

**Lights On, Lights Off ~ Awakening The Power of Your Mind
and Develop the Will Power to Gain Whatever You Desire In
Life...**



by Terry D. Clark

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"Will Power"

A Method of Developing and Strengthening the Faculties of the Mind, through the Awakened Will, by a Simple, Scientific Process Possible to Any Person of Ordinary Intelligence.

Introduction

“Unto many Fortune comes while sleeping.”--Latin Proverb.

“Few know what is really going on in the world.”—
American Proverb.

It is but a few years since it suddenly struck the gay world of comic dramatists and other literary wits, that the Nineteenth Century was drawing to an end, and regarding it as an event they began to make merry over it, at first in Paris, and then in London and New York, as the fin-de-siècle. Unto them it was the going-out of old fashions in small things, such as changes in dress, the growth of wealth, or “the mighty bicycle,” with a very prevalent idea that things “are getting mixed” or “checquered,” or the old conditions of life becoming strangely confused. And then men of more thought or intelligence, looking more deeply into it, began to consider

that the phrase did in very truth express far more serious facts. As in an old Norman tale, he who had entered as a jester or minstrel in comic garb, laid aside his disguise, and appeared as a wise counsellor or brave champion who had come to free the imprisoned emperor.

For it began to be seen that this fin-de-siècle was developing with startling rapidity changes of stupendous magnitude, which would ere long be seen “careering with thunder speed along,” and that all the revolutions and reforms recorded in history were only feeble or partial, scattered or small, compared to the world-wide unification of human interests, led by new lights, which has begun to manifest itself in every civilized country. That well nigh every person or real culture, or education guided by pure science, has within a very few years advanced to a condition of liberal faith which would have been in my university days generally reprobated as “infidelity,” is not to be denied, and the fact means, beyond all question, that according to its present rate of advance, in a very few years more, this reform will end in the annulling of innumerable traditions, forms of faith and methods. Upharsin is writ on the wall.

More than this, is it not clear that Art and Romance, Poetry and Literature, as hitherto understood or felt, are either to utterly vanish before the stupendous advances of science, or what is perhaps more probable, will, coalescing with it, take new forms, based on a general familiarity with all the old schools or types? A few years ago it seemed, as regarded all æsthetic creation, that man had exhausted the old models, and knew not where to look for new. Now the aim of Art is to interest or please, by gratifying the sense or taste for the beautiful or human genius in making; also to instruct and refine; and it is evident that Science is going to fulfill all these conditions on such a grand scale in so many new ways, that, when man shall be once engaged in them, all that once gratified him in the past will seem as childish things, to be put away before pursuits more worthy of manly dignity. If Art in all forms has of late been quiet, it has been because it has drawn back like the tiger in order to make the greater bound.

One of the causes why some are laying aside all old spiritualism, romance and sentiment, is that their realization takes up too much time, and Science, which is the soul of business, seeks in all things brevity and directness. It is probable that the phrase, “but to the point,” has been oftener repeated during the past few years, than it ever was before, since Time begun, of which directness I shall have more to say anon.

And this is the end to which these remarks on the fin-de-siècle were written, to lay stress upon the fact that with the year Nineteen Hundred we shall begin a century

during which civilized mankind will attain its majority and become manly, doing that which is right as a man should, because it is right and for no other reason, and shunning wrong for as good cause. For while man is a child he behaves well, or misbehaves, for reasons such as the fear of punishment or hope of reward, but in a manly code no reasons are necessary but only a persuasion or conviction that anything is right or wrong, and a principle which is as the earth unto a seed. For as the world is going on, or getting to be, it is very evident that as it is popularly said, “he who will tell a lie will generally not hesitate to commit perjury,” so he who cannot be really honest, per se, without being sustained by principle based only on tradition and the opinion of others, is a poor creature, whose morality or honesty is in fact merely theatrical, or acted, to satisfy certain conditions or exigencies from which he were better freed.

This spirit of scientific directness, and economy of thought and trouble by making the principle of integrity the basis of all forms, and cutting all ethical theories down to “be good because you ought,” is rapidly astonishing us with another marvelous fact which it illustrates, namely, that as in this axiom—as in man himself—there are latent undiscovered powers, so in a thousand other sayings, or things known to us all, used by us all, and regarded as common-place, there are astounding novelties and capacities as yet undreamed of. For, as very few moralists ever understood in full what is meant by the very much worn or hackneyed saying, “we ought to do what is right,” so the world at large little suspects that such very desirable qualities as Attention, Interest, Memory and Ingenuity, have that within them which renders them far more attainable by man than has ever been supposed. Even the great problem of Happiness itself, as really being only one of a relative state of mind, may be solved or reached by some far simpler or more direct method than any thinker has ever suggested.

It all depends on exertion of the Will. There are in this world a certain number of advanced thinkers who, if they knew how to develop the Will which exists in them, could bring this reform to pass in an incredibly short time. That is to say, they could place the doctrine or religion of Honesty for its own sake so boldly and convincingly before the world that its future would be assured. Now the man who can develop his will, has it in his power not only to control his moral nature to any extent, but also to call into action or realize very extraordinary states of mind, that is, faculties, talents or abilities which he has never suspected to be within his reach. It is a stupendous thought; yes, one so great that from the beginning of time to the present day no sage or poet has ever grasped it in its full extent, and yet it is a very literal truth, that there lie hidden within us all, as in a sealed-up spiritual casket, or like the bottled-up djinn in the Arab tale, innumerable Powers or

Intelligences, some capable of bestowing peace or calm, others of giving Happiness, or inspiring creative genius, energy and perseverance. All that Man has ever attributed to an Invisible World without, lies, in fact, within him, and the magic key which will confer the faculty of sight and the power to conquer is the Will.

It has always been granted that it is a marvelously good thing to have a strong will, or a determined or resolute mind, and great has been the writing thereon.

I have by me the last book on the subject, in which the faculty is enthusiastically praised, and the reader is told through all the inflexions of sentiment, that he ought to assert his Will, to be vigorous in mind, etcetera, but unfortunately the How to do it is utterly wanting.

It will be generally admitted by all readers that this How to do it has been always sought in grandly heroic or sublimely vigorous methods of victory over self. The very idea of being resolute, brave, persevering or stubborn, awakens in us all thoughts of conflict or dramatic self-conquering. But it may be far more effectively attained in a much easier way, even as the ant climbed to the top of the tree and gnawed away and brought down the golden fruit unto which the man could not rise. There are easy methods, and by far the most effective, of awakening the Will; methods within the reach of every one, and which if practised, will lead on ad infinitum, to marvelous results.

The following chapters will be devoted to setting forth, I trust clearly and explicitly, how by an extremely easy process, or processes, the will may be, by any person of ordinary intelligence and perseverance, awakened and developed to any extent, and with it many other faculties or states of mind. I can remember once being told by a lady that she thought there ought to be erected in all great cities temples to the Will, so as to encourage mankind to develop the divine faculty. It has since occurred to me that an equal number of school-houses, however humble, in which the art of mastering the Will by easy processes seriatim should be taught, would be far more useful. Such a school-house is this work, and it is the hope of the author that all who enter, so to speak, or read it, will learn therefrom as much as he himself and others have done by studying its principles.

To recapitulate or make clear in brief what I intend, I would say Firstly, that the advanced thinkers at this end of the century, weary of all the old indirect methods of teaching Morality, are beginning to enquire, since Duty is an indispensable condition, whether it is not just as well to do what is right, because it is right, as for

any other reason? Secondly, that this spirit of directness, the result of Evolution, is beginning to show itself in many other directions, as we may note by the great popularity of the answer to the question, “How not to worry,” which is briefly, Don’t! Thirdly, that enlightened by this spirit of scientific straightforwardness, man is ceasing to seek for mental truth by means of roundabout metaphysical or conventional ethical methods (based on old traditions and mysticism), and is looking directly in himself, or materially, for what Immaterialism or Idealism has really never explained at all—his discoveries having been within a few years much more valuable than all that a priori philosophy or psychology ever yielded since the beginning. And, finally, that the leading faculties or powers of the mind, such as Will, Memory, the Constructive faculty, and all which are subject to them, instead of being entirely mysterious “gifts,” or inspirations bestowed on only a very few to any liberal extent, are in all, and may be developed grandly and richly by direct methods which are moreover extremely easy, and which are in accordance with the spirit of the age, being the legitimate results of Evolution and Science.

And, that I may not be misunderstood, I would say that the doctrine of Duty agrees perfectly with every form of religion—a man may be Roman Catholic, Church of England, Presbyterian, Agnostic, or what he will; and, if a form aids him in the least to be sincerely honest, it would be a pity for him to be without it. Truly there are degrees in forms, and where I live in Italy I am sorry to see so many abuses or errors in them. But to know and do what is right, when understood, is recognizing God as nearly as man can know him, and to do this perfectly we require Will. It is the true Logos.

CHAPTER 1. Re-Attention and Interest

“To the fairies, Determination and Good-Will, all things are possible.”--The Man of the Family, by C. REID.

It happened recently to me, as I write, to see one afternoon lying on the side walk in the Via Calzaioli in Florence what I thought was a common iron screw, about three inches in length, which looked as if it had been dropped by some workman. And recalling the superstition that it is lucky to find such an object, or a nail, I picked it up, when to my astonishment I found that it was a silver pencil case, but made to exactly resemble a screw. Hundreds of people had, perhaps, seen it, thought they knew all about it, or what it was, and then passed it by, little suspecting its real value.

There is an exact spiritual parallel for this incident or parable of the screw-pencil in innumerable ideas, at which well-nigh everybody in the hurrying stream of life has glanced, yet no one has ever examined, until someone with a poetic spirit of curiosity, or inspired by quaint superstition, pauses, picks one up, looks into it, and finds that it has ingenious use, and is far more than it appeared to be. Thus, if I declare that by special attention to a subject, earnestly turning it over and thinking deeply into it, very remarkable results may be produced, as regards result in knowledge, every human being will assent to it as the veriest truism ever uttered; in the fullest belief that he or she assuredly knows all that.

Yet it was not until within a very few years that I discovered that this idea, which seemed so commonplace, had within it mysteries and meanings which were stupendously original or remarkable. I found that there was a certain intensity or power of attention, far surpassing ordinary observation, which we may, if we will, summon up and force on ourselves, just as we can by special effort see or hear far better at times than usually. The Romans show by such a phrase as *animum adjicere*, and numerous proverbs and synonyms, that they had learned to bend their attention energetically. They were good listeners, therefore keen observers.

Learning to control or strengthen the Will is closely allied to developing Attention and Interest, and for reasons which will soon be apparent, I will first consider the latter, since they constitute a preparation or basis for the former. And as preliminary, I will consider the popular or common error to the effect that everyone has allotted to him or to her just so much of the faculty of attention or interest as it has pleased Nature to give—the same being true as regards Memory, Will, the Constructive or Artistic abilities, and so on—when in very truth and on the warrant of Experience all may be increased *ad infinitum*. Therefore, we find ignorant men complacently explaining their indifference to art and literature or culture on the ground that they take no interest in such subjects, as if interest were a special heaven-sent gift.

Who has not heard the remark, “He or she takes such an interest in so many things—I wish that I could.” Or, as I heard it very recently expressed, “It must be delightful to be able to interest one’s self in something at any time.” Which was much the same as the expression of the Pennsylvania German girl, “Ach Gott! I wisht I hat genius und could make a pudden!”

No one can be expected to take an interest at once and by mere will in any subject, but where an earnest and serious Attention has been directed to it, Interest soon

follows. Hence it comes that those who deliberately train themselves in Society after the precept enforced by all great writers of social maxims to listen politely and patiently, are invariably rewarded by acquiring at last shrewd intelligence, as is well known to diplomatists. That mere stolid patience subdues impatience sounds like a dull common-place saying, but it is a silver pencil disguised as an iron screw; there is a deep subtlety hidden in it, if it be allowed with a little intelligence, forethought, and determination towards a purpose. Let us now consider the mechanical and easy processes by which attention may be awakened.

According to ED. VON HARTMANN, Attention is either spontaneous or reflex. The voluntary fixing our mind upon, or choosing an idea, image, or subject, is spontaneous attention, but when the idea for some reason impresses itself upon us then we have enforced, or reflex attention. That is simply to say, there is active or passive observation—the things which we seek or which come to us unsought. And the “seeking for,” or spontaneous action can be materially aided and made persevering, if before we begin the search or set about devoting Attention to anything, we pause, as it were, to determine or resolve that we will be thorough, and not leave off until we shall have mastered it. For strange as it may seem, the doing this actually has in most cases a positive, and very often a remarkable result, as the reader may very easily verify for himself. This Forethought is far more easily awakened, or exerted, than Attention itself, but it prepares it, just as Attention prepares Interest.

Attention is closely allied to Memory; when we would give attention to a subject for continued consideration, we must “memorize” it, or it will vanish. Involuntary memory excited by different causes often compels us to attend to many subjects whether we will or not. Everyone has been haunted with images or ideas even unto being tormented by them; there are many instances in which the Imagination has given them objective form, and they have appeared visibly to the patient. These haunting ideas, disagreeable repetitions or obstinate continuances, assume an incredible variety of forms, and enter in many strange ways into life. Monomania or the being possessed with one idea to the exclusion of others, is a form of overstrained attention, sustained by memory. It is enforced.

Mere repetition of anything to almost anybody, will produce remarkable results; or a kind of Hypnotism Causing the patient to yield to what becomes an irresistible power. Thus it is said that perpetual dropping will wear away stones. Dr. JAMES R. COCKE in his “Hypnotism,” in illustrating this, speaks of a man who did not want to sign a note, he knew that it was folly to do so, but yielded from having been “over persuaded.” I have read a story in which a man was thus simply talked

into sacrificing his property. The great power latent in this form of suggestiveness is well known to knaves in America where it is most employed. This is the whole secret of the value of advertising. People yield to the mere repetition in time. Attention and Interest may in this way be self-induced from repetition.

It is true that an image or idea may be often repeated to minds which do not think or reflect, without awakening attention; per contra, the least degree of thought in a vast majority of cases forms a nucleus, or beginning, which may easily be increased to an indefinite extent. A very little exercise of the Will suffices in most cases to fix the attention on a subject, and how this can be done will be shown in another chapter. But in many cases Attention is attracted with little or no voluntary effort. On this fact is based the truth that when or where it is desired, Attention and Interest may be awakened with great ease by a simple process.

It may be remarked on the subject of repetition of images or ideas, that a vast proportion of senseless superstitions, traditions or customs, which no one can explain, originate in this way, and that in fact what we call habit (which ranks as second nature) is only another form or result of involuntary attention and the unconsciously giving a place in the memory to what we have heard.

From the simple fact that even a man of plain common-sense and strong will may be driven to sleeplessness, or well nigh to madness, by the haunting presence of some wretched trifle, some mere jingle or rhyme, or idle memory, we may infer that we have here a great power which must in some way be capable of being led to great or useful results by some very easy process. I once wrote a sketch, never completed, in which I depicted a man of culture who, having lost an old manuscript book which he had regarded in a light, semi-incredulous manner as a fetish, or amulet, on which his luck depended, began to be seriously concerned, and awaking to the fact, deliberately cultivated his alarm as a psychological study, till he found himself, even with his eyes wide open as an observer in terrible fear, or a semi-monomaniac. The recovery of his lost charm at once relieved him. This was a diversion of Attention for a deliberate purpose, which might have been varied ad infinitum to procure very useful results. But I have myself known a man in the United States, who, having lost—he being an actor or performer—a certain article of theatrical properties on which he believed “luck” depended, lost all heart and hope, and fell into a decline, from which he never recovered. In this, as in all such cases, it was not so much conviction or reason which influenced the sufferer as the mere effect of Attention often awakened till it had become what is known as a fixed idea.

A deliberate reflection on what I have here advanced can hardly fail to make it clear to any reader that if he really desires to take an interest in any subject, it is possible to do so, because Nature has placed in every mind vast capacity for attention or fixing ideas, and where the Attention is fixed, Interest, by equally easy process, may always be induced to follow. And note that these preliminary preparations should invariably be as elementary and easy as possible, this being a condition which it is impossible to exaggerate. In a vast majority of cases people who would fain be known as taking an interest in Art begin at the wrong end, or in the most difficult manner possible, by running through galleries where they only acquire a superficial knowledge of results, and learn at best how to talk showily about what they have skimmed.

Now to this end a good article in a cyclopædia, or a small treatise like that of TAINE'S "Æsthetic" thoroughly read and re-read, till it be really mastered, and then verified by study of a very few good pictures in a single collection, will do more to awaken sincere interest than the loose ranging through all the exhibitions in the world. I have read in many novels thrilling descriptions of the effect and results when all the glories of the Louvre or Vatican first burst upon some impassioned and unsophisticated youth, who from that moment found himself an Artist— but I still maintain that it would have been a hundred times better for him had his Attention and Interest been previously attracted to a few pictures, and his mind accustomed to reflect on them.

Be the subject in which we would take an interest artistic or scientific, literary or social, the best way to begin herewith is to carefully read the simplest and easiest account of it which we can obtain, in order that we may know just exactly what it is, or its definition. And this done, let the student at once, while the memory is fresh in mind, follow it up by other research or reading, observations or inquiries, on the same subject, for three books read together on anything will profit more than a hundred at long intervals. In fact, a great deal of broken, irregular or disjointed reading is often as much worse than none at all, as a little coherent study is advantageous.

Many people would very willingly take an interest in many subjects if they knew how. It is a melancholy thing to see a man retired from business with literally nothing to do but fritter away his time on nothings when he might be employed at something absorbing and useful. But they hesitate to act because, as is the rule in life, they see everything from its most difficult and repulsive side. There is no man who could not easily take an intelligent interest in Art in some form, but I venture to say that a majority of even educated people who had never taken up the subject

would be appalled at it in their secret hearts, or distrust its “use” or their own capacity to master it.

Or again, many put no faith in easy manuals to begin with, believing, in their ignorance, that a mere collection of rudiments cannot have much in it. We are all surrounded by thousands of subjects in which we might all take an interest, and do good work, if we would, selecting one, give it a little attention, and by easy process proceed to learn it. As it is, in general society the man or woman who has any special pursuit, accomplishment, or real interest for leisure hours, beyond idle gossip and empty time-killing, is a great exception. And yet I sincerely believe that in perhaps a majority of cases there is a sincere desire to do something, which is killed by simple ignorance of the fact that with a very little trouble indeed interest in something is within the easy reach of all.

I have dwelt on this subject that the reader may be induced to reflect on the fact, firstly, that if he wishes to learn how to develop his Will and strengthen it, it is absolutely necessary to take an interest in it. I beg him to consider how this art of acquiring attention and interest has been, or is, obscured in most minds, and the difficulties of acquiring it, exaggerated. Secondly, I would point out that the method of process for making a Will is so closely allied to that laid down for Attention that it will seem like a deduction from it, both being allied to what may claim to be an original Art of Memory, to which I shall devote a chapter in its due place.

For as I hope clearly to prove it is an easy matter to create a strong will, or strengthen that which we have, to a marvelous extent, yet he who would do this must first give his Attention firmly and fixedly to his intent or want, for which purpose it is absolutely necessary that he shall first know his own mind regarding what he means to do, and therefore meditate upon it, not dreamily, or vaguely, but earnestly. And this done he must assure himself that he takes a real interest in the subject, since if such be the case I may declare that his success is well nigh certain.

And here it may be observed that if beginners, before taking up any pursuit, would calmly and deliberately consider the virtues of Attention and Interest, and how to acquire them, or bring them to bear on the proposed study or work, we should hear much less of those who had “begun German” without learning it, or who failed in any other attempt. For there would in very truth be few failures in life if those who undertake anything first gave to it long and careful consideration by leading observation into every detail, and, in fact, becoming familiar with the idea, and not trusting to acquire interest and perseverance in the future. Nine-tenths of the

difficulty and doubt or ill-at-easeness which beginners experience, giving them the frightened feeling of “a cat in a strange garret,” and which often inspires them to retreat, is due entirely to not having begun by training the Attention or awakened an Interest in the subject.

It has often seemed to me that the reason for failure, or the ultimate failing to attain success, in a vast number of “Faith cures,” is simply because the people who seek them, being generally of a gushing, imaginative nature, are lacking in deep reflection, application, or earnest attention. They are quick to take hold, and as quick to let go. Therefore, they are of all others the least likely to seriously reflect beforehand on the necessity of preparing the mind to patience and application. Now it seems a simple thing to say, and it is therefore all the harder to understand, that before going to work at anything which will require perseverance and repeated effort we can facilitate the result amazingly by thinking over and anticipating it, so that when the weariness comes it will not be as a discouraging novelty, but as something of course, even as a fisherman accepts his wet feet, or the mosquitoes. But how this disposition to grow weary of work or to become inattentive may be literally and very completely conjured away will be more fully explained in another chapter. For this let it suffice to say that earnest forethought, and the more of it the better, bestowed on aught which we intend to undertake, is a thing rarely attempted in the real sense in which I mean it, but which, when given, eases every burden and lightens every toil.

Mere forethought repeated is the easiest of mental efforts. Yet even a little of it asserted before undertaking a task will wonderfully facilitate the work.

“Hypnotism,” says Dr. JAMES R. COCKE, “can be used to train the attention of persons habitually inattentive.” But, in fact, forethinking in any way is the minor or initiatory stage of Suggestion. Both are gradual persuasion of the nervous system into habit.

And on this text a marvelous sermon could be preached, which, if understood, would sink deeply into every heart, inspiring some while alarming others, but greatly cheering the brave. And it is this. There are millions of people who suffer from irritability, want of self-control, loquacity, evil in many forms, or nerves, who would fain control themselves and stop it all. Moralists think that for this it is enough to convince their reason. But this rarely avails. A man may know that he is wrong, yet not be able to reform. Now, what he wants is to have his attention fixed long enough to form a new habit. Find out how this can be done, and it may in many cases be the simplest and most mechanical thing in the world to cure him. Men have been frightened by a scarecrow into thorough repentance. “A question of a few vibrations of ether, more or less, makes for us all the difference between

perception and non-perception,” or between sight and blindness. Accustom any such moral invalid to being Suggested or willed a few times into a calm, self-controlled state and the habit may be formed. And to those who doubt, and perhaps would sneer, I have only to say try it. It will do them good.

CHAPTER 2. Self-Suggestion

“In thy soul, as in a sleep, Gods or fiends are hidden deep, Awful forms of mystery, And spirits, all unknown to thee: Guard with prayer, and heed with care, Ere thou wak’st them from their lair!”

The records of the human race, however written, show that Man has always regarded himself as possessed of latent faculties, or capacities of a mysterious or extraordinary nature: that is to say, transcending in scope or power anything within the range of ordinary conscious mental capacity. Such for example is the Dream, in which there occurs such a mingling of madness with mysterious intuitions or memories that it is no wonder it has always been regarded as allied to supernatural intelligence. And almost as general as the faith in dreams as being weird (in the true sense of the much-abused word) or “strangely prophetic,” is that in fascination, or that one human being can exercise over another by a mystic will and power a strong influence, even to the making the patient do whatever the actor or superior requires.

However interesting it may be, it is quite needless for the purpose which I have in view to sketch the history of occultism, magic or sorcery from the earliest times to the present day. Fascination was, however, its principal power, and this was closely allied to, or the parent of, what is now known as Suggestion in Hypnotism. But ancient magic in its later days certainly became very much mixed with magnetism in many phases, and it is as an off-shoot of Animal Magnetism that Hypnotism is now regarded, which is to be regretted, since it is in reality radically different from it, as several of the later writers of the subject are beginning to protest. The definition and differences of the two are as follows: Animal Magnetism, first formulized by ANTON MESMER from a mass of more or less confused observations by earlier writers, was the doctrine that there is a magnetic fluid circulating in all created forms, capable of flux and reflux, which is specially active or potent in the human body. Its action may be concentrated or increased by the human will, so as to work wonders, one of which is to cause a person who is

magnetized by another to obey the operator, this obedience being manifested in many very strange ways.

Still there were thousands of physiologists or men of science who doubted the theory of the action or existence of Animal Magnetism, and the vital fluid, as declared by the Mesmerists, and they especially distrusted the marvels narrated of clairvoyance, which was too like the thaumaturgy or wonder-working attributed to the earlier magicians. Finally, the English scientist, BRAID, determined that it was not a magnetic fluid which produced the recognized results, “but that they were of purely subjective origin, depending on the nervous system of the one acted on.” That is to say, in ordinary language, it was “all imagination”—but here, as in many other cases, a very comprehensive and apparently common-sensible word is very far from giving an adequate or correct idea of the matter in question—for what the imagination itself really is in this relation is a mystery which is very difficult to solve. I have heard of an old French gentleman who, when in a circus, expressed an opinion that there was nothing remarkable in the wonderful performances of an acrobat on a tight-rope, or trapeze. “Voyez-vous monsieur” he exclaimed;

“Only the mathematical-alone AC!” And only the Imagination—“all your Imagination” is still the universal solvent in Philistia for all such problems.

Hypnotism reduced to its simplest principle is, like the old

Fascination, the action of mind upon mind, or of a mind upon itself, in such a manner as to produce a definite belief, action, or result. It is generally effected by first causing a sleep, as is done in animal magnetism, during which the subject implicitly obeys the will of the operator, or performs whatever he suggests. Hence arose the term Suggestion, implying that what the patient takes into his head to do, or does, must first be submitted to his own mental action.

Very remarkable results are thus achieved. If the operator, having put a subject to sleep (which he can do in most cases, if he be clever, and the experiments are renewed often enough), will say or suggest to him that on the next day, or the one following, or, in fact, any determined time, he shall visit a certain friend, or dance a jig, or wear a given suit of clothes, or the like, he will, when the hypnotic sleep is over, have forgotten all about it. But when the hour indicated for his call or dance, or change of garment arrives, he will be haunted by such an irresistible feeling that he must do it; that in most cases it will infallibly be done. It is no exaggeration to say that this has been experimented on, tested and tried thousands of times with

success and incredible ingenuity in all kinds of forms and devices. It would seem as if spontaneous attention went to sleep, but, like an alarm clock, awoke at the fixed hour, and then reflex action.

Again—and this constitutes the chief subject of all I here discuss—we can suggest to ourselves so as to produce the same results. It seems to be a curious law of Nature that if we put an image or idea into our minds with the preconceived determination or intent that it shall recur or return at a certain time, or in a certain way, after sleeping, it will do so. And here I beg the reader to recall what I said regarding the resolving to begin any task, that it can be greatly aided by even a brief pre-determination. In all cases it is a kind of self-suggestion. There would seem to be some magic virtue in sleep, as if it preserved and ripened our wishes, hence the injunction in the proverbs of all languages to sleep over a resolve, or subject—and that “night brings counsel.”

It is not necessary that this sleep shall be hypnotic, or what is called hypnotic slumber, since, according to very good authorities, there is grave doubt as to whether the so-called condition is a sleep at all. Hypnotism is at any rate a suspension of the faculties, resembling sleep, caused by the will and act of the operator. He effects this by fixing the eyes on the patient, making passes as in Mesmerism, giving a glass of water, or simply commanding sleep. And this, as Dr. COCKE has experienced and described, can be produced to a degree by anyone on himself. But as I have verified by experiment, if we, after retiring to rest at night, will calmly yet firmly resolve to do something on the following day, or be as much as possible in a certain state of mind, and if we then fall into ordinary natural sleep, just as usual, we may on waking have forgotten all about it, yet will none the less feel the impulse and carry out the determination.

What gives authority for this assertion, for which I am indebted originally to no suggestion or reading, is the statement found in several authorities that a man can “hypnotize” another without putting him to sleep; that is, make him unconsciously follow suggestion.

I had read in works on hypnotism of an endless number of experiments, how patients were made to believe that they were monkeys or madmen, or umbrellas, or criminals, women or men, à volonté, but in few of them did I find that it had ever occurred to anybody to turn this wonderful power of developing the intellect to any permanent benefit, or to increasing the moral sense. Then it came to my mind since Self-Suggestion was possible that if I would resolve to work all the next day; that is, apply myself to literary or artistic labor without once feeling fatigue, and

succeed, it would be a marvelous thing for a man of my age. And so it befell that by making an easy beginning I brought it to pass to perfection. What I mean by an easy beginning is not to will or resolve too vehemently, but to simply and very gently, yet assiduously, impress the idea on the mind so as to fall asleep while thinking of it as a thing to be. My next step was to will that I should, all the next day, be free from any nervous or mental worry, or preserve a hopeful, calm, or well-balanced state of mind. This led to many minute and extremely curious experiences and observations. That the imperturbable or calm state of mind promptly set in was undeniable, but it often behaved, like the Angel in H. G. Wells' novel, "The Wonderful Visit," as if somewhat frightened at, or of, with, or by its new abode, and no wonder, for it was indeed a novel guest, and the goblins of "Worry and Tease, Fidget and Fear," who had hitherto been allowed to riot about and come and go at their own sweet mischievous wills, were ill-pleased at being made to keep quiet by this new lady of the manor. And indeed no mere state of mind, however well maintained, can resist everything, and the mildest mannered man may cut a throat under great provocation. I had my lapses, but withal I was simply astonished to find how, by perseverance, habitual calm not only grew on me, but how decidedly it increased. I most assuredly have experienced it to such a degree as to marvel that the method is not more employed as a cure for nervous suffering and insomnia.

But far beyond perseverance in labor, or the inducing a calmer and habitually restful state of mind, was the Awakening of the Will, which I found as interesting as any novel or drama, or series of active adventures which I have ever read or experienced. I can remember when most deeply engaged in it, re-reading DE QUINCEY'S "Confessions of an Opium Eater." I took it by chance on my birthday, August 15, which was also his, and as I read I longed from my very heart that he were alive, that I might consult with him on the marvelous Fairyland which it seemed to me had been discovered—and then I remembered how Dr. TUCKEY, the leading English hypnotist, had once told me how easy it was for his science to completely cure the mania for opium and other vices.

And this is the discovery: Resolve before going to sleep that if there be anything whatever for you to do which requires Will or Resolution, be it to undertake repulsive or hard work or duty, to face a disagreeable person, to fast, or make a speech, to say "No" to anything; in short, to keep up to the mark or make any kind of effort that you WILL do it--as calmly and unthinkingly as may be. Do not desire to do it sternly or forcibly, or in spite of obstacles—but simply and coolly make up your mind to do it--and it will much more likely be done. And it is absolutely true--crede experto--that if persevered in, this willing yourself to will by easy

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