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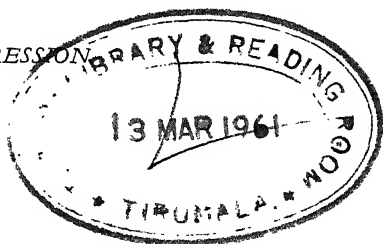
The Principles and Practice of Numerology

# THE INVISIBLE INFLUENCE

A STORY OF THE MYSTIC ORIENT WITH  
GREAT TRUTHS WHICH CAN NEVER DIE

By  
ALEXANDER CANNON  
K.G.C.B., M.D., D.P.M., PH.D., M.A., ETC.

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THIS BOOK IS DEDICATED  
TO  
ALEX. ERSKINE  
HYPNOLOGIST, PHILOSOPHER,  
AND FRIEND OF HUMANITY  
AND  
TO THOSE WHO HAVE GONE  
BEFORE

SRI MOHANA SWARA CENTRE FOR RESEARCH & RESOURCES Acc. No. 27930 Date TIRUPATI.
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## FOREWORD

A SERIOUS book which runs into five editions in a couple of years has certainly captured the attention of the thinking world, and it gives me the greatest pleasure to add a word to this.

*The Invisible Influence* is a remarkable book, both from the point of view of its authorship and the narration. Dr. Cannon is regarded to-day as one of the first men in the world on this subject—the study of the human mind—and that he has made us know of many of the highly interesting experiments which he has won and enjoyed during wide travels, is something of which his readers ought to be deeply indebted. His life and his experiences Dr. Cannon serves humanity more effectively than any other medical man myself, I value all that this means.

His comprehensive view of the Universe and the forces of good and evil which it contains, and which are at work in the individual, must arouse profound thought in every mind, and when the author allies with this philosophy the results of his views and methods in psychological study, particularly in connection with the sick and insane, we are forced to admit the presence of a Master—one who knows what he is doing.

I have not only enjoyed the book and reaped the benefit from it, but my own study of hidden forces and their effects enables me to endorse many of Dr. Cannon's most striking statements.

I have also the great privilege of knowing Dr. Cannon personally, and can speak of him as a man of uprightness and integrity, and as a remarkably genial and kindly man whose acquaintance is a privilege.

DAVID T. MACLEOD, M.D.

LONDON.

## AUTHOR'S NOTE TO THE TWENTY-SEVENTH EDITION

NEVER before in history has the time been more opportune to study the great undying truths concerning the body, the mind, and the soul of man. Never has a world, seething with unrest in its search for peace, been more in need of the knowledge of the eternal verities.

Eighteen years ago the press of all the continents was so loud in praise of the first edition of this work, that although I am a man acquainted with miracles—I confess that I was, and still remain, a little dumbfounded by the miracle of the response. This reaction began almost at once to resemble a mountain-torrent: there was never much of the rivulet about it. It poured in from every corner of the world; even from the Temples of Egypt, Persia, China, India, and Thibet. Yes, it came from Europe, from mechanized and utilitarian yet psychic America, and from the dreamy deserts and remote mountain fastnesses of the East alike. And it still comes, these many years after—through the Invisible Influence.

Edwin C. Hill, the famous American radio commentator, gave two country-wide broadcasts on this work in which he said:

“There is nothing so powerful as truth and often nothing so strange. Did not Major Yeats-Brown, the celebrated author of ‘The Bengal Lancer’, say in the London *Sunday Express*, ‘I cannot explain the phenomena produced by Thibetan Magicians. I do not know how they can overcome physical fatigue so that they can run over a hundred miles without stopping; nor how they can conquer gravitation so that they can rise in the air with no support between them and the leopard skin on which they have been sitting cross-legged. Nor how they can swallow deadly poison without injury. Nor how they can pass into a trance which closely resembles death, with heart and lungs at a standstill. Yet these are well-attested facts vouched for by credible witnesses.’

“One need not believe in the supernatural to turn an open ear to Dr. Cannon. For, without question, there are latent in many of us, if not all, curious powers awaiting the application of simple, natural laws—laws which the Western peoples, in their furious scramble from the cradle to the grave have forgotten or neglected, but which may, indeed, be known and practised by older, simpler peoples, who have a different sense of values, and live very close to the great heart of Nature.”

The proof that the World continually seeks these great truths is to be found in the fact that “The Powers That Be” has run into

26 Editions; "The Shadow of Destiny" into 4 Editions; "The Art of Hypnotism" into 6 Editions; "Sleeping Through Space" into 10 Editions and "The Power Within" (first published in 1908 and is already now in its 5th Edition). The latter book read in conjunction with the new edition of this now world-famous work is an established fact and not a mere laudation), will bring you to a new knowledge and understanding. This work brings home to the reader the supreme fact that "Ideas are things which hold, but convictions are things which hold you!"

Webster has rightly spoken, "There is nothing so precious as truth, yet often nothing so strange." The reader must persevere in his efforts to understand the great realities of this world, the next, bearing in mind that perseverance is the world's ruler and the price of success.

Given a progressive development of human consciousness, so much that at present still lies within the unconscious may be included in the conscious.

The creative power of thought is manifest throughout the Universe which is linked up with the Great Universal Spirit, God that knows no limitations. A realization of this fact will lead the student to enter into possession of that which is his inheritance.

Ovid asseverated that "It is mind that makes the man." Confucius declared that "Mind is ever the ruler of the Universe."

In this work, you are taught how to watch close the door of thought; to bar fast the door of thought to hate and passion, jealousy, and ill-desire; to view the world of thought and action as the false from the true, retaining only the true; to act as a practical thinker and learn the error of selfish thought; to learn to think intelligently; to give the impulse through the correct word; to will animate that which you have built, so that the thought will correctly orientates to your goal, and being truly directed will reach your objective and accomplish that for which it was sent forth. You will learn that it is an incontestable truth that a man is enclosed in the surroundings he creates and bound by the conditions he sets himself: that he lives in the atmosphere he creates and in the sphere of his own imagination. You will realize the law underlying mind, that energy follows thought; that this power—the Invisible Influence—has conquered the destiny of man, making the word greater than the sword.

ALEXANDER CANINE

## PREFACE

THIS book has been written to prove that there exists in this mighty world in which we live, an Invisible Influence that rules our daily lives. That Influence can be for good or for evil, according to our desire. In order to bring forcefully home this truth, the mysteries of the East and the Far East have been fully explored in a long tour which was made, as it were, in search of the Holy Grail, more ancient than any known to history. The conception of a Universal Mind of which man's mind is just a fragment, is put forth, and the study of this Great Master of Destiny has been made most clear through the study of hypnotism as practised by the world's leading exponents in the East.

Great Britain owes to Alexander Erskine the serious introduction of hypnotism to the medical profession and its practical adoption as a scientific study and a therapeutic agent far superior to any of our drugs; this science is practised to perfection in the Orient, the wonders of which were first bodily demonstrated to a European World by the greatest healer and exponent of all time, Jesus Christ. In the East the Yogis are the great exponents and past masters in the art; there it is used to an extent almost beyond our ken, in genuine clairvoyance, telepathy, and healing or destroying of life at a distance, which only those who have witnessed such mighty facts can adequately appreciate.

That Black Magic does exist, these pages bear testimony by eminent men, including at least one Judge of the High Court of Justice; and the Biblical doctrine of the Demonistic theory of insanity would appear to be more scientific than our "lip-service" psychology of to-day. The withering of the fig tree was no imagination of the historical writers of old, but is an art practised to-day in the outlying villages of real India by the Yogi; who, after attaining powers over the lives of plants and trees, learns the psychic rules that govern the lives of animals and, having perfected himself to these, finally turns his unceasing attention in the mastery of human beings for the benefit of mankind. In every fold black sheep abound, and even in the Yoga Philosophy, occasionally, there are those saints who fall away from their high ideals and begin to use their developed powers for selfish ends; this is the high of Black Magic, in which by the evoking of evil powers,



whether imaginary or real, they can in their supreme act of destruction even destroy life itself. Much as the materialist may be disposed to laugh in his ignorance at such ideas, seeming to him to savour almost of mediæval times, let him be warned lest, like a fool, he heed not the warnings of advancing science to be alert to the invisible influence of Nature and Nature's creatures which are daily influencing our lives for good or evil by this Master of Destiny, the Invisible Influence that carries us on through this brief earthly life of ours which is no more than a mere preparation for the greater World-to-come; the truth of which is demonstrated in these pages.

New light is thrown upon many hitherto vaguely understood passages of Scripture; a new conception of God is given, as well as of the Devil.

The real levitation phenomenon is described; with historical evidence of the transportation of the body from one place to another over incredible distances, in the twinkling of an eye.

The true meaning of the "Kingdom of Heaven" is made unmistakably clear.

Telepathy as a national asset is proved also through the pages of history. It is shown that the power of the mind of man transcends all else in the world.

Knowledge is power: therefore whosoever desireth wisdom, let him put himself into that condition in which he knoweth nothing, and read about the Invisible Influence—the Master of Destiny. Then he shall have wisdom more abundantly; but not until then will he receive it.

Mind telepathy was the first telegraph and telephone service on our Mother Earth.

Wishing is not attainment unless you add to it purpose. My wish and my purpose is to make you aware of the Invisible World which surrounds us and is far greater than our greatest conception of this small insignificant world of materialism, in which our human frail frame exists.

Had there not been such an one as Erskine, this work would never have been written; for it was many years ago while first listening to and making notes of his brilliant expositions, at that time full of suggestion and masterly in style, that I was encouraged to pursue the study of these most fascinating phenomena and the deep truths of life which they teach us. Well I remember his retort to an unreasonable critic, that ignorance is the want of real knowledge; stupidity the inability to acquire knowledge; and obstinacy just miserable conceit. Neither the materialist nor the

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ignorant can conceive an unseen reality that actually exists but which makes no impression on the physical senses.

The World is seething with unrest in its search for peace: herein will be found the Way to Peace, to Truth, and to Life itself.

Remember that miserable conventionality is a power that dwarfs intellect and is the mother of nonentity. For a specialist in mental diseases not to be conventional is to some an unpardonable crime: let me assure my critics that I fear no man, for fear is the proof of a degenerate mind. For them to say, "Impossible!" to any of my remarks, may I remind them of the words of Napoleon, "Impossible is the adjective of fools." A small mind is obstinate. A great mind can lead and be led. Therefore I say, Be prejudiced by no man! Believe in the mind and its possibilities!

In delving into the knowledge of the hitherto unknown, may I remind you to "Render unto Cæsar the things that are Cæsar's, and unto God the things that are of God." You will then not get into difficulties or become mentally unbalanced in the acceptance of such new ideas. All things we see are only mind in form and substance, the evidence of the Unseen Invisible Mind; the creative power and influence which is God Almighty.

ALEXANDER CANNON.

LONDON.

## INFLUENCE AND POWER

INFLUENCE! That word of nine letters carries a potency so terrible that kings reel off their thrones, armies stand aghast before its pitiless command, electrified as it were into obedience, and all this effect is produced by the power of one man's influence over another.

History has recorded many instances of such men and women who dominated all by their influence. What is this subtle, intangible power which affects man's relationship with man? It is the power to rein in a thousand horses whilst permitting one to be the dominant leader and guide, until all the rest of the thousand are in mental harmony with the lead.

The Science of Hypnotism and the Art of Telepathy, the Master of Destiny, date back more than three thousand years. The Aryan Hindoos devoted centuries to unravelling the secrets of the control of the human mind, and to divulge those secrets meant more than the forfeiture of life itself. They realized that human intelligence is frail and finite, but life infinite; that to be forewarned is to be forearmed. They knew that every moment of one's life has to be accounted for; that they must lean on no one, yet not stand aloof; that rust destroys more than use. Their philosophy was and is one of deeds, not words; they understood that impossible is the adjective of fools; fear is the proof of a degenerate mind; speech is silvern, silence is golden; that one must be master of his own faculties and slave to none of his desires; that as a man thinketh *in his heart*, so will he become, and that every action is the result of a preconceived idea. They taught that a great character founded on the living rock of principle, is a fact, not a solitary phenomenon, to be at once perceived, limited, and described. It is a dispensation of Providence designed to have not merely an immediate but a continuous, progressive, and never-ending agency. Such a character survives the man who possesses it, and leaves its imprint not only upon the sands of time, but upon eternity.

These Hindoo adepts were a cultivated sect when Western people were almost barbaric. Music and all the refinements of taste, architecture and the like were in exquisite development when England was ruled by Boadicea, and had the Druids as the heads of their religious faith. These adepts of a Hindoo religious sect

not only knew the secrets for the government and control of the mind of man, but they also held sway over the animal kingdom. They used the sleep state of hypnosis in serious cases of palsy or paralysis, although most of their work was, and is, among their descendants to-day, performed without sending the subject to sleep. The adepts now, as of old, first hypnotize themselves and whilst in that state communicate with their subject's unconscious mind by telepathy and so cause any hallucination, illusion or delusion they think fit to suggest. They are very powerful, and their works extend from the North to the South, and from the East to the West. These great wise men of the East know that a stream of consciousness embraces unknown powers. In England, real hypnotism can claim but few followers. They are indeed masters of the mind of man, and can use hypnotism in the waking and sleeping states to a degree that is indeed uncanny.

We are taught that it is extremely doubtful whether the persons who think most, that is, those who have most conscious thoughts passing through their minds, do the most mental work. The sage tells us that the tree we plant grows while we are sleeping: so be it with a new idea that is planted in a real thinker's mind. It will grow when he is least conscious of it. An idea in the brain or mind is not a legend carved on a marble slab: it is an impression made on living tissue which is the seat of active nutritive processes. Will not the initials I carved in the bark of the tree increase from year to year with the growth of that tree, and shall not my recorded thoughts develop into new forms and relations with my growing mind? The Yogis, who are the wise men of the East, tell us that works of genius instead of being the result of an infinite capacity for taking pains, are due to the intelligent action of a secondary consciousness. The labour is performed in a "subterranean workshop," as it were, and then presented in complete form to the normal consciousness. It might even be claimed that every deeply hypnotized subject shows evidence, if in memory changes alone, of the existence of a dual or secondary consciousness, which we term the unconscious mind. The phenomenon of automatic writing shows not only that such a secondary consciousness exists, but also that it may be in action simultaneously with the normal one. These Yogis are truly wonderful men.

#### THE SIX ORDERS OF YOGI

There are really six orders of hypnotic or telepathic degree among the races in India, where the masses are as ignorant of these methods of hypnotism as are the masses in England to-day.

The supreme Yogi recognizes no other as of the Yoga Philosophy than those of his, the first order. Beyond that, some of the orders are stages in the learning of the great secret of life.

One of the six orders is a sect that performs the lower kind of hypnotic work, namely, the theatrical, where they hypnotize whole audiences collectively and exhibit the "rope trick". The fakir (pronounced, fack-ee-er) stands on the stage or in their midst, with a red rope in his hand, and throws it above his head with the audible suggestion that he will climb it and disappear from the sight of the onlookers. This act has been seen and vouched for more than a thousand times. Photography is our one proof that the whole thing is a mere visual hallucination, if it can be accepted that it is so because the camera records no such feat. It is an extremely difficult effect to produce in the West, as in the hot climates the cortex of the brain is much more passive and the unconscious mind consequently easier to deal with.

The hallucinations and the illusions which can be effectively produced in the East by the Adepts are so amazing that it is little wonder that Orientals are superstitious. Let me tell this story. A famous judge, whom I know well, assures me that whilst travelling home one night in his spacious car, as he came to a small bridge over which it had to pass, he saw (as did the other occupants of the car) a great fire rise up in front of them; and although the temperature was well over one hundred degrees Fahrenheit, every member of the party began to shiver, just as if they had suddenly plunged into an icy region. The driver of the car was brave, however, and "stepped on the gas"; it seemed as if, momentarily, the car would not pick up speed. He then suddenly switched on his head-lights, whereat the fire died down and the feeling of cold passed off. Not one of the party ever touched alcohol, and none of them were in the least credulous; yet this phenomenon appeared without warning or suggestive allusion. Afterwards it was ascertained that the Black Magicians (whom we shall visit soon) had cast a spell upon this bridge, and it was only the light, that, by its brilliance, had been able to dispel the magicians of darkness. The Hindoo belief that light will always disperse the workings of evil, may not necessarily be founded on other than fact. In Great Britain we are too materialistic, far too incredulous, to appreciate half the wonders of the world of the vast unseen around and about us: mighty is its influence, that Invisible Influence which controls us, whether we like to admit it or not.

The Western methods of hypnotism and telepathy, good as they are, in no way equal those of the Aryan Hindoo Masters, who

hold all the secrets ever discovered by man with regard to the control of the mind of another.

Compared with these great Adepts we are but children in our knowledge of the human mind. Listen to this story of Professor X. For years I had known this distinguished gentleman, who to the outer world was just an ordinary man; for these sages aim at avoiding anything spectacular, do nothing for the sake of show, but only for the good of mankind. Daily he went about his work teaching his students; while in the evenings, in the manner of an ordinary man, he would visit the theatre and "talkies" (for we have good "talkies" in the East and Far East), or go to dinners and dances. There was, however, something very out of the ordinary about this gentleman. His face wore the kindest of expressions; he was always calm, cool and collected. Nothing ever could, it seemed, disturb him; no misfortune ever upset his equanimity. But in the hours of darkness this modest and unassuming Professor X experimented with the very soul of man. Nightly he left his body in the bed unconscious to external things (as we all do each night); and as he and I both studied pre-eminently the mind of man, he confided in me and I in him. One day he said to me, "Do you realize that we die each night, and we are resurrected each morning? That to die is merely to leave the physical body, as we do at night; but with this difference, that we do not return to the body next morning, as is customary after sleep on this our Mother Earth?" I admitted that I had not looked upon the transit of the soul in this light before. That is an arresting thought! Death is just the continuance of the sleeping state of our earthly bodies, whilst our mind goes on its ever-important journeys as it has done for many years each night when we have closed our eyes in sleep. But he went further and said: "You should know that the reason why so-called ordinary men understand not these things, is because they have never trained their minds to that mental height of being able to recall what happens during the unconscious state. Most people can only experience this phenomenon by being hypnotized; the hypnologist being able to extract from the subject in that state of mind, the workings of the real mind, which is Eternal, never dies, but goes on living throughout the ages." Then he continued, "To me, sleep is just a departure from my physical body into countries far distant, to friends I have long since met, to loved ones who are no longer imprisoned in the flesh of this material little planet (of which there are many more in the wide Universe of God); but who now live in their ethereal bodies and know neither time nor space, for time is only a material

measurement, and space means nothing where matter as such does not exist ('A thousand ages in Thy sight are like an evening'). Have you realized that neither you nor I look one day older than we did twenty years ago? To us age has ceased to count; it matters not—I am now over one hundred years old; but I tell the multitude that, because they would come miles upon me with wonder, for I look not a day more than forty years of age. How great are the secrets which one can learn from the mind of man, and reaching beyond that to the Universe of God who knows all things." He then proceeded to confess, in secret, to me, his wondrous powers. Having finished, if I really believed that the great Yogi of old, our Lord Jesus Christ, did make the fig tree wither away, and whether I would believe such an act a miracle to-day; he then proceeded to walk into his neighbour's vineyard, and at the bottom of this vineyard he found an aged tree, which must have weathered some hundred years, and as he yet stood afar off he thus addressed the tree: "Thou hast done well; thou hast weathered the storms of life; thou hast comforted and protected my soul. Now hast thou come to depart from this world of vanity and nothingness; thou art now, and come to life no more!" To my amazement the tree did immediately wither, and I was allowed to go up to the tree to examine its withered state; as were others. So be it! the prophecies of the Bible are true to-day as they were in the days of old. The tree withered, and to-day in its place is but a piece of barren ground; no life whatsoever has taken root again on the spot where it stood so long.

Photographs were actually taken of this miracle, and they have recorded the withering of the tree. But even then does that prove that the whole thing was not an ingenious illusion which deceived the photographic plate? You say, "Oh! how wonderful of course it must be an actual fact." May I remind you that the mirror you look in produces an image of yourself which appears to be behind that looking-glass. The Camera can photograph that image and the photograph looks real, and it is not to be a photograph taken of yourself, but it is not: it is a photograph of your image which is something which is not real and cannot be felt, and in fact is only imaginary. It appears to be behind the looking-glass, yet I can prove to you that there is no image behind the looking-glass and that you see (as the camera) what is not there. I mention this fact, because it not only helps us to throw new light on the possibility of the performance of miracles but it also throws light on the in-

ways in which the senses can be deceived. It is possible that the so-called material things of Earth are but a looking-glass reflection of the few of the many greater things which exist in the World-to-come!

We shall return later to learn many things from the great Master of the East; but let us pause, at this point, to investigate if there is really anything of account in Black Magic.

#### BLACK MAGIC

There are Eastern Adepts belonging to the "Order of the Left Hand Path", who practise "Black Magic" as known by Western Powers; these clairvoyants can and do destroy life by concentration of their own will, without the aid of the hypnotist. Their bodies are immune from disease and they often live, if they so desire, to an age far exceeding that of my friend previously mentioned; they die, as a rule, quite naturally at a great age from the wearing out of the physical body, as recorded in Biblical times, nine hundred years being no exception. This was man's God-given heritage, here upon Earth, before he sought out many inventions, also poisons including alcohol, harmful to himself and to his fellow-men.

The "Black Magicians" of this "Order of the Left Hand Path" can, and actually do, destroy life, as I have already stated, by a certain method of clairvoyance. The Magician links his mind, at a distance, with that of his intended victim; and without any visible hypnosis whatever, causes an idea to enter the other person's mind, producing a vibration of thought which we call telepathy (a process which was well described in a work by Pythagoras in 562 B.C.).

Mr. Justice — of the High Court of Justice, vouches for the accuracy of the story given below. A wife's husband lay sick of a fever and dying. This husband had a younger brother who would become heir to his elder brother's possessions; seeing that in India a wife does not inherit her husband's belongings but, after his death, is at the mercy of her relatives. The wife resented the idea of the younger brother displacing her. What steps could she take to avert this "disaster"? "This will I do," she said to herself, "I will go to the street of the Black Magicians at Surat near Bombay. There I will inquire for the greatest of these adepts of Black Magic, or this Order of the Left Hand, and ask for help." She went on her way, on this errand of destruction; but it was so strange to see so respectable a person walking in this district that a large crowd was attracted; in which, incidentally, was the younger brother who happened to be passing that way. He



followed the woman, at a distance, into this street of the invisible underworld where Devils reign in all their glory. The young wife went to one house, knocked at the door and asked, "Can you tell me where the chief of you all lives, Sir?" The Black Magician pointed to a house a little lower down the street, across the road, and replied: "Yonder lives the Master of the most powerful of Black Magicians. He can do with absolute ease what even we find difficult to accomplish; so, if it is anything of supreme importance, go to him and maybe he will pay attention to your desires. Begone!"

Having reached the house of the leader of this Order of the Left Hand Path, the woman asked if the great man were in. Eventually she was shown into a room which was dimly lit, hot and stuffy, despite the fact that all the windows were wide open, so hot was the day. With steps that were slow but resolute entered this puissant one of the evil world, an uncanny look in his eyes, that seemed as if they could pierce the very walls; observing the woman he said: "Woman, I take it that thou hast come to entreat me to take the life of thy younger brother-in-law, he to whom all thy wealth and power should go when thy husband dies on the morrow?" The wife, much astonished, murmured, "But Master, how knowest thou that this is my errand, and how art thou aware that my husband lies sick of a fever?" The Black Magician looked at her with a steady and disquieting gaze, until she would have given her all to escape out of his presence, but she was for the moment as one paralysed. The sage then demanded in ringing tones, "Woman, have I not spoken correctly?" To which she replied, "Indeed, as though thou hast knowledge of all that was within my mind." The Great Master of the Underworld then said, "Truly hast thou spoken! This mind is to me an open book; at any hour or moment that I please can I read its contents; whether thou be here or far distant, for distance matters not; to me there is no time, no space. I travel through space a thousand miles, in the twinkling of an eye; I take no account of the ignorant, clumsy ways of those who know naught of the mysteries of the invisible world above, or of that below to which I belong." The Black Magician then entreated her to cross his palm with three hundred rupees (twenty pounds sterling), that he might feel the impulse to go and work the magic of magic. Again he spoke to her, "Thou still desirest in thine heart that I commit the supreme act, the Act of Death?" The young woman, this time almost hesitatingly said, "I do, Sir." "Then I will evoke the Angel of Death this coming night, woman," said the Magician, "and the morrow

will find thy husband's younger brother also dead, as he—thy husband—will by that time be, having departed to another world, as yet unsighted by thee." Rejoicing at this promise, the young wife went on her way; and, eventually arriving home, proceeded to make her plans for the future. ✓

It so happened that the younger brother who had, out of curiosity, followed the crowd, managed to hide in the house where the great Black Magician lived; overhearing the conversation between the Great Master of the Underworld and his sister-in-law, he was so distressed that he hastened at once to the High Priest under whom he was studying for entrance into that most sacred of all orders, the Holy Order. After a long wait, the High Priest sent for the one whom he was initiating; he entreated him to reveal all that was worrying him, so that he might come to his aid. Having learnt the whole story, the Great One of the Unseen World Above spoke with a voice so grave that even the atmosphere became disturbed; the walls shook, and the floor did quake. The High Priest admonished: "Thou must strictly observe all these my instructions; not one minute point must thou neglect. One slip in the carrying out of these instructions and thou wilt surely die. Therefore take heed, lest thou easily forget. Thou must dine well this coming evening, and having filled thy belly to the full, thou shalt then go into the spare room where a fire must be lit and the floor overlaid with white sheeting. In the centre of that room, a white table-cloth shall be spread as if for a feast; around the table-cloth will be hung a rope, held there by stakes, and in the centre thereof thou shalt kneel in meditation. Kneeling so, upon the table-cloth, thou shalt face the East; and on no account must thou sleep, not for one blink of the eyelids, lest in that fleeting moment thine enemy slay thee. Thou shalt continue thy meditations without break, until the morn, when thy life shall be spared. Now go thy way and do as commanded!" The boy returned to his home and dined well; having eaten to the full, he entered the spare room, which could wellnigh have held a dozen horses and chariots, with space to spare. There did he spread all over the floor the sheeting, having collected this from his relations, friends, and many shops; he placed a table-cloth in the centre as directed. Having fixed the stakes and tied the rope securely, the black-haired youth knelt long in silence, inwardly meditating. It was approaching nine of the clock, and all was quiet; with much apprehension he strove to continue his meditations. Time passed and the hour of ten struck in deep undertones, but still nothing happened. The night crept on; a lengthy pause

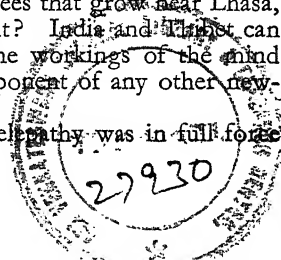
between each second, it seemed to him, so slow did the clock move. Eleven of the clock was reached and something had happened. Oft-times the youth's mind wandered from his appointed task; he questioned himself, "I wonder, is there anything in this, or is it just nonsense? Yet I remember I cast upon Perrin, yet again upon Piloo, and they fell. By what means will this great man of the underworld take my life? Oh! Thou of the World-on-High, save me from the assaults of all servants of darkness!" The hour of midnight passed and he still meditated unharmed. Then unexpectedly from out the bowels of the Earth, there appeared on the side of the rope a black horse so large as to terrify the rider, which beast did spit fire out of its mouth, and whose rider was clad in sable and carried a sword of flaming fire. The youth, frightened beyond speech, forgot completely those high places on which his attention had been fixed, so awestruck was he by the chimera. The rider reined his horse nearer and nearer to his victim; but as he reached the rope on the Eastern side of the circle each time stepped back, in spite of the efforts of its rider, to his victim. This terrible battle raged between the powers of evil and the powers of good for three long hours—from just after noon until the hour of three did this ghastly rider, this fiend of the underworld, use every power under his control to reach the youth, but in vain. As the hour of three struck, the rider and his horse vanished into the bowels of the Earth whence they had come. During that ordeal the youth's hair had turned quite white. When the enemy had departed, the youth, as commanded by the High Priest, protracted his meditations until the sun had risen. He then realized that the great God had indeed spared his life. The champion of the underworld had sunk back into the bowels of the Earth whence he had emerged and the victory had been won by the Powers-on-High. But had the victory, in truth, been won by the Powers-on-High? Only in so far as the life of the youth was spared. It has to be remembered that once the Great Magician has evoked a spirit from the underworld and has done a certain thing, that particular thing must be given to the spirit ere it will again depart. This time the Angel of Death, who had been evoked by the Great Master of the Invisible Underworld, had promised that Dark Angel a life, and a life he must have had. Therefore, having failed to secure the life which had been promised, the Diabolical Messenger must needs take the life of the Great Magician who had failed in his promise. So it was that, the next morning the news was broadcast in the cities, in the highways and

from the hill-tops and the underlying valleys, that the great Black Magician had paid the supreme penalty and died in his sleep, at the hour of three, at the very moment when the youth saw the terrifying beast with its dauntless rider sink again into the bowels of the Earth. The rider had now seized another victim, in place of the one falsely promised: a life for a life! The Law was powerless in the matter, for this Angel of Death leaves no visible or detectable traces of his visit; no man knoweth the methods he doth pursue, so ingenious are his plans and so perfect his skill.

This Angel of Death evoked by the ceremony of black mass and of black magic acts under cover, as I have implied, leaving no trace of any physical cause; so to this very day these deaths remain unsolved, and their recurrence is a veritable nightmare to Judges, Coroners and Magistrates of the Mystic East. This is but one of many such stories that could be told, upon good authority: surely it makes one think if one has the brains with which to think! Can we not now conceive of the devils referred to in the Bible, to the devils which were cast out of human beings and sent into the swine, so that the swine did drown themselves in their frenzy? Does this not further prove, psychologically, how immense is the power of thought for good or evil in the mind of man? How profound is the moral which can be learnt from this lesson. He that hath ears to hear, let him hear!

The Black Magician first starts as a type of Yogi, who are in the first order of a noble sect, and indeed the saviours of the East; for was not Our Saviour Jesus Christ, the Nazarene, the greatest of all Yogis of His time? The Initiate or true Eastern Yogi first exerts his influence over plants; then upon trees, causing them to grow or wither at his command, by the mere framing of a thought. My friend, the High Court Judge, informs me that he has witnessed the withering of trees, many a time, as recorded in the Scriptures; and, incredible as this may seem to Westerners, it is a common practice in the outlying villages of Ancient India. The camera has recorded the withering of the fig tree, for instance, which may disprove the hypnotic theory that holds good for the rope trick: the lesson of the mirror previously referred to must, however, not be forgotten. Have I not witnessed the same phenomenon take place with the small trees that grow near Lhasa, within reach of the great Lhama Convent? India and Tibet can teach us more about psychology and the workings of the mind than any Freud, Jung, Adler, or the exponent of any other new-thought movement.

During the Indian Mutiny, mental telepathy was in full force



with these Adepts, and the position of the English known to them long before the electric wire had transmitted information to those concerned. The Government knew as to how this information was obtained, but the "C Left Hand Path" and I (the "Order of the Right Hand") knew! They had in their grasp the Master of Destiny, the Invisible Influence which makes kings reel on their thrones before which armies stand aghast, so great is its power.

Hypnotism is a very powerful form of telepathy, better perhaps to be termed the "Psychic State"; it is, as it were, the key of the door into the library of the mind. But the dynamic of the mind conveying knowledge or issuing a command, or vibrations of thought force, transmitted on waves of force to the unconscious mind of another, is the same power as that which produces suggestion, differing only in degree from that force which induces a person into the hypnotic sleep, or produces the visualization of the "rope trick". The first is but a more subtle form of informing the mind at a distance.

When I was on my travels through unknown countries any white man was a sight for the native to behold, I was not from the apparent beggar who looked worthless and possessed of nothing of this world's goods; but who had, I soon realized, the key of the next world's goods—a comforting reflection.

My usual baggage was thirty-five large trunks, as I carried all of my worldly possessions with me, fearing not bandits of any sort, as I had been taught how to cast a spell, and to form an opinion at a glance; also space was of no consequence. On one occasion thirty-four of my trunks arrived at the end of a days' journey by river, such as it was; and my brain hazily conjectured as to what had befallen one missing trunk among all my trunks being numbered in white paint. I sat down to wait for my adept friend, and soon the trunk was located by us in a room at the old castle which more than a week ago we had left. The next thing was to secure the trunk. Telegrams were sent of in those parts; the post took not less than ten days to reach it; it travelled by land; a messenger could not cover the distance and fro, in less than sixteen days by river, and I was obliged to continue my travels. There was one thing left for us to do, that was to employ telepathy, and, since my knowledge of the language was scanty, I left this operation to my friend. In ten minutes he passed into a trance state, when his face grew cold, his breathing apparently ceased, and the trunk could not be heard even with the stethoscope.

streamed down his forehead and for three hours he remained in this death-like state. At the end of this time he groaned, twitched, muttered; eventually he opened his eyes and as he looked somewhat exhausted, I revived him with neat brandy and milk. Fully awake, he informed me that everything was arranged; that the missing trunk, number nine, would in ten minutes be put on board a small junk, and would arrive safely in not more than eight days. And so it came to pass as the sage had predicted. I cautiously asked the messenger who accompanied the trunk (a necessary precaution in the Far East, and in certain parts of the East), to relate to me precisely how he learnt that I wanted the trunk, and how he knew that it was in that empty room at the old castle. Before I repeat his story, it should be remembered that in that part of the world to which I now refer, no one opens the door after dusk, and if anyone travels, he does so taking due precautions; should he call upon anyone after dusk, he is not admitted, but the person from within will shout, "Who goes there?" Whereupon the caller will give his name and identity; after which he is (on very special occasions only) admitted. Usually the message is given only by voice, neither speaker seeing the other, conversation taking place through closed doors. And so it was on this occasion. The Commissioner of Police, who was a native, was summoned by a knock on his door at the exact time when my friend went into a death-like trance. The Commissioner heard my friend speak, as distinctly as if he were there, and, receiving the message, made haste to carry out my wishes. My friend had either been there in the spirit or telepathized so powerfully that the unsuspecting Police Official was convinced that the sage was in his presence. He was much perturbed on the morrow when he found that no one had seen my friend since his departure, several days before, with me, on my great journey in search of the unknown. So intense was his surprise that he wrote to me later, and was astounded when he learned that my friend had never left my side. The chief point of interest in this story is that not even the high officials appreciate to any extent what hidden powers are at work in their midst. Why it took the sage three hours to return to consciousness is difficult to understand; though it is quite usual for things to happen in either three's or seven's of something, in the East, in these phenomena. Such telepathy is unquestionably concentration of thought directed by the will, influencing another absolutely, without, in some cases, any audible language. Try it yourself, and don't doubt; then you will be astonished.

Think of your friend, picture his face in your mind, or if you

have a photograph, look at it and speak to it audibly; then picture it in your mind just as you are falling asleep at night-time. Concentrate your whole mind on your purpose, and you will find that the desired letter will be written to you the next day or so; or the wish that you so earnestly transmitted, with such vibration of thought force, will be brought into operation. We often get a message, as it were, of someone near and dear to us. We think of them suddenly, perhaps, whilst reading of some subject in no way connected with them. (It is in this state, when the conscious mind is occupied or passive, that we receive impressions from our unconscious mind.) One evening we think casually of some friend; the very next morning we hear news from, or of, him. Our thought vibrations travelled faster than the express train that carried the letter to us, their prompt reception having caused the sender to write to us.

When I was discussing this subject with my friend, the sage, he remarked: "The fool understandeth not these things; if only he possessed wisdom, he would enhance for himself the pleasures of this life more than one hundredfold, by the cultivation of his mind, and in the knowledge of its power."

Have you recognized that the man or woman who is the most intellectual, has, in the proper use of knowledge, the greatest power to fascinate and is most responsive to fascination? Reflect upon this great truth!

The "Order of the Left Hand Path" does not employ passes or suggestion as we do; but by a fixed look and mental determining, its members affect the nervous centres, so as to bring about what is termed the hypnotic or psychic state.

## CHAPTER TWO

### MIND OVER MATTER

"WHAT is this all-powerful determining by the mind at a glance, so that others will obey your command?" I asked the sage. With words which were slow and deliberate, he made answer: "To understand the mind is to understand the life eternal; for to live in the physical body is to be imprisoned, but to be able at will to leave it and travel into worlds hitherto unknown, is a pure joy, and all this knowledge of the spirit is much more easily acquired

than most people imagine. They do not realize that it is first necessary to have faith. Are we not told in your Bible that to him that believeth all things are possible; is it not a wise prayer to utter, "Lord, I believe, help Thou mine unbelief!"

#### THE LEVITATION PHENOMENON

I then asked him if he had ever witnessed the levitation phenomenon, I having had an excellent trance subject who could actually, by mental determining between us, be raised without support at least a foot from the ground. He first of all laughed, and said: "Oh! yes; I have seen it at Maskelyne's Theatre, when I was in London many years ago, but you know that is an ingenious trick performed as no other than those masters of Magic could present. But now let us get down to reality, away from illusion; and I tell you with truth that I can produce this phenomenon at will." He thereupon called in one of our servants, hypnotized him into the trance state, without the least difficulty; then whilst the subject was in that state, commanded him to think only of floating on water, and that the water would rise and with it he would rise, rise! rise! . . . In a few moments, to my amazement, the subject was levitated at least four feet; and soon such a crowd gathered around our verandah, to which we had betaken ourselves in the cool of the evening, after the heat of the day, that we had momentarily to retire from view.

During our short stay at N., in consequence of this episode, we were looked upon as wizards, and natives came from far and wide to gaze upon us. Yes, indeed, the levitation phenomenon is not a trick like the rope trick: it is a great feat, in which the body is actually suspended in mid-air without support; and is an instance of the marvellous power of mind over the body and matter, of which the Yogi sect retains the secret. The man who says, "What is mind? Never matter! What is matter? Never mind!" is looked upon in despair by this learned cult, who prove to us by their deeds alone that matter is mind, and mind is matter; and yet that mind is transcendent over matter. I will explain this later. The subject for the real levitation phenomenon experiment is taught how to control his breath, so that the body by a certain process becomes lighter than air (just as the body can be made to become lighter than water in floating) in its anatomic proportions, and the mental influence of the operator by telepathy, in combination with the subject's telepathy with him—(*en rapport* or mutual telepathy)—can perform this amazing scientific feat in defiance of



the laws of gravitation, so called: but the whole methods employed are the secrets of the Yogi.

And now the evening was far spent, and I hinted to my friend that I would shortly transport my body to the Land of Nod. To this I had the quaint retort, "Why not transport to Flamborough in England, to-night, and visit your relatives at White House; it will benefit you, and be a change!" At first I laughed; soon, however, I realized that the Adept was serious, and meant just what he said. I told him that I had now developed to the stage when I could, more or less, command my dreams; which I could make vivid and appear real. To which he responded that it was only a matter of another degree, to be actually able to go anywhere, in a flash, and to return as swiftly when the boy called one in the morning. This had not occurred to me; I had not viewed the dream state quite from that angle before. Still, I felt that there was food for much thought in his comment.

To take this a stage further, the common notion is that the Yogi can transport his own physical body from one place to another through space. There is historic testimony handed down that this feat was performed by Apollonius of Tyana, who was commanded to appear before Domitian, and having done so, suddenly disappeared in the full sight of the assembly, to be seen again, shortly afterwards, at Puteoli near Mount Vesuvius. This incredible feat we find again recorded in the New Testament of the Bible, where we are told in the Acts of the Apostles (chapter 8, verses 39 and 40), that, "The Spirit of the Lord caught away Philip, and he was found at Azotus." When one thinks of all these great feats which man has been capable of performing, and is now, generally speaking, unable to do, we are forced to regard in a new light the Parable of the Talents in the New Testament. How we have neglected these God-given talents, and how childish are we still in our ways! When shall we grow up out of this childish body and the limited game we play of work and sleep, to the full stature of that life which awaits each one of us if only we will learn at the feet of the great?

At the close of a lecture, Alex. Erskine narrated that his friend and the children were once staying with their mother for the week-end, whilst their father spent the week-end in London. On Sunday, at midnight, the children were distressed to hear their mother give a piercing shriek from her bedroom; and upon entering the room, they found their mother in a great state of agitation and grief. She stated that she had just seen their father standing before her, who had quietly announced to her that he

was dead and then vanished into thin air. The children tried to comfort her, with the assurance that it was only a nightmare; at which their mother became angry, and averred that she had not even done her hair, let alone got into bed to sleep; moreover, she had had no foreboding before the vision occurred. To the amazement and horror of the household, a telegram arrived the next morning from the hotel where Lord X. was staying, stating that he had been found dead in bed by the chamber-maid, early in the morning. Telepathy is a very real thing; no less so is the transportation phenomenon. ✓

#### THE CANNON PSYCHOGRAPH OR THOUGHT-READING MACHINE

Man has come to recognize his relationship with mankind as a whole; his worldly responsibility, such as it is, and science has taught him that all life is molecular and that he is part of all other life, though endowed with nobler faculties than the lower and brute creation. Through investigation and experimental activity it has been discovered that thought is dynamic; it is both force and motion.

Under the auspices of the Medical Research Council, the research with my psychograph records all types of thought in graph form. In the *Medical World* the results of 176 cases are recorded:

*Attention* of a fleeting nature is indicated by irregular and uneven zig-zag lines, the excursions being of large size.

*Concentration* produces small excursions of a regular type with fairly wide spacings between each zig-zag line and rounded tops.

*Inattention* shows very large respiratory excursions mixed up with small excursions and a tendency to flat tops.

*Complete relaxation* (mental and physical) produces large, slow excursions with pointed bottoms and flattened tops.

*Dozing* is simply a further stage of complete relaxation as indicated by the graph.

*Sleep* is a still further stage than the dozing state, and now the record tends to become smaller and more rapid as the sleep becomes deeper.

*Hypnosis* or artificial sleep is identical with that of complete relaxation.

*Visual thought* produces a regular even zig-zag record with sharp angles both top and bottom, and the graph in general gives an undulation of a larger nature not unlike a Traube-Hering curve.

*Auditory thought* (thinking only in terms of hearing) produces rather smaller respiratory excursions than those of visual thought

(seeing things but not hearing them) and the tops are wider and the bottoms over a long record give the appearance of numerous arches, each arch being formed by about twelve respiratory movements, and frequently are definitely irregular in type.

*Kinæsthetic thought*, or thinking in terms of movement as in playing a game, produces fast, jerky, undulating zig-zag lines. If the eyes are closed the excursions are reduced in size but of the same type.

*Emotional thought* is recorded on the Jung word reaction principle, the subject's reaction being noted to each word mentioned: in this way love, hate, suicidal tendencies, interest in certain things, and many other reactions can be recorded with a constancy which is very instructive.

*Music* of a good, rhythmic nature causes more rapid movements, and the zig-zag lines usually record the notes apart from the rhythm. The graph is very striking in comparison with other types of thought. A non-musical person appears to have good rhythm but no emotional response, and the findings are of great value in helping us to understand what it is that these people lack in thought processes.

*Different rates of thought processes* can be clearly demonstrated in all the various types of thought, by asking the subject to think and do calculations at various speeds which can be recorded by the various rates at which the subject breathes, breathing faster the faster he thinks, and slowing down with the psycho-motor retardation present in more difficult problems and when he deliberately thinks more slowly.

*Prolonged concentration* of thought gradually reduces the respiratory excursion until after some hours the breathing becomes shallow: the importance of this observation need hardly be stressed when one reflects on the dangers of deficient lung expansion and the vicious circle which can so readily be set up.

*Asthma and music*: in five of my cases asthma was a chronic symptom and the breathing was unmistakably asthmatical. Music produced regular breathing after a period of from two to ten minutes: the music of a waltz tune produced a more rapid reaction.

*Telepathy* can be demonstrated in the waking state by attaching two subjects to the psychograph, independently and synchronously, and then after a few standard results have been procured, subject one is told to think of something with his eyes closed, trying as it were to "push" the thoughts into subject two's head. Subject two also closes his eyes and does his utmost to think of what subject one is thinking about. The operator is not aware of what

subject one transmits to subject two, but after a delay of from half to one minute, subject two "picks up" a similar type of chart to that which subject one has now produced, the similarity of the charts being often very striking. In more than ninety per cent of subjects, to my surprise, the subject two has been actually under these circumstances able to tell subject one and myself the exact thing or things which subject one was actually thinking of.

I formed the following conclusions:

1. A definite "pattern reaction" between thought processes and the act of respiration does exist.

2. The explanation of various mental states and their constant relationship to the act of respiration can now be studied with a view to a reverse reaction being produced, in that, by correcting the type of breathing the abnormal thought processes will be adjusted (*viz.*, the very shallow breathing of the dementia præcox patient).

3. Seeing that the rate of thought processes can definitely be demonstrated, a person's alertness and power of reacting to various standard conditions can be used to classify the mentality of normal as well as abnormal subjects. The power of concentration, and the effect of various mental efforts can also be determined and be of use in the guidance of parents as to the future career of their children.

4. Crime, likes and dislikes, suicidal tendencies and other emotional factors can be readily demonstrated. This should prove of much value to the individual and to the community.

It can be demonstrated scientifically that two persons are in mental harmony during transference of thought between them; that, in fact, the communication of ideas does actually take place. Furthermore, it can be demonstrated not only in the hypnotic state, but recorded in the waking state on paper in graph form by my psychograph; the thought being carried, so to speak, by the magnetic current of one person to the other, through the invisible ether at the direction of the will, and sensed or understood in the same way that we understand a letter; which is only a kind of visible medium conveying sense impressions. Messages may be sent along "thought-waves" to be read by another mind quite as plainly as is the ordinary easily deciphered letter received from an intimate friend.

As it is the intelligence ruling in the mind that conveys the idea to certain brain centres through the agency of sensory nerves, to raise a hand or foot; so, by exactly the same law, are mind-currents or thought-waves sent out to others who are in affinity

with the sender, the operator; that is to say, anyone who had the power of absolute concentration and the will to direct the magnetic force of thought.

#### THE WIRELESS BRAIN

The next evening the Sage and I discussed the wireless brain. He remarked, "Wireless is an influence roaming at large through this vast world of ours; it does not have any visible effect, however, until it comes into contact with instruments specially prepared to receive it. Might not that analogy hold good in respect to the brain? Might not the brain be an instrument specially prepared to be acted upon by the Universal Mind?"

I replied, "I am trying by psychological and physiological means to do something to straighten out the tangle into which our ideas concerning the mind have got. It would appear that the mind and the brain are not always in association, as is evidenced during sleep or under an anæsthetic, or even in hypnotic states. Therefore, there is a possibility that mind is, in reality, an outside influence only affecting the brain when the latter is in certain states.

"Aided by the power of darkness," I continued, "your wireless set produces auditory and rhythmic thought, with greater clarity than in the daytime, so in the still of the night can telepathy be practised even on those with whom the operator has no real conscious affinity. The mediæval, so-called 'evil eye' and the 'casting of a spell' is no mere myth: it is a scientific reality.

"There is no doubt that, by patience and long practice two persons can, whilst their minds are in affinity—that is, in a passive state whether asleep or awake—direct by mental vibration a thought one to the other, even over a considerable distance, just as the B.B.C. broadcasts; and if you correctly tune in your wireless set, through space you will pick up the vocal refrain. The sole difference between the wireless broadcast and the telepathizing of two individuals is this: the mind of one person accepts and receives the impressions by the force of thought-vibration, whilst with the wireless the set must be tuned in to the right wavelength vibration; distance in both cases being completely ignored, as in clairvoyance. The wireless is mechanical electricity, carried upon the waves of ether: telepathy is thought-vibration, which is a dynamic reality; both motion and force being carried on the waves of a still finer ether or X, and conveyed to the mind in harmony with its own, by will—or the intensified vibration of the thought force of the sender."

My friend interrupted, "I take it that the force that is mani-

fested in the Universe around us is the same force as that which wells up in ourselves under the form of consciousness.”—“Exactly,” was my comment.

He continued, “Identity, then, exists between our inner-life, ourselves, and the outer-life; the universal force of the universe around us?”

“Therefore everywhere is mind; and mind is everywhere,” I remarked. “It is interesting to note,” I went on, “that the unconscious conception is quite hidden from the normal physical conscious mind of the mother who moulds the shape of her babe into the likeness that is most dominant in her mind; or else that which is in the embryo, carrying and faithfully producing that likeness, be it even to the grandparents. It is the mind that achieves this marvellous modelling of an image, not matter. Does this not help us to shape a better idea of God, the creator of all things? He is not a human being, though He came down to Earth, once, in the form of man, that the simple mind might understand Him: but to the man of science He is the Universal God, the electricity of life, the sum of all the invisible but real forces around us and about us—the very vibration of being!

“The mind can even, by the projecting of an idea, destroy life itself, as in the practice of Black Magic. It can influence the body so as to produce organic changes. When a woman saw a heavy weight fall and crush her child’s foot, she instantly fainted; restored to consciousness, she was found to have on her own foot an injury identical to that sustained by her child. Not only was there a wound, stranger still, it went through the various stages of suppuration, and healed eventually by granulation tissue.”

“You see,” smiled my friend, “the power of the mind is transcendent over everything in this world. We are so accustomed to the mysteries of life, the working of Nature’s miracles, that we are often hardly conscious of them. Human intelligence is frail and finite, whereas life is infinite.”

#### THE VIBRATIONS OF LIFE

At this moment a gale rose, and none but those who have been in a typhoon (which not only can be felt at sea, but also on land), could possibly realize with what speed wind can travel. The table rocked, the verandah creaked; in fact, the whole building seemed to vibrate. I commented upon this to my learned friend, who quietly interrogated: “Do you realize what significance the

word 'vibration' really has? When we talk of this place, branch of a tree, or of the motor-car vibrating, we are hinting in elementary language, at a great truth which underlies all Nature. Many years have passed since I first read that marvellous discovery of Pythagoras (to which I have made earlier reference). Pythagoras was really the first man to tell us that the Earth was but a sphere, and not flat; he gave us a yet greater truth by far—that even in this world, both the visible and the invisible, vibrates. These vibrations can be felt or detected by ordinary physical and scientific means, such as the vibration of an engine, or of a person humming. For note, that as one gently touches the fingers of another with one's own, a distinct vibration can be felt passing from hand to the other. In this way, the man who is both blind and deaf can know one individual from another, because no two persons have the same identification finger-mark. Our whole world is one vibration, and our bodies will vibrate until our eyes close in Death, when our earthly lives shall do so no more. Hence, our Mother Earth. Electricity itself is vibration; music is vibration. Hence, how strains of melody, when in harmony with one's own vibrations, can soothe the wounded breast, and calm the troubled mind.

"The power of music upon the insane is but a forceful demonstration of these vibrations being able to assist Nature in adjusting the vibrations of the human mind and body which have lost their rhythm, and therefore lack mental harmony.

"Colours have vibrations, and that explains why some are pleasing to certain people, and other colours are very annoying. The latter clash in vibrations with those of the receptive senses. It has long since been shown that music and colours can be blended, and so still further improve the marvellous effect of music upon a troubled mind. Disease (dis-ease) is disharmony of the vibrations of the human body, and mental disorder is the lack of harmony of the vibrations of the mind. Even certain localities have their own vibrations, and hence some people feel happy in some localities but not in others. To live in surroundings and work under conditions which are in harmonic vibration with those of the subject makes for a happiness which is lasting; but to live in unpleasant surroundings and work under unsuitable conditions which are not in harmony with the subject, leads to a life of misery; for in time those vibrations, which are different to those of the subject, as it were, tend to demagnetize us, and so our mind and body suffer accordingly.

"This leads us to a still greater truth, that the world

vibrates, and is in fact magnetic. No one will deny that the Earth has magnetic North and South poles to which the compass points, apart from the geographical ones. We also know that owing to the composition of the Strata of the Earth's crust, different parts of the Earth's surface are more magnetic than others, or rather throw out different vibrations; for magnetism itself is a form of vibration. Therefore, it can be easily understood why one place suits one person more than another and why certain diseases are more prevalent in one place than another. Also, some people sleep better when the bed faces East-West than when it faces North-South, and vice versa. Consider for one moment the simple fact that the magnetic power of the Earth's surface varies from place to place, and that the human body is magnetic; as can be proved by certain scientific instruments, and noted by the very vibrations which we can detect in the fingers of each other; all these being manifestations of an invisible influence which pervades our lives and the whole Universe. As there is more iron ore and other conductive metal unevenly distributed below the Earth's surface in some places than others, so the magnetic vibrations will vary from point to point.

"The power of thought itself is but a vibration, and, by training, the sender can make it travel in the ether any distance whatsoever, by pure mental determining. Mind manifests itself through various grades of fineness, produced by vibration.

"The elements differ, not in substance, but only in the rate of vibrations. Note the piece of ice which changes into water and hence into steam, vapour and gas, not changing its substance ( $H_2O$ ), being still two atoms of hydrogen and one atom of oxygen, but only increasing the rapidity of its atomic (and electronic) vibrations."

I agreed with what the Sage had said and continued the conversation: "You realize that thought-reading or mental telepathy is only developed by the sixth sense of what we might call faith, that by the evidence of things created, we understand that the invisible mind brought the same into actual form and for our edification and made a reality to our consciousness on this level. It will manifest to the conscious mind when separated from the body, what we can, by faith, see as it were, now. Surely this is not only logical but reasonably scientific. Therefore on the lower plane we are given knowledge sufficient to develop this sixth sense of faith; and that is all. Beyond this we are peering into the secret of Divinity, the Master Mind Itself, from which all vibrations emanate.



## TO HIM THAT HATH

“To him that desireth wisdom, let him put himself into that condition that he knoweth nothing. Then he shall have wisdom more abundantly; but not until then will he receive it. ‘To him that hath, more shall be given, but to him that hath not, shall be taken away, even that which he “seemeth” to have.’ This latter is a picture of a man’s consummate conceit who often only seemeth to have that which he never did have, and that is why it shall be ‘taken away’. I therefore beseech you to study carefully this theory of vibration which I am inclined to think is a fact and is indeed a subject worthy of consideration.

## MEMORY AND TELEPATHY

“The mystery of that hitherto unknown faculty of memory has defied all scientific investigation as regards the relation of thoughts and actions of our lives, from childhood to old age, but telepathy opens up new rays of light which penetrate its hidden mysteries.

## SCOTLAND YARD ENLIGHTENED

“You once told me of your interview with Sir Edward Henry, the Commissioner of Police at the time of the Crippen Murder Investigation. Taking with you a suitable subject you were prepared to assist Scotland Yard by revealing through the power of telepathy whether or not Crippen committed the crime and if so how he did it; but our narrow law forbade such reasonable investigation on scientific lines. However, Sir Edward was prepared to have the power demonstrated, so you hypnotized your subject and soon placed him in a profound sleep. In the Chief’s room, at Scotland Yard, there was the subject in a deep hypnotic sleep and soon reading the thoughts of the Chief very accurately; which feat astounded him. When your subject was asked, ‘What is Sir Edward thinking of now?’ your subject replied, ‘He thinks you are mad.’ It was perfectly true, Sir Edward did think so! Then you proceeded to allow the Chief to make a series of scrutinizing tests and I believe that you soon convinced Sir Edward that hypnosis was a science which could be used for the benefit of the country in the investigation of crime, but that the Commissioner was powerless, as he could not, and dare not, act: the law forbade him so to do.”

“That is perfectly true,” remarked the Adept, “and just think in how many other directions we could make use of this power. Remember that it is not necessary to hypnotize the criminal or suspected criminal party, but a third person who is a very good

trance subject. In this way one could have the subject previously hypnotized behind a screen, unknown to the authorities, and unknown to the criminal party. The record could afterwards be made of what the clairvoyant stated regarding the guiltiness of the party; and this could be used for further investigation of the crime if the evidence itself could not be used, as at present, in a Court of Law. The clairvoyant can do more than read the immediate thoughts of the party during interrogation, and actually form a picture of the scene of the crime from the picture which is unconsciously reformed in the mind of the criminal; he can relate minute details connected therewith which could be used in the ordinary legitimate channels of investigation and then brought in later, as evidence on investigation. You see that in many spheres of life other than the Police and allied investigations, it is of untold value.

“Now the next fact of importance to note is that the deeper the somnambulic state of the hypnotic sleep the less important is the distance between the two people in mental communication with each other; only one person being hypnotized. The subject in the light stage of hypnosis needs to be fairly close to the person whose thoughts are to be read, but as the sleep becomes deeper the distance can be lengthened, until in the trance state the mind has completely mastered distance, and then distance as such does not exist. This is the starting-point of spatial clairvoyance, the seeing through space as it were, where no opacity of material objects is apparent until the desired distance is reached, when the place becomes visible to the eye of the mind. How great are the wonders of man’s mind: how much greater the marvels of the Master Mind!”

The night was now far spent, and so we retired to the world-of-dreams which comes to us in the state of sleep, which also links us with Eternity.

### CHAPTER THREE

## THE MASTERY OF THE MIND OVER TIME AND SPACE

ON the morrow we arose at an early hour and continued our discourse.

Turning to my fellow-traveller I said: “Is it not a pity that so

few people realize that the clairvoyant state, of which we can speak with experience, is full of interest in relationship to thought-transference, without either of the people concerned being aware of it? You will remember when I placed Colonel X in a profound trance state and by suggestions which I made to him, whilst in that state, made him follow with the eyes of his mind an eminent statesman on his travels for three whole hours. The Colonel all the time wrote down automatically, and without his conscious knowledge, exactly where the statesman was; to whom he spoke, what he said, what they said, and what the statesman thought of what his acquaintances said: he continued to do so until the statesman returned to his city residence. The Colonel remained during the whole séance or hypnotic sitting, in the chair, writing down the events which he observed during the whole of this period. Neither the Colonel nor the statesman were previously aware of my intentions and did not know of them until I mentioned the matter afterwards, when I had carefully obtained a positive acknowledgment from the statesman that all that was recorded was true and all had been seen and heard, and not one item omitted. The Colonel did not even know that he had been asleep (incredible as this may seem to the uninitiated) and the statesman had no idea whatsoever that he was being followed by the invisible mind of the Colonel, who had for the time being completely conquered time and space, as distance was, to him, no object, and time did not exist in the mind which was greater and allied to Eternity. He saw with the eyes of his mind, and not with those of his body, which he used for writing down what the former were seeing. I need hardly mention that the statesman was so astonished that at first he accused me of using a super-spying system; and when he eventually began to realize that it was done, as he said, by uncanny means, he implored me never again to carry out such an experiment upon him, even though he were at a great distance and knew not of its operation. The Colonel was not only astounded, but also intrigued. It was proof that the Colonel was in an abnormal state of mind, his ordinary consciousness being suspended whilst in the trance state. How great are the wonders of this World, how marvellous its workings, how amazing the vast territory lying at our feet, that Hidden Treasure, which, for want of effort, we have failed to explore."

Clairvoyance is the perception of things distant either in time or in space with complete mastery of time and of space, so that time and space for the time being do not, in fact, exist.

THE GOVERNOR-GENERAL AND THE SEEING THROUGH CARDS  
EXPERIMENT

That evening the Governor-General came to dine with us, and at dinner asked to be shown, afterwards, the phenomenon known as "seeing through cards". Having dined both well and wisely, and talked of many strategic situations; also of enlisting our help with powers unseen—we made our way to the western verandah, where we idly sat for a few moments whilst our chief boy obtained for us a pack of cards. To demonstrate the phenomenon clearly to the Governor-General, a series of experiments were necessary to explain the increasing complexity of this phenomenon. The Governor-General summoned his Aide-de-camp to take a seat with us, and then we hypnotized him as deeply as we could, for the first time, and tested him in the trance state; and succeeded very well indeed. As a new pack of cards were obtained, they had to be first made damp, otherwise the cards are just placed before the hypnotized subject in the ordinary way. The reason for them being made damp will be shortly explained. However, the General did not like the idea of damping the cards, so an old pack was obtained and used. Our subject was asked to examine the pack and then choose a card; carefully looking at it, both back and front. This card was noted by the remainder of our little party. We then returned it to the pack of cards, which were well shuffled by the Governor, who then placed the whole pack of cards before the hypnotized subject, whose eyes had been closed in the meantime. The cards were placed face downwards so that only the backs of the cards could be seen. The subject was instructed to pick out without delay from the array of cards (all face downwards), the card which he had previously chosen. Without the least hesitation he did so, although usually this requires a little hypnotic training first.

The Governor-General said, "Oh! I know how it is done—it is the extraordinary acute power of vision under hypnosis which enabled my Aide-de-camp to notice minute differences on the backs of the cards." I was, however, able to recall that on two occasions I had used two good somnambules, who under subsequent hypnosis, although carefully cross-examined, were quite emphatic that they could see through the actual cards in every case. I tested this afterwards; having chosen a card which they observed, by going into another room and marking the card on the playing side; then myself mixing it up with the other cards. The subjects could, however, tell me not only which card it was but also that it was strange that a mark had somehow got on it.

The mark was described. This was quite impossible for them to ascertain by any other means than seeing through the card; if a new playing card is placed before them, they cannot see its face but only so many "air-bubbles"; therefore telepathy can in this case be reasonably excluded.

The General nodded assent as I continued to explain: "This is only really a furtherance of our normal powers, such as holding a thin envelope to the light and trying to read the wording on the paper inside it. The envelope can be made so thick that one cannot ordinarily do this, but during hypnosis the matter seems easy. It is interesting to note that, in this connection, if a very thick playing card is used, it cannot be read. If the reading of the card depended upon noticing small differences on the back of the card, as so many people believe, or pure telepathy, thick playing cards could be read just as easily as thin cards. Hence the wetting of new cards to make them more transparent would be unnecessary. It is difficult as yet to understand why there should be difficulty with such thicknesses of cards when the somnambulist can penetrate walls, towns, and miles of country to see something by command at a great distance: it is one of the phenomena which still requires further scientific investigation."

#### HOW CLAIRVOYANCE WORKS

The Governor-General was now deeply interested in this subject and asked my friend the Sage, "How does clairvoyance really work?" The Sage smiled benevolently and replied: "In normal life we form our opinions of other people from pure observation. We say that So-and-so looks clever; that Mr. A. is stupid; Mrs. B. is happy; and Miss C. is sad. Now consider for a moment how we come to these conclusions. Certain details of our impressions of these people derived through our senses, are unconsciously formulated in our minds and hence we arrive at our conclusions. In the hypnotic state all our senses and sense impressions are greatly increased, and hence many impressions which we would normally miss are now too obvious to be missed: the hypnotized subject is so sensitive to touch that he can clearly tell whether it is the hypnotist, or someone else who is touching him. Differences in strength of pressure, temperature, and even in the attitude of the person touching the hypnotized, including the ticking of a watch on that person and its particular position; or the sound of cuff-links, no two cuff-links giving exactly identical sounds, can be detected; hence extremely logical and accurate opinions can be formed which, to the uninformed, seem super-

normal. But as my friend has just said, there is something more: this is one of the many problems we are still trying to solve."

At this point, having been so engrossed in the conversation that I had not awakened my hypnotic subject, I now proceeded to do so with a single command. Interrupting the conversation, I said, "You must remember that the predictions and prophecies of the deeply hypnotized are not infrequently based upon the logical use of such insignificant impressions, but there is also an  $\alpha$  factor which I am now trying to discover.

"It might be stated that temporal clairvoyance or the seeing through time things which will happen in the future, is only a stage further of acuity of perception to the above more simple and less 'miraculous' phenomena.

#### SIR CHARLES BELL: THE LINES ON THE HAND, AND THE UNCONSCIOUS MIND

"Now take the hand, for example. Sir Charles Bell, the famous neurologist and scientist, in 1854 showed that the lines on the hand were imprinted often as long as ten years in advance and by their careful study the future can very accurately be told. It must be borne in mind that those lines are formed by the activities of the unconscious mind; those on the left hand being formed by the right brain, and those on the right hand by the left brain.

"Now I contend that the unconscious mind which, through the nerves, produces lines ten years in advance, can surely keep as equally accurate information in the brain itself; and probably more accurate as well as for a greater length of time ahead, if only we know how to read it. It would seem that in temporal clairvoyance, the hypnotized subject can in some way read the workings of the unconscious mind, and so predict the future with great accuracy."

#### CRYSTAL GAZING

"And what do you think of crystal gazing?" asked the General. This time I replied, "What happens is that the Clairvoyant on looking into the hand or at the crystal, and thereby so hypnotizing herself, now sees as in a dream, or through a dark glass dimly, the hidden dreams of the inquirer; and with such certainty that it would at times seem as if the door to the unknown had at last been flung wide open: the whole plan of life laid bare before us. So terrible is it for some to know of their future and what it will bring forth, that I feel sympathetic with the teachings of the Scriptures that we should not unduly peer into the unknown.

Many a brain has been unbalanced as a result. It can be done, and we have even the Biblical evidence of J foretelling, 'What of the future?' We may be as yet tenced to do it, without harm, and it must be admitt know far too little about this most entrancing subje search of the secrets of science we plod on."

#### SEEING THINGS FAR DISTANT

Our conversation then turned to spatial clairvoyan seeing of things which normally are not visible, as i more elementarily in the "seeing through cards" e It also demonstrates the seeing of things which are too to be normally seen by any mechanical aid whatsoever was related: "I have seen and witnessed an observer who could see objects in a room which were not normall to view. He could, as it were, see round corner tables, inside cupboards and desks.

"On one occasion, I witnessed a still greater feat. tized subject, on board ship, was able to see a town fr which was not visible through a powerful telescope, a few hours I was able to confirm with my own eyes all seen some hours previously, in his trance state. He travelled this way before."

The Aide-de-camp then questioned the Sage as to regarding spatial clairvoyance, in view of these ex statements. He responded: "That they do exist there i but to answer your question might appear even mo It may be explained in this way:

#### THE THEORY OF CLAIRVOYANCE

"Normal vision is accounted for assuming that in at the back of the eye there are two main types of cel and the cones, as described in all the standard works o The function of these rods is to see in the dark, but on terms of black and white and not in colours, wherea which see in the light see in terms of colour. Let m You go out of doors from a brightly lit drawing-roo night, when there is no moon, but the stars can be s you see nothing, owing to the cones being insensitive t and the rods having been exhausted by the bright l drawing-room. Very soon the rods regain their fun can just see the outline of objects, and can detect light but no colour, as everything looks various shades of

white. The rods respond to stimulation more slowly than do the cones; hence the delay in accommodation from light to darkness, but ready adaptation from darkness to light; only with almost soreness of the eyes for the moment, as the rods are rapidly exhausted by over-stimulation, and the cones quickly again take up their work in the light. Now I suggest that, in the hypnotic trance state, there is at least one layer of the retina of which we do not as yet know the function (in fact there are several layers regarding which we know not their function): it is possible that the rods and the cones are blotted out with the ether or  $\alpha$  exhaustion, when the super-rods come into play. It must also be remembered that we do not really see with our eyes, as the images there are upside down as in the camera, but that the back of our brains (the occipital lobes of the cerebrum) interpret what we see, as being what we term, the right way up. I think it is reasonable to assume that under profound hypnosis sensations from the super-rods are possible of interpretation by the brain; or at any rate by the mind even apart from the brain as such; hence the apparent or real ignoring of space and enormous increase in power of vision."

#### THE EYES OF THE SKIN

"Schopenhauer stated that in transposition of the senses," commented the Governor-General, "stimuli which would normally only affect a particular organ of sense, or some particular part of the body (as for example, letters) can be read by means of the skin instead of the eyes, without heightening the sense of touch.

"Moll believed that the part of the skin concerned is stimulated by light rays, even without direct contact, and when no hyperæsthesia of touch prevailed. You believe that there may be certain 'sense organs' which we have not as yet discovered, because they are only active during the state of hypnosis. Can we account for all the organs seen in the anatomy of the skin? There is only one answer: No!"

#### WATER DIVINERS

In this part of the world water diviners abound and, in fact, are very useful people. Therefore, it was quite expected that the Aide-de-camp would lay before us the question, "And how do water diviners work?"

It was a fitting reply, in view of our discussion on seeing through space, to state: "Water diviners are, in our opinion, clairvoyants; and it may even yet be shown, much as we pat ourselves on the back at having long since washed out the so-called



idea of animal magnetism, which Mesmer (an M.D. of Vienna so faithfully preached from the house-tops, that, after all, he may be right: not only does animal magnetism exist but it is in some way, which we have not as yet discovered, linked up with earth magnetism. This would strengthen the link which we pointed out before between the vibration theory of Pythagoras and animal and earth magnetism: in fact they are inseparable. No one can deny the magnetic state of the Earth, as shown by the compass; and no one, of any standing in the world of science, will deny the magnetic force which can be demonstrated to emanate from the human body: as cannot only be shown by Joire's instrument, but demonstrated by the experiments of Kilner (a medical graduate of Cambridge and M.R.C.P. Lond.) on making the aura of human beings visible in daylight by the use of certain screens (which will be discussed later on).

"We are now on the eve of a new era in the psychic sphere, as shown by the experiments on the psychograph, psycho-galvanometer, the pulse tracings in the hypnotic states and other physiological records; which are so essential to make those of unbelief know and realize that animal magnetism, and earth magnetism, are real things; that the body does vibrate in unison with the mind of man. As we have implied, the World vibrates, we vibrate; telepathy and clairvoyance are forms of vibration, as is music, noise and the like. When our lives on this earth vibrate no more, physical death, but psychical victory, will be our fate.

"It is true that our knowledge works round in cycles, every so many years; it is evident that we are now going to return to the magnetic theory, only with renewed light given by the toll of the years; and new knowledge which will lead us on past one more milestone in the annals of science. Why does mercury (a heavy metal) relieve syphilis? Why does iron (a heavy metal) improve the state of the blood? These are matters for serious thought, especially in relationship to the magnetic influence theory, especially seeing that they are powerful electrical conductors.

"Those of us who know the Yoga philosophy (and by the way I wish people would not call it Yoga when it is really pronounced 'Yogue'), realize that by training in clairvoyance, one can be made to actually see the workings of his own bodily organs. Not only this, but one can be trained to see the inner organs of other people. Ridiculous as this may seem, we well remember an occasion when a colleague of ours was saved from impending disaster by such a person, who diagnosed an almost perforated ulcer of the pylorus (part of the stomach) which had been 'missed' by the surgeon,

owing to atypical signs and symptoms. The patient was operated upon by the same surgeon, who was sporty enough to do a laparotomy (which you know is the opening of the abdominal wall), and who confirmed, at operation, the diagnosis of the clairvoyant. It is difficult nowadays to distinguish the charlatan from the real genuine clairvoyant, but we can assure you that many such persons do exist."

## CHAPTER FOUR

## A TERRIBLE TRUTH

WE had, on the evening of our visit to the castle of the Governor-General, burnt the candle far into the night, and had profited much by our discussion, as we were all adepts of the great cult. It was not for some days that we had a further opportunity of chatting over the things which were nearest and dearest our hearts. The sun shone brightly this morning which was the Sabbath, for in the East we keep the Sacred Day just as we honour the Sunday at home. This morning we were looking forward to a last visit from the Governor-General, ere we travelled further into the unknown land of the Far East, on our quest in search of the greatest secret of all: the power to bring back the body from the grave and once more instil life into it; as the Nazarene Christ, named Jesus, did, in the days of long ago, when He said that if we had faith we could not only do the things which He did, but greater things: His own words were, "Greater things than these shall ye do, for I go unto My Father!"

It was the careful adjustment of the vibrations of His body to the vibrations emanating from the fig tree that He was able to command and be obeyed; when He commanded the tree to wither, immediately it withered away.

The Governor-General arrived in all his pomp, and having partaken of light refreshment, we resumed our conversation. His Excellency said that seeing it was the Sabbath we should talk along the more sacred lines of our cult; so he commenced: "You will have long since realized that the doctrine of Christianity, shown by the teaching of the New Testament, is in close, exact accord and harmony with what hypnotism and telepathy have

proved, by the duality of mind. It is therefore understood how the acceptance of the suggestion of the sacrifice of Christ by the unconscious mind, recreates, as it were, the birth of the belief in the soul; for logically we have now proved without a shadow of a doubt that the acknowledgment only of the doctrine of Christianity as a supreme belief may only affect the physical consciousness, and as we have already proved, can die out or be destroyed. Therefore the one that only 'seemeth to have' is a very different one from the one who 'hath.' Ponder over this great thought in your mind. It is a great fact; the real active acceptance of a truth when accepted right home to the unconscious mind, persists through Eternity.

#### PROOF OF THE HEREAFTER

"Therefore a terrible truth is manifested, when one really scientifically understands what acceptance of suggestion really means; because the soul must exist *in this state of belief after death*, exactly in accordance with what it has really made its own, in the normal state of consciousness, in its everyday life in this world we live in. Therefore this 'Kingdom of Heaven' within us (this unconscious self which survives our fleeting conscious self) is in our own hands, to be made in accordance with the mind of God or the mind of the Devil. Hence the hidden meaning of the great truth of old, 'As a man thinketh in his heart so is he'; and 'As a man sows, so shall he (also) reap.'

#### THE DEMONISTIC THEORY

"The insane frequently have delusions that devils torment them and they see visual hallucinations or visions of these servants of the underworld, and hear their voices. This is another terrible truth which the Scriptures make quite clear but which the superficial scientists 'pooh-pooh', and say, 'humbug'! I sometimes wonder what madness really is; when I hypnotize a normal person into a trance state and then find that he can be made to see exactly the same visions, hear the same voices, and believe in the same evil forces, if so commanded. Surely this again is a question of mastery over the individual vibrations which emanate from that particular individual: if I can produce these alterations in vibrations in the normal to make them abnormal, why cannot I persist in my endeavours to make the abnormal, normal, by a reversal of the process? If Devils, as it were, can get in, by suggestion, surely they can be turned out of the innermost consciousness of the mind

of man, by suggestion also; for what can be suggested there, can be suggested away.

"It would, after all, almost appear, as if we were living in a material world, in which all the invisible powers are let loose, and in full force; just as the wireless transmission is in complete activity. Yet, without a wireless control-set, these waves of ether cannot be converted into sound waves of music and the like; and at will, we can also, as easily, cut off the wireless pick-up and so cease to hear the wireless, although the vibrations are still there. Perhaps, after all, it is our mental deficiency that is at fault and not those of the so-called insane, who often are in full possession of many of their faculties; they have in many cases insight, and because they produce phenomena which to us are grotesque, we, in our feebleness, cry aloud, 'Put this man away, for he is mad'.

"Some years ago, when I bought one of the first wireless sets, and allowed a certified person of unsound mind to 'listen in', I was intrigued with his remark: 'But do you mean to tell me, Sir, that you cannot hear music in the air without a toy instrument like that? I have heard this music at will for the past fifteen years'. May I suggest that this remark of one alleged to be insane should be seriously considered and not ignored as the rambling of one who has lost his reason. How many have said unkindly that Sir Oliver Lodge is doting in his old age because he studies spiritualistic phenomena: although I am not a spiritualist I must strongly defend this great man of science who is many years ahead of his time; he will be shown in days that are to come to have fathomed and mastered truths which will never die and be only really appreciated then. Around us and about us are the Everlasting Arms, spirits good and evil; and telepathy is merely our present-day way of trying, in our ignorance, to explain the phenomena of wonders yet untold. I do not have visions; but because I cannot see visions, cannot hear 'imaginary voices', and because I cannot feel unseen influences as such, it would be utter pigheadedness on my part to take the attitude that because I was not capable of understanding such marvellous phenomena, such therefore could not exist. Let us ever remember that there are more things in Heaven, in Hell, and on Earth than ever we have dreamt of: a study of the unconscious mind from what I regard as the 'Kingdom of Heaven' point of view, should clearly show the most primitive thinker, how Heaven, or Hell, can become a great reality and an everlasting state of mind, in the life after death.

## TELEPATHY A REALITY

“To have your thoughts read is no mere illusion or delusion: when an insane person tells you that his thoughts are being read, you say impossible! Who is right? Don't forget the Scotland Yard demonstration. Don't therefore answer too quickly, but read on! The hypnotized subject tells the name of a town the thinker is thinking of. All that is required is for the person to concentrate his thoughts on the name of the town, which the subject, by mental telepathy, will read, at once. If the subject fails, it has been proved that it is entirely for the want of complete concentration on the part of the person's mind on the name of the town, and not the fault of the subject. Don't forget that mind telepathy was the first telegraph and telephone service in the world. It might reasonably be considered only a matter of degree between the experiments which I carry out on normal people and the delusions of the insane. Who knows?”

The Sage now stretched out his legs, drank some lemonade, and suggested that we must sift out the knowledge which is shallow from that which is deep.

## KNOWLEDGE WHICH IS SHALLOW AND THAT WHICH IS DEEP

In a voice composed, dignified, and soothing, he embarked on his great philosophy: “It is well to read, mark, learn and inwardly digest these truths, of which we have just spoken. We must persevere in our efforts, bearing in mind that perseverance is the World's greatest ruler and is the price of success.

“Mushrooms spring up in a night and wither soon afterwards: so it is with shallow knowledge.

“The tree takes years and maybe centuries to grow, but its roots are deep and its branches are great: so be it with much knowledge!

“Cultivate the tree of knowledge of these precious fruits, telepathy and clairvoyance, now that you are aware that you have the root; prune, water, and be careful not to let it wither in solitude!

## HOW POWER AND KNOWLEDGE GROW

“This subtle power comes through seeing the best in others, in heart and mind: the very way the magnetic man or woman shakes hands with another, instantly sends a stimulus of encouragement through the nerve centres of the brain and body; and the harmony of that vibration is in accord with happiness, confidence and health.

“Why is one actor greater than another? One has the power to feel what he says and does; the other merely parrots his words.

## WISHING AND PURPOSE

“Wishing is not attainment unless you add to it purpose. Willing is the act of concentration; it is the concentrated holding together of the whole conscious faculties of the mind and determining a result to be achieved.

“To know mind is to know God! Therefore respect all, but fear no man. Mind is greater than matter. Fear is the proof of a degenerate mind. Impossible is the adjective of fools. Note that the human conscious mind can only think of one subject at one time: the unconscious mind can think of many things.

## THE MASTER OF DESTINY

“The conscious mind may falter, but the unconscious mind never falters: perhaps it knows all things?

“The conscious mind is but the outside wall to the Palace of the Unconscious with its treasures of Memory, Music, Language, Love and Life its very self. The Key of Wisdom is in your hands: it alone can open the gate to this Palace of the inner man and the hereafter along the path into this strange Paragon of Truth and Power.

“Telepathy will grasp the mental difficulties of others and adjust them by a look: with a word they will understand, as if by magic. Telepathic repetition of a suggestion becomes a fixed idea in the mind and the waking and sleeping thoughts repeat it to the one influenced automatically and unconsciously, until at last he becomes his thoughts and his thoughts become him. ‘As a man thinketh *in his heart* (unconsciously); so is he!’

“Let us confess that the real origin even of the simplest of things we know not. Does anyone think that the skill of the beaver, the instinct of the bee, or the genius of man, arose by chance; that their presence is accounted for by transmission and by survival?

“We must know life as well as books: the bones and sinews do not make a man but just a corpse. Except for the mind, the body would be only a piece of mechanism. There is no purpose without mind, and there is no effect without cause, either in the creation of the universe or in man. No man or woman can afford to be without the consciousness of power, and no great man or woman is without such. The unconscious mind is indeed the

**SOUL OF MAN.** This mighty power has conquered the destiny of man, making the word greater than the sword.

"Thousands fail where few win, for the only reason that they will not begin at the rudiments which lie at the bottom of all knowledge.

"Wisdom is only really understood when the mind is large enough to acknowledge that we know nothing; for the genius of man is only manifested in accordance with his tastes and requirements, from before the Stone Age to this very day.

"The minds of materialists are a facsimile of the partially blind. Ignorance is the want of real knowledge; stupidity is inability to acquire knowledge; obstinacy is miserable conceit. Both the materialists and the ignorant can *not* conceive any unseen reality that actually exists which makes no impression on their physical senses.

#### MAKING THE BLIND FROM BIRTH SEE

"The materialist will say that this is impossible, yet Jesus Christ made the blind from birth see; and we are told that what He did we can also do, if only we have faith in ourselves, to be able to do it. There was a man who had been born blind and through medical skill at a late age was given sight for the first time in his life; and he gazed upon a new world. The first thing which he saw was something that he could not understand, but it was the physician-hypnotist or hypnologist's face; when he had passed his fingers several times over this face, he at last exclaimed excitedly, 'Oh! it must be a face, a face! a face!' He only learnt this through his sense impressions, which in his case was the sense of touch, as he could not, as yet, interpret the sense of sight now given to him. He had to learn how to use this gift.

#### THE GREAT LESSON WHICH THE ONCE BLIND TEACH US

"When we grasp the great truth that a human being has not been outside the field of his five senses of seeing, hearing, feeling, smelling and tasting, which is his normal consciousness; that he has in reality only beholden the reflection of things upon what we call the Earth on to the mirror of the mind or retina inside the eye; that his nerves are as feelers which convey sense impressions which become ideas, construed into thought by certain faculties of the mind which these are summed up, rightly or wrongly, and called this, that and the other; and by deduction, by concepts of the faculty of reason, realized and determined as facts, as far as the

mind, through these sense impressions, can determine anything as a fact. We then come to the wall which separates the known from the hitherto unknown. It is to a great extent even to the scientist of the most advanced ability only speculation when he dares to say that he has arrived on the other side of the 'wall', and can account for all life and that which appertains to it.

"Matter has no power to reach the thoughts of the mind, unless matter is mind also. The greatest men of science to-day, are men who rely on imagination, and the more they prove the finite the more are they forced into wonder at the marvels of the infinite.

#### THE LESSON OF THE EYE

"Do you know that the human eye was formed with a full knowledge of light, and is the most perfect optical instrument extant, created to receive light although it was made in great darkness? What a parable of life this is!

"Do you remember Mr. Norman Mills who impersonated 'John Bull' and was a well-known music hall artist? He had definite Roman numbers on the edges of the iris, so that his wife told him he had 'clock eyes.'

"These extraordinary facts are pregnant with meaning, and in one sense may account for the extraordinary countenance and features of both the Chinese and Japanese races, whose womenfolk habitually worship their angular slit-eyed idols. The effect of beholding such may naturally and scientifically produce, in their offspring, a resemblance of what has made so deep a telepathic impression on the mind, through the medium of the eye.

#### THE STORY OF JACOB, THE GREAT PSYCHOLOGIST OF OLD

"And this reminds me of the old story of Jacob who got the better of his father-in-law. Jacob was clever and understood in a measure the power of suggestion, even to the creative mind in cattle; for do we not read in the Book of Genesis, chapter 30, 'And Jacob took him rods of green poplar, and of the hazel, and chestnut tree, and pilled white strakes in them, and made the white strakes appear, which was in the rods, and he set the rods which he pilled before the flocks in the gutters and in the watering troughs where the flocks came to drink, that they should conceive when they came to drink; and the flocks conceived before the rods, and brought forth cattle, ringstraked, speckled and spotted.'

"All mind is a part of the greater mind, the Universal mind whose essence is God, and even the animal world, the lower



creation, are a part of such, and may eventually be absorbed at death in the greater; but, as there appears no consciousness of the existence of self manifested by reflection in the animal's mind, one must conclude that no further conscious existence will be given to such: the opposite of man with his faculty of reason, reflection in memory and conscious experience, which make him an individuality, and a responsible one, has been debarred to the animal world. As nothing even in matter is ever really lost, but only undergoes a change chemically, it is not unreasonable to suppose that mind is not totally destroyed, even in the animal, at the death of its body.

#### WISDOM IN THINGS INVISIBLE WHICH VIBRATE IN LIFE: THE OBJECTIVE MIND AND THE SUBJECTIVE MIND

"If we do not understand the invisible things which appear to our objective mind or the invisible which vibrate on our subjective mind, and refuse to learn from Nature the great lessons of life, light and love, how is it that we expect to know anything of the higher spheres of human ethics or the immortal psyche? To understand a picture, one must be sure of the central figure: to mistake the central figure is to mistake the picture itself.

"The doctrine that life alone can produce life is victorious along the whole line at the present day. It is well to recall the fact that all the sciences being related, there can be no complete knowledge of any science without the thorough knowledge of them all.

#### THE WORLD'S GREATEST NEED

"At this very hour, the World is seething with unrest in its search for, not a specialist in this, that or the other, but a specialist in mankind as such, who views man as combined of spirit, soul and body; and recognizes that the inter-action of the three is so close that they can never touch one without touching all three.

#### THE MYSTERY OF DISEASE

"Cancer is sometimes cured spontaneously. Why? Surgeons must admit and do admit it. How does the invisible process of cure come about? Sir Clifford Allbutt of Cambridge and Leeds, said, 'Probably no limb or viscus is so far a vessel of dishonour as to lie wholly outside the renewals of the spirit.'"

The dawn of another day was almost upon us as we arose that early morning, having gained much in knowledge, truth and light: as the Governor-General passed my gates to the click of the bayonets, the sunrise on the Monday morn was upon us, indicative of a new day, a new birth of reality, and a new power from on high.

## THE SCIENCE OF HYPNOTISM AND TELEPATHY

THAT was the last I saw of the Governor-General, for before sunset that very day we set off on our search of the unknown, travelling through little-known territory with various guides; and for forty-two days we travelled in sedan-like chairs nearing Thibet, where the great mystery Lhama Convent lay, surrounded by all its legends and truth. This would be our last stopping place before our final trip to the great Convent, where lay even the very secret of life itself.

We were not long in finding a large spacious old cave residence, which was welcome; for at this height the warmth of the tropics was no more, and the cold of the mountain winds could be felt.

I mused to myself on the science of hypnotism and telepathy as the philosophy of personal influence, the invisible influence which guides the destiny of mankind. I reflected that everything that is worth doing, is worth doing well. A man is as he thinks. Deeds are greater than words.

To the really sceptical whether ignorant or learned, while he is in a state of perturbation or disinclination to listen, be wise and 'cast not thy pearls before swine'! 'Be wise as the serpent and harmless as the dove.' The serpent is the greatest hypnotist and telepathist of all the animal kingdom. The beast never rushes its victim. It gradually makes the intended victim aware of its presence by the subtle motion of its head. The attention of its prey secured, the serpent with consummate skill gets gradually closer and closer; never for one moment do its fascinating eyes uncover those of its prey. By a psychological and physiological law, now known to science, the methods employed cause a complete paralysis of the volition or will, even to the complete anæsthesia of certain centres of the brain; and victory is complete. There is no cruelty in this act of nature and method, as the victim is absolutely unconscious of pain or even of existence while he is devoured.

I well remember a friend of mine in the wilds just going ahead of me for a while, and at length I shouted to him, but received no reply. Soon, I found him, standing, as it were, at attention, looking into space: I wondered what was the matter, as he spoke not when I touched him, and he felt not my presence; touch, sound and sight were for the time being in abeyance. Then my eye

momentarily caught a glimpse of a serpent wending its way slowly towards him, with a fascinating rhythmic movement of the head and its eyes glued upon him the whole of the time. The serpent had hypnotized him! I, then, took hold of my life-preserver and hit the beast forcefully upon the head several times and then upon the neck, as it began to fall to the ground. Almost immediately my friend was dehypnotized, spoke to me, and asked what was my plight. When I faced him with the fact that he had been hypnotized and that only a few moments ago he was about to be killed by a serpent, he laughed at me thinking I was trying some of my own hypnotic tests on him, in the waking state. However, I soon directed his attention to the serpent which would have taken his life. He then understood, but told me that he had no recollection of the event at all, and that he did not even remember seeing the serpent. How kind is Nature; how considerate the serpent in making man oblivious to his fate, so saving him mental and physical pain!

#### THE GREATEST RULER IN THE WORLD

I then began to muse that hypnotism is the greatest and most powerful ruler of this mighty world we live in. Daily we live under its spell and unconscious of its influence. Indeed, it is a state of mind in which suggestions both verbal and visual are received as true, whether they are or not, and there is an irresistible desire to carry out effectively the suggestions made. I began to think for a moment how we live in a world of suggestion and how we unconsciously imitate the actions of those whom we admire. Even the child imitates the actions of its elders. We eat, dress and live in accordance with custom which in its very essence is suggestion. The power of suggestion and the power of the will are surely very closely linked up together.

We sit at the feet of the great orator and every word he utters has magic power, and for the time being holds undivided sway in our minds. This is exactly what happened in the days of Jesus Christ, the greatest of all hypnotists, the Master Mind on Earth, whose words had untold power. Did not the hymn-writer record that, "No word from Thee can fruitless fall"? When we listen to the great orator and are entranced for the time being, forgetting that we are sitting in the edifice, but letting our thoughts be carried away with the orator, we are, for the time being, in a very mild and early suggestible stage of actual hypnosis or hypnotism. In some way which we know not, the orator has linked up in his mind with ours and by so doing has commanded a

power over us to such an extent that we will travel miles to hear him again.

#### THE SECRET OF HYPNOSIS

Take this thought a stage further and you will see that the conscious effort of another to produce the hypnotic state in us only requires our belief in the hypnotizer that he can hypnotize us, and we shall magically and rapidly come under his spell.

#### THE GREAT LEADERS OF OLD

Hippocrates, the father of medicine, in the days of old, used hypnotism, although this state of the mind was not known as such until James Braid, the Manchester Surgeon, gave this name to it, from the Greek origin which means sleep. Mohamet, the epileptic Indian prophet; Jesus Christ, the Saviour of the World; The Yogi and fakirs of India; the Christian Scientists, the followers of Mary Baker Eddy; Spiritualists; Clairvoyant mediums and the leaders of all generations, including Napoleon the epileptic—some knowingly and others unknowingly—used and still use hypnotism.

Hypnotism is really the control of the unconscious mind of man, of the conscious mind of man, of man himself, whether it be himself that controls his life so perfectly as in auto-hypnosis as practised by the Yogi; or hetero-hypnosis which is the hypnosis practised by others upon the subject. Napoleon controlled his thoughts in this way: "When I want to think of things more pleasant, I close up the cupboards of my mind revealing the more unpleasant things of life, and open up the cupboards containing the more pleasant thoughts. If I want to sleep, I close up all the cupboards of my mind!"

As I was still musing, my friend the Sage returned from his walk up the mountain-side to inquire the way to the great Lhama Monastery or Convent; that great secret school of the greatest of all learning near Lhasa in the great unknown Thibet, where the people are nearly as white as we are, but have faces somewhat resembling the noble Parsee community, which totals about eighty thousand, out of all the millions and millions of India's population. Here, when a man marries into a family, the girl marries all his brothers also, as the womenfolk are few.

The Sage brought with him also on horseback a mysterious austere personage in scarlet robes, black cap and only one arm. He was the great messenger of the Lhama Convent, situate up yonder near the gods, high up away from the disturbing elements

of civilization: yet therein was the secret of all civilization, the secret of all knowledge, and the secret of life itself.

The Knight Commander, for that is who he was, had brought the great tidings that I was to be soon honoured with that highest of titles, Knight Commander of Asia, which is equal to an Earl in this country. The news was equally astonishing and surprising to me. How could he know; who would tell him; why should he know? Yet time proved that the telepathic message which he had accurately received through all those thousand of miles was true and an actual fact. As was the custom, I invited my honoured guest to remain with us so long as His Excellency cared to be pleased to stay at our new massive cave dwelling, which was probably the best within miles and miles around. Having filled his belly to the full, and rested awhile; as dusk drew nigh (for now dusk once more was an actual phenomenon, whereas in the tropics the day turns into night almost in the twinkling of an eye), he began to ask questions, and amongst the many were, "Surely in Europe you do not consider mesmerism or hypnotism, which we call the psychic state, to be only one state of mind, but are there not many stages: now tell me?"

I proceeded to word my answer as follows: "The stages of hypnotism, as we know it in Europe, vary from almost complete consciousness to complete unconsciousness. By consciousness, I imply all the thoughts which we are fully aware of at this very moment and nothing more. Unconsciousness implies a state of mind in which we are not aware of what is taking place in the outer world around us. The conscious mind is a mental state in which we think of things without consciously being aware that we are thinking of those things. It is these workings of our unconscious mind which guide our daily life and adjust, or even alter, our personality."

The Knight then asked me if I could show him anything on the "higher planes of the psychic state which could be demonstrated in the lower planes of the body". I had to think carefully concerning his question, for to misunderstand it would be a tragedy and to infer that I did not fully comprehend his learned interrogation would be disastrous. So I proceeded, calling and commanding my chief boy and the house boy also to sit down in these two chairs. They did so. Then with a wave of my hand I sent them both into a deep hypnotic trance. Having demonstrated this fact to the satisfaction of my Distinguished Guest, I continued with my experiments.

I commanded the chief boy to open his eyes, without awakening,

and to add up a list of figures on the right-hand side of the paper (in fact there were two columns of figures, one on the left-hand side and one on the right-hand side, but for the left-hand side column a negative hallucination was produced; that is, he was told he could not see any other figures on the paper but the column of figures to which I had referred), and having done so, to close his eyes again. This being done, I then repeated the experiments with the house boy. I asked the chief boy what he noticed about the figures, and he told me as he added up the column, the figures became smaller and smaller. Afterwards I asked the house boy, and he replied that the figures became fainter and fainter as he added up the column of figures. The explanation is that during the hypnotic state the field of consciousness is greatly limited, and therefore if it be assumed that to begin with the person's visual capacity is ten-tenths, then when he has added up six-tenths of the column, he has only four-tenths of his consciousness left for vision, the other six-tenths having been taken up in the process of addition. When the subject has added nine-tenths of the column he has only one-tenth left at his disposal to see and therefore the result is either a very small number visible, or a faint and indistinct number. The same applies to hearing and addition. (See *The Lancet*, Nov. 19th, 1932.)

The chief boy was a well-educated Peking (Peiping) scholar and he was asked to go through the multiplication tables from twice one are two, right through to twelve times twelve are one hundred and forty-four. Without being instructed he went through (as ascertained after the experiment) the first, second, third, fourth and fifth multiplication tables, seeing them as if printed on a sheet; black background with white numbers. But he could no longer see them and had to now listen to imaginary children saying them, and continued to do so right through the six, seven, eight, nine and ten times; but then he could neither see the tables nor hear the children say them, and so had to "say" them to himself, to the end of the tables. I have since carried out numerous tests and found that this applies to all peoples and that as the person tested is lower in the scale of intelligence, there is less visual and more auditory thought: still lower in the scale practically only what I term movement or kinæsthetic thought occurs, the person having to "say" the tables to himself. A great psychological lesson is demonstrated that as mental fatigue sets in, the process of thought transforms from visual to auditory, and from auditory to kinæsthetic; in other words, from pure seeing, to hearing, to doing. This does not uphold the idea of many

psychological theorists that visual is the most primitive type of thought. I would suggest that whilst symbolism in picture form is a primitive type of thought, nevertheless visual thought itself is one of the highest forms of thought and one of the very best of aids to memory, without which there would be no growth of mind.

Other experiments carried out even in this remote part of the world showed that suicidal tendencies, as well as other tendencies and complexes, are readily detected, and love attachments noted.

The Austere Personage at this point interrupted, and asked what my explanation was concerning the cure of stammering by hypnosis. I pointed out that stammerers are permanently cured by hypnosis, and that I believe the reason is that the stammerer is normally a person who thinks in terms of hearing (that is, when he thinks of a field he does not mainly think of a green field, leafy trees, hedges, of the river flowing by, and the cows eating the grass, but instead he hears the rustling of the trees, the lullaby of the leaves, the river rippling, and the cows chewing their cud), but during hypnosis he becomes a visual thinker, as determined by my Psychograph records, and the subjective examination afterwards. It amounts to this, that the subject can easily picture a thing during the hypnotic state which he can only recall in terms of hearing in the waking state and pays little or no attention to actually picturing things. This suggests that the reason for so many "cures" of stammering by "periods of silence" or rest treatment and the like, is that, when they do not speak and do not hear others speak, their mind begins to think in pictures.

At this point the Knight Commander intercepted: "Do you know that hypnosis and sleep can both occur without loss of consciousness?"

#### HYPNOSIS AND SLEEP WITHOUT UNCONSCIOUSNESS

"It has been shown that sleep can occur without loss of consciousness and loss of consciousness without sleep. Is hypnosis a particular form of sleep? Fatigue is not necessary for either sleep or hypnosis. Fatigue might actually prevent sleep. You have heard of Pavlov (Pawlaw) and his theory which explains sleep and hypnosis as varieties of cortical inhibition; that is, the higher cells of the brain are not working. He states that the cortical elements are functionally exhausted with comparative ease and speaks of a 'scattered sleep' or sleep of separate groups of cellular structures. Greater mental effort can actually send some people to sleep."

After a few more comments, we retired to our well-earned rest, the Sage not having uttered a word.

## CHAPTER SIX

## THE INVISIBLE INFLUENCE YET VISIBLE

THE next morning we arose at an early hour and having dined physically, we now prepared ourselves for a mental feast.

The Sage commented upon the wonderful psychic atmosphere which accompanied the Knight Commander, whereupon the latter spoke: "Have you not sat in a room with company, and the moment Mr. X entered there was a feeling of restraint and uneasiness, but when Mr. Y arrived an unexplainable feeling of ease and pleasantness pervaded the whole atmosphere? We call this personality, but what is it but the invisible hypnotic influence which pervades a person's surroundings?"

"In the days of the Nazarene, Jesus Christ's hypnotic ministry on Earth, did not His hearers feel the wonder of His hidden power, like the nail and the magnet? While the nail is drawn to the magnet it can draw other smaller nails, but for the time being only, for on withdrawing the upper nail from the magnet, it has lost its power and the lower nails fall to the ground; as the larger nail is magnetic only whilst it clings to the magnet, and away from it, it has no power. I suggest that you study carefully the methods of hypnosis used by Jesus as recorded in the New Testament. The essence of revivals in days gone by and in days to come, can all be explained in this way.

## THE MAGNETIC POWER OF SUGGESTION

"The Power of Suggestion is magnetic and all-powerful. If you think that you are ill, you will soon become ill. If you are ill but make up your mind both consciously and unconsciously to get well, you will get well. There is, however, one snag: a person may consciously make up his mind to get well, but his unconscious mind may refuse to accept this suggestion, and so not allow him to get well. In these cases, treatment by hypnotism is effectual. Surely to be candid, the whole matter boils down to *faith*: faith in ourselves, faith in others; faith in someone who is omnipotent the latter being a sure method of tapping and dealing with the



unconscious mind). Remember that the greater the object of the faith, the greater the result. *Eliminate faith from life and what remains?* The answer is: little or nothing that is worth having.

#### EMOTION'S MARVELLOUS POWER

"Emotion sways the world through its wonderful hypnotic power, and this is clearly linked up with the 'still small voice' of conscience which is the voice of the unconscious mind. We believe this to be the soul of man, directing our conscious thoughts, when direction is most needed. The power of suggestion, music and rhythm, is all-important in the set forms of worship such as the services held in distant Britain in its churches: I mean to suggest that such a service must be run with the efficiency of a first-class entertainment, and the hymns, prayers, solos or anthems, lessons and sermons must all be well chosen, well delivered, well timed; and in perfect harmony and vibration with each other and with the Universal mind.

"Jesus, the psychologist of first rank, severely criticized the methods of the churches in the New Testament. Read St. Matthew, Chapter 6, and observe for yourself these facts. He knew that the unconscious mind insisted on orderliness, emotion and rhythm, or what we term 'being in tune with the Infinite'; in vibration and harmony with the Universal mind; and if your churches are to prosper, you must carry out these His advices. The prayers uttered in earnest by the thousands of people in the quiet of their own homes, from their hearts, carry untold telepathic suggestion to a waiting suggestive world."

#### HYPNOTISM AND THE MENTALLY AFFLICTED

We then went on to discuss the casting out of devils as related in the Bible, when the Sage interrupted, saying, "Have you heard of Dr. Keen's work at Berhampore? You know he employed mesmerism, as hypnotism was then known, for years in his large asylum, where he claimed to have found it of great use in maintaining quiet and discipline."

I then pointed out, "Braid, the Manchester Surgeon, recorded successful treatment of several cases of delusional insanity, which in most instances were complicated by hallucinations or visions.

"Voisin, the great French Physician, records, amongst many cases, his most difficult one; a Miss X, aged twenty-five years, whose grandmother was an epileptic suffering from fits. Five years previously the patient began to suffer from mania with visions and the hearing of imaginary voices. When Voisin first

saw her, she had frequent acute attacks of furious delirium lasting from eight to fourteen days, during which time she refused to eat or drink, and spat at her attendants and tried to bite them. The French Physician succeeded in hypnotizing her in one of the attacks by holding her eyes forcibly open for three hours, and compelling her to look fixedly at a magnesium lamp. He then succeeded in suggesting that she would sleep for twenty-three and a half hours, during which sleep she took food and drink she had refused in the waking state. At first she was only allowed to remain awake three hours and a half a week, but as she improved the duration of the hypnotic sleep was diminished. After four months' treatment, all morbid symptoms disappeared, and she became polite, sociable and amiable. Fifteen months later there had been no relapse, and she obtained the post of wardrobe maid at a leading French hospital."

The Knight explained how great was Voisin's work, but how lacking he was in perfect method and determining by mental process: the Distinguished Guest recalled that in the Gospel of St. Matthew, chapter 8, verse 28, it states, "And when He came to the other side into the Country of the Gergesenes, there met Him two possessed with devils coming out of the tombs, exceedingly fierce, so that no man might pass that way." "You will recall," he said, "that Christ cast out these devils and that these two people went away whole and cured for ever."

I then took the liberty of asking the Knight how he knew the Bible so well, and he replied: "We know all things; we are aware of all that takes place on this little planet named Earth: we knew of your coming months before you even decided to come here. You see, when you thought you had used an act of will in deciding to come here, you had really merely acted under our telepathic instructions." "But," I replied, "why did you choose me amongst all these many others in the world?" Then with a penetrating gaze which I shall never forget, this great messenger from the higher world of thought, gravely commented, "We take you, not at your present value, but because of your capabilities: it is what you will be that concerns us. You are fated for this; and no man can deter you from your faithful following!"

#### MODERN MIRACLES

"Why," asked my chief boy, "don't people work miracles to-day?" The Sage replied, "We do still work miracles, only now in modern days these same things are spoken of as science and not miracles. You see, a miracle is stated to be a wonder;

something which excites astonishment and is due to a sensible deviation from the known laws of Nature; being held to be wrought by a supernatural being. Now, we do not accept this as being either supernatural or a sensible deviation from the known laws of nature, and therefore how can it be a miracle?

“May I remind you that Milne Bramwell recalls a case of a commercial traveller who became absolutely sleepless, and thought himself possessed by the Devil. Ordinary attempts to hypnotize him failed, until the hypnotist humoured his morbid idea and addressed himself to the obsessing Devil. He said: ‘Thou Devil, I defy thee to put thy victim to sleep in that chair; I defy thee to do it by any means whatsoever!’ The Devil fell into the trap, and the man into a deep sleep, in which he was open to the hypnologist’s suggestions and the traveller was made to relate the cause of his trouble. This appeared to have been an act of infidelity to his wife while on his travels, which so preyed upon his mind that he thought himself damned and given over to the Devil. This idea, ridiculous though it may seem, was combated, conquered; and the patient was there and then cured. The Devil had indeed been cast out.”

And so to bed! We rested that night in the company of our Distinguished Guest, whom I would call the messenger of peace.

## CHAPTER SEVEN

### PAIN AND THE IMAGINATION

IN the middle of the night, about two of the clock in the early morning, we were all awakened by the groans of our house boy who was apparently in great pain. I went along to see what was the matter, and was immediately followed by the Sage; but the Knight still remained in bed, though awake.

The house boy had developed an acute attack of sciatica and the pain was so great that I found that my ordinary methods of hypnosis were useless, and my supply of morphia was exhausted. So my friend the Sage also tried. By this time the Distinguished Guest had arrived on the scene, and seemed not only somewhat astonished, but a little disappointed that we had, for the time being, failed to relieve the pain.

Then in words that were forceful, slow and penetrating, the

Knight Commander commanded the pain to go; and immediately it departed, and the boy fell into a deep sleep and was comforted.

“Don’t you realize”, said the Austere Personage, “that primitive man annulled pain, after realizing the danger, by merely directing his mind to cease interpreting pain as such? Man has drifted from Nature and in so doing has lost faith in himself and in his own powers.

“There is not only physical pain but mental pain called anguish; the pain of the Soul itself. How great are its torments, all originating from a single ideal!

“Nature never alters her laws, which are pitiless as they are good. Beware therefore if you are given to constant, uncontrollable fits of passion and anger, lest a sure inevitable destruction suddenly comes upon you. In a lesser degree the irritable man or woman is a miserable exhibition of worn-out nerves; a condition created by the want of a little self-control. And all these things are based on telepathy. Oh! Telepathy, thou Great Master of Destiny, whose Invisible Influence is felt everywhere!

“Small minds and weak characters exhibit this nervous condition or lack of control. The intellectual find relief from worry by thinking of others more than of themselves, and in pursuits that create unquenchable interest in the real things of life and of the Soul.

“It may appear unbelievable, although it is a scientific fact, that pain, as we know it, is a part of the imagination; although sufficient to cause death if prolonged. Therefore we must concede that pain is a vibration created purely by suggestion, which is construed or interpreted by the mind as pain. It must be realized that thoughts, pain, movement and life itself are really different rates of vibration in the ether. For instance, in normal pain caused by an injury, which in reality is a vibration caused by too much or too little blood in a nerve, as is often the cause of sciatica; or else some pressure or injury to the nerve sheath; the instant an injury takes place from whatever cause, or a serious change of condition of cell life from too much of one ingredient or the reverse, there will be a vibration accordingly sent to the mind, which is sent back again with the mind’s interpretation of pain; then pain in name becomes pain in reality to the imagination, caused either by an idea of such; or sensed by vibrations as stated. When we fully discern the meaning of pain, so called, we must ascribe to it a blessing; for without pain man would have destroyed himself long ago, by taking fire materially in his hands, or cutting himself with sharp instruments,

in a thousand different ways, and in injuring him with scalding liquids.

“Pain is also useful in the correction of children and in diseases it is of inestimable benefit, as it localizes disorder or disease which would not be diagnosed without the indicator; so that we must accord to pain a wise and beneficent the mind, beneficial in a thousand and more ways.”

As the clock struck the hour of four in the morning retired, our minds filled with new thoughts based on what have been formulated in former days, of truths which are as the hills.

## CHAPTER EIGHT

### SOME PSYCHIC PHENOMENA

THE next day we explored the neighbouring country and the silence could almost be felt even in the wake of day and mystic was the atmosphere: at the same time there was that passeth all understanding; a feeling of wonder, and not only physically, but mentally. Unseen powers were fully at work, and we knew that they were working for the benefit of mankind.

#### DISTANT TOUCH

It was not long before we returned to our hermitage. The meal had been as yet prepared for us, as the house was in the same hypnotic sleep as the Knight Commander was him in the early hours of that morning. “Before we said the Sage, “let me demonstrate the power of distant touch during this state. You know that the senses of temperature of pressure sometimes become extremely acute and hence it is not uncommon to find that a person who is hypnotized can easily recognize things at a distance of half to one inch distant from the skin. You will recall that I showed this to be, as he thought, simply due to the decrease of the temperature of the air immediately above the skin; remembering that it is very slightly altered when coming rather close to the skin.” He then proceeded to demonstrate very cleverly all these facts, and on no single occasion



I then fixed the Sage with my eyes, and we each stared at each other until the Sage began to show a vacant stare. This process took a minute or so. (It is of course the first stage of ordinary hypnosis; the glare of my eyes appeared to overcome the Sage's will; the Sage was now obedient to my will: this is very different from the method used in medical hypnosis where the will of the patient is greatly strengthened.) The Sage saw my eyes getting larger, brighter and brighter, greener and greener, and greener and brighter; and now he looked into the black dilated pupils of my eyes and became dazed and staggering. In this state he imitated everything that I did, even against his own will; he could simply could not help himself. He followed every movement I made, and when I stepped backwards he followed me; when I went forwards he retraced his steps and so kept pace with me. I from me. When I told him that he would be coming to me for anything which I did, and I signed a letter, he immediately signed a letter with my signature and not his signature; and he knew it was that signature that I know the bank would have accepted as genuine (this is a point for Judges to remember). He did not count so much in this state that I had to watch my movements. In order to make the Sage sit down, I suggested that he should do so, but also at the same time made the necessary movements with my hands. It must be remembered that the Sage's eyes were wide open all the time. Now by a pure simple gesture I drew him to me, and with equal ease repelled him (this is known as the Draw and Repel Phenomenon.) As it was necessary that the Sage should see what I did, I turned round with his back to me; still he imitated very accurately every movement I made, although there was no mirrors in the room; he could not possibly see with his bodily eyes what I was doing; I even closed his eyes for him, but this made no difference. At this stage the Knight Commander asked how this was possible; I replied, "My opinion as to how this phenomenon is possible is that the subject becomes so sensitive to movements of the body that to the minutest noise, that he can detect exactly from which limb the hypnotist moves and exactly where he moves." I now shook hands with the Sage who was still in the same state and said "good-bye" to him, and as he walked out I fixed my eyes on a crack in the earth floor and continued to stare at it; during this time the Sage appeared to be glued to the floor and although he tried hard, he could not move a limb. (This is called this *The Evil Eye*: it can be seen in this way in many cases; superstition has arisen.) I now commanded the Sage

up", and although he had been conscious of all that had gone on, he said he simply felt he could not help himself, and was compelled to carry out the instructions given against his strong will.

We now had lunch and our Distinguished Guest stated that he would like to be hypnotized in the same way afterwards, if I could succeed. I agreed to this, and during the meal the chief boy played a few records on the portable gramophone. After several had been played, especially one waltz tune, the "Blue Danube", the Sage remarked, "As regards rhythm, as in music, you have no doubt witnessed the hypnotized subject's expression, as he is commanded to listen to different types of music; the person looking sad during melancholic music, joyous during gay music: he will often dance when dance music is played, alternating his steps to waltz, two-step, and one-step as the music changes from the one to the other. You know that this will not occur if the person has no ear for music and no sense of rhythm; but this is so rare as to be almost an unheard-of state of affairs. Nice soothing music will in itself calm the troubled mind, and I have seen its marvellous effects upon the insane. *Music can often do what medicine cannot do.*" Music hath charms.

After lunch I proceeded with the Knight Commander in the same way and with the same ease as I had done with the Sage: then at the suggestion of my friend the Sage, I tried a post-hypnotic experiment upon our Distinguished Guest.

#### POST-HYPNOTIC SUGGESTION

For the benefit of the chief boy and the house boy who were allowed the honour of witnessing some of these experiments, we explained: "Post-hypnotic suggestion is suggestion given during hypnosis that the person hypnotized will at a future date during his waking state carry out certain acts. In many cases the time can be very accurately stated, as for example, you will command: 'At nine of the clock on the fourth of August, you will call and see the Governor-General and ask him how I am; and give him this note'. Although the suggestion may be given months ahead, the act will be carried out with very few exceptions; even here the person will feel an almost irresistible impulse to do so, when the time comes. The suggestion can be acted upon at once after awakening from the hypnotic sleep if so directed. I will show you these phenomena now."

Thereupon I proceed first to give the Knight Commander the post-hypnotic suggestion for some months ahead in August and also gave him a note which I wrote there and then, addressed to



the Governor-General. Then I commanded, "You will now wake up, take off your coat, and in ten minutes take off your shoes; then you will ask me if I can lend you a coat and shoes as you forgot to put these on, and cannot imagine why you were so absent-minded, as you, in your stately position, never do such silly things." The suggestion was acted upon at once, for as he awakened he immediately took off his coat, and then walked about the cave dwelling, and exactly ten minutes later sat down on the stone chair and proceeded to take off his shoes. Then he looked round the room, and afterwards at me; and now looked at his chest and feet: at once profusely apologized for having come to see me in that undignified fashion, which was strictly contrary to his desires; that he could not understand how he had been so completely absent-minded and prayed that I would forgive him and could I, as an act of grace, loan him, until his return, a nice coat and shoes, likely to fit.

I then continued to explain to the boy, "However, if the suggestion is strongly contrary to the person's outlook on life although he will almost feel an irresistible impulse to do so, he will just manage to control himself from carrying out such an act. Such a person may be told upon awakening, to say 'My name is Harry Lauder, I sing louder . . . my name is Harry Lauder . . . I will still make you happy . . . so always says the great Sir Harry Lauder,' and he will say this, although he is, in fact, Sir X. all the time. This type of experiment can be added to almost indefinitely.

#### THE ILLUSION OF FREE-WILL

"What these experiments teach us is that no one really has a free will. Even in everyday life we dress as others do, because we dare not do otherwise. Where is our free-will then? These people will make all manner of rationalizations in speech to account for their foolish actions. So do we in ordinary waking life. Although we believe ourselves free, we are really under restraint, as is the hypnotized. We have a mistaken feeling of freedom which really shows the powerlessness of our will. As Spinoza said, the illusion of free-will is nothing but ignorance of the motives of our choice. How true this is of life! The thought that we might have acted otherwise, does not show free-will. For instance, I have not infrequently met with doctors whom I have hypnotized, who were certain that they could have opened their eyes when told that they could not, but said that they merely did not want to open them. They repeatedly made up their minds that the next time I hypnotized them they would make sure that

they did open their eyes, but when the time came, the same feeling came over them, and once more they just did not open their eyes. In my opinion this is a demonstration of the absence of free-will. On the contrary, it must not be forgotten that whilst in hypnotism the element of free-will is still more limited than in waking life, it is nevertheless during this very hypnosis where the hypnologist can by suggestion greatly strengthen the human will, and make it a power for good."

Thinking that perhaps after all we were super-human beings, the chief boy made the bold request that we should hypnotize him and carry out some further experiments upon him. To this we agreed, and the Sage placed him in a mild hypnotic state so that he could at the same time remember everything. He was now told that he would insist on putting his hat tightly pressed downwards on his head and write this direction on a piece of paper. Then he was fully awakened, the paper was handed to him folded, but he was instructed not to look at it until directed to do so. He was then told he could do anything he wished to do, and that he was free to do just as he liked. He however carried out the Sage's suggestion faithfully, and was greatly surprised when he eventually opened the paper and found that he had just carried out the act directed on that piece of paper: he emphatically told us that he had deliberately made up his mind to do something entirely different from that which had been suggested to him. He nevertheless did it. How frail is the human will! How true is the saying that where there is no will there is no way. How true also, that, where there is a will, there is a way. Will the way!

It should be borne in mind that to carry out post-hypnotic suggestions perfectly the subject must be deeply hypnotized and in the somnambulatory stage of hypnosis. I am convinced that many acts which a person would never otherwise perform, he will carry out with faithful accuracy in the post-hypnotic state. For this reason, I believe that we shall some day, as I am now investigating, be able to show that a mild form of hypnosis, at any rate, reappears in the subject at the time the post-hypnotic suggestion should be carried out.

As it was wise to await the summer before we moved on, we spent much time in discussion and in both perfecting the art of hypnotism and telepathy; for the Sage pointed out that the mild undetectable hypnotic state so far as ordinary means were concerned was a form of telepathy.

Be that as it may, the Knight Commander, who by this time

was miles and miles away from this hermitage, carried out faithfully the post-hypnotic suggestion; and further, he did it by no other means than the transportation phenomenon, because we know of a truth that he was at least two thousand miles away from the Governor-General on August the Fourth, and yet from a note I received later from His Excellency the Governor, there is proof that the Knight Commander at exactly nine of the clock on that very evening, suddenly appeared at Government House; and further it could hardly have been a marvellous hallucination, which the Knight was perfectly capable of producing, for the letter was handed to the Governor, which the General showed me later; hence that could not possibly have been an hallucination. The Messenger of the Higher World had at the given hour transported his body over two thousand miles, and there is further proof that three hours later he had "returned", which is a physical impossibility; it can only possibly be explained by the transportation phenomenon.

Shortly after this we were walking down the street of a hamlet nearby, when to our surprise we saw ten Latahs. I had seen the Latah, when I was in Malaya, and could only describe them as a degraded type of Malayan people, who imitate, apparently against their will, every movement made by the spectator, just as if they were perpetually hypnotized. These people behave similarly to patients or subjects under "fascination and imitation". In China I noted a peculiar people also, as well as in Siberia, to whom Hammond gave the name of Miryachit.

As the Sage was looking at these people whom I was describing, he asked me, "Would these people imitate a murder if they saw a person commit one?" I replied that I thought that they would. Further I added, "A person can commit a criminal act in a state of self-hypnosis like these Latahs without having to first witness such a crime, and it would be well for the Criminal Courts not to lose sight of this all-important fact."

## CHAPTER NINE

### DREAMS, DISSOCIATION AND DISEASE

WE had been discussing the dreams of King Nebuchadnezzar in the Book of Daniel, chapters one to six, especially his two very

mystifying dreams which were carefully analysed by Daniel to have a very realistic meaning and came true; when once more we had an unexpected visit from the Knight Commander, whom we were delighted to again have the pleasure of meeting. I had by this time been able to confirm his telepathic communication that I had been made Knight Commander of Asia, for now I held the scrolls, the Arms of Office, the coat of arms, and weapons of war which went with this noble office. So our conversation gradually drifted into the value and meaning of dreams.

#### DREAMS WHICH PERSEVERATE INTO WAKING LIFE

“Do you know,” said the Knight, “that Briere de Boismont first pointed out that there were well-known dream pictures which are not recognized as dreams and are believed to be reality in waking life? The border here between hallucinations and delusions, and normal life, is very fine. It is common knowledge with us that even well-educated persons are influenced by dreams. I have known people to be depressed the whole of the next day following an unpleasant dream. How active is the unconscious mind during the sleep state. People who dream of their complaints are definitely worse during the next few days; it is as if the unconscious mind had undivided sway over the whole mind, and, for the time being, was ruler. The person who is lame will walk more lame for the next few days. Analogies of this are to be found in post-hypnotic suggestion. A person dreams of having been cured of neuralgia, and has afterwards been free from pain for months, and maybe for ever. This is how some people interpret being cured by Divine power during their sleep of the night. The same things happen in post-hypnotic suggestion. Many phenomenal cures are daily brought about in this way. On the contrary a person who dreams for more than one night in succession that he is being chased by pirates, will become more exhausted each day. The person probably will not remember the dream in the waking state, but during hypnosis will no doubt clearly recall the whole dream; so that one can get at the root of the trouble.

“The earliest signs of mental disease frequently reveal themselves in dreams and therefore a study of dreams, especially through subsequent hypnotically produced states, will quickly elucidate most of the patient’s trouble. Aristotle wrote that a number of our dreams were responsible for our subsequent actions: ‘As a man dreameth, so will he be.’ And is it not also true that ‘As a person is directed in the hypnotic state so will he surely be?’”

## HOW VISIONS COME TO BE

The one-armed Knight Commander—(for you will remember that he had only one arm, the right arm, for he belonged to the "Order of the Right Hand", symbolic of the fact that he could destroy the power of the "Order of the Left Hand" or the Black Magician; he had long ago had his left arm removed by a means which could not be accounted for, humanly speaking)—said it was a long time since we had had what he termed a "childish evening", so we decided to make this one, an evening of simple interesting childish experiments, which to the uninitiated may seem of great interest, for psychologically speaking they have much to teach us. That evening we had a reunion dinner and dined well and also wisely.

I now gave the Knight an imaginary glass of bitter ale, but he deliberately scorned me for having stated an untruth, and demonstrated that he had nothing in his hand. I took no notice of his emphatic denial and raised his hand to his mouth, so that he would drink. Slowly and with much hesitation he drank the imaginary ale from the imaginary glass, making the proper swallowing movements in his throat, and pulling a face; intimating that he had a very nasty taste in his mouth. When asked why he pulled such a face, he said he had a horrid taste in his mouth, just as if he had drunk something very tart and bitter. The suggestion had worked in spite of his reason. This is the very beginning and essence of most hallucinations.

Later, I told the Sage that he saw a cat sitting on the mantel-piece. This suggestion was at first rejected. He told me not to talk nonsense, for I never need expect him to believe such a silly thing. However, I repeated this suggestion several times, and the Sage repeatedly denied its existence. But I then made him agree to nod his head several times, each time I referred to the imaginary cat, and he did as requested; the nodding of the head gradually induced the Sage to accept such an hallucination which he now clearly saw. He said, "Oh! Yes, I know, but you have put the cat there since you tried to pull my leg. You cannot deceive me." Nevertheless, there was no cat there.

The Knight Commander was greatly interested in these simple experiments and said: "How do you account for these phenomena?" I explained: "I firmly believe that all hallucinations are primarily the result of suggestions, either through dreams or the suggestion of others (hetero-suggestion); or the suggestion of the person to himself (auto-suggestion). It is interesting to relate that even these hypnotic hallucinations frequently tend to persevere: this further

explains how hallucinations sometimes come to stay, in the insane.

"A post-hypnotic hallucination can be produced by mere suggestion during hypnosis that a person will see or hear or feel a certain thing when he wakes up. A person is told in good faith that the limb he had lost through accident would regrow during the night and that in the morning he would have two normal legs, when he awoke. In the morning he awoke, delighted (the hypnotic sleep was allowed to continue into the ordinary sleep), believing that his leg had regrown, he having visual and kinæsthetic hallucinations (he could both feel and see to this effect). For months afterwards he said he could even walk better as he was at times quite unconscious of his absent leg, and could therefore keep his balance perfectly, using a stick, which he was accustomed to carry.

#### NOT SEEING THAT WHICH ONE SEES

"In order not to see a thing, that thing must first be seen, and the result is a negative hallucination. Contradiction in terms seems evident but this is nevertheless true. Take as an example the experiments I conducted upon my chief boy, when I told him to open his eyes but not awaken; and that he would only see a column of figures on the right side of the paper when he opened his eyes; he obviously must have seen the left-hand column to know and add up the right-hand column of figures only."

The Sage, interrupting, said: "Could a person without hypnotic training be made not to see things in a room? If so, demonstrate it to us on the house boy."

The house boy was called forth, and as we had only once hypnotized him deeply, I wondered for the moment how the experiment would succeed. However, nothing attempted, nothing done; so on with the work! To my gratification, I soon placed the house boy again in a profound hypnotic sleep; and then said, "You will now open your eyes, without awakening, and you will be surprised to find that I alone remain in the room; the others having suddenly departed." Although four of us remained in the room, the Knight Commander, the Sage, the chief boy and myself; to command he carefully walked about the room, avoiding all of them, except myself whom he could see, hear and touch. He never, by accident, once bumped into one of them: it is therefore obvious that in order not to see and not to hear and not to feel them; he must first be able to see, hear and feel them. The point is that consciousness only records what it has been told by

the unconscious mind to record. Illustrations to this effect can be enumerated *ad infinitum*.

#### HOW DISEASE CAN BE PRODUCED AND DISPERSED

Without awakening the house boy who was in mental communication with me (*en rapport* with me), I handed him over to the Knight Commander; whereupon the Distinguished Guest immediately produced intense toothache in the boy, which appeared real to us all; and most assuredly to the subject himself. With a silent mental determining, the Knight then dispersed the toothache and produced a feeling of great pleasure instead; without one word being spoken. He then made the boy suffer from pneumonia; and, behold, the signs and symptoms of pneumonia were soon classical. Then with a solitary wish the pneumonia was dispersed. Many well-known diseases were likewise produced at will, and also dispersed by a single silent command.

"So you see," said the Distinguished Guest, "symptoms of disease (dis-ease) can be cultivated in the way hallucinations are produced; and symptoms can be dispersed in exactly the same way, as the negative hallucination is produced.

"In this careful study lies the secret to the workings of many a man's mind; to many a man's sorrow or happiness. It lies within our power to turn this sorrow into happiness."

#### HIDDEN MEMORIES AND TALES OF THE DAYS OF LONG AGO

"Hidden memories can easily be brought out during the hypnotic state by merely telling the person in confidence what you wish him to remember, and assuring him that he will remember the facts which are so helpful, in his case. As if he had placed his hand on some magic key, the hypnotized subject speaks, without hesitation, of these hidden memories; just as if he were recalling the events of the day in question. This increased power of memory is known as hypermnesia. In this direction Benedikt's time-honoured case is an excellent example. Hansen hypnotized, whilst in Darkest Africa, an English officer, who to his surprise spoke in a strange tongue which was afterwards identified as the Welsh language. His history revealed that when a little child this officer had learnt to speak Welsh; but now he had long since forgotten that he had ever learnt such a language. I find that deep hypnosis is sometimes essential for this phenomenon to be produced; and that even then, in some cases where the patient has a strong auto-suggestion that you shall not know, he will still refuse to tell you, in no polite manner, under hypnosis; although

on awakening he had no recollection whatsoever of what he had said. But the memory can be made to perseverate afterwards as a post-hypnotic suggestion; as can hallucinations and so forth; hence hypnosis, in these cases, has an excellent therapeutic use. Hypnotism, even if used in its most simple form, is of great service to mankind."

#### AUTOMATIC WRITING

Whilst the Knight Commander was discussing hidden memories, the Sage, who was listening intently, was at the same time drawing a castle on a piece of paper; and when challenged with the fact would hardly believe it. "That is the same thing as automatic writing," I said. "The basis of automatic writing," I continued, "is dissociation of the mind, as is evidenced even in slight degrees where a person can be seen whilst he is talking or listening to a speech, to be scribbling something either legible or illegible on the table, or some scrap of paper at hand without realizing that he is doing it, at the same time. If instead of merely scribbling, words or even letters are actually written, without the person being conscious that he has written such words or letters, then automatic writing has taken place."

Here the Sage chimed in: "Moll, Schiller and Max Dessoir have carried out some very simple experiments such as the following. A person in the waking state, as in everyday life, is handed a pencil and is asked to reply to some question on paper. However, he must leave his hand still holding the pencil and forget about it. It would not be strange for such a person to write down something which passes through his mind; that is, of which he is thinking. But when I meanwhile talk to the person of various shows he has attended, of various functions we have figured in, and so forth, he unconsciously writes down, '£57,235 . . . ham . . . kill it!' this is a very different matter. It appears that the sum refers to his hope in the Calcutta sweepstake; that 'Ham' is what he ate for breakfast, and that 'Kill it' refers to some crime which a friend of his had been briefed for. This is true automatic writing. Most wonderful cases can be recorded. In hypnosis, writing can be produced at will, which to all intents and purposes is automatic, but is different from the above."

We now went to visit a large isolated farm some few miles away. The evening was delightful and we all enjoyed the walk, although there was no real footpath and one had to be guided there by pure observation and instinct. As we drew nigh unto the farm, we heard the note of a singing bird. The sage commented, "How true is the adage that, 'As a bird is known by its



note, so is a man known by his conversation!" At last we arrived there; and as we entered the gate a hen crossed our path.

#### ANIMAL EXPERIMENTS

"Have you tried any of your experiments on hens and animals?" asked the Knight, turning to the Sage and myself. "Yes," replied the Sage. "You may recall that in 1631 Schwenter first carried out experiments of this kind on hens. Then in 1646 the Jesuit Kircher recorded the *experimentum mirabile Kircheri*. Schwenter's first experiment is the famous hen hypnosis: he held a hen so that its head in particular was pressed on to the ground. With the other hand he then drew a thick straight white chalk line on the ground, from the hen's beak to a distance of three feet away; direct in line with the hen's line of vision. The hen remained motionless, so long as he left it there. In the first experiment it remained so for half an hour. It could not move. He believed that the hen thought that it was fastened to the ground and so did not try to move.

"In 1872 Czermak repeated this experiment with many other birds and animals; and also produced his hypnotic state in them.

"In 1880 Preyer began to perfect his experiments which he had been interested in for a few years; not only did he confirm Czermak's work, but also noted that two mental states could be produced: one of catalepsy, in which the animal kept its limbs in any position in which they were placed, and this state he believed was due to fear; and the true hypnotic state, in which the animal 'went as if to sleep.'

"You will also remember that Danilewsky, Heubel, Moll, Richet and Rieger also interested themselves in such experiments later. Moll specialized on frogs, guinea-pigs and crayfish. In each experiment the cataleptic (rigid) states produced resembled in many ways the condition produced by the Charcot school of Paris.

"Richet demonstrated that a sudden Drummond limelight produced exactly the same effect on a cock as it did on a hysterical patient."

With these few remarks the Sage immediately proceeded to experiment in like manner with the hen, and some other of the farmyard stock, much to the amazement of our hosts, who looked upon us even now as the Wizards of the North; a name which we had long since acquired in the East and the Far East.

As it was growing dusk, we entered the farmhouse and partook of good food, with the host thereof; and stayed there for the night.

## CHAPTER TEN

## PSYCHOLOGY AND THINGS OCCULT

WE spent a most enjoyable evening on the farm, and rested well, to awaken in the morning feeling refreshed. When we had eaten, we made our way down to the piggery, where the Knight Commander made many observations. Amongst the many that he made I must recall this: "The pig is obstinacy personified: place a rope around its hind leg and draw it backwards and it will instantly go forward. Most weak men and women portray this characteristic feature. They reveal their smallness of mind. A great mind can lead and be led!"

As we were leaving the piggery the Sage noticed a curious sight: he pointed to a man lying in a hammock in a profound sleep; he asked what might this state be? The farmer informed us that this servant was an addict to the taking of Daggah or Haschisch (sometimes spelt Haschish or Hashish). The Knight Commander mused upon its benefits and its dangers, saying: "Hashish is known in England as *Cannabis Indica* and is the only drug I know of which can in any way simulate the hypnotic state; apart from the second or 'going under' stage of chloroform narcosis as an anæsthetic. In Hashish intoxication the suggestion is simply a natural sensory expression received spontaneously and greatly exaggerated. The addict sees a small sheet of water and in his dreams it becomes a magnificent river, a vast lake or a boundless ocean. He hears a gramophone playing nearby and imagines himself listening to the orchestra at Bayreuth. A slight noise made by someone turning over the pages of a book is imagined to be a thunderstorm. Post-hashish suggestions (as with post-hypnotic suggestions) have been carried out without the person being conscious of the previous command. Moments seem like hours, and the visions are pleasant but sensuous.

"People frequently do not realize that the brain is a double organ both anatomically and physiologically: though in normal life the two hemispheres are so functionally associated that they act as one; such cases as those I have seen seem to show what most observers are agreed in concluding, that under certain conditions the partnership may be dissolved and one side may act independently of the other.

"The dissociation of the two sides of the brain and the transference of preponderating influence from the one to the other,

certainly appears to afford a plausible explanation of many of the phenomena of deep hypnosis.

"I also believe that the dissociation is caused by some interference phenomenon with the sympathetic nervous system; that is, the nervous system over which we have no voluntary control. This system is largely responsible for most of the phenomena of hysteria and of many of those of neurasthenia and allied conditions. It is not under the control of the will or consciousness but can be profoundly influenced in the hypnotic and allied states; as is seen by the occasional production of the stigmata of religious ecstasy and of inflammation of the skin produced by suggestion in deep hypnosis. It is this action on the sympathetic system, the brain of systematic consciousness and organic life, through the highest cortical brain centres, constituting the ultimate court of appeal, that enables us to effect cures of functional disorders if not cure of organic disease; by suggestion.

"This man is really drunk with hashish; but in England you have people who get drunk on wine, or rather the alcohol that is within that wine. The man is, for the time being, mad, for he has temporarily lost his reason. It might be aptly put that the drunkard is mad because he drinks; that the dipsomaniac drinks because he is mad. Dipsomania is a form of impulsive insanity, as you know, which is nearly always inherited and which manifests itself by uncontrollable fits of drinking, during which the patient is obviously insane.

"How true is your English 'sing-song' that,

'When the drink is swept away;  
When the drink is swept away;  
There'll be work for everybody,  
And we'll all get better pay;  
When the pubs are closed for ever,  
And the drink is swept away.'

"You know that a business becomes bankrupt as soon as the demand for its commodities cease: when people cease to ask for and drink alcoholic liquors the pubs will sweep themselves away.

"Few people realize that hypnosis can cure both dipsomania and drunkenness; and with it crime. All that one has to do is to place the subject in the deep hypnotic state, and suggest to him three things; namely: (1) abhorrence of alcohol and its effect; (2) absence of craving for it; and (3) self-control, which is power to resist all temptation. In other words, in the deeply hypnotized subject one has only to tell him that if he takes beer or spirits,

these alcoholic drinks will at once cause him to vomit; then on waking him, compel him to drink a glass of beer, to produce such an attack of nausea and vomiting as he will remember for many a day.

“Don’t forget that old channels cannot be destroyed at once, any more than new ones can be formed in a day. Therefore always tell the subject that it takes a month to get over the crude effects of confirmed alcoholism; and three months for the liver, stomach and other organs to recover their tone. That twelve months is required for the brain power and morale to be fully re-established. We can learn other great lessons from this one. Let us therefore always keep an open mind on all subjects and remember that there is a vast difference between an open mind and an empty mind: let us therefore not mistake the one for the other, either in ourselves or in others.

“In dealing with these cases,” said the Sage, “I take it that ordinary consciousness makes up but a small part of a man’s personality. Beneath the threshold of working consciousness there lies, not merely an unconscious complex of organic processes, but an intelligent vital control.” To this the Knight agreed, and added, “We have much to learn of hypnotism as a stimulator of effort and arouser of the will.”

At this moment there was a commotion in the yard nearby: it was ascertained that one had committed a theft and no one knew who was the thief. As a result, every man was given some rice to chew and then told to spit it out. The guilty person was so affected by terror that the rice was reduced to a fine powder; in consequence of the dryness of his mouth owing to the absence of saliva. The innocents were able to eject the whole mouthful of rice as a pulp or bolus. I pointed out to my friends; “No function of organic life is more influenced by mental states than that of salivation. The thought of savoury food, when one is hungry, is sufficient to make the salivary glands water; while fear or disgust will have an exactly opposite effect and the mouth in consequence becomes dry and parched.”

The farmer said that this servant who was addicted to the taking of Haschisch used to dream for “hours on end”. This caused the Sage to remark: “Healthy dreamless sleep depends upon temporary abolition of the functions of the highest centres of the brain, together with a partial inhibition of those below the middle and lower levels of the nervous system. In the dreadful and disturbed sleep, inhibition is less complete and certain areas continue to discharge nervous energy and so produce dreams. The more

intense the discharge, the more vivid the dream; and if the discharge be very intense, the attending process may overstep the limit of mere ideation and take the form of action: there will be actual movement or sleep-walking, from the stimulation and discharge of the motor areas. The actions will be unaccompanied by consciousness; for consciousness depends upon the functioning of all the higher centres in orderly relation: in somnambulism this order is disarranged or destroyed. The actions, being unconscious, are automatic; and tend to partake of the nature of those usually or habitually performed. They will be in keeping with the character and temperament of the sleeper; for the nervous discharges will travel through well-worn and accustomed channels and will hardly effect new combinations of movements.

“The post-epileptic state (following the epileptic fit), shows some very important resemblances to hypnotic somnambulism: the researches of Hughlings Jackson and other observers enable us to understand this phenomenon.

“The mind is a much more complicated and greater thing than most people imagine, and the theory of it being part of a Universal mind is favoured by the fact that under special circumstances and in rare instances a subject who has been hypnotized a great number of times by the same operator may be sent to sleep by the hypnotizer exerting his will at a distance.”

The family were not known by names but by numbers, as is quite common in China: hence the eldest of the family was called “one” and the next “two” and so on. After a short discussion concerning the various members of the farmer’s fine family of twelve, our conversation gradually turned to the Theory of Pythagoras, not only regarding the fact that he was the first philosopher to state that the Earth was round, but that he was the great genius who showed that anything and everything in the World, including the World itself, was “made up of” vibrations; which vibrations emanated from these objects, be they living beings or mineral; that the type of vibration varied enormously. Then the Knight Commander suggested that we might, with advantage, at least review the work of Pythagoras on Numerology. Pythagoras believed that all numbers had significance and that every letter in a name had a significance in relationship to its place in the alphabet. That if a person changed his name, or added a hyphen name to it (a practice as old as the hills); it meant that he had really changed his outlook on life, due to slight changes in his inward vibrations; and to make the vibrations be in harmony without knowing it (unconsciously), he had the desire to change

his name; although he had a superficial conscious reason which was little more than a rationalization. "The date of birth, with the month and the day, all have numerical significance," pointed out the Knight, "and further, the methods of use have changed but little since that date of introduction, in the year 562 B.C. The idea was to place the letters of the alphabet under the numbers one to ten, and then to repeat the placing from left to right until all the letters of the alphabet were exhausted. By this means, every letter had a number allocated to it." He also showed that the names of colours themselves are significant; in that they fit in with the natural vibration of the colour, no matter what language is used; which is either a strange coincidence or a notable fact. Pythagoras further taught that even months had relationships to colours; as had also people themselves: this accounted for certain people preferring certain colours, and certain forms of address. In other words the psychology of numerology and its apparent relationship to colours, names, dates of birth, and even the professions, is a matter worthy of consideration: even the Bible has a Book of Numbers, and the significance given therein is no mere trifling observation."

The conversation now became very interesting; the farmer's wife asked if there was any importance as regards destiny in the date of birth of an individual, especially since Pythagoras laid such stress on dates and numbers. The Sage replied, "Don't you know that there is a philosophy older than that of Pythagoras, which we call Astrology; the study of the stars in relationship to the destiny of mankind, horses, trees and stones? Even the New Testament refers to the wise men predicting the birth of a Saviour to this World, by a study of the stars, in this connection. Do we not read of the wise men being 'guided by' a star; the Star of Bethlehem? We are all predestined, within a general compass, but our individual efforts can either improve or make worse that allotted destiny. The study of the stars is merely a rough guide; but nothing more. Nevertheless it is useful to know what the stars foretell. English astrology is not the same as Indian astrology, as the methods vary enormously; but the strange thing is that the results are identical. There is an explanation which has never been given which I think is of enormous value in assessing the true value of astrology to mankind. Think for a moment! This world itself is magnetic, and is suspended in space. In that great space are suspended many other worlds, which we call, for convenience, planets. There are yet other little worlds, which we call stars. Now we have previously held

that the human body is magnetic and therefore animal magnetism does exist. Therefore, we all are magnetic; the world, the other worlds; else how could they remain in space if it were not for the magnetic attraction of some and repulsion of others, so keeping a sort of equilibrium; we know that the positions of these worlds vary from time to time. We further know that they take a particular course over a specified number of years. From this we deduce that the magnetic influence of these worlds collectively will vary upon the earth's surface from time to time.

"Now when a nail is first magnetized, by being brought into contact with a magnet, it retains for some time afterwards, only in a much less degree, the same type of vibratory magnetic force as does the magnet. Now think for a moment: the new-born babe may be likened to the new nail which for the first time comes into existence at birth; and then picks up a magnetic vibration of its own, which persists at that time, on the earth's surface due to the position of the various planets at the date of birth. As the vibrations become fixed in type at this stage, it will be seen that, during life, the various planets vary in position; and as their effect upon the earth varies, so will it affect the mental and physical vibrations of that particular human being accordingly. This brings in a most interesting link between an apparently empirical study and true science by linking up the magnetic theory with astrology.

"Whilst discussing astrology there is another interesting factor to note: most astrologers speak of some of the planets, at birth for instance, being 'squared' and believe that this is an evil omen. Experience has taught me a belief far different from this. A planet that is squared means definitely lack of rest or remaining where one is, as it indicates a dynamic force which stirs things up: if used aright it is the very thing which will lead to great success, far above that of others. If horoscopes were read from this angle much useful advice could be given; apart from the psychological aid to success which the very suggestion would bring forth. Indeed, astrology is a science as old as the hills; and the very fact that it has stood the test of time speaks in its favour."

And now it was time to depart; so having said farewell (which means "May you always do well, keep well; and fare thee well"), to our most delightful farmer hosts, we went on our way rejoicing.

A few hours' walk brought us back to our cave dwelling, where we prepared to rest for the night; and as we were about to pass into the sleep state of this material world, a telepathic message came through, to all of us, with a clearness and decisiveness which could not be mistaken. It rang in our ears over and over

again: "On the morrow thou shalt go further on, having sown good seed wherever thou hast rested thy body; and thou shalt be brought here to the monastery on high, the sacred Lhama of all time: the Knight Commander who was with thee a moment ago, but is now here, will, in the twinkling of an eye, return for thee, when thou hast come to the river, five miles distant, which canst not be crossed by human means, so rapid is its flow, so precipitous the cliff, to the water, on either side. When thou hast reached this spot, help will be given thee from on High."

We slept peacefully and deeply: on the morrow we arose at sunrise and prepared to depart.

#### CHAPTER ELEVEN

### THE WAY TO THE ABODE OF LEARNING AND LOVE

A STORM arose as we departed from the mysterious cave dwelling, whose maker we knew not, and whose previous inhabitants no one could tell.

There was now only the Sage and myself, together with the chief boy and the house boy; apart from some coolies who assisted in the carrying of our baggage.

We had not left more than a quarter of the hour, when we were drenched to the skin. The journey seemed impossible, but we pressed onward; for once we have made up our mind to achieve a certain goal, nothing on this earth can stop us. But in fact, it was our fate which led us on to victory.

Towards the end of two hours (for we could not walk faster than two and a half miles an hour over this rugged ground, with our baggage), we came to the river, which lay some three hundred feet below our eyes. On the other side, quite fifty feet apart, could be seen our friend the Knight Commander, in glowing scarlet robes, on horseback, with his one arm, looking towards us.

He soon gave us instructions as to how we should cross this gulf, by the practising of the levitation and transportation phenomena in which we had, ere this, become adept in its perfect manipulation.

Within the course of a few hours we had made our bodily state fit to allow of this great miraculous transportation phenomenon taking place by pure mental effort; and in another moment of time



we were both landed safely on the other side: but our boys and luggage still remained on yonder side. We were then requested to command the boys to return with our luggage to the cave dwelling, five miles distant, and to await our return, some weeks hence. The Knight Commander said, "Now you will require no treasure and no more clothes; for now we can materialize all that is needed for the support of the human frail frame of mankind."

We journeyed for some further seven hours, all on horseback; for two horses were suddenly provided for us, by what appeared to be superhuman means.

It was as the sun was setting in the far West that we arrived, in beautiful weather (having long since forgotten our terrible journey on the other side of the gulf), at the gate to the most sacred of all Monasteries, the Great Lhama Convent. As we approached, the gates were flung open; the hands which opened them being invisible: we now dismounted, and climbed up the nature-made stairs to the door which led into this beautiful palace of knowledge, where we were to learn the secret of life.

Having gained admission, and been given a warm welcome, we were shown to our rooms, which consisted of stone beds, stone walls, earth floor, no windows, but mere openings in the walls; and in spite of the frost outside, which our eyes could discern, our bodies felt warm and comfortable and we soon fell into a deep sleep.

The next morning we arose at sunrise, as was the custom, just as it was customary to retire at sundown. We were given a good solid meal, and were informed that at dusk, that evening, we should not retire as was usual, but should then meet the Great Lhama. All day long our thoughts were full of ideas as to what we should see and learn; and what our fate would be.

Then came the evening; having dined both well and wisely, we were taken to a grand hall, after wending our way through many subterranean passages, all lit dimly by the light of burning oil and torches, the smell of which was far from pleasant, until one accustomed oneself to it.

As we entered the innermost room of all, the Grand Hall, there at the East end at a beautiful golden standard and throne, stood the Great Lhama himself. A strange feeling crept over us as our eyes discerned him, for there was a bluish emanation of about three inches thickness covering the surface of his body; in fact a visible aura, which mediums always speak of when they behold a person during the trance state. We could see no one else but the Great God of Learning and Love; although we could

hear music in the air, and the sweet chanting of melodious songs. As we approached, the Great Lhama arose from his throne in honour of our visit, and bowed most graciously; after which we were to sit, the Sage on his left hand and I on his right. Then entered a host of monks carrying huge flaming torches; and they having seated themselves in a large circle, for the room was round, still continued to chant; the Great Lhama prayed, and at that moment eight men entered carrying a huge heavy stone coffin; which stone covering-slab did they remove; and behold we saw one who appeared to be dead. I was given the privilege of going down from the golden standard and examining the body. There was no pulse, no audible heart-beats; the body was stone cold, and the eyes were as one dead for more than one day. I tested the absence of breath by means of a mirror which did not steam, and the body lay lifeless as in the grave. Then the Great Lhama uttered words in a language which was strange, and behold the eyes of the corpse opened; the body gradually sat up in its tomb, and then, assisted by two monks, it walked towards the Great Lhama, bowed, and returned to its coffin, not for one moment taking its eyes off the Greatest of all Sages; and in a few more minutes the body once more lay lifeless.

I mused to myself as to how this was done. Was the man really dead, or was he in a trance state such as the Fakirs (Fack-eers) of India can produce and have then buried in the earth for as long as nine months, in extreme cases. I had frequently seen the Fakir (which is a name given to a Yoga Sect also by the general public of India although really the Fakir is a Mahomedan and the Yogi is a Hindoo or Brahman or Bramin) control his circulatory system so that the right pulse could be 90, the left pulse 60 and the heart-beat 75 per minute. By a further act of will he could control his breathing until it was not perceptible to ordinary means of investigation; and in this insensible state he could remain for hours, days, weeks, and even months, buried in the earth: after such a long period he could again awaken. I well remember how the Yogi first practised concentration, by either looking at the tip of his nose or his umbilicus for hours on end, until he could see nothing else and think of nothing else: in other words he had gained complete command of his power of directing thought. Next he would concentrate on his internal organs until he could even reverse the act of peristalsis without producing colic in the bowel. Then he would learn to control his heart-beats until he could just only allow his heart to beat perceptibly at a few beats per minute. Having perfected himself in these masteries of mind

over the body, he then learns to "swallow his tongue" so that his tongue falls backwards and completely blocks up the air passages. He has previously, by command, made the wish to his unconscious self, that he shall now remain buried for a long period during which he requires no food and does not develop acidosis; and his body does not materially wither. He has also, just prior to swallowing his tongue, pressed his two fists, half-way between his Adam's apple and his chin, firmly into the throat; by so doing, momentarily at least, his carotid arteries are blocked; and his hands remain in this position until the "resurrection" some months hence. That the blood does not clot, and that for one hundred and one reasons he does not die, is not short of a miracle.

The Great Lhama having meantime read all my thoughts, told me that what I saw was a cataleptic state far greater than any Fakir could produce, and that in fact this man had been "dead" some seven years. I was further informed that this man was some hundreds of years old and may live for ever; if "living" it could be called.

I asked the Great Lhama what happened to this man's soul or unconscious mind in the meantime: I was then informed that he visited Mother Earth in various parts taking messages from the Great Lhama, and that in fact he was the Great Knight Commander who had taken on another body with only one arm; this being symbolic of the "Order of the Right Hand" in contradistinction to the "Order of the Left Hand," which was the evil order of Black Magic.

Whilst the assembly were still singing or rather chanting melodious music, the like of which I had never heard before, the Great Lhama told me of the evil doing of this "Order of the Left Hand" against which they battled so violently.

He said: "Witness thou that a great and famous judge of the Occident did nearly seven years ago visit a foreign land under an assumed name. There did he get at loggerheads with a man who was in reality a great black magician; when the famous judge was departing, this great servant of the underworld threatened, 'In seven years from this very day shalt thy body be no more: a gun of old order shall fire thee out of existence at my command; and thou shalt die in disgrace, for the world shall not know that it was not really thy hand which took thy life but my invisible hand, from the great underworld: thou wilt see the meaning of this soon!' " And so it came to pass that exactly seven years from that very day did the newspapers of the Occident blaze forth with the lamentable news that a great judge had committed suicide.

This was indeed no suicide; the eminent gentleman being of sound mind and great judgment, and a man who would no more think of taking his life than attempting to jump over the moon. It was indeed the hand of the great black magician, which Occidentals scoff at and imply that it is only a thought of the madman: nevertheless let him be warned who scoffs at these things, lest he also fall a victim to like fate. For fourteen days prior to his death was this great gentleman awakened by a vision of two eyes, each morning at two of the clock. I was aware of this fact and assured that great man that it was of no import. This judgment was wrong; for those were the eyes of the black magician who had kept his word: he had evoked the Angel of Death, the black rider on the black and fiery steed, who carried a fiery sword. I had forgotten the Great Lhama's warning; which was again telepathized after the event: "Why didst thou not tell him to be hypnotized so that the evil power could be kept at bay and he could be saved from an undue termination of his fleeting earthly life? He was a great man and would have helped thee much in this world, but although his life is now beyond the grave he yet lives to assist thee in thine efforts which are great and will in due time bring to all men, as well as to thyself, a great reward."

Then in words which were forceful and slow, in an undertone, the Great Lhama now turned to me and said, "Fear not any man; fear not thineself; remember that fear is failure and the forerunner of failure. Be thou therefore without fear, for in the heart of the coward virtue abideth not. Thou hast known me. Pass thou on!"

I then passed out of his midst, having shaken hands, and having bade him, as he did me: fare thee well!

On returning through the long and winding passage of this great subterranean Lhama Convent; for it was more subterranean than above the ground; I at last entered my room and there found the Sage, who had preceded me by only a few minutes.

I first questioned the Sage as to the aura which I discerned encircling the whole body of the Great Lhama.

"Ah!" said the Sage, "everyone has an aura, and it varies in different people. By it, one can tell whether a person is ill or well; whether a woman is pregnant or not; whether a person suffers from epilepsy or hysteria. A man can at once be distinguished from a woman by the aura alone. A Medium or one in an hypnotic trance can see the aura immediately adjacent to the skin, for there are three auras to every person: the Medium rightly or wrongly calls this innermost aura of all, the ectoplasm, as she believes it

is a real materialized substance; but a doctor named Kulner who is a Member of the Royal College of Physicians of London, did extensive experiments, which he published in 1911, showing that in the waking state, by the use of different colours, such as yellow, blue, red and green, auras can be seen, by standing the patient stripped, with a black background; and first looking intently at a colour, say the yellow—keeping the eyes focused carefully and continually for some time on a spot in the middle of the yellow colour, until the complimentary colour blue appears around the yellow and is very vivid and persistent. Then, the experimenter immediately looks at the patient when the aura can be clearly seen. By the use of the different colours three different auras can be made out; and the middle aura is the one that is the best guide to diseased states. Where there is disease the middle aura becomes deficient, and the inner aura actually shows a spotted appearance. In this way gastric ulcer, tuberculosis of the lungs, diseased kidneys and the like can be readily diagnosed without having laid hands upon the patient. The aura of the epileptic is always lopsided to the right; the aura being greater on the right than on the left; and the hysterical subject has an increased aura over the small of the back; whilst the pregnant woman shows a marked increase of aura over the breasts and the lower part of the abdomen. The aura of a man follows the contour of his body; whereas in a full-grown woman the aura does not follow the contour of the body, but after leaving the head, it more or less becomes like an oblong, until it reaches the knees, when the aura again follows the contour of the body. Kilner used to employ tinted blue-coloured glasses and his work is of great scientific import and worthy of further consideration by all men of science.

“Now I can make you see an aura, and anyone can do likewise by just sitting or standing with a light shining upon the observer’s face, from an angle of about thirty degrees in front of, to the side, and above the level of his eyes; and looking straight in front of him at the subject, some three or four feet away in an ordinary room—the darker the wall the better—and black being the perfect colour to throw out the aura. One then sees a sort of halo or mist covering the surface of the clothes and face, and it can be noted to vary slightly in each individual. The more the observer can relax the accommodation of the eyes, so as not to look at his subject, but peer into space, the clearer will the phenomenon be seen. Now some will argue that this might be due to lack of accommodation of the eye muscles, and to be merely an optical illusion; but against this are many factors, such as seeing the aura

greatly increased to the right side in all cases of epilepsy, and greatly increased in the small of the back in all cases of hysteria; and so forth."

"Well," I said, "and how do you account for this aura: what actually is it, in scientific language?"

The Sage smiled, and continued: "We can obtain the same phenomenon from any inanimate object which is electrified or magnetized: for instance, a magnet will show the same type of glow; being blue as in the human body by the colour methods, but of a yellowish tinge by the reflected light method, owing to the persistence of the yellow rays upon the retina making the aura to be interpreted in terms of yellow, instead of its true blue. It is therefore reasonable to assume that this aura is actual magnetic force emanating from the body and from the magnet, and this has been endorsed by Dr. Joire's psychometer which records at a distance of a few inches the magnetic force of the individual tested. Some might argue that it was a difference in air pressure, due to the nearness of the hand to the instrument which causes the deflection of the pointer; but this can be ignored as the instrument is encased in an air-tight glass case.

"In cases of mental deficiency and gross mental disorder the aura changes from a blue colour to a grey colour. Why?—we don't yet know; but this is an established observation. It is further interesting to note that these auræ can actually deflect the infra-red rays: this has been recently proved by eminent men of science including Lord Charles Hope, Lord Rayleigh, Dr. Fraser-Harris, Mr. Gregory of London University, Dr. William Brown, Mr. Gerald Heard, Mr. Herbert, Dr. Wheeler Robinson and others.

"When one comes to think of all these phenomena which are proved and yet of which the average medical man is ignorant, it makes one realize that human intelligence is frail and finite, whereas life is infinite."

The weeks had passed, and it was now time to make our way back to the river, where we should once more, by the transportation phenomenon, cross the gulf between the great Lhama Convent and the cave dwelling: soon all this was done and once more we rested awhile in our cave dwelling.

Some days later we again left the cave dwelling and made our way, after many days, through the Himalayas; and after many more days of travel we reached the village of Duduan in India. Here there was great excitement, for it had been rumoured that we had come from the Great Gods of Thibet, but it was in fact for us to

be entranced; for a great Fakir had come and had dug a great trench so that it extended more than a quarter of a mile: this did he and the other inhabitants of this village fill with wood and material that would burn; and threw on this, coal and a multitude of ashes and it did blaze like a furnace. One had to stand afar off, so great was the heat thereof. All this time the Fakir chanted through the Mohamedan prayers and asked those who would follow him to do the same. As the fire burnt down (many having thrown in their handkerchiefs in order to test the reality of the fire and that it was no illusion of the senses), and the ashes shone red with heat, then did the Fakir proceed to walk barefooted upon the ashes which still shone brightly. He proceeded with footsteps that were slow and resolute, taking some ten minutes to walk on the ashes the whole length of the trench. He then came along and showed us that not one blister was there, nor any soreness or pain in his feet. He implored others to follow him with either bare or stockinged feet but that all boots should be removed. Only those who really believed and faithfully repeated the prayers after him should follow him! The Commissioner, the Collector, Police Chief and many others did follow him, walking on the red-hot ashes; and not one of them either had blisters or holes in their stockings for the heat had had no power upon them, and was unable to even burn one single hole in the stocking: no one even felt the heat who partook in this religious ceremony of the East.

The next day a sensational trial was held concerning the kidnapping and murder of a companion, by some Jews, for sacrificial purposes. Some of the children, most of whom were either Christian or Hindoo, swore to the kidnapping and murder by these Jews. The idea had been suggested to them so imperatively that they believed in the reality.

Imaginative children are often punished for lying when their only fault is self-deception. This is a lesson which every parent and teacher should take to heart.

Many barristers are masters in the art of suggestion, and can make a weak witness contradict himself almost at pleasure: they even use the expression, "I suggest."

It can be seen how psychologically suggestion can be carried still further. The committal of a much-talked-of crime is very likely to be followed by others similar to it, the outcome of imitation and suggestion; and one sees how, after a murder, weakminded but innocent people often cause much trouble to the authorities by false confession and self-accusation.

We now made our way to the seaport, that we might once more look forward to seeing the shores of dear old England. Our boat sailed from Bombay three days later.

## CHAPTER TWELVE

## THE POWER THAT DWARFS INTELLECT

A FEW more days, for that is all it seemed like, after our long journeys in the wilds of Thibet; we were now nearing the shores of dear old England.

But my friend the Sage, who lives near the Marble Arch to this very day, remarked as he noted the conventions to which we had to again conform, after our free life in the great wide world: "Miserable conventionality is a power that dwarfs intellect, and is the mother of nonentity." I replied, "Let us take the attitude and say in thought, 'My will is indomitable always! My concentration is supremel' And don't let this be lip-service but let us make it a reality!"

## GREAT THOUGHTS AND GREAT MINDS

Great thoughts are indeed evolved from the concentration of great minds; no man can be great in eloquence of thought unless he thinks as it were alone. We had learnt in our days in far-off Thibet and India, and in China, to think alone; to be alone, to find even in loneliness comfort and great thoughts. History shows that Jesus the Christ did all His great deeds after being alone on the mountain-tops, and in the wilderness. Take this lesson to heart: if you would be great you must think alone.

No man is the sole architect of his own fortune. Life is often made unendurable to the man of science who is born ahead of the age in which he lives. The crowd cry aloud, "Away with this fellow: wipe him off the face of this Earth!"

This story reminds us of the great teacher and scientist Jesus, who was born before His time; and of a world who wanted Him to be crucified. To the man ahead of his time, I say, "Plod on! Never despair! Look at creation with new eyes, and behold its wonders and miracles, that are more mysterious than the Arabian Nights.

"Be prejudiced by no one. Believe in the mind and its potentialities; and what can be wrought by them."



The greatest mind of all ages, the master mind of Jesus Christ, did wither the fig tree by a mere command; which miracle is done to-day not infrequently in the outlying places of India and Thibet, as I have borne witness.

There is a cult which can wither trees by a command of the mind; a mere mental determining; and from that, the withering of animal life is perfected, until at last the very life of man can be destroyed by a wish: any reader who doubts the authenticity of this, let him doubt no more; for it is our pure ignorance which prevents us from doing likewise. The Yogi and the Fakir can wither the tree as can the "Order of the Left Hand" or black magician, who can also wither the body of mankind: it is no myth.

Let us therefore no longer be fools, but learn to use this art, not for the bad that it can do, but for the good it can also do, which passeth all understanding: by a mere commanding word, which is greater than the sword when uttered by that trained determining of the mind, all things are possible.

The walking on the water is a miracle which can be repeated, for did not Jesus Christ say: "The things that I do, ye shall also do; and greater things than these shall ye do, for I go unto my Father which is in Heaven." And I believe it! I can cure the blind, if only they will believe; the lame can be made to walk; the infirm can be made strong; the anguish of the mind can be turned into joy; health can overcome disease: our powers are almost unlimited if only we believe faithfully in our efforts and master our own mind first, before we attempt to master the mind of another.

It is perfectly true that there is a "path that no fowl knoweth, where the lion's whelp hath not trod, and where the eagle's eye hath not pierced"; and where the keenest of human intellects hath not trod, without the Divine guidance of the Invisible Influence of the Master Mind.

#### CÆSAR AND GOD

"Render unto Cæsar the things that are Cæsar's, and unto God, the things that are of God." You will not then get into difficulties, nor lose your mental equilibrium in the acceptance of such. That there is a God no sane person can deny, and that there is a Devil, there is proof abundant.

The Science of Hypnotism and Telepathy is the philosophy of how mind can influence mind; and mind is the greatest force we know of in this world we live in. All the things we see are only mind in form or substance; the evidence of the unseen mind, the creative power and influence which is Almighty God.

## THE LADY IN THE TRANCE

To say that I am a spiritualist would not be true. Yet I have proof before me, in the presence of others, by people placed in the hypnotic trance state, again and again, of powers unseen fully at work; and I gasp with awe at the marvels of man's mind. A famous judge and I visited a competent and reliable medium who could not have known either of us in our disguise, nameless as we were. Nevertheless, without being asked one word, my status, title, estate, authorship, relations, and some very intimate things which have occurred in my past life and associations with certain people were related; some prophetic statements made which were quite uncalled for, that have now already been proved, and which at the time my subconscious mind could have not possibly known (although my unconscious mind may know all things); I would never have believed such things could possibly have happened. Many other astounding facts were laid bare in the short space of fifty minutes by the "Lady in the Trance".

Surely these facts make the inquiring mind think seriously: all this is only too real, and is evidence more abundant than one sometimes likes to think of, of an invisible influence ever around and about us, which may be either for good or for evil.

Everywhere is mind, and mind is everywhere. We are surely part of a greater mind which can never die, and knows all things, past, present and future: even Christ prophesied many things, even His own death and that of His friends. Our future is not all unknown; unless we apply this to our narrow limited conscious mind: all that we can say is that we are not conscious or aware of what the future may bring forth; but there is much evidence to prove that a Universal Mind exists, that knows all things; and hence we, being part of the greater mind, can by trained scientific means, tap, as it were, this great Universal Mind, which also knows us all, what we were, what we are, and what we will be.

We live in a great age, and the day is not far distant when some of us will be able to reveal to mankind wonders which have never as yet been told or beholden; and the true meaning of the Soul of Man, and the secret of life itself.

## THE INVISIBLE INFLUENCE

We have travelled far and wide, both geographically speaking and in the world of science; and we have learnt much which is worthy of our attention.

One great truth comes home to us in the study of our travels, which is, that there is an invisible influence pervading our very

life, and that cannot be locked out by any means at our disposal. That invisible influence can be for good or for evil. The great lesson that we have learnt is that there is a real God and a real Devil: each is ceaselessly fighting for the supreme possession of our unconscious mind, our Soul which will survive in the life after death. Daily are we aware of each influence; daily are we aware of the harm that the Devil would do to us; yet hourly we are also aware of the protection of the Everlasting Arms which protect us from all harm, if only we believe in a true and living God who cares for us; and not as the Devil "plays up" with his crafty, cunning ways, until he has gained his own ends, after which he will relentlessly forsake his most chosen friend when he so desires.

Good thoughts, kind thoughts, clean ideas, love; never saying an unkind word against another; never for a moment hating any man; and at all times having complete control over one's passions: this state of mind alone can lead us to God and the higher life. It again emphasizes the terrible truth of the proof of the hereafter, that as our unconscious mind is now, with its library of good or bad material within its walls, so it remains in the world to come, making for us a very real Heaven or a very real Hell, in accordance with our own choosing by the efforts of our own will.

This science of hypnotism and telepathy opens the door to the innermost secrets of the mind of man. With it come comforting thoughts and guidance. Take heed, for the moment, and listen!

The hypnotized person remains *en rapport*, in mental communication, with the hypnotizer; because he goes to sleep while thinking of him, and this does not differ from what frequently happens in ordinary sleep. A mother who goes to sleep close to the cradle of her child does not cease to watch over him during her sleep, but whilst she hears not the loud claps of thunder and other deafening noises she immediately hears the faintest cry of her loved one, her child.

The concentration of the hypnotized subject's attention upon the hypnotist and his mental retention of the idea of the one who put him to sleep, is the cause of the *en rapport* or mental communication.

It would appear that God sometimes sleeps, and we are apt to cry aloud that He cares not for us and neglects us, while the Devil is busy doing all he can to harm us. Yet whilst God hears not the loud war-cry and the loud rebuke of others, He will hear the faintest solitary cry of those who really love Him, and know His way, and are therefore *en rapport* with Him.

Think over this happy thought as you lay your head to rest this coming night, for it will help you to understand the teachings of Jesus and the Philosophy of the East and the Far East, with which hypnotism that governs our daily lives is so intimately related. "He watches over us" is a very real thought, full of meaning.

The wonderful magnetic power of Jesus Christ and His teaching, help us to understand, especially through the study of hypnotism, the "conversion of the Soul" and what this means in psychology. They also help us to understand the hereafter, and why we are told that the Kingdom of Heaven (or Hell, as the case may be) is within each one of us. Therefore a terrible truth is manifested when one understands scientifically what acceptance of suggestion really means, because the Soul, the Unconscious Mind, must exist, and will do so, in the state of belief in which it lived whilst on Mother Earth, in the Life that is after Death, exactly in accordance with what it has really made its own, in the normal state of consciousness.

Therefore, our Destiny in an Eternal Heaven, or an Eternal Hell (the Kingdom of Heaven or Hell that is within us), is in our own hands; to be made in accordance with the mind of God, or the mind of the Devil. Pause for a moment and think of this great truth, and what it means to you!

There is indeed a dual personality in each one of us: we are each a potential Dr. Jekyll or a Mr. Hyde. We cannot be both. We are either Dr. Jekyll or Mr. Hyde! Dr. Jekyll stands for all that is good and noble. Mr. Hyde represents all that is bad and ignoble.

In our own double personality, let the infamous Mr. Hyde be killed in order that the illustrious and good Dr. Jekyll may live and prosper; so that good may conquer evil; health conquer disease; and at last, life itself conquer death.

