as they are about things to be "done right now." You will resent an impression that you "Do this thing right Now," while you pay but little attention to the earnest impression that "in a year from now you will feel so-and-so about this matter," and dismiss the subject with a shrug of the shoulders, instead of saying, at least mentally, "No, I Wont!" The present impression is apt to attract your attention the more forcibly, because it is more apparent—while the Future Impression is more "insinuating." But now that you know the facts of the matter you may laugh at them both, and take the sting out of them by your little "No, I Wont"!

***HOW TO KILL OUT OLD
ADVERSE IMPRESSIONS.***

And, just one word more. If you feel that you are harbouring any Future Impressions made on you in the past, but upon which the Alarm has not yet gone off, you may kill them by direct Self-Impression or Auto-suggestions to the contrary. That is, you may say "I WILL NOT act upon any adverse Impressions that may have been made to me—I WILL them out of my mind—I KILL THEM this moment by the power of my WILL." And at the same time make a Mental Picture of the Impression being obliterated by the action of your Will, just as the chalk mark is erased from the blackboard by the passing over it of the eraser. Try this plan and be Free! Some of you will thank me for this, mark my words.

CHAPTER XV. ESTABLISHING A MENTATIVE CENTRE.

We now approach that part of this work in which each individual student is called upon to decide for himself whether or not he wishes to take his place in the world as a Live, Active Centre of Mentative Energy, or whether he wishes to remain a Negative, Passive, Half Alive Centre.

No matter which plan you may choose, you cannot avoid being a Centre of some kind—the question for you to decide is, "What kind of a Centre do I wish to become?"

EACH INDIVIDUAL A CENTRE

I have explained in my work on "Mental Magic," and again in the first chapter of the present work, that each individual is a Centre of Life, Energy and Force in the Great Ocean of Universal Mentative Energy. Each Individual is a Centre around which revolves his own world, be that world great or small. The principle is the same in all cases. And each man's world is largely what he makes it—what he attracts to himself. From the time that the child begins to assert the "I" in him he begins to create for himself his world. He draws this person and thing, and repels that person or thing, in accordance with his mental nature. And he is constantly changing his little world according to the growth of his nature.

MENTAL WORLDBUILDING

In view of this law of life, does it not become of importance to us to begin to build our mental world with care, and with the best possible material? Should we not begin to make ourselves active Centres of Energy that we may have the

necessary Power to build strongly and well? Should we not develop within us our Powers of Attraction, that we may draw to us the things, persons and circumstances that are conducive to our well-being and content? Should we not develop the Will-Power within us, in order to exert that Force which is necessary to push our way through the tangled under-brush of Life and make a wide path for ourselves? Answer these questions as you win. I have answered them for myself, and you must do the same for yourselves.

THE IMPORTANT DECISION

And so I shall proceed with this work with the understanding that you have answered my questions in the affirmative and have decided to create an Active Mentative Centre for Yourself. If you have decided in the negative you might as well close this book, for from now on the instruction will be along the lines above indicated.

THE DUAL FORCE

Let us pause for a moment and see what Forces are combined in this Active Mentative Centre. In the first place we see that the dual aspect of the Mental Energy manifests itself always. That which we have called the Desire-Force, and that which we have called the Will-Power, appear as the Two Mentative Poles. You know this well, for you have studied my main work on "Mental Magic," wherein this point is brought out and illustrated. But here is an aspect of the matter that I did not take the time to bring out at great length in the said book. I allude to the resemblance of the two phases of Mentative Energy, i. e., Desire-Force and Will-Power, to the physical phenomena of Magnetism and Electricity respectively.

PHYSICAL LAWS IN THE MENTAL WORLD

Desire-Force, like Magnetism, manifests in a drawing, pulling, attracting power; while Will-Power, like Electricity, manifests in a pushing, compelling, driving power. Desire-Force, like Magnetism, tends to draw things inward and to itself; while Will-Power, like Electricity, tends to drive things outward and away from itself. This dual manifestation of Energy is seen all through Nature in all of its manifold forms and conditions. There is ever the drawing in to a centre—and there is ever the pushing outward from the centre. And this Law manifests upon the Mental Plane as well as upon the Physical Plane.

MENTAL ELECTROMAGNETISM

We have heard much of people being "Magnetic," that is, having the power to attract persons to them— but that is merely one phase of the operation of Mentative Energy. We do not hear so much about people being "Electric," and yet the term is just as proper and applicable as the term "Magnetic." "Electric" people are the people in whom Will-Power is strongly developed and manifest. These people "get after" others and make them do things. They are the active, energetic, forceful men and women who "get behind things" and push them along. All great leaders possess this phase of Energy to a marked degree. The mere mention of the matter to you will cause you to think of instances of people who possess Mentative "Electricity." There are men who are able to make the crowd around them do their bidding—they are able to work their Will upon the mass of people. These men are seen to possess a strange power, but very few understand it.

It is entirely different from the fascinating, alluring, charming, attractive personality of the "Magnetic" man, for it

forces, and compels by sheer force of character and Will, instead of drawing and attracting. You will see why I have spoken of these two phases as Masculine and feminine respectively when you consider their different manner of manifestation.

THE ELECTROMAGNETIC INDIVIDUAL

But, while both of these forms of Power, the "Magnetic" and the "Electric," have their strong points and advantages, I hold that the highly developed Individual must have both of these phases developed highly. In short, instead of being merely a very "Magnetic" individual, on the one hand, or a very "Electric" individual, on the other hand, the ideal man must be an ELECTROMAGNETIC INDIVIDUAL. In other words, he must have both sides of his Mentative Energy highly developed and in full operation. In this way he is able to manifest a combined influence which will make him a very giant of Mentative Energy.

FROM THEORY TO PRACTICE

Now I have said enough about the theory of the thing. I shall ask you to read over what I have said above several times—in fact reread it until you thoroughly understand it. And then I shall take you on to the practical work and exercises calculated to develop in you the qualities mentioned. Taking it for granted that you have carefully considered what I have just said; I shall ask you to perform the following exercises, etc.:

***FIRST EXERCISE FOR
REALIZING THE CENTRE.*****Exercise I.**

In order to realize the reality of the statement that you are a Centre of Mentative Power you must first enter into a realization of the existence of a Great Ocean of Mentative Energy itself. Do not pass over this lightly, for it is most important. You must begin to create a Mental Picture of the Universe as a Great Ocean of Living Energy, vibrating with Life and Force and Power. Endeavour to make this Mental Picture so clear that you can "see it with your mind's eye," and until it becomes a reality to you. Picture yourself as alone in the Universe and surrounded on all sides with a vibrating, pulsating sea of Energy, or Power. See that ALL POWER is locked up in that ocean, and that the ocean exists EVERYWHERE. Cut out from your Mental Field all other persons, things or conditions. Imagine yourself as alone in the great Ocean of Power. You must practice frequently upon this Mental Picture until you are able to visualize it distinctly. This does not mean that you have to actually see it, just as you do this printed page; but that you should be able to actually feel it you will begin to understand just what I mean after you have practiced this a little. This Great Ocean of Universal Power must become REAL to you—and you must practice until it does so become.

***THE IMPORTANCE OF THE
EXERCISE***

The importance of the above exercise may be understood when I tell you that it will be impossible for you to manifest more than a moderate degree of Power until you are able to realize yourself as a real Centre. And it will be impossible for you to realize yourself as such a Centre until you realize the existence of

the Ocean of Power itself. For how can you think of yourself as a Centre of Power, in an Ocean of Power, until you realize the existence of the Ocean itself? The Universal Ocean of Mentative Energy contains within itself all the Power, Force and Energy that there is. It is the source from which all forms of Energy arise. It is filled with an infinite number of tiny Centres of Energy, of which YOU are one. And in the degree that you draw upon it for Strength, so will you receive Strength. By all means endeavour to clearly visualize this Great Mentative Ocean, for it is the source of all the Force with which you are filled and which you hope to acquire. Enter into this Great Realization, friends, for it is The First Step to Power.

SECOND EXERCISE FOR REALIZING THE CENTRE

EXERCISE II.

The second exercise, which will tend to increase your vibration as a Centre of Force, is as follows: Picture yourself clearly as a Centre of Force in the Mentative Ocean. While seeing the Ocean on all sides of you, you must see yourself as the Centre of it. Do not be frightened at this idea, for it is based on the Truth. The highest Occult Teaching informs us that the Great Mentative Ocean has its centre everywhere and its circumference Nowhere. That is, that being Infinite in Space, there is no finite spot that is really its Centre, and yet, on the other hand, every Point of Activity may be called its Centre. Being extended in every direction infinitely, its circumference is non-existent. Therefore you are entitled and justified in considering yourself as a Centre of the Ocean of Power. Each Individual is such a Centre, and each has his world circling and revolving around him. Some have a small world, and some have mighty ones. There are Centres so mighty and exalted that the human mind cannot grasp their importance. But even the tiniest Point of Activity is a Centre in

Itself. So hesitate not, but begin to form a Mental Picture of yourself as a CENTRE OF POWER.

A FOCAL POINT OF FORCE

Practice this exercise until you can clearly feel yourself as a Centre of Power. You must learn to think of yourself as a Focal Point of Force in the Great Mentative Ocean. Just as the great body of Electricity manifests itself in tiny points of activity, so does the Mentative Energy so express itself in YOU who are a Point of Activity within Itself. In urging you to perfect yourself in this realization I would impress upon you the fact, known to all advanced Occultists, that in the measure of your realization of this Real Nature of the Ego will be the measure of the Power possessed by you. All of the Strong Men of our times, and of all ages, had this realization, intuitively or instinctively; that is, although they did not know the philosophy or science of the matter, they still felt, and feel, this sense of the Power of the Ego in themselves, which gives them the confidence to do things and the Will-Power and Desire-Force to carry out their undertakings. It is this feeling of Inherent Strength that makes men Strong and Successful and Positive. And this feeling and realization may be developed and unfolded within any one, providing he wants it "sufficiently hard." By the exercise of your Desire and Will you may build up this realization of Power, and in the building up there will come to you a constantly increasing stream of Desire and Will. In the measure of your Expression will be the measure of your Impression from the Source of All Positive Impression.

**THIRD EXERCISE FOR
REALIZING THE CENTRE****Exercise III.**

The third exercise consists in the realization of the Nature of the Force. This Force, Energy or Power with which you are being filled, and which you are now attracting toward your Centre, consists of the Electrical Manifestation of Will-Power and the Magnetic Manifestation of Desire-Force. These two constitute the Dual Phases of the One Force. And, therefore, you must begin to realize that these qualities are within you in order that you may be able to express the same and thus gain the addition and increased Force that comes to those who express the same. You must begin to realize that you have a WILL which is capable of impressing itself on the things, persons and circumstances of your world—and you must begin to realize that you have a DESIRE which attracts to you the things, people and circumstances of your world, and which, in fact, draws to you the very material from which your world is made. When you realize this dual force within you, it will begin to express itself automatically. The act of realization causes the mental machinery to begin to work smoothly and effectively. Therefore picture to yourself this Dual Force within you. See yourself as influencing, and acting upon the world around you. See yourself as a Power in the land. And also see yourself as an Attracting Force, drawing to you that which you need and want and require, consciously and unconsciously. Picture yourself as an Electro Magnetic Individual. You are an Individual because you are a Centre of Power. You are Electro Magnetic because you possess the Electric Will and the Magnetic Desire.

A STRONG STATEMENT

Carry with you this thought constantly and repeat it often to yourself and you will find it a source of Strength—you will find the Strength pouring into you when you say or think it. When you feel weak, or when you feel the need of additional Strength, use this Statement of Strength:

"I AM A LIVING ELECTROMAGNET"

And when you say it, or think it, you must picture to yourself just what you mean by the statement; hence the importance of knowing just what is meant. Do not pass over this Statement of Strength as unimportant, but try it in actual practice and you will soon see what a Battery of Strength it will be for you. And those around you will soon become aware of a new sense of Power Within you.

***DON'T LEAN ON OTHERS—
DON'T LET OTHERS LEAN ON
YOU***

Keep this Statement to yourself. Do not invite the ridicule of those around you by telling them the Source of your Strength. Do not bother about them —if they are Individuals themselves they will understand without being told; and if they are not, why, all the telling in the world would not make it clear to them. Hoe your own row and mind your own business—and let them do the same. No one can build up his Individuality except from within. And each must work out his own salvation and climb the Ladder of Attainment for himself. And the sooner that people learn this better will it be for all. Don't be a Leaner, or a Leaning-post Don't lean on anyone else—and don't let anyone lean on you.

***LIVE YOUR OWN LIFE AND LET
OTHERS LIVE THEIRS***

There has been too much of this fool business about living other people's lives for them, or letting other people live your life for you. Each man or woman must grow into an Individual by his or her own work and life. There is no such thing as vicarious Individuality. Don't be afraid to "assert the I"—to claim your rightful heritage and birthright to be an Individual, and not a Parasite. And don't be afraid to shake off and trim off the parasitic persons that have encumbered your own unfoldment toward Individuality. Let the Parasites take root in the earth, just as you have done; let them fasten their roots in the great body of Strength and Power instead of in the mental body of someone else; let them stop their second-hand nourishment and learn to draw from the First Source. This is the only way, and the lack of the knowledge of it is filling the world with weaklings instead of with Individuals.

Therefore think of these things; hold them well in mind when you make your Statement of Strength:

"I AM A LIVING ELECTROMAGNET."

CHAPTER XVI. PERSONAL ATMOSPHERE

The Mentative Force emanating from each individual creates a Mental Atmosphere around him which often extends a considerable distance from his body, especially in the case of strong individuals, whose Mental Atmosphere is felt when they enter a room or public place. Persons whose personality is weaker have a Mental Atmosphere extending only a few inches from their bodies, and which is scarcely perceptible to those coming in contact with them.

THE POSITIVE AURA

The man of Positive Individuality—our man who feels himself to be a "Living Electro-Magnet"—carries with him an aura of Mental Atmosphere of Positive Strength, which is plainly felt by those coming in contact with him. People say about such a man that he "has something about him" which impresses them, but which they fail to understand. It will be worth your while to study this Mental Atmosphere of some strong man with whom you come in contact, for now that you have the secret of the matter you may take some valuable lessons from him.

THE "AM ABOUT" STRONG INDIVIDUALS

As I have said in my "Mental Magic:" "I cannot very well describe this 'air' to you, for unless you have met a man of this kind you will not understand it. But it is a very different thing from the pompous, self-sufficient, self-important, fussy air and demeanour manifested by the cheap imitators of these great men. The Magnetic Man does not tell you how great, or smart, or important he is—he leaves that for his cheap imitators; he makes

you feel his strength by his very manner and atmosphere, without saying a word. He has that 'something about him' that people notice and wonder at. And that 'something' comes from his conscious or unconscious relation to the Universal Will."

INDIVIDUALITY NOT PERSONALITY

In the above paragraph I have pointed out to the student the kernel of the matter. The "little fellow" who thinks he is one of the "big ones" believes that his strength comes from his Personality, and sooner or later he trips himself up because of this error. But the real "big ones" of life know better; they may not understand it all, but some way they feel that there is a "Something" back of them from which they are able to draw Strength and Power, and believing this, they are filled with Courage and Daring and radiate their Strength on all sides. They may talk of their "lucky star" or "special providence," or else believe themselves to be "specially favoured of God" (as is the case with at least one of the "big men" of modern finance), but no matter what may be their special interpretations of this "Something," they all recognize its existence and trust to it. And this conviction and realization gives to the strong individuals that air of calm, positive Power and Self-Confidence that impresses those with whom they come in contact and which forms their Mental Atmosphere.

BACK TO FIRST PRINCIPLES

And in giving you instructions in the art of building for yourselves a positive Mental Atmosphere I can do no better than to refer you back to first principles and again bid you to realize that you are a Dynamic Focus—a Centre of Force—in the great Universal Will, having the dual attribute of Will-Power and

Desire-Force. In short, that you are A LIVING ELECTROMAGNET.

REALIZATION BRINGS POWER

If you will but get this realization firmly fixed in your mind you will automatically create for yourself a most positive Mental Atmosphere that will be felt by all with whom you come in contact So first, last and all the time build up this Realization. Say to yourself, "I am a Living Electro Magnet;" think it out; dream it out; act it out. And, of course, always realize what all this means. You are the Electro Magnet through which is pouring the Universal Will-Power, and in the degree that you allow the current to so how through you, so will be the Power you are able to manifest.

HOW TO USE THE REALIZATION

When you wish to manifest a special degree of Power just let this Statement flame out in vivid letters in your mind. When you feel that you are being approached by some other person of strong will, whom you do not wish to influence you, just bring this Statement into effect, and you will actually see the effect of it upon the other person. He will feel your strong Mental Atmosphere and will cease to try to affect you. And even when there is no special need for making the Statement of Power it will be well for you to keep it burning bright within you, for by so doing you strengthen your realization, and your Mental Atmosphere reflects the inner mental state.

SPECIAL MENTAL ATMOSPHERES

So much for the General Mental Atmosphere. As we proceed we shall see that the Electro Magnetic Individual creates special Mental Atmospheres around him by his Mental States, depending upon his Will or Desire at the time. Not only does his Will and Desire affect other persons directly by means of Mental Currents, but Mentative Induction is also set up by the Mental Atmosphere, without any special effort on his part

MAINTAIN YOUR POSITIVITY

In this place I wish to call your attention to the importance of always maintaining your Positivity as a means of Mental Training. Do not allow yourself to become negative to others, even where there is nothing lost by so doing, for by this neglect you create a negative habit which will cause you trouble to overcome later. If a person comes into your presence whose personality seems likely to dominate or overpower yours, by all means interpose a mental resistance right then and there. It is not necessary for you to manifest the same in words, for that would make you ridiculous in many cases; nor is it necessary for you to give any special physical expression to your mental state. Simply look the person in the eye, carelessly and without any special effort, at the same time making the mental statement, "I Am a Living Electro-Magnet," and you will find that your Positivity will rise until it is equal with his, and your feeling of negativity will disappear. In exceptional cases you may add mentally, "I am as positive as you."

HOW TO CREATE POSITIVE AURAS

It will be well for you to practice the creation of special mental Atmospheres in order to establish the habit and thus render it easier to avail yourself of the same on special occasions. Opportunities of all kinds will present themselves to you in everyday life. The gist of the matter is to surround yourself with a Mental Aura of such a nature that people will act toward you as you wish them to do. A few examples may help you to get a clearer idea of what I mean, so I herewith give you the same.

AN INTERESTING EXAMPLE

I know a lady, living in Chicago, who was constantly complaining that people were "always running over her" on State Street (the crowded retail street of the great Western metropolis). She said that they were always crowding her off the side-walk and pushing, bumping and jostling her in a most annoying manner. She asked me for instructions as to what thought she should use to prevent individuals from so acting. I answered that I did not think it was necessary to consider the separate individuals in the case, but that she should "treat" the crowd as a whole, by means of a protective Mental Atmosphere. I then advised her to build up a Mental Atmosphere around this Statement: "People respect my rights; they will not unduly impose on me in the street; I deny the Power of the Crowd to impose on me." And she followed this advice, and in a short time had built up a Protective Mental Atmosphere which acted almost magically upon the crowd, who stepped aside and gave her a full rightofway on the pavement. She would simply go on her way calmly, serenely and undisturbed, and the crowd let her alone. I must add that I think that the original trouble arose from a subconscious dislike to the crowds and an extreme shrinking from people, the result being that this dislike acted almost as does Fear, and really attracted to

her the interference of people. The new Mental Atmosphere dispelled the old one and gave her an additional Positivity besides.

FEAR AS AN ATTRACTING FORCE

In this connection I would call your attention to that remarkable psychological fact that Fear acts as an attracting force, in a negative way. If you want a thing very much you attract it to you—and if you fear it very much you do likewise. This apparent contradiction has bothered many students of the subject, but it seems very plain to me. I think the explanation is that in both cases a vivid Mental Picture is held, and the attraction results along the line of Visualization, which always tends to materialize the Mental Image. Do you see what I mean? Think over it a bit and you will see it plainly.

THE TRANSFORMATION OF A "HUMAN DOORMAT"

Another case, from actual experience. Another lady, also a resident of Chicago, complained that the clerks in the great department stores would not treat her courteously, but would keep her waiting without paying her any attention, and in other ways would treat her like a "human doormat." She said she would not have minded this so much if other women were treated likewise, but that while she was ignored others would receive the greatest attention, the clerks "falling over themselves" to wait upon them. I told her that she had gradually built up around her a Mental Atmosphere of Expectancy—that she had fallen into the habit of expecting such treatment, and consequently she got what she expected. I think that in the beginning she had manifested a timid, "humble," meek, "wormofthedust" state of mind when she entered the big stores, which somewhat overawed her. And then,

after this drew upon her the neglect of the clerks, who seem very ready to wipe their feet on human doormats, she grew to regularly expect the shabby treatment. It was not a matter of dress, or anything of that kind, for she dressed well —and, for that matter, I know women who dress poorly who never get any such treatment, for they understand the underlying mental laws too well for that. It was simply a matter of a Negative Mental Atmosphere, as many of you will clearly see.

HOW THE CHANGE OCCURRED

Well, I told her to "brace up" and create a new Mental Atmosphere, around this general Statement: "The clerks like me; they like to wait on me; they give me every attention; they do this because they LIKE me, and also because I INSIST UPON IT as my Right I" The charm worked in a short time, and now the good lady reports that the clerks not only treat her well but even take the trouble to call her attention to desirable selections, special bargains, and all the rest of it. The cure was perfect.

AN ANALYSIS

I call your attention to the above Statement—please note that the first part of it operated along the lines of Desire-Force, and the latter part along the lines of Will-Power. The Statement of the first mentioned lady (the one who objected to street crowding) was altogether along the lines of Will-Power. I ask the students to study and dissect each of these cases, because by so doing they will be able to apply the principles in cases coming under their own observation, and also in their own cases.

THE LADY WHOM "NOBODY LOVED"

I once directed a lady who complained that she was unpopular, and that "nobody loved her," etc., etc., to apply a similar method. She created a new Mental Atmosphere around her along the lines of the general Statement: "People like me; they find me attractive; they love me, and like to be in my company." After a time she reported that from a state of "wall-flowerdom" she had become quite a favourite, and in fact was at a loss to adjust herself to the changed conditions, finding somewhat of an embarrassment of "likings" and "lovings." This was a case of Desire-Force pure and simple.

MORE THAN WORDS NEEDED

Now do not imagine for a moment that in the above cases, and hundreds of others known to me personally, the desired result was obtained merely from repeating, parrot like, or like a phonograph, the words of the Statement. This talk of the Power of Mere Words, and all the rest of such talk, has made me very "tired" indeed. I have seen and heard so much of this nonsense since I have become acquainted with certain people who consider themselves "in the New Thought" that I dislike to use the words "Statement" or "Affirmation." These people have imagined that by the mere repetition of words they could work miracles. Pshaw! What nonsense! They remind me of the Chinese, and certain other people who write long prayers on slips of paper and allow them to flutter in the breeze, hoping that the gods will accept their prayers at face value while the prayer-makers are amusing themselves elsewhere. Sometimes they attach little bells to the prayers in order to attract the attention of the gods. Others paste the prayers on waterwheels, turned by the streams, thereby claiming credit for a prayer at each turn of the wheel. Cheap praying that! Oh, don't laugh—some of you are just as foolish.

You have been making your Statements and Affirmations in the same spirit, and now feel disappointed because "nothing happened." Of course nothing happened; how could it be otherwise?

THE FEELING BEHIND THE WORDS

I have said over and over again—and now say it over again another time—that the words of themselves are nothing; the real virtue lies in the feeling behind the words. If there is no feeling there is no result. In order to get the results you must erect the framework of words, and then build around it the structure of feeling, and expectation, and visualization. That's the way to do it: the words are merely the skeleton—the flesh and blood are the feelings and materialized visualizations.

GO AND DO LIKEWISE

The ladies mentioned above, whom I have used as "typical cases" to illustrate the principle—they did not rest content with words, for I wouldn't let them. I kept after them, insisting upon their using the proper mental exercises and methods—that's what did the work. And now I shall give you the same instruction and directions that I gave them—adapt them to your own cases and you will be likewise successful.

THE KERNEL OF THE MATTER

The kernel of the process of creating the Mental Atmosphere lies in what I have called "Visualization," and which I have described at length in my work on "Mental Magic." This Visualization is simply the creation of a strong Mental Image of the thing desired, and perfecting it each day until it becomes almost as clear as an existing material thing. Then the Visualization tends to

materialize itself—that is, it begins to build around itself actual material conditions corresponding with the mental framework. The Statement of words is the pattern around which the Visualized Mental Image forms itself. And the Mental Image is the framework around which the actual material conditions form themselves. Do you remember the instance of the Hindu Magician mentioned in a previous chapter? Well, that will give you the idea. The lady made her Mental Image of the street-conduct of the crowd—and the crowd unconsciously felt it and built themselves around it. So in the case of the lady in the department store, and the others mentioned. The Mental Image manifested itself as a Mental Atmosphere, and gradually materialized.

HOW TO VISUALIZE

The thing to do in Visualizing is to bring the Positive Imagination to see and feel the thing as actually existent. Then by constant practice and meditation the Mental Atmosphere becomes formed, and the rest is all a matter of time. See yourself as you wish to be. See others as you wish them to be. See conditions as you wish them to be. Think them out—dream them out—act them out. And Materialization will follow upon Visualization, even as Visualization followed upon the Statement.

DEGREES OF RECEPTIVITY

In this connection, however, I must call your attention to the fact that the degrees of receptivity of other people to your Mental Atmospheres and Mental Pictures depend entirely upon their degree of Positivity. They respond only in the degree that they respond to other mentative influences. The Strong avoids influences to which the Weak yield, in this as in every other phase of the phenomena. But do not let that cause fear on your part.

You may make yourself Positive—you have had the instructions given you, and it is now "up to you" to do the rest.

READ BETWEEN THE LINES

I might write a whole book on this subject of Visualization in the phase of forming Mental Atmospheres—but what would be the use? I have herein given you the underlying principles, and have also given you a few illustrative examples—you must do the rest yourselves. If you have carefully read this book, and have studied between the lines as well as the lines themselves, you will have grasped the little details of the matter which will not be apparent to those who have not done so. Each will find in this book that for which he or she is ready—and not a bit more. I think the careful students among you will readily understand just what I mean by this. If you do not understand, then I cannot help you out, and you must wait until you unfold in understanding. But I would say that a rereading of both this work and "Mental Magic" is advisable—several rereadings, in fact each time that you reread it you will find something new that you had previously overlooked, and each reading will discover many hidden meanings now suddenly made plain.

ESSENTIALS OF SUCCESS

The man who wishes to be successful in his dealings with his fellow-men must surround himself with a Positive Mental Atmosphere. He must create an atmosphere of Self-Reliance and Positivity that will overcome the Negativity of those with whom he comes in contact This Positive Mental Atmosphere is that subtle influence that emanates from the strong men of affairs, and which affects, influences and controls people to a greater degree than the flow of words which many affect, believing it to be the key of success. When you come in contact with one having a Mental Atmosphere of this kind you are affected by it,

consciously and unconsciously. And if it has this effect on you in the case of other persons, why should you not reach out and possess this power yourself? Why should you not be a Positive instead of a Negative.

HOW TO PROCEED

The directions and exercises given in this chapter, coupled with the instruction given in other chapters of the book, should enable you to develop around yourself a most Positive Mental Atmosphere, that will make you a Power. But it all depends upon yourself—you must exercise your Will and Desire, just as you would a muscle that you wished to develop. The same rule operates in the mental as well as in the physical world. In addition to the Exercises given a little further back I would suggest that the following may prove useful to some of you, in special cases, in forming the Positive Mental Atmosphere. I will merely give you the verbal framework, and you must build around it the Mental Picture, which in turn produces the Mental Atmosphere. But, remember, even in practicing these exercises never lose sight of the Main Statement of Strength: "I AM A LIVING ELECTROMAGNET," for that Statement will impart Life, Vitality and Energy to the other Mental Images and Statements.

Here are the Statements referred to—the Verbal Framework around which you are to build your Mental Picture that you wish to Materialize on the objective plane. You will find them useful in many cases:

MENTAL FRAMEWORKS

I. I Surround Myself with an Atmosphere of Success.

II. I am Positive. I have a Strong Will. I make a Positive Impression on those coming into my Field of Force.

III. I Am FEARLESS—Absolutely Fearless Nothing can Harm Me.

IV. I Kill Out All Worry and Discouragement— I Radiate Hope, Cheerfulness and Good Nature. I Am Bright, Cheerful and Happy, and make all around me feel the same way.

V. I am Well Poised, Calm and Self-Controlled I have a perfect Mastery over my Temper, Emotions and Passions, and all recognize this to be a fact.

VII. I am at Ease here, and all Bashfulness and Timidity has departed. I am Calm, at Ease and feel at Home.

VIII. People like me—I am surrounded with a Mental Atmosphere that causes People to Like Me.

IX. I am Master of my surroundings—nothing disturbs—nothing affects me adversely—I am Master.

X. I am surrounded with a Mental Atmosphere of Protection. No one's adverse thoughts, currents or suggestions can penetrate this Protective Armour. I am safe from mental attacks. I am Safe, Strong and Positive.

In using any of the above Statements be sure to follow my advice and instructions regarding the Mental Images, etc., which put flesh on these verbal skeletons and make a Living Force out of these dry-bony words. Remember the importance of Mental Imaging and Visualization in this matter of creating Mental Atmospheres.

CHAPTER XVII. DIRECT PERSONAL INFLUENCE

In the last chapter I spoke of the effect of Mental Atmospheres with which people may and do surround themselves. You will notice that in my discussion of that part of the subject I spoke only of the general influence exerted upon others, and not of the Direct Personal Influence exerted by one man upon another in personal intercourse. The present chapter, and those following it, shall be devoted to the part of the subject just referred to the Direct Personal Influence

THE SILENT MENTAL CONFLICT

As I have told you elsewhere, every time two people meet there ensues a silent mental conflict, or struggle for supremacy, from which one or the other emerges a victor, and which victory is fully recognized by both of the parties to the proceeding. This mental struggle is usually the combat between the general mental powers of the two, without regard to special mental states induced at the time. But, the man who is skilled in the art of Mental Fascination goes further than this, for he recognizes that he may concentrate his Mentative Energy into definite shape and form, and focus the force of his Mental Imagery direct upon the other person, with such force and power that the second person will have a similar mental state induced in him, along the lines familiar to the students of this book.

THE LINES OF OPERATION

This Direct Personal Influence operates along the lines of both Desire Force and Will Power, of course. I have explained elsewhere how the Will-Power may be used to awaken Desire in another; and how it may also capture the Will of the second person. I have also explained how Desire-Force induces a similar Desire in the second person; and also how it is often used to captivate the Will of the other person. It is not necessary for me to repeat these things—you are supposed to be fully acquainted with them, from your study of this book and "Mental Magic." And so I shall proceed to a consideration of the Instruments of Expression of Personal Influence, and the methods usually employed by those using it

THE INSTRUMENTS OF EXPRESSION

These instruments of Expression may be classified as follows:

1. Suggestive Instruments, consisting of (a) The Suggestive Manner, and (b) The Suggestive Tone, and (c) The Suggestive Word,
2. The Instrument of the Eye;
3. The Instrument of the Touch;

and all of these three forms are, of course, merely the Instruments by which, and through which, the Mind expresses itself—the channel through which pours the Mentative Energy. Let us consider them in the above order.

SUGGESTIVE INSTRUMENTS

I will ask you now to turn to my chapter on "Mental Suggestion," in my work on "Mental Magic." You will see therein stated the active principles of Mental Suggestion, with which you should thoroughly familiarize yourself, for I shall not repeat the instructions in this book. You will see there that Suggestion is the outward symbol of the inward Mental State, and that it is the inner state that gives vitality to the Suggestion. Get this idea fixed firmly in your mind, and always think of the Force behind the Suggestion. I have explained to you, also, that when one receives a Suggestion through a Physical agent, he has induced in himself the mental state corresponding to the one originating that Physical Suggestion. For example, if you feel yourself filled with Confidence, Energy and Fearlessness, your outward appearance will reflect that inner state, and the outer appearance will become a Suggestion to others. These others will instinctively feel that your inner state is as I have stated. And, this being so, a Physical Suggestion made stronger than usual will produce a deeper impression on others than would any ordinary suggestion.

THE SUGGESTIVE MANNER

In view of the above, you will see why it is that those familiar with the subject deem it important to cultivate the Suggestive Instruments. Beginning with (a) the Suggestive Manner, you will see why it is that we are impressed with the manner of a man who manifests Energy, Self-Confidence, and Power in every motion. And also, why we have confidence in a man whose manner indicates that he is a person used to being trusted by others—accustomed to having confidence reposed in him. And so I might mention hundreds of examples tending to show that if a man's manner conveys the impression that he is used to being treated in a certain way, and that he is accustomed to acting in a certain way, we are very apt to accept the

Suggestion of Manner, and fall into line with the rest of people. And if the man happens to be a good actor, we may be imposed upon and fooled by his Suggestive Manner.

THE RULE WORKS BOTH WAYS

Not only does this law hold good in the case of the manner and appearance of Success, Strength, Confidence, etc., but it also operates along the lines of the appearance and manner of Failure, Weakness, and Distrust. Do you not know of cases wherein you have felt that certain persons were not worthy of Confidence; or were not to be depended upon where Strength of Character was required; or were not likely to Succeed? Of course you have, and you acted upon the Suggestion, too.

AN ILLUSTRATION

In illustrating this point, I have frequently used the illustration of the two dogs, the one carrying himself in a manner betokening Self-Respect and an ability to prevent and resent undue liberties, and the other carrying his tail between his legs, in a manner and appearance indicating that he expected to be kicked and cuffed. The first dog is almost invariably treated with respect, even by the most mischievous youngsters; while the second one almost always invites to himself the kicks, tin cans and brick bats of the young hoodlums of the neighbourhood. And this illustration is as true in the case of people as in the case of dogs. Better take the hint!

HOW TO ACQUIRE THIS MANNER

But, you may say, how is one to acquire the proper Suggestive Manner? My answer is that there is but one sure way, and that is to begin to think out the Part; visualize it; and Act it out. You will see the philosophy of this in my lesson on "Mental Architecture," in my work on "Mental Magic." In other words, if you wish to convey a Suggestive Manner of Confidence, you must begin to THINK "Confidence" from morning until night. And you must also begin to Visualize "Confidence" when you have the chance to do so—that is, you must make a Mental Picture of yourself as manifesting Confidence. And you must also begin to ACT OUT THE PART.

ACTING OUT YOUR PART

Now about this Acting Out, I would say that I mean not only the "playing the part" in your interviews with people, but I also mean an actual series of rehearsals in private, just as you would do if you were preparing to play a part on the stage, in public. You must form a Mental Image of how you would look and act if you were filled with Confidence, and were approaching people. You will find that practice will improve you very much in this way, and that you will soon acquire a manner that will be like second-nature, and will really serve to give the Suggestion of your Manner to others with whom you come in contact. And, more than this, it will actually tend to build up confidence in yourself. Imagine yourself as approaching strange people, and then act out the part the best you know how, improving a little in ease, and smoothness of action each day. Think of how the actor on the stage impresses you—and then remember that the manner was acquired by constant practice, and work. And you may do the same, and may manage to impress other people just as the actor does you. And what is true in the case of "Confidence" is true

regarding any Character that you wish to play. Any and all Characters may be played out in this way, and an appearance and manner acquired which will give the Suggestion to others. I wish I could make you realize how much there is in this method. If you could realize how some men have used it to acquire qualities that have enabled them to prey upon the public, you would realize how important it might be for you for legitimate and honourable use.

PRACTICE MAKES PERFECT

In this Acting Out, you must remember that the practice will make you so perfect that the part will appear natural when you play it in public. But without practice, an attempt to play it in public will make one ridiculous. Remember the illustration of the real actor, and you will have the secret of Acting Out

And also remember this, that in the measure that you "throw your mind" into the part, so will be your success. When you practice, you must throw your mind into the acting, just as you would if you were in earnest it is the Mind back of it all, remember.

THE SUGGESTIVE TONE

The second Suggestive Instrument is the Suggestive Tone. This, too, may be acquired by Acting Out. You must practice until you are able to express your meaning with "feeling" that all who hear may be impressed. You should begin your practice by choosing some simple words in everyday use—"Good Morning!" for instance. Try it now, and see how roughly, clumsily and crudely you give the morning greeting. Then try to imagine that you are full of good cheer, energy, and brightness, and then throw your feeling into your "good morning," and see how different it seems. Practice this awhile and you will soon acquire

a natural, cheery, bright, and invigorating tone when you say "good morning." You will not need a teacher in elocution to tell you how to do this. Try to FEEL the part, and you will express it naturally. Make your Feelings more flexible, and your Tones will reflect them. After you have mastered the simpler terms of expression, work up to larger sentences, and speeches. Try them on the chairs in your room, in imagining that people are seated therein; speak to them feelingly and with expression, until you acquire the art. You will not realize how much you may gain by such practice, until you actually try it. I wish that you could hear the testimony of some people to whom I have taught this thing.

THE IMPORTANCE OF IT

There is nothing more important in Personal Influence than a good Suggestive Tone. Think of the people that you know, and then remember what an influence their voices have on you. Not only the quality of the voice, but the Tone. You readily recognize the difference between the tone of the hesitating, timid, self-doubting person, and that of the confident, self-reliant individual. There is a subtle vibration about the tone of the latter that causes one to feel confidence and respect, and which exacts obedience in a quiet, calm way, devoid of bluster or rant. Read what I have said on this subject, in my lesson on "Personal Influence" in my work on "Mental Magic."

EXAMPLES OF ITS USE

If you will read the part of the present book dealing with Psychological Experimentation, you will see that much depends upon the Tone. You will see that when you say to a subject, "You CANT," the tone in which you say "CANT" goes a long way toward producing the response. And so it is with the Suggestive Tone, no matter what it is made to express. It always impresses upon one that the speaker using it means what he says. And that

is why many public men practice year after year in mastering this Instrument of Influence—the Suggestive Tone. Again would I refer you to the example of the Actor—see how he manages to throw FEELING into his Tone. And you may do likewise, if you will but practice in earnest, and throw your mind into the work. Think of the thing you wish to express—visualize it—and then act it out in your Tone. You will be surprised at the rapid progress that you will make. Remember always, though, the Tone is but the Instrument of Expression of the MIND back of it.

USE NERVES, NOT MUSCLES

Many people make the mistake of "speaking with the muscles instead of with their nerves," as one writer has expressed it. In other words, they seem to throw muscular force into their tones, instead of nervous energy, and in so doing they make a great mistake, for the former has a dull, non-penetrating effect, whereas the latter vibrates subtly and reaches the feeling part of one's mind. FEEL, FEEL, FEEL, when you wish to speak impressively, and your Tones will reflect the same, and induce a corresponding feeling in others.

THE SUGGESTIVE WORD

The Third Form of the Suggestive Instrument is The Suggestive Word. I may be able to explain this more clearly when I call your attention to the fact that EACH WORD IS A CRYSTALLIZED THOUGHT. In every word there is an imprisoned Thought and when you lodge a Word in the mind of another person, the crystal covering is dissolved, and the released thought manifests itself. And, this being so, it becomes important for one to carefully choose the crystallized thoughts, or words, which he wishes to implant in the mind of another. I have spoken of this in my larger work, in my lesson on "Mental Suggestion," to which I refer you. But I wish here to say to you, again, that you

should study words until you are able to distinguish between those which carry a live, active, feeling thought, and those less strong.

EXAMPLES

Take the word "STRONG," for instance. Does it not make you feel Strength when you hear it forcibly and feelingly pronounced? Take the word "KIND," and see what feelings it arouses in you. Pronounce the words "LION" and "LAMB," and see the different feelings you experience from the differing sounds. Take the word "CRASH," and see how it suggests the crashing, crunching, tearing, startling thing for which it stands. Compare the sound of the words "ROUGH" and "SMOOTH"—and you will see what I mean. The only way that I can point out to you to acquire the use of Suggestive Words is to study Words themselves. Listen to the words used by others, and note their effect on you. Take a small dictionary and run over its pages, and you will soon have a collection of good, strong, effective terms for handy use when occasion demands. A man does not have to be "highly educated" in the usual sense of that term, in order to use Strong Suggestive Words. Some instinctively choose vital words, charged with feeling, and such make their words felt. Think over this matter.

NUTSHELL INSTRUCTIONS

In the use of all the three Suggestive Instruments, remember that the object is to make others FEEL the Mental State you are expressing. That is the whole thing in a nutshell.

CHAPTER XVIII. EYE-EXPRESSION

Next in order in our list of Instruments of Mentative Expression is The Eye, that most wonderful of all the human organs, and which is as much an instrument for the Expression of Mentative Force as it is an instrument for receiving the sense-impression of Sight Let us consider it in its former aspect.

THE EYE AS A SUGGESTIVE INSTRUMENT

In the first place, the Eye is one of the most potent and effective instruments of Suggestion, although I have not included it in that class. The expression of the eye will induce mental conditions in others along the lines of Suggestion, and those who understand and have mastered this art of using the eyes have at their disposal a wonderful instrument of Suggestive Influence. Those of us, who have ever met a very "magnetic" man, or a "charming and fascinating" woman, have carried away with us a lively recollection of "the expression of the eyes" of such a person. Actors and public speakers, as well as those whose business it is to meet and impress people, often make a close study of eye-expression in order to produce a heightened effect along these lines. While this phase of the subject belongs more properly to the various "Schools of Expression" in various parts of the country, it may be worth while to pause a moment and examine some of the leading principles of this Art of Eye Expression, considered without reference to the phase of Mentative Energy.

EXERCISES IN EYE EXPRESSION

Begin by studying your eyes in a mirror. You will see that in the center of the eyeball there is a black spot; this is called the "Pupil" of the eye. The larger circle surrounding the Pupil is called the "Iris." The white of the eye surrounds the Iris. The upper eyelid moving over the eyeball produces a variety of expressions, each giving to the face a totally different appearance, expression of suggestive meaning. We all recognize the meaning of these different expressions, but very few of us understand the mechanism producing the expression. Standing before your mirror, study these various expressions. The following exercises may help you.

EYELID EXERCISE

1. Hold the upper lid in such a position that its edge rests halfway between the pupil and top of the iris. This gives an expression of Calmness.
2. Rest the edge of the upper eyelid at the top of the pupil. This gives an expression of Indifference.
3. The edge of the eyelid resting at the top of the iris gives an expression of Strong Interest
4. The edge of the eyelid resting halfway over the pupil gives an expression of Deep Thought
5. The edge of the eyelid resting just above the edge of the iris, and thus showing a narrow strip of white between the edge of the lid and the edge of the iris, gives an expression of Emotional Activity.

6. The above position, exaggerated so as to show as much of the white as possible between the edge of the iris and the edge of the lid, will give an expression of Emotional Excitement.

HOW TO PRACTICE THE EXERCISES

Teachers of the Art of Expression instruct their pupils to practice the above expressions and positions. They find that with a little practice nearly every one may easily acquire the art of expression in the first four exercises, but that the last two are more difficult of acquirement. The last exercise—Emotional Excitement—especially is found to be quite difficult of attainment, and teachers claim that but a small percentage are able to produce the expression without considerable practice. Practice these movements until you can reproduce them without the aid of the mirror, just as a man may learn to shave without a mirror, by constant practice before one. The exercises will not only enable you to express the different mental states easily and freely, but will also tend to strengthen the muscles and nerves of the eyes themselves, providing that you proceed gradually and do not overt ask the eyes at the beginning. Do not scowl, or contract the brows in the practices. A few minutes at a time is all that you should use' in practicing.

THE SEVENTH EXERCISE

When you have mastered the above exercises, especially Nos. 5 and 6, you may try the following, which is the most difficult of all:

7. Rest the eyelid in the position of Strong Interest (No. 3), and then at the same time lift the edge of the under lid to the lower edge of the pupil. This position gives the expression of Dose Scrutiny.

THE POWER OF EXPRESSION

You will be surprised at the added Power of Expression that the careful practice of the above exercises will give you. You will be able to manifest more Suggestive Feeling, and will induce Emotional States of Feeling in others. A little practice will give you such convincing proof of this that you will not need urging to further perfect yourself in them. The Expressions of Emotional Activity and Emotional Excitement especially will produce a startling result if used on appropriate occasions when you wish to exhibit the appearance of the deepest Emotional Excitement and Force.

DEVELOPMENT EXERCISES

The following Development Exercises are highly recommended by teachers who have devoted years of study and practice along these lines:

1. Open the eyes quite widely, but not so widely as to strain them, and hold them in that position for a few seconds, gazing into your mirror, which must be directly in front of you on a level with your eyes. While gazing open them a trifle wider still, without straining, and throw an intense expression into them. Do not move the eyebrows, but allow them to remain normal.

2. Resume the above position, and then change to the expression of Strong Interest (see previous exercises), looking at yourself in the glass just as you would in looking at another person with that expression.

3. Resume position 1, and then gradually change to the expression of Emotional Activity (see previous exercises), gazing at yourself in the mirror.

4. Resume position 1, and then gradually change to the expression of Emotional Excitement (see previous exercises) gazing at yourself in the mirror.

5. Resume position 1, and then gradually change to the expression of Close Scrutiny (see previous exercises), gazing at yourself in the mirror.

In the above exercises you must act as if the reflection of yourself in the mirror were in reality another person whom you wished to influence. The better you act this out, the better will your results be.

6. Practice the expression of Strong Interest on persons to whom you are listening, until you feel that you have awakened a response in them. I may add that the expression of Deep Interest consists of but the same expression heightened by more feeling behind it; and the expression of Loving Interest is the same, "only more so." This "more feeling" may be either real or assumed, as in the case of the good actor.

7. Practice the expression of Close Scrutiny upon other persons upon appropriate occasions in which you desire to appear as taking a deep, critical interest in some proposition, undertaking, theory, etc Many persons have built up a reputation for being "good listeners" and "keen observers" by this practice. I mention it for what it may be worth to you. I am merely giving you the "rules of the game," not necessarily advising you to play it

CHAPTER XIX. THE FASCINATION OF THE EYE.

And now I have reached that part of my subject in which I must speak of the Power of the Eye to convey Mentative Force. Owing to some law of nervous mechanism not fully understood as yet, the eye is one of the most effective mediums for the passage of Mentative Currents from one person to another. I shall not attempt to indulge in any special theory on the subject, but shall proceed to the description of the facts of the case. I may add, however, that advanced occultists inform us that portions of the human brain, during a manifestation of strong emotional effort, or exercise of Will, resembles an incandescent surface, glowing and phosphorescent. And that also there are seen great beams of this incandescent energy streaming out from the eyes of the person, and reaching the mind of other persons. And more than this, these "beams" of energy transmit mental states, thoughts, etc., of the person, just as scientists have found that "beams of light" will carry waves of electricity, and have thus been able to send telegraphic and even telephonic messages over such beams of light

MENTATIVE BEAMS OF ENERGY

One, who has mastered the Fascination of the Eye, is able to convey most readily to others the Mentative Currents which tend to produce similar mental states by Mentative Induction, as explained elsewhere in this book, and in "Mental Magic." If you will but remember the above illustration of the "beam of light" along which the electric and magnetic currents travel, and will form a Mental Picture of these Mentative Beams from the Eye, you will understand the process much better, and you will at the same time tend to give to your own Mentative beams a substantial reality, along the lines of Visualization. That is, when

you wish to use these Mentative Beams, you should imagine them as actually existing in full force and reality—this will tend to cause to give them a material reality, and thus render them a highly efficient medium for the passage of your Mentative Currents.

THE FASCINATING GAZE

And now, right here is the best place to instruct you in the proper use of the eye in what has been called "The Magnetic Gaze," but which would be more properly styled the "Fascinating Gaze." There has been much nonsense written on this subject, and in some of my own earlier writings I gave directions along these lines which I am now able to replace with more approved methods, and later discoveries coming from the study and experimentation of myself and others along these lines. I am willing to improve upon my own methods as well as upon those of others—I have no false pride upon this subject, and if tomorrow I find that I can improve upon my work of today, I will do so and give my students the benefit of the change, instead of stubbornly "sticking to it," just because I had once stated a theory, fact, or result. There is no standing still in scientific work—he who stands still really goes backward.

THE FORMER METHOD

The former instructions regarding the "Magnetic Gaze" told the student to concentrate his gaze "at the root of the nose" of the other person, that is, right between his two eyes. Now this was all very well, but there is a far better plan. This focusing the gaze between the eyes of the other person, really results in "crossing" your gaze, and thus robbing it of a portion of the direct electromagnetic power that it possesses. You may prove this by holding up a pencil before your eyes, and focusing your eyes upon it as you draw it nearer and nearer to your eyes. The nearer you

get to the pencil, or to the other person, the more will your gaze be "crossed" and the effect impaired. A gaze from a pair of "crossed eyes" is not nearly so fascinating as one from a pair of straight eyes, giving out a direct, forceful impression.

THE NEW METHOD

The new "Fascinating Gaze" is performed as follows: You do not focus your gaze at a point between the two eyes of the other person, but, instead, you gaze directly and straightly into his two eyes with your two eyes. You will find this difficult, and tiring, if you perform it in the ordinary way—and herein lies the "secret." Instead of focusing your eyes upon his, as if you really wished to see the colour of his eyes, you must so focus your eyes that you are really gazing through him, as if he were transparent and you wished to see something beyond him. A little practice before a mirror will show you what I mean better than I can explain it to you in words. Practice at "gazing through" objects will aid you in acquiring this gaze. Try for instance focusing your eyes upon the wall opposite you as you raise your eyes from this page. Then as you look at the wall, slowly pass your hand before your eyes at a distance of about two feet, but don't change your focus—don't see the hand plainly, but keep your gaze focused on the wall, as if you could see it through the hand.

HOW TO PRACTICE

This gaze must not consist of a blank, vacant, stupid state, but must be intense and earnest. Practice on objects as above stated, and with your mirror, will aid you in perfecting the gaze. It will help you if you have some friend with whom you can practice it.

THE EFFECT UPON OTHERS

The other person will not be aware that you are not "seeing" him, and are "gazing through" him—to him it will appear that you are giving him a very deep, intense, steady, earnest glance. He will see your pupils dilate, as they always do when looking at a distant object and your expression will be one of calm, serene power.

IT DOES NOT TIRE THE EYES

And another important point about this gaze is that you may maintain it a long time without tiring the eyes, and without the eyes watering or blinking. You may outstare another person, or animal, in this way, without fatigue, while the other's eyes grow tired and weak. So much is this true that the results of my own investigation of the subject have convinced me that the animals who manifest the Fascinating Gaze (as mentioned in a previous chapter) really focus their eyes beyond the object in just this way. If ever you get a chance to observe an animal fascinating another, you will see that I am right in this theory.

THE SCIENTIFIC EXPLANATION

This "gazing through" the other person is accomplished by a certain "accommodation" of the eye, as oculists and opticians call it, and while you are performing it you cannot examine distinctly, or "see" distinctly the eyes of the other person, because your focus is different. To show you why you are able to maintain this gaze such a long time without tiring your eyes, I would remind you of the ease with which you may maintain the expression of being "wrapped in thought," "day-dreaming," "lost in a brown study," "just thinking about things," etc., with which you all are familiar. In such a mental state you

are able to "gaze into space" for a long time without the slightest fatigue, while a few seconds' focusing your eyes upon a nearby object will tire them very much indeed. And then, again, you know how long you are able to gaze at an object far out at sea, or far across the desert, or far down or across the mountain, without tiring your eyes. The whole secret is that shortrange focusing upon an object tires the eyes much more than does "longrange" gazing into space. This being the case, it will tire you far less "seeing through" a person, than gazing at him and "seeing" him at short range.

RULES FOR PRACTICE

In practicing the maintaining of the gaze for a long time, I would advise against tiring the eyes by gazing at short range objects. Better practice at gazing at distant objects until you are able to maintain the gaze a long time, as you will be able to do after a little practice. In fact, I advise you to practice the "gazing into space," because proficiency in that will enable you to perfect the Fascinating Gaze. After you have practiced this "gazing through" method a bit, you will be able to look at an object a couple of feet away, and gaze right through it—that is, you will not consciously "see" it objectively, although apparently staring hard at it.

MAKE HASTE SLOWLY

Avoid all exercises tiring to the eyes, and proceed slowly, working from trifling successes to more important ones. You will be surprised how a little intelligent practice along these lines will give you a penetrating glance, firm, earnest, and full of "magnetism" and Fascination, without the slightest sense of strain, fatigue or effort. You have long wished for such an expression—here it is for you.

CHAPTER XX. THE USE OF THE MENTATIVE INSTRUMENTS.

In the use of the Eyes for the purpose of conveying Mentative Currents, you should always remember that the FEELING is the real power behind these currents of Force, and that the Brain is the Dynamo from which the currents originate. The Brain, you know, is the great Transformer or Converter of the Mentative Energy, and acts just as does a Dynamo in the direction of sending forth great waves of Force. Consequently, if you wish to send out Mentative Currents for the purpose of inducing feeling in others, you must first have FEELING generated in your Mental Dynamo.

VALUABLE EXERCISES

It will be well for two people to practice the Eye Exercises together, but in the absence of a friend in whom you have confidence, you may obtain excellent results by practicing before your friendly mirror. In either case, you must first arouse in your mind the

Feeling that you wish to express in Mentative Currents. Put your Feeling into your glance, and it will be felt.

Exercise 1. Look into the eyes of your friend (or your own in the mirror) and then say mentally "I am Stronger than you." Throw into your glance as much of the feeling of Strength as you can.

Exercise 2. Say mentally, "I am more Positive than you—I am out gazing you," throwing as much positivity as possible into your gaze, the same being inspired, of course, by your Feeling.

Exercise 3. Say, and feel, "You are afraid of me —I am making you feel my Strength," throwing the feeling into your gaze.

ACTUAL PRACTICE

After you have acquired the faculty of making your strength felt by the above exercises you may use same upon other people when the occasion renders it advisable. If you are addressed by some person whom you think is trying to master you mentatively, or whose strong influence you wish to ward off, you may use the above method on him. As a rule the person who is doing the talking has a slight advantage over the listener, all else being equal. The speaker is the more positive because he is expressing more Energy. But you may counteract this, if you are the listener, by simply sending him a glance, accompanied by the Feeling of "I scatter your Force into bits—you cannot affect ME!"

POINTS OF PRACTICE

In resisting an attack of this sort, keep your mouth closed, with the teeth touching, for this "bite" denotes Strength and Firmness, and brings into play the parts of the brain manifesting these qualities, and thus charges your Mentative Currents with these feelings. At the same time gaze firmly and steadily into the eyes of the other, using the Fascinating Gaze. I would bid you remember my remarks in "Mental Magic" about the person standing having the advantage of the one sitting. Avoid the sitting position when the other person is standing—do not give him this advantage, but take it yourself if you can.

MENTAL COMMANDS AND REFUSALS

In speaking to persons and requesting them to do something, you should accompany the verbal request by a Mental Command. For instance, if you say "You will do this for me, won't you?" (this is the Suggestive Form of Questioning, remember) you should accompany the question with the COMMAND (made mentally) with the proper glance, "You WILL do this." If you are the person requested to do something that you do not wish to do, you should answer, "No, I do not care to do this," or "I do not see my way clear to do it," or "I am unable to oblige you," etc, etc, but at the same time you must send the mental answer, with its accompanying glance, "I WILL NOT do it, and you cannot make me."

CERTAIN DANGEROUS TEACHING

A well known teacher along these lines several years ago, taught his pupils to gaze into the eyes of persons whom they wished to affect, at the same time saying mentally: "I am looking at you. I am looking through your eyes into your brain. My will power is stronger than yours. You are under my control. I will compel you to do what I wish. You must do what I say. You shall do this. Do it at once." It will readily be seen that this will generate a powerful Mentative Current, if there is a sufficiently strong Feeling— Will and Desire—behind it. But right here I shall give you an Antidote for this kind of Influence. In all cases where you are attacked mentally in this way you may dissolve the Force by a POSITIVE DENIAL.

THE POSITIVE DENIAL

The POSITIVE DENIAL is the powerful Force that scatters into tiny bits the Force directed against one. It is a destructive agent, just as is the POSITIVE STATEMENT a constructive or creative one.

One who understands the scientific use of this destructive force may undo the mentative work of others, to a surprising degree. Some day I shall have more to say regarding these two warring forces, along the broader lines of the entire subject of Tele-mentation, but at present I shall confine myself to their use in Personal Influence. By a Strong, Positive Denial, You may scatter and disintegrate any Mentative Influence directed against you. This formula will give you a general idea of it. Suppose that you are repelling a Statement such as given above. In that case you should say mentally, accompanying it with the proper glance, with Feeling back of it: "I DENY POSITIVELY your power over Me. I deny it out of existence. I WILL NOT do your bidding, and I DENY your right and Power to command me. I DENY your power, and I affirm my own."

HOW TO CULTIVATE THIS POWER

You may cultivate this power to use the POSITIVE DENIAL by practicing on an imaginary person whom you may suppose is trying to influence you. Imagine the strong, positive person before you, trying to influence you and then start in to practice the Positive Denial on him, until you feel that you have beaten him off, and have sent him flying away in retreat. These imaginary mental battles will develop a great power of mentative resistance in you, and I advise you strengthen yourselves along these lines, if you feel that you are weak. You may improve on the above exercise, by imagining that after your enemy is in full

retreat you follow him up and pour Statement after Statement into him, changing your position from a defender into an attacking force.

MENTATIVE FENCING LESSONS

These imaginary rehearsals will do more for one than people think possible. They are like stage rehearsals that make perfect the actors. They are the fencing lessons from which the swordsman gains skill, and strength. Practice, practice, practice makes perfect in everything—in Mentative work as well as physical. There are good psychological and occult reasons behind this method and practice, but I shall not enter upon that field at present—this book is intended to give you the "how" of the subject, rather than the "why."

THE SECRET OF EFFECTIVE SPEAKING

In personal conversation with another you will find it of the greatest value to see as clearly as possible a mental picture, chart or map, of what you are saying to him. By so doing you will impress most forcibly upon his mind that which you wish him to see, and feel. In this statement is compressed the Secret of Effective Speaking. In the degree that YOU see and feel the thought that you are expressing in words, will be the degree of Impression made upon, and Mentative Induction produced in, the other person. The secret of course lies in the Law of Visualization as explained in "Mental Magic" and in this book.

PSYCHOLOGICAL EXPERIMENTS

You may find an evidence of your increasing Mentative Influence by trying the psychological experiment of "Willing" people to move this way or that way, by gazing intently at them. In this experiment it is not necessary for you to gaze into their eyes. Gazing at their back, preferably at the upper part of the neck, at the base of the brain, will answer. You may try "willing" persons to look around on the street, or in public places, etc. Or you may "will" that they turn to the right or left of you, when approaching each other on the street. Or, in stores you may "will" that a certain clerk, from out of a number, will step forward to wait upon you. These and many similar experiments have an interest to the majority of students, and are accomplished with comparative ease, after sufficient practice. The whole theory and practice consists of a steady gaze, and the Mental command, and will, that the person will act so and so, together with the earnest expectation that they will obey the command, and the mental picture of their doing so. That is all there is to it

GENERAL ADVICE

In the use of the Eye as a Mentative Instrument, remember first, last, and all the time, that DESIRE and WILL are the phases of the Mentative Energy, and that in the degree that Desire is kindled, and Will is exerted, so will be the Power expressed by yourself, and impressed upon others. Read "Mental Magic" over a number of times, until you have fully grasped the underlying principles. Then reread the present book, and commit its exercises and instructions to memory. Then practice frequently, and perfect yourself in the methods pointed out, until you render them "second nature." You will be conscious of a gradual growth and development, along the lines of Mentative Power and Influence. The flame of Electro-Magnetic Power once

lit will never die out—tend the flame carefully, keep the wick trimmed clean, and fill the lamp with oil, and it will ever burn bright and emit heat and light and Power.

THE MAGNETIC TOUCH

The last Mentative Instrument mentioned in a previous chapter is the Touch. There was a time, in my early stages of experimentation and psychological research, when I laughed at the idea of the Touch playing any real part in the work of Mental Influence. Of course I saw the effect of the Touch in certain phases of psychological work, but I believed that it was all "merely suggestion," but I soon learned that the Touch was really a most potent Instrument of Mentative Energy. I now explain it by the idea of the nerves being like the wires upon which the electric current travels. The Brain is the Dynamo, or Converter of the Energy, and while the latter travels in waves and currents without any wires (just as does the wave of the wireless telegraph) still if there is a wire to be had, then it follows the lines of least resistance and takes advantage of the nerve wire.

Certain parts of the body have nerve cells very highly developed in them—are in fact miniature brains. In the cases of some persons of sensitive and trained touch, there exist little clusters of nerve cells at the ends of the fingers that act like miniature brains. The lips are also highly developed in this respect, as the well known phenomena of "kissing" evidences. The fingers and hand are excellent polar mediums for conveying the Mentative Energy that pours down over the nerves from the Brain, and through which it passes to the other person.

HOW TO USE THE HANDS

The use of the Touch of the hands as a channel for conveying Mentative Energy depends greatly upon the

development of the hands by the individual. Those who understand this matter, develop the conductivity of the hands by "treating" them, as follows: Think of your hands as excellent conductors of Mentative Energy, and imagine that you can feel the Energy pouring down the nerves of your arms, and out of your hands, obeying your Will, when you shake hands with people. You will soon develop your hands to such a degree that some sensitive persons will actually "feel" the current passing into them. Always accompany the passage of the current with the thought or feeling that you wish to induce in the other person, just as you do when you use the Fascinating Gaze. In fact, the Gaze and the hand clasp should be used together, when possible, for by so doing you double the effect.

THE MAGNETIC HANDCLASP

When you shake hands with a person throw Mind and Feeling into it, and do not fall into the mechanical, lifeless method so common among people. Throw your Feeling down to your hand, and at the same time make a mental command or statement appropriate to the case. For instance, grasp the person's hand with Feeling, and interest, saying, mentally, at the same time: "You Like Me." Then, when you draw your hand away, if possible let your fingers slide over the palm of his hand in a caressing manner, allowing his first finger to pass between your thumb and forefinger, close up in the crotch of the thumb. Practice this well, until you can perform it without thinking of it that is, make it your natural way of shaking hands. You will find that this method of shaking hands will open up a new interest in people toward you, and in other ways you will discover its advantage. You never knew a "fascinating" person who did not have a good handclasp. It is a part of the fascinating personality.

OTHER USES OF THE HANDS

There are many persons, well grounded on the psychological principles underlying Mental Fascination, who use the hands as a medium for Mentative Energy, without shaking hands. For instance, they sit near the other person and place their hands so that their fingers will point toward him, at the same time willing that the current flow through the fingers and toward the other. They also use their hands in conversation so as to have the tips of their fingers pointing toward the other. This last plan becomes highly effective when used with the appropriate gestures, for it is akin to the mesmeric "pass" of the hands. In this connection I would say beware of the person who is always trying to put his hands on you—beware of the "pawing over" process. Avoid it in the ordinary way, if possible, or else deliberately practice the POSITIVE DENIAL toward the person, holding the idea and mental statement that "I DENY the power of your magnetism—I scatter it by my Denial."

A WARNING TO WOKEN...

In concluding this chapter, I would especially caution young women and older ones, for that matter, against allowing men to be familiar with them in the direction of "holding hands," or similar practices. Not only does this "familiarity breed contempt" but there are good psychological reasons why the practice is to be condemned. You have seen what part the hands play in "magnetizing" as it is called, and is it not clearly discernible how one may use the hands in this "petting," and all that sort of thing, in order to psychologically affect another person? I am not speaking now of the caresses indulged in by honourable true lovers—for all the talk in the world would not change that sort of thing—but I am alluding to the indiscriminate

"pawing over" on the part of strange men that some young girls allow. There is a danger in this sort of thing, and I want you to know it. If you have daughters, or young female relatives, warn them against this thing, and tell them the reason why.

A CAUTION TO MEN

And the same thing is true of the man who is always patting other men on the shoulder, or resting his arm around them, or else "taking hold of them" in a friendly caressing way during a conversation. Such men may not know the psychology of the thing, but they have found out that this sort of "patting up" makes other men more impressible, and amenable to their influence, and so they practice it. Make them stop it, either by moving away, or by POSITIVE DENIAL.

THE PROTECTIVE ARMOR

Now, once more, remember the power of this POSITIVE DENIAL as a disperser, and disintegrator of Adverse Influence. If this book taught you nothing else, it would still be "worth while" to you because of this one point of instruction. For this Positive Denial is a Mentative Armor that will protect you—a Mentative Sword that will defend you—a Mentative Lightning Flash that will clear the Mental Atmosphere. Learn the Secret of Positive Statement, and Positive Denial, and you are clad in an invulnerable armor and are armed with the weapon of Strength—and so you may, like the "Warrior Bold" go "gaily to the fray." May the Victory be yours!

CHAPTER XXI. CONCLUDING INSTRUCTION.

We have now reached the end of our consideration of the subject of "Mental Fascination," in this book. But you have reached only the beginning of the subject, when you close these pages, for the real subject rests in the action of the principles in real life.

THE EFFECT OF THE INSTRUCTION

Though you may not feel disposed to put into operation much of the instruction given herein, yet, from your very acquaintance with what has been taught in these pages, you will be compelled to see the operation of the principles in the everyday life around you. You will see them in operation on every side, now that you are familiar with their laws of operation. And you will find yourself instinctively guarding against its influence, just as you would guard against a threatened physical blow. And you will be surprised and perhaps pained sometimes, at seeing people trying to influence you in this way, whom you would not have suspected of doing so. On the whole, you will be a much stronger man or woman by reason of the information herein given you. And you will have the advantage of knowing how to resist, defeat and dispel the adverse influences that may be used to influence you. Remember the assertion of the Positive Will, and the use of the Positive Denial!

ADDITIONAL INFORMATION

There is one thing more that I wish to call your attention to, before closing, although, strictly speaking, it forms part of the subject of Tele-mental Influence rather than that of Mental Fascination. I have mentioned this matter in my work on "Mental Magic," in my lesson on "The Science of Tele-mentation." I allude to the use of Tele-mentation for the purpose of Mental Fascination, which is performed by some persons who have become acquainted with the subject

DISTANT FASCINATION

The person wishing to influence another at a distance, just as he would in the case of a Personal Interview, forms a Mental Image of the person whom he wishes to influence, and then proceeds just as if the person was actually before him, according to the methods mentioned in this book. I know of at least one teacher who advises his students to "treat" prospective customers, and others with whom they expect to have dealings, or relations, as follows: "Imagine your prospective customer, or other person, as seated in a chair before which you are standing: Make the imagined picture as strong as possible, for upon this depends your success. Then proceed to 'treat' the person just as you would if he were actually present Concentrate your will upon him, and tell him just what you expect to tell him when you meet him. Use all of the arguments that you can think of, and at the same time hold the thought that he **MUST** do as you say. Try to imagine him as complying with your wishes, in every respect, for this imagining will tend to 'come true' when you really meet the person. This rule may be used, not only in the case of prospective customers, but also in the cases of persons whom you wish to influence in any way whatsoever."

HOW TO COUNTERACT THE INFLUENCE

Now, all this is very plain to the student of this book, and of my work on "Mental Magic," for the principles employed are familiar to my students. The result of a practice like the above would undoubtedly tend to clear a "mentative path" in the other person's mind, and make easier the effect of a subsequent interview. For the other person would be thus accustomed to the idea, thought or feeling, and the work of clearing away the mental underbrush would be done in advance. But, fortunately for us all, we have the Antidote for this Bane, if we have acquainted ourselves with the underlying principles of the subject. So important do I regard this matter of Self-Protection against this Tele-mental Influencing that I purpose adding to my remarks on this subject several paragraphs from my book on "Mental Magic," which, although you have already read them, should appear right in this place, in order to be impressed upon your mind in connection with what I have just said. I want you all to read again what I have said on this subject of Self-Protection. So here is the reproduction of a few rules to use on occasions when you think that someone is trying to so "treat" or "influence" you. Better study them carefully. Here they are:

VALUABLE RULES

1. In the first place, steady your mind, and calm your feelings. Then pause for a moment, and say the words, "I AM," calmly and forcibly, at the same time forming a mental picture of yourself as a Centre of Force and Power in the Great Ocean of Mind. See yourself as standing alone and full of Power. Then mentally form a picture of your Aura, extending about a yard on all sides of you, in an egg shaped form. See that this Aura is charged with your Will-Power, which is flowing outward repelling any adverse mental suggestions that are being sent to

you, and causing them to fly back to the source from whence they came. A little practice will enable you to perfect this picture, which will greatly aid you in creating a strong Positive Aura of Will, which will prove to be a Magnetic Armour and shield.

A USEFUL AFFIRMATION

The affirmation "I AM" is the strongest known to Occult Science, for it is a positive statement of Actual Being. You may use the following Affirmation also, if you please—it has helped many: "I assert my Individuality as a Centre of Force, Power and Being. Nothing can adversely affect me. My Mind is mine own, and I refuse admittance to unwelcome suggestions for influences. My Desires are my own, and refuse to admit undesirable vibrations by Induction or otherwise. My Will is my own, and I charge it with Power to beat off and repel all undesirable influences. I am surrounded by an Aura of Positive Will, which protects me absolutely."

A USEFUL DENIAL

The following Denial has proved of the greatest value to many: "I DENY, to all or any, the power to Influence me against my best interests—I am my own Master." These words may seem simple, but if you will use them you will be surprised at their efficacy. You realize, of course, that it is the Mental State aroused by the words, that "does the work," rather than any special virtue in the words themselves.

GUARD AGAINST "IMPULSES"

2. Guard yourself from acting upon "impulses." When you feel a sudden or unaccountable "impulse" to do this thing, or that thing, stop and assert your Positive Individuality, and then drive out all outside influences, by repeating the Affirmations, etc,

given above, and by creating the proper Mental Picture. Then, when you have recovered your balance, consider the impulse, and decide whether it is to your best interests, or otherwise. You will be able to see this clearly, by reason of your "mental housecleaning" a moment before. Then, if the impulse seems to be against your best interests, drive it from you, saying: "I drive you away from me—you do not belong to me—return to those who sent you," or other words to that effect. This may be rendered more forceful if you will but create a Mental Picture of the discarded idea flying away from you in the shape of a tiny thought-wave. These Mental Pictures aid one very materially in such matters, both in the sending forth of an idea, as well as in the discarding of one.

THE POSITIVE AURA

3. Cultivate the picture and idea of a Positive Aura, and always think of yourself as being encased in such a one. See yourself as a strong Positive "I"—a Centre of Power—encased in an Impregnable Sheath of Auric Force. You will thus be able to build up yourself into a mighty Centre. You will be surprised at the confused manner of people who try to influence you, when they come in contact with this Aura, and find their Suggestions and Mentative Currents being cast back upon themselves. Such people find themselves "all broken up" when they meet a condition like this, which they do not understand for very few of them are practical occultists. The Mental Picture of yourself as a Centre of Power, surrounded with a Positive Aura, will, if persisted in, render you' extremely Positive, so that your influence is sure to be felt by the world with which you come in contact.

AMUSING SEQUELS

You will often be amused by occurrences following after the rejection of these "stray impulses," etc. You will find that if you have had an impulse to buy a certain thing, or sell a certain thing at a sacrifice, that in a day or so, perhaps an hour or so, you will be approached by some person who will advise you personally to do that same thing, the person being likely to be benefited by the scheme or plan. I do not mean that such person has necessarily tried to influence you by Mentative Currents, for he may not have consciously done so, but nevertheless that is just what has happened, and his Desire or Will has caused these Currents to flow in your direction, and you have felt them. Now that your eyes have been opened to this fact, you will be amused and surprised to see how many corroborative proofs you will receive. But always assert your Individuality as a Centre of Power, and all will be well with you in these matters.

THE PROTECTIVE AGENT

I hope that the above reproduction of the advice given in "Mental Magic" will do you good. And once more remember the power of the POSITIVE DENIAL as a Protective Agent. By its use you may disperse and scatter the Mentative Currents of others and surround yourself with an impregnable armour of Mentative Energy. And also remember this, which I have not said elsewhere, that the Law of Life is concerned with the Protection of the Individual, and gives to each the weapons with which to preserve his Individuality. So true is this that occultists know that there is the greatest difference in the use of the Mentative Power as an Attacking Force, and as a Protective Force. I will illustrate this briefly.

PROTECTIVE INDIVIDUALITY

A man's Mentative Force is immensely more powerful when he uses it to protect his Individuality than when he uses it to Attack the Individuality of another. In fact, if everyone understood the laws of Mentative Defence, and would avail himself of the information given by me under this head, there would be almost a total absence of Mentative Attack, for the futility of the same would soon be recognized. The only reason that the Strong Individuals are able to affect the weaker ones so frequently is because the other do not know their inner Power, and make no defense— in fact, the majority of people do not know of these laws at all; and, if one tells them, they sneer and smile knowingly, tapping their foreheads to indicate that their informant is "just a little off." Poor sheep, and geese, they are so happy in their ignorance and conceit that it almost seems a pity to disturb them.

***NATURE'S PROTECTIVE
POWER***

But to return to my subject. You will find that it will require a much less effort of Will to protect your Individuality than it will to attack the Individuality of another. You will find that the Law is on your side when you say, "I WON'T be influenced—I DENY the power of another to weaken my Individuality," for you have then called into operation that Law of Nature which is always in operation, and which she gives to her creatures in the way of an instinctive protective force. So there is no occasion to be afraid— you are immune from attacks if you will but assert the Force within you.

THE GLORY OF INDIVIDUALITY

And now, friends, in conclusion I beg of you to remember that you are Individuals—Centres of Mind, Power, Force and Energy, yes, Centres of LIFE, in the great Ocean of Being. Each of you is something different from any other Centre, and the Law wishes you to live your own life; develop your own individuality; assert your own birthright—and in the measure that you so do, so will the Law be on your side. Do not let the snare of Personal Pride trip you up, and entangle you in its meshes, for it is but an illusion. But glory in your Pride of Individuality, and do not be frightened, coaxed, seduced, lured, or driven by the Race-Thought into the condition of "the worm-of-the-dust" person—do not be a "human doormat"—do not be a human sheep or goose, following some fool leader in a stately goosetstep, or the sheep like "follow my leader" fashion. Remember that you are Men and Women—that you are Individuals for which the cosmic machinery has been labouring for ages in order to evolve.

THE STATEMENT OF INDIVIDUALITY

The Statement of Individuality that "I AM HERE, NOW," is a mighty one. It will always be "I Am" with you—it will always be "Here" with you—it will always be "Now" with you. No matter what state your Individuality may reach; no matter what point of space you may occupy; no matter what period of time it may be—it will always be true that "I AM, HERE, NOW!" For it will always be your "I" that is speaking—it will always be "Am" with you—everywhere place will be "Here" to you—all time will be "Now" with you. May you unfold into a perception of this Statement of Individuality. For when you do, you will have reached a mental

plane where even the principles herein taught will seem elementary to you—for you will have soared above them and their operation. May this and other works of mine be as ladders upon which you may mount—and which you may then kick away from under your feet as no longer needed.

Students, I thank you—and bid you Auf Wiedersehen!
May the Law protect you till we meet again!

FINIS.

**SOME OTHER ARTICLES OF DR.
PARET**

Self-Hypnosis Technique

Self-hypnosis technique is the ability to hypnotize oneself. This is an invaluable tool for anyone to possess but few in reality are the masters in this technique. In our school (ISICNV of dr. Paret) we have developed many new methods for doing in very simple ways. In part this is derived from our studies on instant gaze hypnosis (the same that applied the 1800 hypnotist Donato and Prof. Di Pisa to fascinate people without even speaking). What you will find here is not the mainstream system. Yet is very powerful. Who possesses the powerful knowledge of self-hypnosis will face and win any stressful situations. Person having skill in self-hypnosis technique is also well equipped for self-discovery and creative insights and entering in better communication with his unconscious mind.

The practice and use of self-hypnosis dates back from the Egyptians and the Greeks. We delve in this depth to create our new powerful hypnotic method for putting new ideas in our subconscious. But what is self hypnosis?

An hypnotized subject is in a peculiar trance. Scientists have found that a hypnotized person's brain waves actually resemble patterns of deep relaxation. They are in a state of intense, concentrated focus with little or no regard to any external stimulation. This relaxation state allows the mind not only to successfully concentrate on positive suggestions made to it but also to find new creative neuronal pathways. The mind is open. But in reality, through the use of some simple tools that we will describe it is not necessary to go to a deep trance to achieve the most powerful and incredible results. Because in reality what is needed is not a deep trance, it is a specific trance.

How can a person practice a basic self-hypnosis?

There are a variety of postures conducive to hypnosis, though the beginner are advised to sit in a symmetrical position in a straight back chair, taking special note to maintain a straight elongated spine. After taking seat in the correct posture, take several deep breaths in through the nose and out through the mouth. Stare a light (max 75 watt a common light bulb is ok) at about 5 feet of distance and mentally repeat relax. This is a powerful hint that I give you here, and it is based on our researches and thousands of experiments. The white light activates the visual cortex at its maximum peak. The mind will therefore be ready to enter in a new state when you close your eyes. And, after 30 seconds that you perform this exercise, close your eyes. At this point, if you need physical relaxation, as you breath out mentally you can repeat a simple phrase like, I am feeling relaxed, my body is limp and continue this cycle of breathing and speaking for several seconds, until you are comfortable, warm and relaxed. But what it is important if you want real power in your mind is that you look at the remaining light image under your closed eyes and observe the many patterns arising. Tune yourself to your body.

This self-hypnosis technique will make your body completely limp and relaxed and your mind empty. Your brainwaves will change. At this point you will notice that the light trace remaining under your eyes will become black. This is the sign of the deepest state. You may begin to let yourself visualize in this black. You could think of the face of a loved one, the picture of a particular object, or what you want to achieve or even see some solutions to a subject that has been troubling you. Try to see it in your mind's eye. See the color, dimensions, and features of your idea. This process could last even for three to ten minutes, and upon completion you will remember a lot of the images, but not

all, and the order in which they followed. At this point open your eyes, tell your body to come out from the trance.

If your goal is that this process continues by itself, do something else and don't think anymore to what have done.

Otherwise, for personal growth, proceed to reflect upon the pictures that you saw. There is always an underlying theme to the images, and a conscious examining of them will yield an insight into your true feelings concerning a particular subject. With this newly discovered insight, you may come to terms with an issue or transform it into a work of art, like poetry, prose, sculpture, or painting. The relaxing sensation that you feel should carry with you for the rest of the day, a sense that comes from subconscious revelation.

Another powerful way of doing self hypnosis in a symbolic yet powerful way is on our video at <http://www.youtube.com/watch?v=dHSj9zEDu94> .

Proper self-hypnosis technique is a safe and effective way for good positive changes in your life. You may prefer learning and doing self-hypnosis over working with a hypnotist or hypnotherapist.

This self-hypnosis technique if used properly has amazing power to help you succeed in stop smoking, losing weight, and to break any number of bad habits. Selfhypnosis can boost also self-confidence and self-esteem. The right use of positive affirmations reinforces your mind. Note: When you quit smoking through self-hypnosis it is you who have to do that by yourself and many time using self- hypnosis you will find yourself doing it spontaneously.

What is Mesmerism? Five Simple Steps for ReDiscovering Mesmerism Within Yourself

Mesmerism was born out of the concept of " life-force
"Even if Franz Anton Mesmer had theorized it, at the end of
1700, its origins are from a more ancient alchemical tradition.

Life-force is within us, independent of richness and
exterior appearance. But its effects are even more tangible.

It is the kundalini, the serpent of life force of the indian
traditions, which rises from sexual chakra, as well as it is the
power of the hermetic caduceus of the greeks, which can get
awakened.

What is called Animal magnetism is a way for restoring
energy of vitality, and our natural state of healthy, and at the
same time recover our balance and harmony with universe and
others.

The idea is that the illness is a blockage of this energy,
and mesmeristic practice helps in unblocking it.

The expression of Animal Magnetism, in our relationships
with other people, finds origin in what is also called "personal
magnetism", a faster, natural and more sure way to approach
other people.

Personal magnetism can be manifested through gaze
(hypnotic gaze), touch (magnetic touch) and voice.

Mesmerism is the father also of what is called hypnosis.

But, while modern hypnosis evolved from mesmerism it is different from it.

As it is normally applied modern hypnosis is mostly intended as putting away the conscious mind through words, while mesmerism acts directly upon exciting the animal mind and restoring its power.

The animal mind is the immutable part under the veil of the civilized mind. more, modern hypnosis is mostly psychological, with theories being such as social compliance and others, while mesmerism is about energy and the fact that the true state of man is what is manifested through the power of animal magnetism while the everyday personality has just utilitaristic scopes.

Mesmerism affirms that the power to heal, the strength and the resistance in the different situations of life, the intuitive and clairvoyant power, are inborn capabilities of the human being. This is showed by the fact that sometimes they can manifest themselves spontaneously.

These capabilities in the contemporary world, are submerged by the thinking patterns and the chattering of our egos. We can recover them only acceding our true self.

Mesmerism is accentuated through the practice of selfremembering. and living in the present.

This practice consists in stopping your internal dialogue.

It will bring you in touch with the original power in the most interior part of yourself that man has, and has forgotten in today's world. The opening up to the universe is impossible until our energy is drained up by our internal chatter.

We must develop our external immediate perception, a state also called " presence "

In presence we overcome the "body-mind" dissociation that makes man apparently different from animals.

When we walk, we feel ourself walking.

When we speak to somebody we listen to our voice.

We try always to remember us of ourselves.

And as we do so, also a new sense of ourselves begins to be present.

These techniques are simply, effective and immediately applicable.

As we will go back to our deep self, striking and immediate fast results can be achieved, and living in this deeper connection with our selves and the others allows also what can seem mindtomind communication.

In the school of Dr. Paret, (<http://www.mesmerismus.info>) we have revived this ancient tradition. We teach it under the name "mesmerismus", after having done a long research both on ancient texts, as well as continuing the practice of some people as master Virgilio Torriciano and Prof Erminio di Pisa that still practised this technique and which have initiated us in it.

Prof. Erminio di Pisa practised it in the form of the "hypnotic gaze" or "fascination" for healing. He was as fast as lightning and he treated until 300 person in a single day with longlasting results. We have also uploaded a video on youtube

that shows some of his powerful results (open eyes instant hypnosis).

Now I will try instead to give you some hints on some preliminary steps to practice it for your personal development.

1 The first step in rediscovering Mesmerismus is to adopt a view of the Universe where man is a part of it.

Mesmer pointed out for example that for reaching this state of mind was easier pointing the attention to big elements, as the sky, the earth, the rivers and the sea.

Trying to open up to the Nature is the first step. A new I will be opening up.

2 A second step is understanding how man to man rapport is a matter of sharing.

Sharing is natural and inborn in man. We can see that the more people live in the present and the more they are able to get in touch with their body, emotions and energy the more sharing becomes natural.

Primitive people, as children also do with their parents, share emotions, personal belongings and don't understand the need of separateness. And this is another aspect of mesmerism where mind to mind communication take place.

As we magnetise a person, we create a "common space" where emotions and states of mind are transmitted from one to the other. Healing at this stage is very simple, as we must simply permit our subject to get in contact with his true nature.

A very striking application of this principle is when we do "fascination", where we use what is called "hypnotic gaze". Gaze is a powerful method of sharing emotions. If we feel something it will immediately be transmitted to our subject.

To practice it exercise with a mirror. Stay at about 20 cm from the mirror and fix at the center of your eyebrows without blinking. At the begin you will be able to stay only a few dozens of seconds without feeling the need to close your eyes. Progressively your gaze will become more steady and you will arrive to be able to stay even 10 minutes without blinking.

We have also a free course on fascination available.

3 A third important step in developing mesmerism is listening to our intuition and inner voices, and develop them through specific exercises.

In our practice of mesmerism we have specific rituals, that are a way of educating our right hemisphere, and getting back in contact with some primitive and archetypal symbols that in turn, when energised through proper practices, can help in our evolution.

4 The fourth step is stopping our internal chattering. Psychic gifts as telepathy or clairvoyance, manifest at this point so easily in Mesmerism because man get in touch again with something that is his own from ever. We must overcome what has been called the "ego hypertrophy". Ego hypertrophy is the dominance of the logical and categorizing part of our psyche on the animal part.

It begins right in child. Experiences are registered in the brain. The mind, living what are called Significant Emotional Events (SEE) freeze himself in automatic behavior whose goal is to .

It is the part which our powers of logic, categorization and rationality stem from. It is the "I" inside our heads which makes decisions and plans, deliberates, worries and imagines, and which, most frequently chatters away randomly to itself, sending an endless stream of memories, images, and thoughts through our mind. But primitive men ruled themselves in a different way. They lived in a more perceptive way that we to we must try to rediscover.

5 The fifth step is developing even more our internal energy. Some practical exercises to begin can be done doing breathing exercises twice daily.

Fill completely your lungs, hold your breath for some moments, and after release it, completely emptying your lungs. Repeat one or two times.

Another useful exercise is doing "tension and release" exercises, on different part of the body. Begin by the right arm (excluding the hand), and after release them. Continue with the left arm, the right leg, the left leg. Release should be done slowly.

After some time of this preparatory phase, a new you can begin to be present, and you will feel more sure in your relationships with other.

Begin practicing some of these points and email me. I will be more than happy to give you additional hints.

WHAT IS THE DIFFERENCE BETWEEN MESMERISM, MAGNETISM AND HYPNOTISM?

I will outline here the differences between Hypnosis, Mesmerism and Magnetism, and do hope accordingly that what is written will help in putting more light into it. In our school of "mesmerismus" we use these concepts in the sense outlined hereunder (that is the same used by Mesmer and the most past important practitioners of magnetism)

1) While in verbal modern clinical hypnosis one works mainly on some concepts as suggestion, social context, etc..., when one speaks of Mesmerism and Magnetism then one works from a concept called "energy", which term means human "life-force". Sexual reproduction, or the natural growing of man and his tendency toward health, are some manifestation of this life-force. This life-force is therefore very the western equivalent of the terms Chi or Prana in orient. For Mesmerism this energy/life-force is a natural expression of the "animal part" of man (thus the term being "animal magnetism"). Life-force is independent and precedes any rational thoughts. Man with civilization and rationality has often blocked this animal part, into a fixation losing therefore some of his vital capabilities.

Note as these two concepts: animal mind and civilized/logical mind are used in mesmerism and magnetism instead of the concepts of consciousness and that of the unconsciousness (these being originally of freudian origin).

A primary step therefore is the awakening of this "animal energy".

This is a first important terminological and conceptual difference with traditional verbal hypnosis.

2) Mesmerism aims toward harmony and balancing. An aspect of the blockage of the natural animal part of man ("the fixation"), is often the continuous predominance of a sense toward the others or the muscular tensions. This predominance is a defence mechanism. It corresponds to a state of permanent fear and makes difficult to see the true reality. True reality is only

perceivable through breaking this fixity and requilibration and rebalancing of the senses. At this point we can accede to the "sensorium commune" that we could translate as "common or general sense", where the whole of our nervous system acts is in reality a "sixth sense" permitting a serie of perceptions and the access also to a subtle spiritual level. Here we see a difference with modern theories as for example NLP. The complete natural and healthy state is not reachable through the excitation of a single sense (not through a "strategy" of different sensory channels that can only have utilitaristic use) but instead only through the access to this more general level.

3) Mesmerism work gears itself toward awakening this lifeforce. The work of the mesmerist is adding energy to the system and thus exciting the "animal mind (or animal part)" of the subject. This will "break the point" the so called "fixation" of man. It act as a redirection and finally rebalancing of these otherwise blocked energies. (Here there is a strong similarity with bio-energetic work). Note that lifeforce/energy it is not purely physical and iits effects can happen also on a subtle plane, creating various psychic effects. For exemple it can be transmitted. This concept of awakening internal lifeforce whose physical basis is in the sexual part of man and is expressed also in vitality is the western counterpart of similar concepts of indian "kundalini", which when awakened creates various effects. In any case the most important element to understand is not the transmission or the socalled psychic effects, but instead the awakening of something already inside the man. The key to do it is in exciting it through various systems, mostly non verbal (the "fire"). This is a second methodological difference with current normal concept of verbal hypnosis where it is mainly spoken of relaxing the conscious mind. Sometimes some hypnotists (as Gil Boyne) spoke of "exciting the imagination". Here we begin to have some similarities. The true goal of mesmerism in any case is in exciting the inner animal mind, which may be viewed a concept also physiological, and it is therefore wider than only exciting the imagination. So the inductions of some so called "primitive" populations with chants and sounds, dances and other are often more effective and similar to mesmeric techniques than the modern hyperworded text used in many types of verbal hypnosis. Also fascination, with its use of the

hypnotic gaze that excites the reaction of a subject, is another technique similar to mesmerism.

4) For Mesmerism and Magnetism, man is in the universe and part of it. Life force is a manifestation that follows the balance of man in the universe. Naturally man should be in balance and there is natural tendency toward this direction. The illness is an imbalance inside man and also between man and universe. What we do is only act in a way that recover the natural balance in man that is also a part of an universe. Symbols and other elements are useful in this process of rebalancing. This is a third axiomatic difference with normal verbal clinical today's hypnosis that normally doesn't take in count the universal paradigm but only the personal or the social while in Mesmerism thought is fundamental.

(Mesmer said: A responsive influence exists between the heavenly bodies, the earth, and animated bodies. The animal body experiences the effects of this agent, and is directly affected by its insinuation into the substance of the nerves.)

Healing in any case is natural. Awakening the animal mind will automatically go in this direction and heal the person. Healing can therefore sometimes be instantaneous.

In our school we currently show it in a video where you can see Di Pisa's fascination method. There is no suggestion involved. The only fact is that we "break the point" using only the hypnotic gaze and creating a state of void of a microsecond, immediate release of tension follows, and we bring the person to a normal state so fast that tensions are no more formed.

4) Another technical difference is the parts of the mind toward which is directed the operator's action.

The animal mind that Mesmerism or Animal Magnetism wants to excite could probably be modernly compared with the cerebellum, the reptilian brain in Mac Lean Paradigm. In a modern perspective the reptilian brain is responsible of the fight/flight reactions as well of the awakening of the sexual energy in a person. So the methods based on gaze, touch, ect, work on this ancestral side of the man exciting it and to putting the subject in a sort of trance. "Suggestion" is not the best term for true mesmerism as activation of sexual energy or states of tensions and defences are not suggestions, but instead complex physiological reactions. So we can understand why magnetism

works always even if the person is unwilling or defying (in a video we show how a person defying will stay stuck and this was also Donato's method). Modern verbal hypnosis is instead more geared toward neocortex functioning.

5) Mesmerism and Magnetism are mainly non verbal. Gaze, touch, emotions, even subliminal sexual excitation (at a subliminal level normal when the persons are of opposite sex), etc..., are elements that can be used in creating this specific trance. Mesmerism work is very synthetic and fast. We don't use ten stimulations if one is sufficient. A profound knowledge of the non verbal communication is fundamental in this direction. In the school of dr. Paret we have codified a way of using the non verbal communication toward this goal (the first codifier of it was a certain Prof. Benemeglio). Cerebellum's activation concept through non verbal communication is a concept completely absent in most modern normal clinical verbal hypnosis. Modern hypnosis is very useful, but is headed mostly at the cerebral cortex of man and at "untying the knots of living".

We see a similar excitation of the profound animal mind in some public hypnotic shows where the subjects are afraid or at least emotionated of being on stage, or to react different as the others. Therefore Mesmer worked mainly with groups.

From the point of view of Mesmerism, these are cases in which sometimes we can see reactions of excitation that are created by the most profound mind of man.

But in the cases when words are used we could distinguish when these results are obtained only through social compliance and when there is an inner excitation. This could easily be spotted using language in strange ways. For example, while an hypnotist of the verbal school will do very attention to his languaging, the operator of mesmeric and magnetic techniques can even use words that from the point of view of the former are ill-formed, as for example: "You shouldn't be able now to open your hands" and obtain equally even stronger results with in this case a person not being able to open them. He could even not word the suggestions.

To achieve the strongest results words are not really necessary. They risk instead to block as they activate the conscious civilized rational mind and they hinder the possibility

of most extra-normal results. This is the explication why these results are recorded less often in this century.

6) Finally some elements more about the sexual part (unique to these techniques) and some historical development.

To better understand historically Mesmerism it is important to know that it was born out of preceding traditions that had similar points to the tantric tradition in India but typical of western countries some of them are still living (at least in Italy and in some french traditions).

This was the ancient and secret real alchemical tradition that, concealed under the veil of strange symbols, had the goal of spiritual advancement.

The excitation, sounds etc... where all elements that brought people in specific state of consciousness.

Mesmer polished it and put it in a way that was more acceptable to the society of his century and instead of concentrating on spiritual growth (similar manifestations were before always conducted in a religious paradigm), he concentrated only on healing.

So it is easy to understand why the french commission was contrary to Mesmerism. While they didn't denied the effect (even if attributing them to other causes) they wrote also a secret report (now easily readable on the internet) that outlined the moral risks of mesmerism.

The marquis of Puysegur solved the moral question putting the subjects in a trance with closed eyes, so interactions with operator were reduced and controlled. The Baron Dupotet (that was in any case a very powerful magnetist) refined it even more and created the concept of Magnetism as it is intended today. But to unleash the true power of it a complete idea of the paradigm is necessary.

SEVEN POWERFUL TYPES OF HYPNOTIC GAZE

The eyes are natural instruments of power and influence. Hypnotic gaze is an important asset for anyone wanting to practice hypnosis (direct gaze induction), magnetism or wanting to learn true mesmerism. Learning this secret art will also transform your everyday life. Eye contact makes persuasion more effective and immediate.

Even mainstream current psychology affirms the importance of gaze. Little babies seek the gaze of their mothers. Also all experimental studies agree on the fact that our mind has very different reactions whether looking at an inanimate object or at a person.

The importance of the eye is known from the times of Egyptians or of the Greeks. These ancient peoples studied it in depth, attributing magical powers to it, putting it on shields. The Greeks depicted it on their ships and also in many other artefacts.

However many methods of practically using the eye were never fully disclosed in print. Here we will share some secrets that can enhance this subtle power, which is inborn to each human being.

Contrary to a diffused opinion, there is not one type only of hypnotic gaze. A true practitioner of fascination (this is the name of the art of using the gaze) will use a big variety of different types of gaze, instead. Each one being useful for a different goal or link. He will also link them together in particular sequences for creating different sensations or for specific power results, such as healing, hypnotizing, suggesting change. This article is a guide of some simple types of this gaze we could use to

enhance subconscious responses. In learning them you will begin to move the first steps, you will enter the realm of fascination and foster your power to charm just with the sense of sight.

Donato, one 1800s Belgian hypnotist, stupefied the whole Europe with his ability to use his powerful hypnotic gaze to induce the deepest trance in less than 5 seconds in everybody wishing to, and also in many of his opponents, who, after having defied him, became his most ardent supporters. He didn't speak to induce these trances. He just used his eyes. Most modern hypnotists don't know anymore how to unleash the power of the gaze. They use mild "direct gaze inductions" and don't know the real technique. But somebody knowing the technique exists still today.

We had the chance to assist to the tremendous power of the hypnotic gaze of Virgilio Torrizzano, an otherwise quiet man living in the countryside. For example, just looking at somebody never hypnotized before, in a few seconds this subject was made completely "frozen" (about 2 seconds). After that he answered to some suggestions that were expressed even nonverbally. The response was overwhelming and then the subject could remember nothing of that. His trance was deeper as any trance achievable through verbal methods. We became friends of Virgilio and we (Dr. Tira and myself writing, Dr. Paret) were personally initiated in this school of fascination. Some of the types of gaze that you will read of here are the same practiced by him and by Prof. Erminio di Pisa, too. The latter one was a specialist in hypnotic gaze for healing. Often his patients were what are called "chronic" patients, aged more than 60. In a few seconds he was able to solve many of their problems (neuromuscular problems, tinnitus etc...). Most of the times, the results were long lasting after only three sessions of a few seconds. The most amazing thing was that a certain percentage was healed completely at the first session, after less of a minute of therapy.

These are our masters in teaching us these centuries' old techniques that they were still practising.

Some of these visual patterns had never been diffused up to now. To begin this travel in the realm of the eye, the first point to develop in your daily practice is your ability of staring. Being able to stare without feeling the need to blink is a powerful and basic asset for exerting all other variants of gaze exposed hereunder. Why do we need to exercise staring without blinking? There are many interpersonal as well personal reasons behind it. This behaviour has been confirmed to be very useful even by modern researches. For example researcher Argyle pointed out that people feeling themselves inferior blink more often than people feeling themselves superior. The blinking patterns are also connected to the fact that our brain is performing subconscious processing. As we blink we are changing "mental image". So the more nervous a person is, the more often he/she will blink. If we are able not to blink we will transmit the idea to be sure and firm. There is also an internal reason. This practice is useful to make the mind still and clear. Raja Yoga in India and corresponding western traditional disciplines have always stressed the importance of being able to create one-pointedness in our mind. As body and mind are connected, one-pointedness in this way is not only mental, but also physical through the sense of sight.

This training involves therefore exercising our attention, otherwise dispersed, and our concentration. To learn how to do it well, you need to begin exercising on looking at a point without closing your eyelids and with the least internal chattering. At the beginning your eyes will begin to tear after a few seconds. Do not despair. Just close them, wait some seconds, and afterwards try again. Continue practicing. A good way is to have 15 minutes each day to do it. These exercises must be undergone seriously for optimal results, as a promise you are making to yourself.

Staring is not just physical. On a more subtle level, staring is a way to open a channel to transmit your energy. This energy is what is called "life-force". It is what the Indians call "the kundalini-power" and the Greeks "the power of the hermetic caduceus". Even if everybody already possesses a part of this energy and you can get good results from the begin, proper practice is useful to release more and reach the results of Virgilio or Donato.

Developing our central gaze: going beyond the centre of personality

As your eyes become stronger, the next step is practising what is called "the central gaze". This is the most known of all hypnotic gazes. You look steadily at the centre of eyebrows, at what the Indians call the Ajna Chakra. Your partner will not understand in which eye you are looking at, and at the same time he/she feels the gaze as a sort of power exerted towards him. This gaze has a powerful impact and it will transmit the idea of force and strength. This kind of staring is also the basis for many energetic transmissions and esoteric initiations. Always practice the central gaze before beginning a hypnotic session or in the most important point of your speeches.

Looking at the glands and beginning to dissociate from everyday reality

A mysterious gaze technique:

A further refinement of the preceding gaze is looking at the glands of each eye. You could use this method in alternance and in combination with the central gaze. A central gaze alone could be felt too strong and direct by some people. If you look at the glands of each eye, alternating the gaze from one to the other one, your partner will not be able to look back to you from the same point. This behaviour can be useful to create a strange feeling at the beginning of an interaction. The subject will also

begin to dissociate unconsciously from everyday reality and enter in a trance without noticing it.

**Differences in looking more at the left or at the right eye,
to excite different parts of the mind**

After some weeks, your gaze will become stronger and stronger. You will be able to look also in the eyes of your partners directly without feeling your eyes tired. At this point you will discover the profound difference in looking at the right eye and at the left eye. Each eye has different connections in our brain. For the ancient Egyptians the right eye was connected to the sun. In many traditions it is considered more male. The left eye, instead, was connected to the moon. If you want to enhance the passivity of your subject look at the left one. This can be a way of beginning more effectively a hypnotic induction.

To improve your sensibility to right or left gaze please also notice the patterns that you normally use in looking at other people and try to become more master of them. A useful exercise could be to look at your acquaintances in the same eye during one day and in the other eye the other day. You will soon understand many unconscious patterns of your behaviour. Sometimes we have a "preferential eye" for some arguments or some persons. If you are with a friend and want him to change opinion, try switching the eye in which you are looking at him.

Adding movement and vivacity to your eyes.

The alternate gaze to cause hemispherical response and confusion.

Alternating gaze between eyes is the next technique and speaks to both brain hemispheres... As we said, looking at the left eye enhances passivity in the person being looked at. We can increase this state looking firstly at the right eye for some

seconds, and going to the left one and staying there after-wards. This method is stronger as looking always at the left eye. In starting a little on the right eye we will "saturate" it, and the effect we will create as we look at the left one will be stronger.

As we proceed in our practice we can discover also another hypnotic gaze very useful in hypnosis. It will break away the pattern in which our subject understands and processes reality. Simply we will alternate very fast our gaze between right eye and left eye. And also here we can find a scientific explanation giving even more ground to this ancient method.

We live in our map of the world. This map is based on our three-dimensional view of the world. 3d view in turn is based on the interaction between the left eye and the right eye. We construct our daily three-dimensional reality through interaction between hemispheres. When we change it we also change the way in which our rational mind acts. Alternating gaze is useful for "splitting" the coordination between right and left, thus exciting each hemisphere in a different way. The person will feel more in the now. Our master Prof. Erminio Di Pisa, for example, used this kind of gaze a lot at the beginning to "break" the subconscious resistances before using a penetrating gaze and make the subject even looser...

Looking at the nose and suggesting a trance

Looking at the nose will cause a strange feeling in your partner and could suggest the idea of looking within himself entering a trance. The tip of one's own nose is a concentration point used also in Yoga practises. The difference here is that we look at another person. We teach two basic different ways to look at the nose during a hypnotic induction.

The first one consists in looking alternating at the point between the eyebrows and at the tip of the nose. This will cause

the eyes to change slightly accommodation, and accordingly the width of their pupils. Reading further on you will understand why width of pupils is crucial.

Another way of doing is alternating between looking at the right eye, at the left eye, and finally the nose. This kind of gaze will cause a sort of "confusion" in your subject. The confusion will normally happen in the same moment you will look at the nose.

Try these methods at the beginning of your hypnotic inductions.

How to add depth of gaze and speak to the primal mind

This advanced kind of hypnotic gaze gives the impression you are looking very deep inside your partner, and a variation of it is also used for some types of mysterious "hypnotic robberies" as I have demonstrated recently in a TV show. It deeply entrances and speaks to the most interior mind of man that we could call "primal mind". You have to focus behind the subject. For doing it well, you need to imagine that his/her head is transparent. Developing this capacity is useful also for everyday life. Greta Garbo had a similar gaze due to an ocular problem and this is what gave rise to the fame of her powerful eyes. Even Rodolfo Valentino had a similar gaze. But very few know there is also a much simpler way to give a similar impression of depth that you can use in hypnosis, sometimes even stronger, just looking at the chin. The feeling will be very similar. Some shamans as well use this technique.

Adding width to the gaze and exciting the full potentials of our subject

While primitive humans were highly attentive to their environment, modern man is inattentive to most of his complete

field of vision. Most of the time we are only concentrated on the central part of our vision (the fovea) and we do not use our peripheral vision. As the eye is connected to the brain, this also involves that we are only using a part of our brain. If we want our gaze to be more powerful, we must add width to it including also the lateral vision in our consciousness. This advanced technique is very simple. It is just an act of attention. We must try to be conscious of our surroundings as we look at our partner. In order to do it, please pick two spots at the very edge of your vision and try to stay conscious of them. Always try to keep consciousness of where you are. Be present. In our training sessions we see how this simple technique (always maintaining consciousness of the environment) can have strong effects and results on communicating. It will reciprocally stimulate inner potentials to manifest.

Other types of gazing. Looking at the mouth of the stomach to take a decision

There are many more methods for different goals. We will mention just one that I find very simple and can be used in business life. It is useful to bring your subject to take a decision. Look at the mouth of the stomach, imagine an eye and then look at the right eye. This movement will often stimulate a decision in a thinking person.

Imagining and looking

As you imagine, the pupils of your eyes begin to become wider. Scientific researches have shown that this process is always reciprocal: also the pupils of your partner will become wider and also a sensation of reciprocal "attraction" will develop. Psychologists have proved the connection between width of pupils increase and sexual attraction and arousal. A further step is to train your eyes to be also "penetrating". A useful exercise is to imagine some small arrows going from your eyes to the eyes of

the person you are looking at. Practice this kind of training in different sessions in the same way and with the same energy you did when you practiced looking at the point for learning how not to blink. You will soon notice also an additional capacity to focus in all situations of your life.

The school of fascination has hosts of these techniques, where specific imaginations and symbols will both increase the width of your pupil and at the same time put you in a specific mental state with absolute certainty.

This concludes this practical introduction to the outer techniques of fascination. Further inner and additional techniques include among others energy training, proper breathing, hands movement, other gaze patterns and practical applications. We dedicate many time in our international trainings to these elements. We encourage you to practice these exercises with a friend in order to finely tune them. What you are undergoing is developing new interpersonal skills and abilities. A proper guide is also very useful. Therefore, if you want to proceed further or you wish to receive more explanation on some of them, I will be more than happy to help you with ideas and hints.

THREE HIDDEN SECRETS TO DEVELOP A POWERFUL HYPNOTIC GAZE (DR. PARET & DR. TIRA METHOD)

Starting from the Medusa Greek myth, the legendary being capable of turning people into stones with her penetrating gaze, to the Egyptians, who featured the eyes in amulets and monuments, up to many modern films, man has always been aware of the legendary power of the gaze. This power has been called "fascination".

During the Middle Ages people referred to fascination as the power of one gaze upon another gaze, while for the Indians this "power to bind" is connected to the third eye, the ajna chakra.

Why are the eyes so powerful? The gaze, when properly used, allows two people to come into really deep contact. Eyes are said to be the "windows of the soul". Love, fear and any emotion can be read into the eyes.

Looking into someone's eyes always gives a strong and persisting impression. This is also backed up by scientific research results that have shown how the infants so strongly react to the gaze of parents and how this is important for bonding.

However, only few people might have seen a true hypnotist using the original secret method we are describing here.

Only using his hypnotic eyes for few seconds, in the 1800s hypnotist Donato stupefied the whole of Europe. He was able of hypnotizing dozen of even unwilling persons. His able performance was often followed by profound amnesia. He even asked to be defied and turned people to resemble statues. He had a secret method for doing it, that seemed to have been lost forever after his death.

The fact that the gaze could be so powerful is also proved by what is called "hypnotic theft", a kind of criminal hypnosis diffused in Europe, mainly in Italy and Russia. There are cases where the victims have given all their money to the robber; afterwards they have even thanked the robber and have forgotten

everything! In some cases the robberies were videotaped by VCR washing away any doubt that this could only be an urban legend.

How is it possible to avoid this kind of gaze? Or better, how could we get the secret behind it, so as to be able to use it in a positive way?

In this article we are offering the practicing hypnotists and the researchers some very rare and precious elements of this ancient knowledge.

The gaze, when rightly used, instead of harming people can be used to enrich them therapeutically and open new dimensions!

Thanks to the profound state that we can create, deep change is facilitated, instant regressions occur and it is possible to instantaneously release aches, tensions, and even healing deeply uncounsciousbond problems with stupefying ease.

As the mind is deeply entranced, strange psychic phenomena can also occur: it seems as if the minds of the people involved get into contact.

The method that Dr. Paret and Dr. Tira are unveiling for the first time here, has been long time researched. It is also thoroughly dealt about on the site www.mesmerismus.info.

It had been always kept secret and only transmitted by word of mouth. Some elements have been scientifically proven only recently.

We will call it therefore the "Dr. Paret and Dr. Tira method" as we apply with incredible success this ancient methodology into which we were personally initiated, or even the "Virgilian" method. Virgilio T. was the Master of it. And it took him more than twenty years to admit us to his tradition.

It should also be noted that fascination methods we are now describing are also quite new for the English speaking countries.

There are very few testimonials of the power of the gaze in English books. Historically, when animal magnetism spread around Europe, it arrived in the British Island quite later; until the middle of 1800 this country had been considered at the borders of Europe. because it was something new, an English physician of Manchester, James Braid, felt compelled to carry out

a very first (and very incomplete) analysis of a gaze-produced hypnosis. Why was his analysis incomplete? Firstly because his model (the magnetizer Lafontaine) unluckily did not use the complete gaze method. Secondly because Braid tried to fit it within the frame of what was known at that time (1800) about the eye.

We will anyway shortly expose Braid's explanation. He said that looking at a bright object at a distance of 20 cm (7,87 inches) involved strain of the muscles, so that the eyes closed and a state that he called "hypnosis" occurred.

In fact, this is not so easy to be performed according to his method, which is even misleading. Real hypnotic fascination happens with the eyes wide open, not making them close down! Furthermore the goal in fascination is not to tire the subject, but to excite his unconscious and nonlogical mind.

However Braid's method was divulged in dozens of books. But no one of his followers managed to easily hypnotize with it. They managed therefore to rely on other methods, opening the path to a hypnotism based on speaking, to tire and to confound the conscious mind. This original flaw is still present in the modern clinical and slow hypnosis.

In fact, with Braid's method and the modern methods derived from it, in the cases where you produce hypnosis, it takes you minutes and a long explanation. Also with words you cannot hypnotize an unwilling or defying person. Fascination with the eyes is a different path. A person able to use the gaze is able many times to obtain deep results in a matter of seconds without a word. And for sure during a robbery the hypnotic thief does not ask the victim to look at an object for some minutes! In fact this is possible only if you know how to use the right gaze technique.

Until recently this was possible only if you knew somebody wanting to teach it to you.

What is therefore the secret of the gaze?

There are many secrets. Firstly, fascination does not rely on relaxing the conscious mind as traditional hypnosis. We would like to give a short explanation about why we have a "dissenting opinion" with respect to the mainstream hypnotic

schools on the best way to induce profound states. When we look somebody directly in the eyes we always get a strong feeling; even our heartbeat changes. As our subconscious gets excited, we cannot resist it and its excitation will break and wash away any conscious resistance. Even in love, a glance can catch the attention. In this way we are brought into a different reality.

However fascination is also very technical in its strongest form. There is also a second fundamental and very important physical element behind the power of fascination, unknown to the physiologist of 1800s. There is a specific point in space: if you focus this point, the mind goes still. It is called the "dark focus" (so called by physiologist because it is the point where the eyes look when there is nothing to look, as for example in the dark). It is something like a "magic point". After the initial excitation, under certain circumstances, the eyes can be "set" and the accommodation (the way in which they adapt themselves to the distance) stays blocked at this resting point. As in the blind spot of the eye we do not see anything, under the right circumstances fixing this point the conscious mind gets blocked.

Sometimes this phenomenon also occurs to aviators (the so called Mandelbaum effect); in this case it can be very dangerous. Obviously the aviator does not want to get in such a state, but if he does not know how to avoid it, he risks entering it, willingly or unwillingly. This phenomenon is deeply physiologically wired.

In the Middle Ages fascinators were said capable to throw "mist" around their victims. And this is exactly what happens to the fascinated person. Practically the brain enters this territory beyond ordinary reality, where there is no more knowledge and distinction between far and near. As a result, distance and space change, the voluntary muscles change their tonus and the face assumes a stone-like aspect. And also mind-to-mind communication seems easier.

But where does the mind go as the eyes go to this "dark focus", in this "magic point"?

We are physically in the "middle of nowhere". And note that the same terms were exactly used by the famous hypnotist Milton Erickson as he defined the "trance state"! He used his incredible sensibility and his words to bring people there as a mean to create a therapeutical trance.

If he had ever met a hypnotist using the real fascination method, he would have been surely interested, as it is a lightning fast method. But he did not know it, as this tradition was always transmitted in much closed, non-medical circles.

Most of the times this state was used for creating energetic shifts of consciousness or for specific initiations.

With eyes fascination we bring the eyes to be "set" in the middle of nowhere. In this way the mind enters in a profound trancelike state where space gets distorted. If we give a command to a person in such a state, it is immediately executed. His conscious mind does not even understand what is going on and he will execute whatever task he is asked. A curious feat is that if we don't stop the fascinated person, he will repeat the action again and again indefinitely.

Please also note that the auditory localization of sounds is influenced by the gaze (as recent experiment with monkeys has shown). Sounds are well perceived differently; certain sounds can have deep impact, thus also symbolic mantras can be used.

If we have a clear key to get into this state, we can use it to bring remarkable therapeutical changes and wipe away old mental programs very fast as we are accessing the deepest layer of the mind. Practically any psychological problem can be relieved or even healed. Healing is achieved by permitting body movements directed by the subconscious mind (this was Mesmer's method), or also leading to a profound state of rest after the excitation. We can also bring the person in specific states just moving his body. For example, we can give nonverbal suggestions putting the hands of the fascinated and stone-like person in specific positions, thus creating ecstatic feelings or others.

Third: to get the best results, this phenomenon can be further enhanced by moving hands as we excite the field of peripheral attention. In this case we have something probably similar to what happens in the so called "highway hypnosis", when people driving on monotonous roads can enter trancelike states. On the highway there is a monotonous stimulus at the centre, where the eyes are focalized and, at the same time, a continuous line of movement laterally, where the eyes are not focalized. What happens is that here as well the mind enters a trancelike state. This is also very similar to what happens looking

at the centre of a moving spiral, often used to induce hypnosis. The neurons controlling peripheral visions are linked to different a zone of the brain with respect to the zone to which the neurons involved in the fovea (central) vision are linked. Therefore if we stimulate them we are stimulating different and non-rational mental processes.

And, as the mind is open, all these physiological process are further enhanced through the use of Energy. In fact fascination is the Western school corresponding to the use of Prana or Ki (Chi) in Orient.

We could go even further examining other elements in fostering further the power of gaze, but we will discuss them in another article to follow.

Now we would rather give you the first five immediate how-to practical keys to hypnotize your clients:

- 1 Move your hands while gaze-hypnotizing, in order to stimulate the peripheral field of vision
- 2 Ask the person to look at you at the centre (the third eye of the Indians), where in fact there is no movement
- 3 Do not blink (exercise before a mirror to do it)
- 4 Move your body fore and back slightly and slowly, so it will be easier for the eyes of the person to get into the resting point of accommodation (dark focus)
- 5 Fix your client and be centered and concentrated. Think and imagine him to be healed.

Yet, the above is still not enough to give instant amnesia. In order to get amnesia you also need other elements need to concur, but it is however enough to start fascination.

Please remember that this is a nonverbal method. You never need to speak as you use the gaze. You are directing yourself to the unconscious mind and you want to excite it. If you speak or try to mirror you risk waking up the rational mechanisms of the conscious mind.

At the beginning do not try to perform full hypnotization using with this method. Only use fascination to "soften" the person, then rely on some other methods you already know (the best are the non verbal methods).

You will also verify that what we call "depth of hypnosis" will be stronger in relation to the energy that you will put at the beginning.

Among the other important points we will subsequently analyze there is the inner part of fascination.

It is necessary for you to consider that, as you look somebody directly, you are transmitting a lot of who you are through the eye. In life, often love occurs through a glance.

At the same time you also need to know that real hypnotic fascination is not only physiological. It is also energetic. It taps in what the oriental call Chi or Prana.

Additional personal exercises are therefore necessary to be completely congruent and powerful. Please remember that any hesitations would be immediately perceived when looking into somebody else's eyes. You also need to awake what is rightly called "personal magnetism" in yourself. This is a prerequisite to the most powerful hypnotic fascinations.

FASCINATION

(Note: This hystorical paper on "Fascination" is based on a similar paper of the researcher Wetmore Story. We just added some more useful citation into it. The subject of the fascination aroused the interest of Wetmore story, and for several years he hunted it down from library to library. Especially rich in rare old works on this subject was the interesting Library at Siena, where he spent months of amusing research. In no case did he omit personally to examine any book treating of it which came to his knowledge. The citations were made with no intention to parade erudition, but in order to save his readers the trouble of referring to well-known authors, as well as to indicate, and by extracts to exhibit, the opinions of others who are little known, and whose works it is not always easy to find.)

The belief in the power of Fascination and the influence of the Eye are as old as history. It is found in the literature of every nation and of every period of time. It has numbered among its adherents—poets and law-givers, emperors and slaves, learned men and savages, philosophers and fools. In the earliest records we find it, an existing power recognised by all and dreaded by all. Sometimes it appears in one shape, sometimes in another, but it is never lost. The ancient Jews learned it in Egypt, carried it to Judea, and spoke of it with fear as of some dread, inexplicable influence. "Nihil oculo nequius creatum," says the preacher. It was carried all over Greece, where it was called Βασκανος, and accepted almost universally and by the most learned men. It was then adopted by the Romans under the name of Fascinum, and in modern Italy it still survives with a singular vitality and freshness under the name of Jettatura, a word derived from "jactare," to cast or throw, and signifying as well the casting of spells and lots as the throwing of dice. In various countries it still prevails, and throughout the Southern and Eastern nations it is not only not killed but scarcely scotched. It may, therefore, be worthwhile to give a glance at some of its early records, to listen to some of the voices which speak of it out of the far distance of the past, and to trace its influence down to the present day.

Fascination in its full sense was exerted in various ways, but chiefly by Look, Voice, and Touch. It is, however, not alone the look but the presence, the voice, the touch, which are recognised as equally effective. Let us first consider Fascination in its complex effect and general influence; secondly, as exerted by touch; thirdly, by incantation, or sorcery; and fourthly, by the eye.

Isogonus relates that among the Triballi and the Illyrii there were men who by a glance from their angry eyes could kill those upon whom they looked. Phylarchus says that in Pontus there was a tribe called the Thibii, who were possessed of the same faculty, and exercised a fatal influence not only on children but on grown persons in sound health, who no sooner felt their breath or their look or their voice than they at once were afflicted with illness. The testimony of Algazeli is to the same effect; and he adds, that these fascinators have a peculiar power over women. In Scythia, according to Apollonides, there are women called **Bithyce**, who were possessed of this faculty; and Nymphodorus asserts that there were fascinators who had the power to destroy flocks, blast trees, and kill infants by their voice. Solinus enumerates certain families of fascinators, who exerted their malign influence *voce et lingua*, by voice and tone. Philostratus makes special mention of Apollonius Tyanaeus as possessing these wonderful powers, and Andreas Thuetas relates that in Gozola, a town in Africa, there was a certain Elzanam who, in the space of two years, destroyed by these evil arts no less than eighty persons.

Among the Greeks, fascination was generally believed in, and Aelian, speaking of the satire of Aristophanes against Socrates, says that the Athenians were specially addicted to it.¹ Aulus Gellius tells us that, in the course of a journey to Brindisi, he found upon the coast some very ancient Greek volumes, which, being for sale, he bought. They proved to be "by writers of no small authority, such as Aristetas Proconnesius and Isogonus Nicseensis, Ctesias and Onesecritus, Polystephanus and Hegesias." On examining them he discovered many remarkable statements, and among others, "That there were in Africa certain families of men, who possessed the voice and tongue of

¹ ii. 13.

fascinators, and who had the power, by vehemently praising, so to affect growing crops, beautiful children, excellent horses, and strong, wellfed cattle, that they all died suddenly without any other cause; and these same books declare that there is a deadly fascination of the eye, and **that there are certain men among the Illyrians who destroy persons by gazing at them with an angry aspect; and that these persons, both male and female, have double pupils in their eyes.**"²

"Now," says the worthy Lionardus Vairus³, who has written an elaborate treatise on this subject in Latin, well worthy to be examined, "let no man laugh at these stories as old wives' tales (*aniles nugas*), nor, because the reason passes our knowledge, let us turn them into ridicule, for infinite are the things which we cannot understand (*infinita enim prope sunt, quorum rationem adipisci nequimus*); but rather than turn all miracles out of Nature because we cannot understand them, **let us make that fact the beginning and reason of investigation.**

Fascination was of two kinds, moral and natural. Those in whom the power was moral could exert it only by the exercise of their will; but those in whom it was natural could not help exercising it unconsciously. It is generally explained by ancient writers as being a power of the spirit or imagination (as they termed it), exhibited in persons of a peculiar organization, and diffusing radios salutare vel perniciosos. It is plain that they considered it as a species of **mesmeric or biologic power**, helped by nervous impression. The fascinator generally endeavoured to provoke in his victims an excited and pleased attention, for in this condition they were peculiarly predisposed to his influence. And inasmuch as persons are thrown off their guard of reserve and attracted by praise, those who flattered

² Noct., act. ix. 4.

³ Vairus, perhaps, was remembering when he wrote this the words of Cicero: "Non equidem quia rem non capio, fallax sum; sed potius, quia rem non assequar, ignarus sum. Multa enim, quae vera sunt, inverisimilia videntur; consulta vero ratione verrissima conspiciuntur"—or of Pliny: "Multa sunt naturae miracula incompertae rationis, et in naturae majestate penitus abdita." So, also, Plutarch in his 5th Symposium, speaking of fascination, uses much the same language.

excessively were looked upon with suspicion; and it was a universally recognised rule of good manners and morals, that every one in praising another should be careful not to do so immoderately, lest he should fascinate even against his will. Hieronymus Fracastorius, in his treatise " On Sympathy and Antipathy," thus states "for praise creates a peculiar pleasure, and pleasure in turn, as we have already said, first dilates and opens the heart and then the spirit, and then the whole face and especially the eyes,—so that all these doors are opened. Wherefore, it is most proper, whenever we intend to praise a person, that we should warn him, and use some form to avert the ill-effects of our words, as by saying, 'May it be of no injury to you!' There are, indeed, some, who, when they are praised, avert their faces, not to indicate that praise in itself is unpleasant, but to avoid fascination; it being thought that fascination is often effected by means of praise; "⁴ or in other words, the poison being given in the honey of flattery. Now in order to close up this dilatationem or opening of the system, a corona baccaris was worn, which, by its odoriferous and constipating qualities, produced this effect, as Dioscorides assures us.⁵ Virgil, in his Seventh Eclogue, alludes to the same antidote :—

"Aut, si ultra placitum laudarit, baccare frontem
Cingite, ne vati noceat mala lingua future"

Fascination and healing

Fascination can also heal. The author of "Wanderings in India," relates a case in which he was cured of a violent attack of "tic douloureux", from which he "suffered extreme agonies," by the steady gaze of a native doctor, who was called in for the purpose. He used no other method than a fixed, steady gaze, making no mesmeric passes; and in this way he cured his patients by "locking up their eyes," as he termed it. His power seemed to have been very great; and what is curious is, that, "with one exception, and that was in the case of a Keranu, a half-

⁴ Hier. Fracastorius, De Sympathy et Antipathia, lib. i. cap. 23. See also Vincentius Alsarius, De Invid. et Fasc. Vet., in Graevius, Thes. Rom. Antiq. vol. xii. p. 890.

⁵ Lib. iii. cap. 46, confirmed also by Athenaeus, Deipnos. lib. xv. c. 17, 38.

cast, no patient had ever fallen asleep or had become 'beehosh' (unconscious) under his gaze." He related several cases, one of which was of "a sahib who had gone mad," drink-delirious. "His wife would not suffer him to be strapped down, and he was so violent that it took four or five other sahibs to hold him. I was sent for, and at first had great difficulty with him, and much trembling. At last, however, I locked his eyes up as soon as I got him to look at me, and kept him, for several hours, as quiet as a mouse. I stayed with him two days, and whatever I told him to do he did immediately. When I got his eyes fixed on mine, he could not take them away,—could not move."

Fascination and love

The origin of love is also an argument to the same effect, which owes its first beginning to the sight, which strikes its passion into the soul. And this for very good reason. The sight being of all the passages and openings of the body the most susceptible, the most fervent, the most readily receptive of surrounding affections, and drawing to itself, by its warm spirit the influence of love. And if some give the stroke of the evil eye to those whom they love, and are well disposed to, one must not be surprised if the curious do not what they wish but what nature compels them to do.

Eutelidas and Narcissus

But it is not only praise administered by others which may inflict evil upon us,—we must also be specially careful not to have too "high a conceit of ourselves," lest we thereby draw down upon us the fate of a certain Eutelidas, similar to the tale of Narcissus, who, having regarded his image in the water with peculiar self-satisfaction and laudation, immediately lost his health, and from that time forward was afflicted with sore diseases.

Similar is the fate of Narcissus or Narkissos (Greek: Νάρκισσος), possibly derived from νάρκη (narke) meaning "sleep, numbness," in Greek mythology was renowned for his beauty. He was exceptionally proud, in that he disdained those who loved him. Nemesis saw this and attracted Narcissus to a pool where he saw his own reflection in the waters and fell in love with it, not realizing it was merely an image. Unable to leave the

beauty of his reflection, Narcissus died. Narcissus is a symbol of the individualist ego, self proud, in reality sleeping and far from an higher awakening. Narcissus, at the moment of gazing at his image, pre-pared his own end. The Mahayana saying, "there exist the road and the going, but not he who goes," seems not out of place here. We can also remember the Taoist maxim: "To achieve intentionally the absence of intentions."

During a supper at the house of Metrius Floras, where, among others, Plutarch, Soclarus, and Caius, the son-in-law of Floras, were guests, a curious and interesting conversation took place on the subject of the Fascinum, which is reported by Plutarch in one of his Symposia. The existence of the power of fascination was admitted by all, and a philosophical explanation of its phenomena was attempted.⁶ Some one having asserted that fascination and the evil eye were pure superstition, Metrius Florus insists that it is an undoubted power which it is folly to deny, and appealing to his friends, adds, "We ourselves have known men who could inflict potent injury on children, merely by looking at them;" as to producing a similar effect on strong men, he doubts. Plutarch then attempts to give the rationale of this influence, which he admits to exist. "The voice, the odour, the breath, are," he says, "emanations thrown off from our bodies, which may easily affect those who are susceptible to them, and this is particularly seen in the effects produced by the eyes, which throw out as it were fiery rays, and disseminate a wonderful influence, as may well be seen in the affection of love." This view he elaborates at some length, and then Patrocles, agreeing with him entirely, speaks of envy as an evil influence, exerting itself through the eye, and Plutarch asserts that the most direful results may happen through envious looks, which, he says, dart forth their rays like poisoned arrows, and, therefore, "it is wise to employ antidotes and charms to turn aside these malevolent influences." Soclarus then refers to the fact that even friends, relations, and fathers, sometimes unintentionally bewitch their children, and goes on to speak of those who even fascinate and ensorcerise themselves by their own gaze. In this connection he cites the story of Eutelidas, as well known to his auditors, and celebrated by some poet in these lines:—

⁶

Plutarchi Symp. v. prob. 7.

"Fair was Eutelidas once, with his beautiful hair,
But admiring his face in the stream, on himself he inflicted
A dread fascination, and wasted away with disease."

Martino Del Rio

Martino Delrio, one of the Society of Jesus, in a learned work on magic, printed in the year 1600 at Louvain, and occupying three quarto volumes, discusses many questions relating to this subject, and cites a great number of authorities both of ancient and modern times.⁷

In a chapter exclusively devoted to fascination, he examines various theories by which different authors have sought to explain it. Some, he says, suppose it to be caused by envy, which passing through the eyes infects the air, and thus penetrates through the eyes of others by the direct rays of vision; others refer this power to the influence of the star of nativity,—but if this were the case all born at that hour would be equally fascinators; others again, such as Balduin Rousseus (epist. 48), attribute it to humours flowing from the eyes,—but these suppose vision to be a projection and emission of something material, which Aristotle and the most distinguished Peripatetics deny. He himself, rejecting all these explanations, declares his belief that, "Fascination is a power derived from a pact with the devil, who, when the so-called fascinator looks at another with an evil intent or praises, by means known to himself, infects with evil the person at whom he looks; " and this, he adds, is the opinion of St. Basil, as Vairus proves. "It follows then," he goes on to say, "that fascination is a pernicious faculty exerted by demons by a tacit or express agreement with man."⁸

Sigismond Ledelius

The learned Dr. Sigismond Ledelius was of the same opinion. In a paper printed in the records of the Academy of Natural Curiosities, in the year 1694, ⁹ he says: "Avicenna, Galen,

⁷ Delrio *Magicarum Disiruisitiones*, lib. iii. ; *De Maleficio et Vans Observatione*.

⁸ *Mag. Disq. De Fascinatione*, p. 24.

⁹ *De existentia Veneficamm et earum Liesione et Pennissione Divina. Academ. Nat. Cur. Ephemerides*, anno MDCXCIV., p. 8.

and Hippocrates deny that diseases can be given to mortals by demons, not because demons may not wish to do so, nor because their power is inferior to that of man, but because diseases originate in natural causes;" but he declares himself to be of a different opinion and asserts his belief, that "Poisoners, male and female, may, by God's permission, and with the assistance of devils, affect with various kinds of diseases both pious and impious persons by incantation, imprecation, and fascination, as well as by medicines magically prepared and applied." And this is the opinion, he says, of St. Augustine,¹⁰ and of Luther,¹¹ as well as of many interpreters and commentators on the imperial laws, such as Bartholus, Cujacius, and Damhouder.¹²

PART II: Fascination of touch

Having thus far spoken of Fascination in general, we now come to the special fascination of Touch. This was simply mesmerism. There were said to be four qualities of touch,—calidus, humidus, frigidus, et siccus, or hot, cold, moist, and dry, — according to which persons were active or passive in the exercise of the fascinum. Its function was double, by raising or by lowering the arm,— "modo per arteriae elevationem modo per ejusdem submissionem," says the worthy Vairus; "for," he continues, "when the artery is thrown out and is open, the spirits are emitted with wonderful celerity, and in some imperceptible

¹⁰ Sermone 207. De Tempore.

¹¹ Comment. Epist. ad Galat. c. 3.

¹² Conf. Bartholus Consil. 6, tit. i. ; Conf., (Mm. n. 5 ; Cujacius in Paratitl. Cod. de Malef. et Mathemat. ; Jodoc. Damhouder, Prax. Rer. Crim., cap. lxi. n. 90. See also D. Jacopi Wolfii de Impotentia naturali viri cujusdam opinione a fascino deducta, Acad. Nat. Cur. Ephemer. Dec. iii. ann. 1, p. 19; and Scrutinio Amuletorum, cap. iv. sect. i. p. 548. The extent to which demons were supposed to interfere in the affairs of man is well illustrated by an incident that occurred in the council of Rome, called by Pope Zacharias to condemn the errors of Aldebert and Clement, who were disturbing Germany with their heresies. On that occasion Aldebert read a discourse, in which were these words: "Supplico vos Angelus Uriel, Angelus Raguel, Angelus Tubuel, Angelus Michael, Angelus Adimis, Angelus Tubuas, Angelus Sabaoth, Angelus Simihil.' Upon which the Pope desired the council to give their opinion of this supplication, and they at once denounced Aldebert as "damnatum et hereticum." The reason of this is secret, says Padre Delrio, but it is to be found in the fact that, of the eight names invoked by him, all are devils save one, Michael: Uriel, indeed, is named in Esdras iv. ver. 1, but that is not a canonical book, and the Church accepts only three angels—Michael, Gabriel, and Raphael.—Disq Magic, tom i. p. 62.

manner are carried to the thing to fascinate it. And because the artery has its origin in the heart, the spirits issuing thence retain its infected and vitiated nature, and according to its depravity fascinate and destroy."

This power of touch is recognised in all history and in all climes. All who saw Christ desired to touch his garment, and so receive some healing virtue; and his miracles of cure he almost always performed by his hand. When the woman who had the issue of blood came behind him and touched him, Jesus asked who touched him, and said,— "Somebody hath touched me; for I perceive that virtue is gone out of me."

The Greeks had derived most of their customs from India and Egypt. Medicine with them was a species of priesthood, the mysteries of which the initiated could not reveal to the profane under pain of sacrilege. Thus we see the first Greek physicians employ, for the cure of their patients, certain *magic* processes, which can only be compared to the acts of our magnetisers.

Pyrrhus, king of Epirus, cured persons suffering from the spleen by touching them slowly, and for a long time, on the painful side. **Elian** says that, on approaching the Psylle, persons were struck with stupor as if they had drunk a soporific potion, and that they continued deprived of their senses until the Psylle was removed.

It has always been a popular superstition that the scrofula could be cured by the touch of a king or of the seventh son of a seventh son. The old belief that the body of a murdered man would distil blood, if his murderer's hand were placed on him, is of the same class. Albertus Magnus also relates the story of a woman who, merely by her touch and her breath, had the power of killing, and if she touched a pregnant woman instantly destroyed the child. Mithridates, and a certain king of Cambaia, are also said by Ludovico Barthema to have possessed this power, and Pliny states that the "Pharmaces in Aethiopia," with their bad exhalations, and by touch, cause persons to waste away and die.¹³

Fulginus, Agrippa, Paracelsus, and Pomponatus, contend that this power of curing diseases by touch is not very unfrequent among persons of a certain temperament, disposition, and

¹³ Albertus Magnus, lib. 25, animal cap. 2 ; Ludov. Barthema, lib. i. indie, c. 2; Job.. Bapt. Codronchius de morb. veneficis, ii. 3; Plinius Hist. Nat. lib. vii. c. 2; Torreblanca de Magia, lib. ii. ch. 37.

humour; for man is a microcosm, and contains in himself the virtues of minerals, plants, and so on. Thus they say those who in Spain are called "Saludadores,"— and in Italy "Stae Catarinae Alumni," on account of the impression of her wheel on their shoulders,—and in Belgium "Filii Parasceves," because they are born on that day,—have the power of curing all sorts of diseases, not only by their breath but by their touch. And the same power is common among those whom the Church has sainted, as well as certain Anglican and French kings who cured the scrofula solely by touch ; nor only this—to some of the Anglican kings the privilege was given to cure convulsions, spasms, and epilepsy, by rings which they had blessed, as Polidorus relates in his annals.¹⁴

Others attribute these cures to the force of the imagination, and to certain remedies secretly applied; and this view is taken by Avicenna, Marsilius Ficinus, and Torreblanca. Where, however, this is not the case, those authors who are not heretical in their belief affirm that the power, when of a supernatural character, is conferred by God upon holy persons, or is possessed by others through a pact with the Evil One;¹⁵ and Torreblanca affirms that, when Cornelius Agrippa, and Paracelsus and others, assert the power of Christ to work cures to have been merely human, and possessed, though with less efficiency by many men, that they are simply blasphemers; and that Ipris, who cured all sorts of wounds by reciting certain holy words, was justly condemned as a heretic because he used them for a purpose to which they were not instituted by Christ ;¹⁶ and that even though we may effect cures by incantations, we should renounce them, rather than incur eternal punishment therefor.¹⁷

¹⁴ Hist. Angl. lib. viii. fol. 140; Pomponat. Lib. de Incant. ch. 3; Torreblanca de Magia, lib. ii. ch. 49. On the 18th of May, 1664, the following advertisement was issued by King Charles II. :—"notice. "His Sacred Majesty having declared it to be his royal will and purpose to continue the healing of his people for the Evil during the month of May, .and then give over till Michaelmas next, I am commanded to give notice thereof that the people may not come up to the town in the interim and lose their labour. Newes, 1664."

¹⁵ Cirvel. de. Superstit. p. 3, ch. 3 ; Victoria in Relict de Mag. num. 28; D. Anton, p. 2, tit, 12, c. i. s. 11 ; Thos. Sanchez in Summ. t. I. cap. 40, ex. num. 39, 45.

¹⁶ Mart. Delrio, L iii. c. 2, qu. 4, s. 2.

¹⁷ Torreblanca de Magia, I. ii. ch. 50, s. 16.

Fascination by the voice

The next method of fascination was by the Voice, Aristotle speaks of it as the cause of fascination, and says that the mere sound of the fascinator's voice has this, wondrous power, independently of his good or ill will, as well as of the words he uses. And Alexander Aphrodisiensis calls the fascinators poisoners, who infect then victim by intently looking at him *carmine prolato*, "with a measured song or cadence." The same peculiarity is said to be observable in all experiments with the moving tables or rapping spirits, which are more successful when accompanied by constant music. Circe fascinated with incantation; and the Psalmist alludes to it as a means of charming. Virgil says, that, if to this incantation by words certain herbs are joined, the fascination works with more terrible effect.¹⁸ And Seneca says, after enumerating certain poisons used by Medea, that "she added to her poisons words not less to be feared."¹⁹

By means of incantation the ancient Romans professed to be able not only to cover the sky with clouds, to rouse the sea and the winds to fury, to whiten the earth with snow, but even to draw the moon and stars from their spheres, to raise the dead from their graves, and to transform human beings into the shape of animals. The poets are full of passages to this effect. Circe, says Virgil, was able by her incantation of song to draw the moon from the sky, and to transform the companions of Ulysses²⁰. Horace attributes similar powers to Canidia,²¹ and says she could rouse to life the body when consumed to ashes. Tibullus also says of a Maga, that she could not only draw the stars out of the sky, and change the course of a river by her incantation,²² but that she could, at her pleasure, cover the sky with thick clouds, and cause

¹⁸ "Pocula si quando saevae infecere novercae, Miscueruntque herbas et non innoxia verba, Auxilium venit, ac membris agit atra venena."—Georg. lib. 2, v. 128.

¹⁹ Addet venenis verba non istis minus metuenda,

²⁰ "Carmina vel caelo possunt deducere lunam, Carminibus Circe socios mutavit Ulyssei,—Eclog. viii. v. 69 et seq.

²¹ Movere cereas imagines, Ut ipse nosti curiosus, et polo Deripere lunam vocibus possim meis. Possim crematos excitare mortuos."—Epod. od. xviii. v. 24.

²² Hanc ego do coelo ducentem sidera vidi; Fluminis hsec rapidi carmine vertit iter."—Eleg. lib. i. eleg. ii. v. 43.

snow to fall in the summer season,²³ Lucan also, in describing certain incantations, asserts, that merely by force of the "terrible poison of words," the stars were precipitated from the heavens, and the moon itself grew pale, and burnt with black earthly fires.²⁴ And Ovid makes Medea say, that she could not only force the moon to obey her, but could make the mountains tremble, the earth groan, and the dead come out of their sepulchres.²⁵

Charming of serpents and other animals

These magical powers of incantation were also exerted by the ancients in the charming of serpents and other animals. To do this they apparently employed certain passes with the hands, while they murmured a measured song. Thus Virgil,²⁶ Seneca, and Ovid speak of persons who, with music and manipulations, stupefied serpents and hydrae, and cured their bites. Ovid²⁷ gives

²³ Cum libet, hsec tristi depellit nubila ccelo; Cum libet, sestive-convocat orbe nives."— Tibull. Eleg. lib. i. eleg. ii. v. 49.

²⁴ Illis et sidera primum Praecipiti deducta polo : Phoebeque serena Non aliter, diris verborum obsessa venenis, Palluit, et nigris terrenisque ignibus arsit."— Pharsalia, lib. vi. v. 499.

²⁵ "Torpuit et praeceps, audita carmine, mundus."—Ibid. 463. "Et sylvas moveo : jubeoque tremiscere montes,

Et mugire solum, manesque exire sepulcris; Te quoque, lima, traho." Ovid Metamorph. lib. vii. v. 205. See also, to the same effect, Heroid. Epist. vi. v. 85 ; Theocrit Idyll ii. v. 9 ; Horatius, Epod. od. 5, v. 21; Ibid., Sermon, lib. i. Sat. 8, v. 36; Leopardi, in his chapter della Magia, has collected many of these passages: Saggio sopra gli errori popolare degli Antichi, cap. iv. See also Seneca, Med. act. iv. sc. 2, v. 755 :—

"Et evocavi nubibus siccis aquas,
Egique ad inum maris, et oceanus graves
Interius undas, aestibus victis, dedit;
Pariterque mundus, lege confusa ietheris
Et solem et astra vidit; et vetitum mare
Tetigistis, Ursae. Temporum flexi vices:
Aestiva tellus floruit cantu meo,
Messem coacta vidit hybernā Ceres.
Violenta Phasis vertit in fontem vada;
"Vipereo generi et graviter spirantibus hydris

²⁶ Spargere qui somnos cantuque manuque solebat,
Mulcebatque iras, et morsus arte levabat."—

Virg. iEneid. lib. vii. v. 753.

²⁷ "Tracta magicis cantibus Squamifera latebris turba tlesertis adest. flic ssera serpens corpus immensum rahit, Trifidamque linguam exertat, et, quaerens quibus. Mortifera veniat, carmine audito stupet, Tumidumque nodis corpus aggestis plicat, Cogitque in orbes."—Metamorph. lib. vii. v. 208.

a graphic description of the serpents charmed by Medea; and Seneca²⁸ attributes to Medea the same power. Lucan²⁹ states that not only serpents can be so affected as to drop down dead under the breath of this "human poison," but that even tigers and lions cannot resist them. Alcimius Avitus also gives us a long description of the power of enchanters to fascinate by incantation dragons, hydrse, and all sorts of serpents.³⁰ It is related of a certain magician, that, when he whispered in the ear of a bull, he could prostrate him on the earth as if he were dead;³¹ and in our own time we have had an example of a similar wonderful faculty in Sullivan, the famous horsewhisperer, whose secret died with him, or, at least, never was made public. Pliny also states that tigers are rendered so furious by the sound of the drum that they often end by tearing themselves limb from limb in their rage; but I am afraid this is one of Pliny's stories. Plutarch, however, agrees with him in this belief.³²

Tibullus, however, goes farther than this, and affirms that not only angry serpents can be stopped and calmed by incantation, but that fruits and grain can by the same means be charmed away out of the fields into the possession of the enchanter:—

²⁸ "Vipereas rumpo verbis et carmine fauces."—
Medea, act iv. sc. 1, v. 684.

²⁹ "Has avidas tigres et nobilis ira leonum
Ore foveat blando; gelidos his explicat orbes,
Inque pruinoso coluber distenditur arvo.
Viperes coeunt abrupto corpore nodi,
Humanoque cadit serpens adflata veneno."—
Pharsalia, lib. vi. v. 487.

³⁰ "Hinc est laudato quod possunt carmine Marsi Cum taeita saivos
producunt arte dracones Absentes et ssepe jubent configere secum. Tunc ut quisque
gravem bello praesenserit hydram,

Aspidis aut duras clausas cognoverit aures,
Concutit interius secreti carminis arma;
Protinus et lassus, verbo luctante, venenis,
Mox impune manu coluber tractatur inermis,
Et morsus tantum, non virus in angue timetur.
Interdum perit incantans, si callida surdus
Adjurantis contempsit murmura serpens.
Hoc quoniam de matre trahunt et origine prima,
Anguinese fraudis quod sic linguaque periti,
Mutua per speciem reddunt commercia fandi."—
Alcimius Avitus, De Mosaic Hist. Gest. lib. ii. v. 303.

³¹ Vairus, De Fascino. p. 24.

³² Plut. Praecepta Conjugalia.

Ovid relates even more remarkable stories, and says that, by similar incantations, he has seen the stars distil blood, and the face of the moon assume a bloody purple; but that he believes that these enchantresses fly about by night in the shape of old women covered with feathers, after the fashion of more modern witches.³³

Besides these powers, the ancient enchantresses were said to be able to raise the gods of the upper and lower world, and oblige them to answer their questions; and Pliny records certain herbs which they employed for this purpose: "Magos uti cum velint Deos evocare." ³⁴ Seneca, also, in his *Medea*, makes the nurse say that she has often seen her mistress raging and drawing the gods with violence from the heavens.³⁵

³³ "Sanguine, si qua fides, stillantia sidera vidi:
Purpureus lunse sanguine vultus erat.
Hanc ego nocturnas versam volitare per umbras
Suspitor, et pluma corpus anile tegi. Suspitor; et fama est."
—*Amor. lib. i. eleg. viii. v. 11.*

³⁴ Among the herbs he mentions as used by magicians are the menaida, aproxis, cicuta, viola, and frumenta. The aglaplulion was used to call down the gods; the achemenidon obliged persons to confess in their sleep; the thestombrolion afforded relief from instability of mind and inconveniences of body; the therionareha made beasts go mad; the opium gave hideous dreams, and terrors of serpents; the thallasglon made persons see miracles; the theanijdida was drunk by the Magians, to enable them to divine; the glolophyUida induced laughter; and the eschynon enabled the hands to attract leaves. See Fliny, *Nat. Hist. lib. xxiv. ch. 17.*

³⁵ "Vidi furentem sepe, et aggressam Deos
Caelum trahentem."—*Medea, act iv. sc. i. v. 673.*

PART III.

THE EVIL EYE.

We now come to the consideration of the influence of the Evil Eye. From the earliest ages of the world, the potency of the eye in fascination has been recognised. "Nihil oculo nequius creatum," says the Preacher; and the philosopher calls it alter animus, "another spirit." "It sends forth its rays," says Vairus, "like spears and arrows, to charm the hearts of men." And it carries disease and death, as well as love and delight, in its course; not only to men, but to brutes, and even trees and fruits. Horace thus alludes to it:—

"Non istic obliquo oculo mea commoda quisquam
Limat; non odio obscuro morsuque venenat."³⁶

So firm a hold had fascination in the minds of the ancient Greeks and Romans that statues of Nemesis were erected in both countries, which were adored and invoked to save their worshippers from the evils of fascination.³⁷ Nor only this, so universally was the faculty of fascination admitted, that there are many grave juriconsults, skilled in the ancient law, who affirm as a fact that boys are sometimes fascinated by the burning eyes of these infecting men so as to lose all health and strength.³⁸ Indeed, so common was this belief that it passed into a saying; and when a person was ill without apparent good cause, the people cried out, "Mantis te vidit"—some fascinator has looked at you.³⁹

Giovanni Zahn, in his elaborate work on the secrets of Nature and Art, entitled "Oculus Artificialis Teledroptricus sive Teiescopium," devotes a chapter to this subject, which is very curious and interesting. He agrees with Kircherus and Schottus that the eye being merely receptive, and not emissive of rays,

³⁶ Epist 1. v. 37.

³⁷ Plinius, xi. 14, and xxviii. 11. "Cura et fascinationibus adorationi peculiari occurrimus, alii Graecam Nemesin invocantes, cujus ob id Romae simulacrum in Capitolio est, quamvia Latinum nomen non sit."

³⁸ Conf. Bartholus, 6, tit. 1; Conf. Crim. n. 5; Cujacius ad Paratitl. Cod. de Malefic. ; Jodoc. Damhouder Prax. Rer. Crim. cap. 61, n. 90; Torreblanca de Magia, lib. iii., de Criminis Punitione.

³⁹ CoeL Rodig. Antiq. Lect. xxx. 22; Thocr. Idyll. K.

cannot of itself be possessed of an active power of fascination, but he declares that it may be used as an organ through which the spirits of evil persons may fascinate and send forth contagion, and this fascination he considers to be transmitted by means of exhalations given forth by evil and poisonous natures, not only from the eye but from other organs, by which the air is infected: all of which he says is excellently explained by Plutarch in the fifth book of his Symposia, who, in describing the fascination of envy, adopts the language of Heliodorus in the first book of *Ins correct Ethiopian History*.

Zahn then proceeds to give a rationale of the manner in which the eye infects, and declares that though the other organs of the body have the power of fascination, yet the eye is by far the most powerful. "For," he says, citing from Kircherus, "in the concavity of the orbit, there are two foramina, one directly opposite the centre of the eye, through which the optic nerve is carried, and another at the side, whence proceeds the motive nerve, drawn from the second conjunction of nerves, and through which foramen tears come and go from the brain, to distil moisture around the exterior parts of the eyes, and the eyeballs, and the eyelids;" and these render the eye most efficient in fascination.

Hieronymus Fracastorius took the same view of fascination by the eye: "It is not all persons," he says, "who have this evil power, but those only whose humours and spirits are so removed from the nature of others, that they operate like a poison on them. Such persons looking intently on children to whom they have taken a dislike, ejaculate as it were from their eyes, and their whole face, certain influences which slowly consume their tender spirits like poison."⁴⁰

Vairus relates that a friend of his saw a fascinator, simply by means of a look, break in two a precious gem while in the hands of an artist who was engraving it; and both Schottus and Johannes Ildephonsus speak of certain persons who by looking at marble broke it to pieces; and the former reports the story related by Valentinus Equisius of a man who, after a severe disease, fractured a plate which was placed before him by a look. Zahn, however, though he admits, that "a mirror may be soiled, and

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* De Antip. et Sympat. ch. 23.

rendered foul by the look of an indecent woman," in which belief he is borne out by Porta, casts a doubt upon these stories, and says, if they be facts they are effected by the devil: "demonis arte procurata sunt."

Mendoza also relates of a certain servant of the Duke of Breganzio, that he killed a falcon only by looking at him.⁴¹ L'Abbate Filippo de Martino has written a little Latin poem on the death of a parrot, which was occasioned by the jettatura of a grave and reverend professor; and Cicero makes mention of a certain Titinius, in Rome, who by his fascination deprived of speech the orator Curio (distinguished as he was for his splendid copiousness of diction) while he was perorating against him in the senate.⁴² This last phenomenon will not perhaps seem extraordinary to any old member of the House of Commons, when he remembers maiden speeches in which the young orator has suddenly been so affected by the fascination of fear as to lose all power of utterance.

But let those who are not satisfied with this evidence examine the works of Aristoteles, Paracelsus, Cornelius Agrippa, Cardanus, Pomponatus, Gutierus, Albertus Magnus, Avicenna and Torreblanca, all of whom agree upon this subject. And if these authorities be not sufficient, let them consult St. Thomas, where they will read the following words, and be convinced, if they are true Catholics: "By strong imagination the spirit joined with the body is changed, and this change or influence is especially exerted by the eyes, to which the more subtle spirits come; for the eyes infect the air about them in a certain radius, so that mirrors, even when new and clear, draw from them a certain impurity from the gaze of women in a peculiar condition, as Aristotle also affirms. So, therefore, when any spirit is vehemently moved to malice, as peculiarly happens, "in vetulis," its gaze becomes poisonous and noxious."

Montaigne also seems to have believed in this power. In his essay on the power of imagination, he says: "The imagination not only acts upon one's own body, but on the bodies of others, and thus one body inflicts its evil on his neighbour, as is apparent in the plague, the smallpox, and the evil eye, which are sent from

⁴¹ In Vendario, lib. iv. prob. 11.

⁴² Cicero de Claris Orat.

one to the other. In like manner the excited imagination emits influences which offend other persons. The ancients held that certain Scythian women excited and enraged against anyone could kill them by a single look. Tortoises and ostriches hatch their eggs by simply looking at them—a proof that they have an ejaculatory power. And as to sorcerers, they are also said to have offensive and injurious eyes."

Among the diseases given by a glance are ophthalmia and jaundice, say the ancients; and in these cases, the fascinator loses the disease as his victim takes it. A similar peculiarity is to be remarked in the superstition of the basilisk and the catoblepas, who kill if they see first, but when they are seen first, die.

No animals, it is said, can bear the steady gaze of man, and there are some persons who by this means seem to exercise a wonderful power over them. Animals, however, have sometimes their revenge on man. It is an old superstition that he whom the wolf sees first loses his voice.⁴³ And Pliny states in his "Natural History" that the same belief was prevalent in Italy in his time.⁴⁴

Among themselves, also, animals are supposed to use this power of charming—as in the case of the serpent, who thus attracts the bird, and of the toad, who by the "jewel in its head" produces a like magical influence. Dr. Andrew Smith, in his excellent work on "Reptilia," gives the following interesting account of the power of the serpent, and of other animals, to fascinate their prey. Speaking of the *Bucephalus Capensis*, he says:—

"It is generally found upon trees, to which it resorts for the purpose of catching birds, on which it delights to feed. The presence of a specimen in a tree is generally soon discovered by the birds of the neighbourhood, who collect round it and fly to and fro, uttering the most piercing cries, until someone, more terror-struck than the rest, actually scans its lips, and, almost without resistance, becomes a meal for its enemy. During such a

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Virgil thus alludes to it in his ninth Eclogue :—"Vox quoque Mcerin Jam fugit ipsa : lupi Mcerin videre priores." t See also Solinus, ch. viii., and Fromman. Tract, de Fascin. pp. 558, 559.

⁴⁴

proceeding, the snake is generally observed with its head raised about ten or twelve inches above the branch round which its body and tail are entwined, with its mouth open and its neck inflated, as if anxiously endeavouring to increase the terror, which it would almost appear it was aware would sooner or later bring within its grasp some one of the feathered group.

"Whatever may be said in ridicule of fascination, it is nevertheless true that birds, and even quadrupeds, are, under certain circumstances, unable to retire from the presence of certain of their enemies, and, what is even more extraordinary, unable to resist the propensity to advance from a situation of actual safety into one of the most imminent danger. This I have often seen exemplified in the case of birds and snakes; and I have heard of instances equally curious, in which antelopes and other quadrupeds have been so bewildered by the sudden appearance of crocodiles, and by the grimaces and distortions they practised, as to be unable to fly or even move from the spot towards which they were approaching to seize them."

Dr. Livingstone, in his interesting travels in South Africa, makes a curious statement bearing upon this subject. He was out shooting lions one day, when, after having shot once, just," he says, "as I was in the act of ramming down the bullets,' I heard a shout. Starting and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora, and, if so, is a merciful provision by our benevolent Creator for lessening the pain of death."

Similar was the power of the Medusa. In Greek mythology Medusa (Greek: Μέδουσα (Médousa), "guardian, protectress")

was a Gorgon, a chthonic monster, and a daughter of Phorcys and Ceto. Gazing directly upon her would turn onlookers to stone. She was beheaded by the hero Perseus. The hero slew Medusa by looking at her harmless reflection in the mirror instead of directly at her, to prevent being turned into stone. He thereafter used her head as a weapon until he gave it to the goddess Athena to place on her shield. In classical antiquity the image of the head of Medusa appeared in the evil-averting device known as the Gorgoneion.

Fascination of Fire and Light

The fascination which fire and flame exercise upon certain insects is well known; and the beautiful moths which so painfully insist on sacrificing themselves in our candle are the commonplaces of poets and lovers. They are generally supposed to be attracted by the light, and ignorantly to rush to their destruction; but this simple explanation does not fully account for all the facts. Dr. Livingstone says, that " fire exercises a fascinating effect upon some kinds of toads. They may be seen rushing into it in the evenings, without even starting back on feeling pain. Contact with the hot embers rather increases the energy with which they strive to gain the hottest parts, and they never cease their struggles for the centre even when their juices are coagulating and their limbs stiffening in the roasting heat. Various insects also are thus fascinated; but the scorpions may be seen coming away from the fire in fierce disgust, and they are so irritated as to inflict at that time their most painful stings."

May it not be that flame exercises upon certain insects and animals an influence similar to that produced upon man by the moon, rendering them mad when subjected too long to its influence? Is not the moon the Evil Eye of the night? A curious story, bearing upon this subject, is told in one of a series of interesting articles in "Household Words," called "Wanderings in India." The author is talking with an old soldier about a cobra-capello, which had been known to the latter for thirteen years.

"This cobra," says the soldier. "has never offered to do me any harm; and when I sing, as I sometimes do when I am alone here at work on some tomb or other, he will crawl up and listen for two or three hours together. One morning while he was

listening, he came in for a good meal, which lasted him some days."

"How was that?"

"I will tell you, sir. A minar was chased by a small hawk, and, in despair, came and perched itself on the top of a most lofty tomb at which I was at work. The hawk, with his eyes fixed intently on his prey, did not, I fancy, see the snake lying motionless in the grass; or, if he did see him, he did not think he was a snake, but something else,—my crowbar, perhaps. After a little while, the hawk pounced down, and was just about to give the minar a blow and a grip, when the snake suddenly lifted his head, raised his hood, and hissed. The hawk gave a shriek, fluttered, flapped his wings with all his might, and tried very hard to fly away. But it would not do. Strong as the eye of the hawk was, the eye of the snake was stronger. The hawk, for a time, seemed suspended in the air; but at last he was obliged to come down and sit opposite the old gentleman (the snake), who commenced with his forked tongue, and keeping his eyes on him all the while, to slime his victim all over. This occupied him for at least forty minutes, and by the time the process was over the hawk was perfectly motionless. I don't think he was dead,—but he was very soon, however, for the old gentleman put him into a coil or two and crackled up every bone in the hawk's body. He then gave him another sliming, made a big mouth, distended his neck till it was as big round as the thickest part of my arm, and down went the hawk like a shin of beef into a beggar-man's bag."⁴⁵

This fatal power of fascination was supposed by the ancients to be possessed by other animals besides the serpent. There was a little house-cricket, called mantis, which was considered to have this power of the eye over all other animals, and Peisistratus is said to have hung one of them up in the Acropolis as an amulet against fascination. Stones were also worn with the figure of the mantis and of the lizard engraved upon them as charms.

The antipathies of animals to each other are also remarkable. Lucretius speaks of the power which cocks have of

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"Household Words," Jan. 23, 1858, vol. xvii. p. 139.

infecting lions with certain seeds or influences sent by them out of their eyes.⁴⁶

Similarly, according to the superstitions of the ancients, the basilisk, the wolf, the torpedo, the toad, and the stryxx, issued poisonous rays from their eyes; and the bird galgalus affected with the "ittericus morbus" those whom it looked upon. The hyena was also believed to be rendered dumb by the shadow of the dog.⁴⁷

All these different kinds of fascination have now become united together and go under the general name of Jettatara, in Italy, though the eye is considered as the most potent and terrible charmer. The superstition is universal, and pervades all modes of thought among the ignorant classes, but its sanctuary is Naples. There it is as much a matter of faith as the Madonna and San Gennaro. Every coralshop is filled with amulets, and everybody wears a countercharm—ladies on their arms or at their belts, gentlemen on their watch-chains, lazzaroni on their necks. If you are going to Italy,—and as all the world now goes to Italy, you will join the endless caravan, of course,—it becomes a matter of no small importance for you to know the signs by which you may recognise the fascinator, and the means by which you may avert his evil influence; for, should you fall in his way and be unprotected, direful, indeed, might be the consequences. Sudden disease, like a pestilence at mid-day, might seize you, and on those lovely shores you might pine away and die. Dreadful accidents might overwhelm you and bury all your happiness for ever. Therefore be wise in time. And first, as to the indications by which a jettatore may be recognized.

"Women," says Vairus,⁴⁸ "have more power to fascinate than men;" but the reason he gives will not, I fear, recommend itself to the sex,—for the worthy "padre" feared women as devils. According to him, their evil influence results from their unbridled passions. But most of all to be dreaded, male or female, are those who are lean and melancholy by temperament ("lean and hungry

⁴⁶ "Nimirum quia sunt gallorum in corpora quaedam
Semina, qua quom sunt oculis immissa leonum,
Pupillas interfodiunt, acremque dolorem
Paebent, ut nequeant contra durare feroceis."

Lib. iv. v. 716. See also Avenzoar, lib. i. ; Torreblanca, lib. ii. ch. 49.

⁴⁷ Torreblanca de Magia, lib. ii. ch. 49. t Lib. i. Ep. xxxiii.

⁴⁸ De Fascino, lib. i. cap. xii.

Cassiuses"), and⁴⁹ who have double pupils in their eyes, or in one eye a double pupil and in the other the figure of a horse. Those, too, are dangerous, according to Didymus, who have hollow pit-like eyes, sunken under concave orbits, with great projecting eyebrows,—as well as those who emit a disagreeable odour from their armpits (*con rispetto*), and are remarkable for a general squalor of complexion and appearance. Persons also are greatly to be suspected who squint, "or have sea-green, shining, terrible eyes. "One of these," says Didymus, "I knew,—a certain Spaniard, whose name it is not permitted me to mention,—who, with black and angry countenance and truculent eyes, having reprimanded his servant for something or other, the latter was so overcome by fear and terror, that he was not only affected with fascination, but even deprived of his reason, and a melancholic humour attacking his whole body, he became utterly insane, and, in the very house of his master, next the Church of St. James, committed suicide, by hanging himself with a rope." ⁵⁰

In this connection, the reader will recall the similar power of Vathek, in Bedford's romance, who killed with his eye,—and the story of Racine, whom a look of Louis XIV sent to his grave.

Albertus Magnus

The famous Albertus Magnus, master of medicine and magic, devotes a long chapter to the subject of eyes, giving us, at length, descriptions of those which we may trust and those which we must fear, some of them terrible and vigorous enough. From among them I select the following :—" Those who have hollow eyes are noted for evil; and the larger and moister they are, the

⁴⁹ This was copied from a text of Pline

⁵⁰ The passage from Didymus is this: " Maeilenti et melancholici, qui binas pupillas in oculis habent, in altero oculo geminam pupillam, in altero effigia equi,—quique oculos concavos ac veluti quibusdam quasi foveis reconditos gerunt, exhaustoque adeo universo humore ut ossa,—quibus palpebral coherent, eminere, hirquique sordibus scatere eernuntur,—quibus in tota cute qua? faciem obducit squalor et situs immoderatus conspicitur facillimn fascinant. Strabones, glaucos, micantes et terribiles oculos habentes qua;cumque et iratis oculis aspiciunt fascino inficiunt. Et ego hisee oculis Roma; quondam Hispanum genera vidi, quern nominare non licet, qui cum truculentis oculis tetro et irato vultu servum ob nescio quod objurgasset, adeo servus ille timore ac terrore perterritus fuit, ut non modo fascino affectus, sed rationis usu privatus fuerit, et melancholico hnmore totum ejus corpus invadente, ita ad insaniam redactus fuit, ut in domo sui heri prope ecclesiam Divi Jacobi sibi mortem consciverit et laqueo vitam nniverit."

more they indicate envy. The same eyes, when dry, show the possessors to be faithless, traitorous, and sacrilegious; and if these eyes are also yellow and cold, they argue insanity. For hollow eyes are the sign of craft and malignity: and if they are wanting in darkness, they also show foolishness. But if the eyes are too hollow, and of medium size, dry and rigid, —if, besides tins, they have broad, overhanging eyebrows, and livid and pallid circles round them, they indicate impudence and malignity."⁵¹ If this be not enough to enable you, O my reader, to recognise the Evil Eye at sight, let me refer you to the whole chapter, where you will find ample and very curious rules laid down, showing a singular acuteness of observation. The eyes with double pupils, mentioned by Didymus and Zahn as existing among the Triballi, Illyrians, and Bithians, and as being peculiarly fatal, are also spoken of by Ovid as belonging to enchanter, who could raise the dead from their graves, and split open the earth.⁵²

Nicola Valetta and the "Jettatura"

Nicola Valetta, who was not only a graceful poet, but also a professor of the Roman jurisprudence at Naples, and a most honourable deacon of the legal faculty, besides his poems and works on jurisprudence, composed a treatise on this noble subject of the Evil Eye, which he calls "Cicalata sul Fascino, volgarmente detto Jettatura," which is both erudite and amusing.⁵³ After having exhausted the subject as far as he was

⁵¹ Albertus Magnus, De Animis

⁵² "Oculis quoque pupilla duplex Fulminat, et gemino lumen ab orbe venit.

Evocat antiquis proavos atavosque sepulchris,
Et solidam longo carmine findit humum."—

i Ovid, Amor. lib. i. eleg. 8. v. 15.

⁵³ This work, which has now become rare, I had first the good luck to discover in the library of Mr. Kirkup of Florence, which is rich in all works relating to magic; and since then, to purchase at auction. It was printed in 1819 in Naples, and is adorned with a portrait of Prof. Valetta, very slender of person, with a humorous smile on his face, a wig on his head, and spectacles on his nose. Under it is this inscription:—

"Non e Seneca svenato,

able, both historically and philosophically, he admits that there are certain questions for which he has been unable to find a satisfactory answer, and on which he desires the assistance of every one. He therefore proposes a reward of from ten to twenty scudi to any one who will give him information on the following heads, according to the value of the information given:—

"1. If a man inflicts a more terrible jettatura than a woman?

"2. If he who wears a peruke is more to be feared than, he who wears none?

"3. If he who wears spectacles is not more to be feared than he who wears a peruke?

"4. If he who takes tobacco is not more to be feared, than he who wears spectacles? and if spectacles, peruke, and snuff-box combined do not triple the force of the jettatura?

"5. If the woman jettatrice is more to be feared when she is enceinte?

"6. If there is still more to be feared from her when she is certain that she is not enceinte?

"7. If monks are more generally jettatori than other men? and among monks what order is most to be feared?

"8. At what distance can jettatura be made?

"9. Must it be made in front, or at the side, or behind?

"10. If there are really gestures, sounds of voice, and particular looks, by which jettatura may be recognised?

"11. If there are prayers which can guarantee us against the jettatura? and if so, whether there are any special prayers to guarantee us against the jettatura of monks.

"12. Lastly, whether the power of modern talismans is equal to the power of ancient talismans? and whether the single or the double horn is most efficacious?"

As to the existence of the jettatura the professor entertains not the slightest doubt. Indeed, he relates some remarkable instances as within his own experience and at his own expense. "But why," he exclaims, "should I go about seeking

Non e Lazaro risorto;
E Valletta in questo stato,
Mezzo vivo e mezzo morto."

ancient examples, and abuse your intention by transporting you to so many ages and places, as if every day, in our houses in the Piazza, in the Forum, in the Campagna, we were not aware of most fatal 'jettatura' cast upon us and upon others? I omit to detail numberless events not imagined, but known in our country to most trustworthy men—such as the fall of a porcelain box from the hands of one of our most distinguished counsellors because a man, who though learned is still a jettatore, had immediately before asked him the price of it and praised it;—or the breaking of a very hard stone upon which an engraver was working, at the very moment that this same jettatore was asking him how long it would endure;—or how, at the moment when one of these persons was praising a cat belonging to a monk, it suddenly leaped upon his neck and embroidered him well with its claws;—or how one by one the blossoms fell from a healthy apple-tree merely at the look of a woman;—or how the little innocent birds of a gentleman were destroyed because a wicked eye looked at them;—or how fortune at play suddenly changed at the approach of a jettatore ;—and, in a word, how accidents, tempests, pains, dangers, deaths, falling out of teeth, the breaking of carriage-boxes, the death of horses, the drying up of fountains, and numberless other similar facts happened through the influence of powerful jettatori. I will even cover with the ashes of silence all the jettature which I have felt exerted upon my own person—oh, how many! oh, such jettature! that I may not be told that I have been deceived or that I intend to deceive. Yet two cases I cannot refrain from relating. The first was one which happened to an infant child of mine, who was scarcely looked at by a terrible jettatore, when it exchanged the most florid health for death. And this is the other:—I had not long ago prepared a memorial for my most excellent sovereign, in which, after setting forth my labours during twenty years as professor of law in the royal university, and my changeful health, which no longer permitted me to give daily lectures, I made certain requests, which had always been granted by the royal munificence to my predecessors in this chair. But, alas! a most excellent friend, whom I long had known to be a terrible jettatore, presented himself to me with his ugly face, and having learned what where my pretensions in this matter, just as I was getting into the carriage which was to convey me to the royal villa at Casata, said to me, 'It is difficult' And what

happened? As much misfortune as could be imagined in a journey. Pouring rain all the way,—a drunken coachman,—a horse falling lame,—and finally, just as I was approaching the royal presence to present my memorial, I could not find it in my pocket where I had most carefully placed it. The worst is, that every day this accursed jettatore, with a laugh, reminds me of this occurrence, and of my hopes thus blasted by him. Is there any man in the world to whom similar facts are unknown? "

PART IV

After the testimony of so many learned men, it becomes therefore most important to know how traditionally this influence was averted,—by what conjurations, incantations, exorcisms, talismans, charms, and spells, its fatal shafts may be warded off. Fortunately these are legion in number, and a few of the more important shall be here given.

Besides all these there were methods laid down to avert fascination: 1st, by showing something ridiculous to the fascinator (*quodam ridendo spectatoribus objecto*); 2nd, by the dissimulation of good fortune (*fortuna secundae dissimulatione*); and 3rd, by doing something unpleasant as a penance (*casu aliquo adversa sponte suscepto et contractu*⁵⁴).

1st—The first method grew out of the prevalent belief that fascination being a power arising from envy ("Genus invidia est fascinatio," says Basil), it could be averted by anything or act which provoked laughter and good-humour; and various were the amulets which were employed for this end,—some of which were excessively indecent. Casaubon, in his readings upon Theocritus says: "Among the Greeks, it was the custom for blacksmiths to fix up before their doors, and over their forges, certain ridiculous things, 'quaedam ridicula' for the purpose of warding off fascination.⁵⁵" So also Turnebus, in his comment on a passage in Varro, where it is said that it was usual to hang upon the necks of children "turpicula res," an indecent thing⁵⁶, adds, that all kinds of other ridiculous amulets were used against fascination, among which he mentions the skull of an ass, the *satyrica signa*, and hellebore; to which may be added the figure of Priapus, the god of gardens⁵⁷. These *satyrica signa* are also spoken of by Pliny as being placed in gardens and over doors, to protect them from evil influences. Many specimens of these amulets may be seen in the private museum at Naples, and they

⁵⁴ Vincentius Alsarius de Invid. et Fascin. Vet. Græv. Thesaur. Antiq. Rom. vol. vii. p. 890. See also Gronovius. Thesaur. Græc. Antiq. torn. vii. Mich. Ang. de la Chausse de Mutini Simulacris. Græv. Antiq. Rom. Thes. p. 978.

⁵⁵ Ad Idyl, vi., quoting Pollux, lib. vii. ch. 24, whoso states.

⁵⁶ "Ne quid obsit bonse sciese caussa."

⁵⁷ Adriani Turnebi Comment, in Varr. de Ling. Lat. lib. Ti. Certain other rites are mentioned by St. Augustine, de Civ. Dei. lib. vi. c. 9,

were accounted by the ancient Romans as by far the most efficient of all.

"Oscilla," or little masks or heads of Bacchus, were also hung up on the trees and vines, to avert the influence of the Fascinum and to render them fruitful. We have a different practice, quite as practical perhaps, but less romantic, and hang scarecrows upon our fruit-bearing trees and among our grain, to avert certain evil birds addicted to fruits and seeds.

When Pliny tells us that the god Fascinus was worshipped by the Vestal virgins as a deity, he merely employs a figurative form of speech, and intends to refer to Bacchus, who was worshipped as the god of fertility, and to the festivals of the Dionysia, where the phallus, or emblem of fertility, was borne in a triumphal procession through the streets, and followed by men disguised as women carrying the satyrica signa, and women bearing baskets of figs—all of which were symbolical. These festivals were so excessively licentious as almost to surpass belief; and yet decent women took part in them, if we may believe the accounts given of them by Ludovicus Coelius Rodoginus ⁵⁸ and of St. Augustine among others⁵⁹.

In the same way Fescennine songs were recited of a jocose and satirical, and often of an indecent character, on the occasion of weddings, to invoke good fortune⁶⁰. According to some authors, these songs were called Fescennina, from a village on

⁵⁸ * Leot. Antiq. lib. iv., cap. 6.

⁵⁹ t St. Augustine says: "In Italian compitis quaedam <licit sacra Liberi celebrata cum tanta licentia turpitudinis, ut in ejus honorem pudenda virilia colerentur; non saltem aliquantum verecundiore secreto, sed in propatulo exsultante nequitia. Nam hoc turpe membrum per Liberi dies festos cum honore magno plostellis impositum, prius rare in compitis, et usque in urbem postea vectabatur. In oppido autem Lavinio uni Libero totus mensis tribuebatur, cujus diebus omnes verbis flagitiosissimis uterentur, donec illud membrum per forum transvectum esset, atque in loco suo quiesceret. Cui membro inhoneste matrem familias honestissimam palam coronam necesse erat imponere. Sic videlicet Liber Deus placandus fuerat proventibus seminum; sic ab agris fascinatio repellenda, ut matrona facere cogeretur in publico, quod nee meretrix, si matronse spectarent, permitti debuit in theatro."—De Civ. Dei, lib. vii. cap. 21.

⁶⁰ J Catullus alludes to them in his ode on the marriage of Julia :—
 "Nee diu taceat procax Fescennina
 locutio."— Carmen, lxi. v. 126.
 Horace thus speaks of them :—
 "Fescennina per hunc inventa licentia mormem
 Versibus alternis opprobria rustica fudit."—
 Lib. ii. Epist. i. v. H5.

the Campagna, or among the Sabine mountains, named Fescennia; while others (Festus, for example), supposes the term to be derived from Fascinum, because they were thought to be a protection against sorcerers and witches, or because the fascinum (symbolically speaking, the emblem of fertility), had in early times, or in rural districts, been connected with the amusements of the Fescennina. However this may be, they finally came to be considered as effectual against fascination, and were recited to ward off its ill effects by stimulating laughter.

Again, the goddess Cunina was worshipped for a similar purpose, and was supposed to protect infants in their cradle from fascination, as Lactantius tells us: "Et Cunina, qua infantes in amis tuetur, et fascinum summovet;" and Mutinus was also a god, who was efficient in protecting virgins⁶¹.

2nd. The second method was by the dissimulation of good fortune, that is, by concealing it; for as envy was the primal cause of fascination, the surest way of avoiding it was by concealing any good luck, and pretending not to have it; for no one could envy the absence of fortune.

It was also the belief that no fascination produced any effect if the name or number of the thing creating envy was concealed from the fascinator. Therefore it is that Catullus says in his Fifth Song to Lesbia : —⁶²

⁶¹ Lact., lib. i. c. 11, 20.

⁶² "Da mihi basia mille, deinde centum,

Dein mille altera, dein secunda centum,
Dein usque altera mille, deinde centum,
Dein, cum millia multa fecerimus,
Conturbabimus ilia, ne sciamus,
Aut ne quis mains invidere possit,
Cum tantum sciat esse basiorum."

And again, in Carmen, vii. ad Lesbiam :—

"Quaris, quot mini basiationes
Tiue, Lesbia, sint satis superque?
Quam niagnus numerus Libysse arena;
Quse nee peVnumerare curiosi
Possint, nee mala fascinare lingua."

See also Commentaries of Ant. Parthenius to these two songs: "Nam constat veneficia fascinationesque tantum nocere his rebus quarum cognitionem veneficus aut fascinator habeat;" and of Jos. Scaliger, who says: "Superstitio veterum qui finitum numerum obnoxium fascino credebant. Mi laudantes aut numerantes diebant 'Prsefiscini,' hoc verbo omneni invidiam se amoliri putabant, ut quum in culleum primam urnam vini indedissent dicebatur 'multa,'—nam multum non est numerus prsefinitus."

*"Give a thousand kisses, then a hundred,
Then another thousand, second hundred;
Add to them a thousand, then a hundred.
When we've both enjoyed our 'many thousands,'
Then confuse their numbers not to know them,
Lest some evil eye in envy strike us,
When 'tis known how many we have given."*

In using the general term "many thousands" ("millia multa"), without specifying any particular number, he follows the ancient superstition that a stated number is obnoxious to the fascinum (numerus finitum obnoxium Fascino). So also, when the first urn of wine was poured into the cask, the [ancient Romans said "multa," for luck. For the same reason the Jews were forbidden to number their flocks. Uneven numbers were also reckoned lucky.—"Impares numeros ad omnia vehementiores credimus," says Pliny.

3rd. The third method spoken of is by doing something disagreeable as a penance. The most remarkable illustration of this is to be found in the well-known story of Polycrates, the tyrant of Samos, who, fearing on account of his excessive good fortune, sought to extinguish envy in the hearts of men, and to secure the continued favour of the gods, by throwing his most precious ring into the sea. The offering of expiation was not accepted, but was returned to him in the belly of a fish; and in consequence, the tyrant was soon after slain. Perhaps the gods thought the expiation too trivial for their great favours. This ring, which held a sardonyx, was, in the time of Pliny, kept in a golden horn, given by Augustus, in the Temple of Concord, and highly esteemed for its history⁶³.

Coming to present days, even if the belief in the evil eye seems foolish, there is anyway something behind it and the following two scientific articles will shade some light more on it.

And again, in his Seventh Song :—

"Lesbia, do you know how many kisses
You to me have given? They outnumber
All the sands upon the Lybian desert.
May no curious eye have power to count them,
That no evil tongue may fascinate us."

⁶³

Pliny, Hist. Nat, book xxxvii. c. 1. t Lib. iv. v. 1142.

Some more scientific articles

Cattle view evil with left eye

Tuesday, 16 November 2010

The University of Queensland

The cattle's 'evil eye' have been located on the left.

Terms like “giving the evil eye” and “right hand man” have been commonplace since the ancient Greeks realised that humans perceive their world very differently on the left and right sides of their body.

Now we know that the same can be said for cattle.

Dr Andrew Robins and Professor Clive Phillips from The University of Queensland's Centre for Animal Welfare and Ethics (CAWE) have published their findings of an investigation to determine whether cattle possess “visual lateralisation”.

Lateralisation is the specialised process known to occur within either the left or right side of the vertebrate brain. “There appears to be a common lateralised ancestor,” Dr Robins said.

“In all species studied, from fish to mammals, there is a consistent pattern of specialised functions carried out on either side of the brain. The right side specialises in the rapid analysis of, and response to, novel or threatening stimuli such as predators. “By contrast, the left side of the brain specialises in considered, detailed processing such as deciding what to eat and what to avoid eating.”

Director of CAWE, Professor Clive Phillips is excited about the results. “CAWE research has demonstrated that cattle are more likely to cross the paths of humans with the person in the left eye field of vision, that is, from the right-hand side of the person to the left than vice versa.

“Direct implications of the CAWE research will facilitate improved husbandry methods and cattle welfare using this new understanding of their herding behaviour. “A related implication includes improved yard designs to incorporate cattle's visual preferences.”

The study aimed to find out if cattle preferred to view a potential threat with either their left or right eye. The CAWE team followed up on a Russian study that found intensively-

housed dairy herd productivity varied, depending on the direction they received their food.

The Russian researchers found that dairy cattle that always fed from a tractor and hopper moving rightwards past their stall were 10 per cent more productive than cattle fed from the leftwards direction.

The Russians concluded that the productivity differences were related to other studies finding lateralisation in the right side of the brain's control of the Sympathetic nervous system – which coordinates milk let-down as well as the “flight or fight” response.

This led Dr Robins and Professor Phillips to devise their “herd-splitting” experiments where the middle of herd groups of 17 to 33 head were divided by a researcher advancing on foot, with successively more threatening stimuli.

First the experimenter walked alone, then with an umbrella, next a wide forked apparatus, and finally an idling whipper-snipper engine.

The cattle consistently and significantly preferred to orient themselves to view the novel and potential threat with their left eye, which meant that the cattle were choosing to analyse the threat with the right side of their brain.

The paper entitled “Lateralised visual processing in domestic cattle herds responding to novel and familiar stimuli” was published in the journal “Laterality: Asymmetries of Body, Brain and Cognition” and resulted from the award of a small grant from the Australian Veterinarian Association's Animal Welfare Trust.⁶⁴

⁶⁴ <http://www.sciencealert.com.au/news/20101611-21583.html>

Squinting and the evil eye belief

Squinting also is often connected to the evil eye, may be because it reduces the blinking rate (essential for fascinating). This was scientifically proven: squinting at a computer screen reduces how often you blink and can lead to dry, irritated eyes, a new study finds...

We squint to focus our eyes for a better look.

But just a slight amount of squinting reduced blink rates by half, from 15 blinks a minute to 7.5 blinks a minute, the study revealed. The more that participants squinted, the less they blinked. The less they blinked, the more their eyes ached or burned and became dry.

"Blinking rewets the eyes. So if your job requires a lot of reading or other visually intense work, you may be blinking far less than normal, which may cause eye strain and dry eye," said James Sheedy, study leader and a professor of optometry at Ohio State University.

Dry eye is usually treatable with over-the-counter eye drops and is rarely debilitating, Sheedy and his colleagues say.

The researchers asked 10 college students to squint at different levels while watching a computer. All participants had 20/20 vision in both eyes. Their level of squint was measured and their blinking was videotaped.

The results were detailed in a recent issue of the journal *Optometry and Vision Science*. The study was funded by Microsoft, but the researchers have no affiliation with the corporation outside of the study, they said⁶⁵.

⁶⁵Taken from: www.livescience.com

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